THE AGES DIGITAL LIBRARY
COMMENTARY

WORD STUDIES IN THE NEW TESTAMENT VOLUMES 1, 2

by Marvin R. Vincent, D. D.

Books For The Ages
AGES Software • Albany, OR USA
Version 2.0 © 1996, 1997

WORD STUDIES

IN THE

NEW TESTAMENT

by

MARVIN R. VINCENT, D.D.
Baldwin Professor of Sacred Literature in
Union Theological Seminary, New York

Volume 1

THE SYNOPTIC GOSPELS
THE ACTS OF THE APOSTLES
EPISTLES OF PETER, JAMES, AND JUDE

SAGE Software
Albany, Oregon
© 1996

ABBREVIATIONS

A.V. Authorized Version.
Cit. Cited.
= Equivalent to.
Expn. Explanation.
Lit. Literally.
Rev. Revised Version of the New Testament.
Rev. O.T. Revised Version of the Old Testament.
Sept. Septuagint Version of the Old Testament.
Sqq. Following.
Synop. Synoptists.
Tex. Rec. Received Text.
Tynd. Tyndale's Version of the New Testament.
Vulg. Vulgate or Latin Translation of the New Testament.
Wyc. Wycliffe's Version of the New Testament.
The phrase "only here in New Testament" refers to Greek words only.

To

HENRY DRISLER, LL. D.

JAY PROFESSOR OF THE GREEK LANGUAGE AND LITERATURE

IN COLUMBIA COLLEGE, NEW YORK

THIS WORK IS DEDICATED

IN GRATEFUL REMEMBRANCE OF THE INSTRUCTIONS OF EARLIER YEARS

By

HIS PUPIL AND FRIEND

PREFACE

NEW TESTAMENT commentaries are so numerous, and, many of them, so good, that a new essay requires some explanation. The present work is an attempt in a field which, so far as I am aware, is not covered by any one book, though it has been carefully and ably worked by many scholars. Taking a position midway between the exegetical commentary and the lexicon and grammar, it aims to put the reader of the English Bible nearer to the stand-point of the Greek scholar, by opening to him the native force of the separate words of the New Testament in their lexical sense, their etymology, their history, their inflection, and the peculiarities of their usage by different evangelists and apostles.

The critical student of the Greek Testament will, therefore, find himself here on familiar, and often on rudimental, ground, and will understand that the book has not been prepared with any design or expectation of instructing him. It has in view, first of all, those readers whose ignorance of (;reek debars them from the quickening contact of the original words, and to whom is unknown the very existence of those tracks which the Greek scholar threads with unconscious ease and in clear light.

No scholar will maintain that such a task is rendered superfluous by even the most idiomatic and accurate translation. The most conscientious and competent translator is fettered by difficulties inherent in the very nature of a translation. Something must exhale in the transfer from one language to another; something which is characteristic in proportion to its subtlety. Reading an author in a translation is like hearing through a telephone. The words may reach the ear distinctly, but the quality of the most familiar voice is lost. In translation, as in exchange of money, transfer often necessitates breaking up — the destruction of the original symbol, in order to embody its contents in the symbols of another tongue. A particular coin of one country may have no exact representative in a coin of another country; and the difference must be made out with small change. A single Greek word often requires two or three words for its reproduction in English, and even then the partial equivalent must be made good by comment or paraphrase. There are, besides, certain features of every language, and particularly of every dead language, which defy transfer by

any process — embodiments of a subtle play of perception or of thought which has vanished, like the characteristic expression from a dead face, and which, though it may give some hint of itself to an English mind, eludes the grasp of an English formula.

Difficulties like these can be met only by the study of individual words. The translator is compelled to deal mainly with the contents of sentences and periods; to make the forms of thought subordinate to the substance. A translation which should literally reproduce the idiomatic structure of its original would be a monstrosity. If the thought is to circulate freely and familiarly in Anglo-Saxon society, and to do its best work upon Anglo-Saxon minds, it must assume the Anglo-Saxon dress. It must modify or abandon its native habits It cannot be continually thrusting into notice its native antecedents, and the forms of the life which evolved it. It must be naturalized throughout. Hence the translator is compelled to have mainly in view his own audience; to expound the message rather than to flatter the nationality of the messenger. He cannot stop to show his reader how each constituent word of the original sentence is throbbing with a life of its own, and aglow with the fascination of a personal history. This is rather the work of the commentator; and not of the commentator who explains the meaning and the relation of verses and chapters, but of one who deals with words in detail, and tells their individual stories.

For a language is not made to order and out of hand. It is a growth out of a people’s life; and its words are not arbitrary symbols fixed by decree or by vote, but are struck out, as needed, by incidents and crises. They are the formulas in which new needs and first impressions of external facts spontaneously voice themselves, and into which social customs run. Hence language becomes mole picturesque as we recede toward its earlier forms. Primitive speech is largely figurative; primitive words are pictures. As the language becomes the expression of a more conventional and artificial life, and of a deeper and more complex thought, new words are coined representing something more subjective and subtle; and the old words, as they become pressed into the new service and stretched to cover a wider range of meaning, lose their original sharpness of outline. They pass into conventional symbols in the multiform uses of daily speech; they become commonplace factors of a commonplace present, and remain

historic only to lexicographers and philologists. None the less, these words forever carry hidden in their bosom their original pictures and the mark of the blow which struck each into life; and they will show them to him who lovingly questions them concerning their birth and their history.

These remarks apply in a peculiar manner to the Greek language, which was the outgrowth of a national character at once poetic and passionate, logical and speculative, and which was shaped by an eventful and romantic history and by a rich and powerful literature. The words of a language which traverses the period from Homer to Aristotle, from Marathon to Leuctra; which told the stories of Herodotus, carried the mingled fire and logic of Demosthenes, voiced the tremendous passion of Oedipus, and formulated the dialectic of Plato and the reasoning of Aristotle, must enfold rare treasures; and the more as we follow it into its later development under the contact of Oriental thought, which fused it in the alembic of Alexandria, ran the new combination into the mold of the Septuagint, and added the last element necessary to constitute it the bearer of the Gospel message. The highest testimony to the resources of this wonderful tongue *is* furnished in its exquisite sensitiveness to the touch of the new faith, and its ready adaptation to the expression of the new truth. Its contact with the fresh, quickening ideas of the Gospel seemed to evoke from it a certain deep-lying quality, overlaid till then by the baser moral conceptions of Paganism, but springing up in prompt response to the summons of Christian thought and sentiment. Yet even the words which lent themselves so readily to the new and higher message of Christianity could not abjure their lineage or their history. They bore the marks of the older and less sacred burdens they had carried. In the histories of its choicest words, Christianity asserts itself as a redeemer of human speech. The list of New-Testament words lifted out of ignoble associations and uses, and mitered as ministers of sacred truth, is a long and significant one; and there are few more fascinating lines of study than this, to which Archbishop Trench long ago directed English readers in his “Study of Words” and his “New-Testament Synonyms.”

The biblical student may therefore profitably combine two distinct lines of study; the one directed at the truth of scripture in mass, the other at the medium or vehicle of the truth in detail. A thorough comprehension of

scripture takes in the warp no less than the woof. Labor expended upon etymologies, synonyms, and the secrets of particles and tenses, upon the wide range of pictures and hints and histories underlying the separate words and phrases of the New Testament, is not thrown away, and issues in a larger result than the mere accumulation of curious lore. Even as nature fills in the space between the foreground and the background of her landscapes with countless details of form and color, light and shadow, so the rich details of New-Testament words, once apprehended, impart a depth of tone and a just relation and perspective to the salient masses of doctrine, narrative, and prophecy. How much is habitually lost to the English student through the use of one and the same term in rendering two words which the writer selected with a clear recognition of a distinction between them. How often a picture or a bit of history is hidden away in a word, of which a translation gives and can give no hint. How many distinctive characteristics of a writer are lost in a translation. How often, especially in the version of 1611, the marvelous play of the Greek tenses, and the nicely-calculated force of that potent little instrument, the article, are utterly overlooked. As the reader steps securely over the carefully-fitted pavement laid for him by modern revisers, he does not even guess at the rare and beautiful things lying beneath almost every separate block.

Can the reader who knows no Greek be put in possession of these treasures? Not of all; yet certainly of a goodly share of them. It has seemed to me that the following results might be reached:

1. Where a word has a history, he may learn it, and may be shown through what stages the word has attained its present meaning, and how its variations have successively grown out of each other. Illustrations are furnished by such words as “humility,” “meekness,” “blessed.”

2. He may be shown, in part, at least, the peculiar form in which a thought comes to a Greek mind; or, in other words, he may form some acquaintance with Greek idioms. Thus, to take some very simple instances, he can easily see how, when he thinks of his food as set *before* him on the table, the Greek thinks of it as set *beside* him, and writes accordingly; or how his idea of *sitting down* to the table comes to the

Greek as *reclining;* or he can understand how, when Luke says, "we came *the next day,*" the idea of the next or second day comes to him in the form *of* an adjective qualifying *we,* so that he thinks of himself and his companions as *second-day men.* Sometimes, when two languages develop a difference of idiom in their classical usage, the classical idiom of the one reappears in the vu]gar dialect of the other. The spirit of numerous Greek words or phrases, even in the New Testament, could be reproduced most faithfully by English expressions which have been banished from polite diction.

3. He can be shown the picture or the figure hidden away in a word. See, for example, the note on *compel,* Matthew 5:41.

4. He may learn something of Greek synonyms. He may be shown how two different Greek words, rendered by the same English word, represent different sides or phases of the same idea, and why each word is used in its own place. Thus, the word "net" occurs in both Matthew 4:18 and Matthew 13:47; but the Greek word is different in each verse, and either word would have been inappropriate in the place of the other.

5. He may be shown how two English words, having apparently no connection with each other, are often expressed by the same Greek word; and he may be put in possession of the connecting idea. He does not suspect that "bosom," in Luke 6:38, and "creek " or "bay," in Acts 27:39, are one and the same word; or that there is any connection between the "winding up" of Ananias' body (Acts 5:6) and Paul's assertion that the time is "short" (1 Corinthians 7:29).

6. He may be made to understand the reasons for many changes of rendering from an older version, which, on their face, seem to him arbitrary and useless.

7. He can be taught something of the characteristic usage of words and phrases by different authors, and may learn to detect, even through the English version, certain differences of style. (See the Introductions to the different books.)

8. He can be shown the simpler distinctions between the Greek tenses, and the force of the Greek article; and how the observance of these distinctions adds to the vigor and liveliness of the translation.

Much valuable matter of this kind is contained in commentaries; and in some popular commentaries considerable prominence is given to it, notably in the two admirable works of Dr. Morison on Matthew and Mark. But it is scattered over a wide surface, and is principally confined to commentaries prepared for the critical student; while very much lies hidden in lexicons and etymological treatises, and in special essays distributed through voluminous periodicals. I have collected and sifted a large amount of this material from various and reliable sources, and have applied it to the treatment of the words as they occur, verse by verse, divesting it of technicalities and trying to throw it into a form suited to the students of the English Bible.

I had these so prominently in view at the beginning that I seriously contemplated the entire omission of Greek words. On further thought, however, I decided that any plan might, without detriment to the original purpose, be stretched so as to include beginners in the study of the Greek Testament, and certain college-bred readers who have saved a little Greek out of the wreck of their classical studies. For the convenience of such I have inserted the original words wherever it seemed expedient; but always in parentheses and with the translation appended. The English reader may therefore be assured that any value which the book may have for him will not be impaired by the presence of the unfamiliar characters. He has but to pass them over, and to confine his attention to the English text.

It is evident that my purpose relieves me of the duty of the exegesis of passages, save in those cases where the word under consideration is the point on which the meaning of the entire passage turns. The temptation to overstep this limit has been constantly present, and it is not impossible that I may have occasionally transgressed. But the pleasure and the value of the special study of words will, I think, be enhanced for the student by detaching it from the jungle of exegetical matter in which, in ordinary commentaries, it is wellnigh lost.

A few words should be said respecting a name which the title of this book will at once suggest to New-Testament students — I mean Bengel. The indebtedness of all workers in this field to John Albert Bengel it is not easy to overstate. His well-known "Gnomon," which still maintains a high and honorable rank among commentaries after the lapse of nearly a century and a half, was the pioneer in this method of treating scripture. My own obligations to him are very great for the impulse to this line of study which I received in translating the "Gnomon" more than twenty-five years ago; more for that, indeed, than for any large amount of help in the present work. For his own labors have contributed to the great extension of his special line of study since the appearance of the "Gnomon" in 1742. The entire basis of New-Testament philology and textual criticism has been shifted and widened, and many of his critical conclusions, therefore, must be either modified or rejected. His work retains its value for the preacher. He must always stand pre-eminent for his keen and deep spiritual insight, and for that marvelously terse and pithy diction with which, as with a master-key, he so often throws open by a single turn the secret chambers of a word; but for critical results the student must follow later and surer guides.

As to materials, let it suffice to say that I have freely used whatever I have found serviceable. The book, however, is not a compilation. My plan has compelled me to avoid lengthy discussions and processes, and to confine myself mostly to the statement of results. In order to avoid encumbering the pages with a multitude of references, I have appended a list of the sources on which I have drawn; and the names of other authors not mentioned there will be found appended to quotations.

I have not attempted textual criticism. I have followed principally the text of Westcott and Hort, comparing it with Tischendorf's eighth edition, and commonly adopting any reading in which the two agree. It is, perhaps, scarcely necessary to say that the very literal and often uncouth renderings which frequently occur are given merely in order to throw sentences or phrases as nearly as possible into their Greek form, and are not suggested for adoption as versions. Each word or passage commented upon is cited first according to the authorized version.

My task has been a labor of love, though pursued amid the numerous distractions and varied duties of a city pastorate. I hope to complete it in due time by an additional volume containing the writings of John and Paul.

It is said that there was discovered, some years ago, in one of our Western States, a magnificent geode, which, on being broken, disclosed a mass of crystals arranged in the form of a cross. It will be a great joy to me if, by this attempt to break the shell of these words of life, and to lay bare their hidden jewels, I may help a Bible-student here and there to a clearer vision of that cross which is the center and the glory of the Gospel.

MARVIN R. VINCENT.

COVENANT PARSONAGE, NEW YORK.

PREFACE TO THE SECOND EDITION

IN this second edition a number of errors in the Scripture references have been corrected, together with sundry typographical mistakes in the Greek text, such as misplaced accents, omitted breathings, etc. A few changes have also been made in accordance with the suggestions of my reviewers. For many of the corrections in the Greek text I am under great obligations to my old friend Dr. Henry Drisler, of Columbia College, whose invaluable aid it would never have occurred to me to ask in such a matter of literary drudgery, but who voluntarily, and most kindly, furnished me with a list of the errors noted by him in his perusal of the volume.

LIST OF AUTHORS AND EDITIONS

Angus, Joseph: Commentary on the Epistle of Jude. New York, 1883.

Apocrypha, Greek and English. Bagster, London, 1871.

Abbot, Edwin A.: Article “Gospels,” in Encyclopaedia Britannica 9th edition.

Arnold, W. T.: Roman Provincial Administration. London, 1879.

Autenrieth, Georg: Homeric Dictionary. New York, 1880.

Augustine: Sermon on the LIount. Edited by Trench. 3rd edition. London, 1869.

Alford, Henry: Greek Testament. 5 vols. London, 1857-61.

Becker, W. A.: Gallus. Translated by F. Metcalfe. I,ondon, 1849.

Becker, W. A.: Charicles. New edition. London, 1854.

Barrow, Isaac: Sermons. 3 vols. London, 1861.

Butler, Joseph: Sermons. Bohn, London, 1855.

Bosworth, Joseph, and Waring, G.: Gothic and Anglo-Sason Gospels, with the Versions of Wycliffe and Tyndale. 2nd edition. London, 1874.

Bengel: Gnomon Novi Testamenti. Edited by SteudeL Tubingen, 1855.

Bengel: Gnomon Novi Testamenti. Auslegung in fortlaufenden Anmerkungen von C. F. Werner. 2 vols. Stuttgart, 1853.

Bengel: Gnomon Novi Testamenti. Translatec by C. T. Lewis and M. R. Vincent. 2 vols. Philadelphia, 1860.

Burgon, John W.: Letters from Rome to Friends in England. I.ondon, 1862.

Bruce, Alexander B.: The Parabolic Teaching of Jesus. New York, 1883.

Bryellnios, Philotheos: The Teaching of the Twelve Apostlea Translated and edited by Roswell D. Hitchcock and Francis Brown. New York, 1885.

Bryennios, Philotheos: The Same. Edited by Philip Schaff. New York, 1886.

Cox, Samuel: The Book of Job. London, 1880.

Cox, Samuel: An Expositor's Note-Book. London, 1872.

Cox, Samuel: Biblical Expositions. London, 1874.

Cadena, Mariano Velazquez de la Pronouncing Dictionary of the Spanish and English Languages. New York, 1882.

Cheyne, T. K.: The Prophecies of Isaiah. 2nd edition. 2 vols. London, 1882.

Clarke, Mrs. Cowden: Concordance to Shakespeare. London, 1879.

Conybeare, W. J., and Howson, J. S.: Life and Epistles of St. Paul 2 vols. London, 1856.

Cremer, Hermann: Biblico-Theological Lexicon of New Testament Greek. Edinburgh, 1878.

Crosby, Howard: The New Testament, Old and New Versions. New York, 1884.

Curtius, Ernst: History of Greece. 5 vols. London, 1868.

Cook, F. C.: Commentary on First Peter, in Speaker's Commentary. New York.

Davies, S. S.: St. Paul in Greece, in series "The Heathen World and St. Paul." London.

Dollinger, John J. J.: The Gentile and the Jew. Translated by N. Darnell. 2 vols. London, 1862.

Dixon, Hepworth; The Holy Land. 2 vols. London, 1865.

Davidson, Samuel: Introduction to the Study of the New Testament. 2nd edition. 2 vols. London, 1882.

De Wette, W. M. L.: Kurzgefasstes Exegetisches Handbuch zum Neuen Testament. 4th edition. 5 vols. Leipzig, 1857.

De Wette, W. S, L.: Die Heilige Schrift. 4th edition. Heidelberg, 1858.

Delitzsch, Franz: Commentary on Job, "Clark's Theological Library." 2 vols. Edinburgh, 1869.

Di Cesnola, Louis P.: Cyprus; its Ancient Cities, Tombs, and Temples. New York, 1878.

Ednvards, Thomas C.: Commentary on First Corinthians. London, 1885.

Edersheim, Alfred: Life and Times of Jesus the Messiah. 2 vols. London, 1883.

Edersheim, Alfred: The Temple; its Ministry and Services at the Time of Jesus Christ. Boston, 1881.

Edersheim, Alfred: Sketches of Jewish Social Life in the Days of Christ. London, 1876.

Expositor. 1st and 2nd series. 20 vols. London, 1875-84.

Ellicott, Charles J.: Commentary on the Epistles of Paul. 2 vols. Andover, 1872.

Eadie, John: The English Bible. 2 vols. London, 1876.

Eastswood, J., and Wright, W. Aldis: The Bible Word-Book. New York, 1874.

Englishman's Greek Concordance to the New Testament. New York, 1859.

Findlay, Alexander G.: Classical Atlas. London.

Farrar, Frederic W.: The Life of Christ. 2 vols. New York, 1874.

Farrar, Frederic W.: The Life and Work of St. Paul. 2 vols. London, 1879.

Farrar, Frederic W.: The Messages of the Books. London,1885.

Farrar, Frederic W.: Greek Syntax. London, 1876.

Farrar, Frederic W.: Language and Languages. New York, 1878.

Fuerst, Julius: Hebrew and Chaldee Lexicon to the Old Testa. ment. Translated by S. Davidson. 4th edition. London, 1871.

Ford, James: The Gospel of St. Luke Illustrated. London, 1851.

Grote, George: History of Greece. 8 vols. London, 1862.

Godet, F.: Commentary on the Gospel of St. Luke. 3rd edition. 2 vols. Edinburgh, 1879.

Gibbon, Edward: Decline and Fall of the Roman Empire. 8 vols. London, 1838.

Grimm, a. L. Willibald: WiLke's Clavis Novi Testamenti. 2nd edi tion. Leipzig, 1879.

Grimm, C. L. Willibald: The Same. Translated, revised, and enlarged by Joseph H. ThayeL New York, 1887.

Gloag, Paton J.: Critical and Exegetical Commentary on the Acts of the Apostles. 2 vols. Edinburgh, 1870.

Gloag, Paton J.: Commentary on the Epistle of James. New York, 1883.

Geikie, Cunningham: The Life and Words of Christ. 2 vols. in one. New York, 1880.

Goebel. Siegfried: The Parables of Jesus. Edinburgh, 1883.

Gladstone, W. E.: Studies on Homer and the Homeric Age. 3 vols. Oxford, 1858.

Grimm, Wilhelm and Jacob: Deutsches Worterbuch. 6 vols. Leipzig, 1854-73.

Howson, J. H.: The Metaphors ot St. Paul. New York, 1871.

Hackett, Horatio B.: Commentary on the Acts of the Apostles. Boston, 1858.

Hobart, William K.: The Medical Language of St. Luke. London,1882.

Herzog, J. J., and Plitt, G. L.: Real Encyklopadie far Protestantische Theologie und Kirche. 2nd edition. 16 vols. Leipzig, 1877-85.

Herodotus. Translated by George Rawlinson. 4 vols. London, 1858.

Huther, John Edward: Kritisch Exegetisches Handbuch uber den 1 Brief des Petrus, den Brief des Judas, und den 2 Brief des Petrus. 2nd edition. Gottingen, 1859.

Huther, John Edward: Kritisch Exregetisches Handbuch aber den Brief des Jakobus. Gottingen, 1868.

Jameson, Mrg.: History of our Lord. 2nd edition. 2 vols. London,1865.

Jameson, Mrs.: Sacred and Legendury Art 4th edition. 2 vols London, 1863.

Jelf, William Edward: A Grammar of the Greek Language. 2 vols. Oxford, 1851.

Jowett, B.: The Dialogues of Plato, translated into English 2nd edition. 5 vols. Oxford, 1875.

Josephus: The Jewish War. Translated by Traill. London, 1868.

Kypke, George David: Observationes Sacrae in Nov. Foed. Libros. 2 vols. in one. Breslau, 1755.

Lange, J. P.: Critical, Dochinal, and Homiletical Commentary. New York.

Lightfoot, J. B.: St. Paul's Epistle to the Galatians. London, 1866.

Lightfoot, J. B.: St. Paul's Epistle to the Philippians. London, 1869.

Lightfoot, J. B.: St. Paul's Epistles to the Colossians and Philemon. London, 1875.

Lightfoot, J. B.: On a Fresh Revision of the New Testannent. 2nd edition. New York, 1873.

Liddon, Henry P.: The Divinity of our Lord and Savior Jesus Christ. London, 1867.

Liddell, Henry G., and Scott, Robert: Greek-Enghsh Lexicon. 7th edition. New York, 1883.

Liddell, Henry G.: History of Rome. 2 vols. London, 1855.

Lumby, J. Rawson: Commentary on Second Peter, in Speaker's Commentary. New York.

Lumby, J. Rawson: Commentary on Jude, in Speaker's Commentary. New York.

Lewin, Thomas: The Life and Epistles of St. Paul. 2 vols. New York, 1875.

Lewis, Charlton T., and Short, Charles A.: New Latin Dictionary. Oxford and New York, 1879.

Lucas, Newton Ivory: Deutsch-Englisches Worterbuch. Bremen, 1868.

Bardner, Nathaniel: Works. 5 vols. London, 1816.

Merivale, Charles: History of the Romans under the Empire 2nd edition of Vols. I.-III. 7 vols. London, 1852-62.

Meyer, Heinrich W. H: Commentaries on Matthew, Mark, Luke, Acts. New York, 1884.

Mommsen, Theodor: History of Rome. Translated by Dickson. 4 vols. London, 1867.

Morison, James: A Practical Commentary on the Gospel according to St. Matthew. Boston, 1884.

Morison, James: A Practical Commentary on the Gospel according to St. Mark. Boston, 1882.

McClintock, John, and Strong, James: Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature. 10 vols. New York, 1867-81.

Mansel, Henry L.: The Gnostic Heresies of the First and Second Centuries. Edited by J. B. Lightfoot. London, 1876.

Newman, J. H.: Callista. London.

Northcote, J. S., and Brownlow, W. R.: Roma Sotterranea. London, 1869.

Old Testament. Revision of 1885. Cambridge.

Parker, J. H.: Primitive Fortifications of Rome. 2nd ed. London.

Palgrave, William Gifford: Central and Eastern Arabia London, 1873.

Plutarch: Lives. Translated by A. H. Clough 6 vols. Boston, 1859.

Phrynichus: Eclogae Nominum et Verborum Atticorum. Edited by C. A. Lobeck. Leipzig, 1820.

Porter, J. L.: Handbook for Syria and Palestine. New edition.

2 vols. London, 1868.

Plumptre, E.H.: St. Paul in Asia Minor, in series “The Heathen World and St. Paul.” London.

Plumptre, E. H.: The Spirits in Prison, and Other Studies on the Life after Death. New York, 1885.

Revisers’ Text of the Greek Testament. Oxford, 1881.

Reynolds, Henry R.: John the Baptist. London, 1874.

Robinson, Edward: Greek and English Lexicon of the New Testament. New York, 1859.

Robinson, Edward: Harmony of the Gospels in Greek. Revised by M. B. Riddle. Boston, 1885.

Riddle, x B., and Schaf; Philip: Commentary on the Gospel of Mark. New York, 1879.

Riddle, M. B., and Schaff, Philip: Commentary on the Gospel of Luke. New York, 1879.

Rawlinson, George: Ancient Monarchies. 2nd edition. 3 vols. New York, 1871.

Rawlinson, George: History of Ancient Egypt. 2 vols. London and New York, 1881.

Ruskin, John: Modern Painters. 6 vols. New York, 1862.

Scott, Robert: Commentary on the Epistle of James, in Speaker's Commentary. New York.

Schaff, Philip: Encyclopaedia of Religious Knowledge. 3 vols. New York, 1882-83.

Schaff, Philip, and Riddle, M. B.: CommentarJr on the Gospel of Matthew. New York, 1879.

Schaff, Philip: History of the Christian Church. Vols. I., II. New York, 1882.

Stirling, William: Annals of the Artists of Spain. 3 vols London, 1848.

Salmond, S. D. F.: Commentary on First and Second Peter. New York, 1883.

Stormonth, J.: Etymological and Pronouncing Dictionary of the English Language. Edinburgh, 1877.

Septuagint. According to the Vatican edition. Bagster, London.

Skeat, Walter W.: Etymological Dictionary of the English Language. Oxford, 1882.

Stier, Rudolph: The Words of the Lord Jesus. 8 vols. Edinburgh, 1866.

St. John, J. A.: History of the Manners and Customs of Ancient Greece. 3 vols. London, 1842.

Schmidt, J. H. H.: Synonymik der Griechischen Sprache. 4 vols. Leipzig, 1876-86.

Smith, James: The Voyage and Shipwreck of St. Paul. 3rd edition. London, 1866.

Smith, William: Dictionary of Greek and Roman Biography and Mythology. 3 vols. London and Boston, 1849.

Smith, William: Dictionary of Greek and Roman Geography. 2 vols. Boston, 1864.

Smith, William: Dictionary of Greek and Roman Antiquities. Edited by Anthon. New York, 1866.

Stanley, Arthur P.: The Epistle of Paul to the Corinthians 4th edition. London, 1876.

Stanley, Arthur P.: Sinai and Palestine. New York, 1863.

Stanley, Arthur P.: The Jewish Church 3 vols. New York, 1864-76.

Stanley, Arthur P.: Sermons and Essays on the Apostolic Age. Oxford and London, 1874.

Scrivener, Frederick II.: A Plain Introduction to the Criticism of the New Testament. 2nd edition. Cambridge and London, 1874.

Trench, Richard C.: Synonyms of the New Testament. 8th edition. London, 1876.

Trench, Richard C.: Notes on the Miracles of our Lord. 2nd Ameriean edition. New York, 1862.

Trench, Richard C.: Notes on the Parables of our Lord. 2nd American edition. New York, 1862.

Trench, Richard C.: Studies in the Gospels. New York, 1867.

Trench, Richard C.: On the Study of Words. New York, 1866.

Trench, Richard C.: Proverbs and their Lessons. 6th edition. London, 1861.

Trench, Richard C.: On the Authorized Version of the New Testament. New York, 1873.

Trench, Richard C.: English, Past and Present. 13th edition. London, 1886.

Trench, Richard C.: Select Glossary of English Words. 6th edition. London, 1879.

Theologische Studien und Kritiken.

Tholuck, A.: The Sermon on the Mount. Edinburgh, 1874.

Thomson, William M.: The Land and the Book. London, 1870.

Thomson, William M.: The Land and the Book. 3 vols New York, 1880-86.

Thoms, John A.: Concordance to the Revised Version of the New Testament. New York, 1883.

Tischendorf, Constantine: Novum Testamentum Graece. 8th edition. Leipzig, 1878.

Tregelles, S. P.: An Account of the Printed Test of the Greek New Testament. London, 1854.

Westcott, Brooke Foss: Introduction to the Study of the Gospels. 5th edition. London, 1875.

Westcott, Brooke Foss, and Hort, Fenton J. A.: The New Testament in the Original Greek. American edition. New York, 1881.

Westcott, Brooke Foss: The Epistles of St. John. London. 1883.

Winer, G. B.: Grammar of New Testament Greek. 8th English edition. Edited by W. F. Moulton. Edinburgh, 1877.

Wilkinson, Gardner: The Ancient Egyptians. 7 vols. London, 1837-41.

Wilkinson, Gardner: Modern Egypt and Thebes. 2 vols. London, 1843.

Zeschwitz, Gerhard von: Profangracitat und Biblischer Sprachgeist. Leipzig, 1859.

THE

GOSPEL ACCORDING TO MATTHEW

INTRODUCTION

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

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

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

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

Matthew wrote, probably in Palestine, and evidently for Jewish Christians. There are two views as to the language in which his gospel was originally composed: one that he wrote it in Hebrew or Syro-Chaldaic, the dialect spoken in Palestine by the Jewish Christians; the other that he wrote it in Greek. The former theory is supported by the unanimous testimony of the early church; and the fathers who assert this, also declare that his work was translated into Greek. In that case the translation was most probably made by Matthew himself, or under his supervision. The drift of modern scholarship, however, is toward the theory of a Greek original. Great uncertainty prevails as to the time of composition. According to the testimony of the earliest Christian fathers, Matthew's gospel is the first in order, though the internal evidence favors the priority of Mark. Evidently it was written before the destruction of Jerusalem (A.D. 70). "Had that event preceded the writing of the synoptic gospels and the epistles of St. Paul, nothing is more certain than that it must have been directly mentioned, and that it must have exercised an immense influence on the thoughts and feelings of the apostles and evangelists. No writer dealing with the topics and arguments and prophecies with which they are constantly occupied, could possibly have failed to appeal to the tremendous sanction which had been given to all their views by God himself, who thus manifested his providence in human history, and showed all things by the quiet light of inevitable circumstances" (Farrar, "Messages of the Books").

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

"the regeneration" (19:28). Also in the tracing of the genealogy of our Lord no further back than to Abraham; in the emphasis laid on the works of the law (5:19; 12:33, 37); and in the prophecy which makes the end of Israel contemporaneous with the "consummation of the age" (24:3, 22; 10:23).

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

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

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

As related to the other synoptical gospels, Matthew's contains fourteen entire sections which are peculiar to him alone. These include ten parables: The Tares; the Hid Treasure; the Pearl; the Draw-net; the Unmerciful Servant; the Laborers in the Vineyard; the Two Sons; the Marriage of the

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

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

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

1. The phrase, *Kingdom of Heaven* (βασιλεία τῶν οὐρανῶν), which occurs thirty-two times, and is not found in the other evangelists, who use *Kingdom of God*.

2. *Father in Heaven*, or *Heavenly Father* (ὁ πατὴρ ὁ ἐν οὐρανοῖς: ὁ πατὴρ ὁ οὐράνιος). This occurs fifteen times in Matthew, only twice in Mark, and not at all in Luke, 11:2 being a false reading.

3. *Son of David*, seven times in Matthew, three in Mark, three in Luke.

4. *The Holy City* (Jerusalem), in Matthew only.

5. *The end of the world*, or *consummation of the age* (ἡ συντέλεια τοῦ αἰῶνος), in Matthew only.

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

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

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

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

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

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

He frequently uses the words *to come or go* (προσέρχομαι, πορέυω) after the oriental manner, to expand his narrative; as, *when the tempter came he said* (4:3); *a centurion came beseeching* (8:5); *a scribe came and said* (8:19); *the disciples of John came, saying* (9:14). The former of these

verbs (προσέρχομαι) occurs fifty-one times, while in Mark it is found but six times, and in Luke, ten. The word ὄναρ, *a dream*, is used by him alone in the New Testament, and always in the phrase κατ᾽ ὄναρ, *in a dream*. It occurs six times. Τάφος, *a tomb*, is also peculiar to him, the other evangelists using μνῆμα or μνημεῖον, the latter being used also by Matthew. ὁ λεγόμενος, *who is called*, is a favorite expression in announcing names or surnames (1:16; 10:2; 26:3, 14). He adds *of the people* to *scribes* or *elders* (2:4; 21:23; 26:3, 47; 27:1). He writes, *into the name* (εἰς τὸ ὄνομα), where the other evangelists have ἐν, *in*, or ἐπί, *upon* (10:41, 42; 18:20; 28:19). His favorite particle of transition is τότε, *then*, which occurs ninety times, to six in Mark and fourteen in Luke (2:7; 3:5; 8:26; 11:20, etc.). There are about a hundred and twenty words which are used by him alone in the New Testament. Two instances occur of a play upon words: ἀφανίζουσι φανῶσι, they make their real faces *disappear*, in order that they may *appear* (6:16); κακοὺς κακῶς, he will *evilly* destroy those *evil* husbandmen" (21:41).

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

THE

GOSPEL ACCORDING TO MATTHEW

SUPERSCRIPTION

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

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

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

CHAPTER 1

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

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

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

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

Anointing was practiced upon the dead. Of her who brake the alabaster upon his head at Bethany, Jesus said, "She hath anointed my body aforehand for the burying" (Mark 14:8; see, also, Luke 23:56).

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

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

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

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

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

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

Θέλειν is the stronger word, and expresses a *purpose* or *determination* or *decree*, the execution of which is, or is believed to be, in the power of him who wills. Βούλεσθαι expresses *wish, inclination*, or *disposition*, whether one desires to do a thing himself or wants some one else to do it. Θέλειν, therefore, denotes the *active resolution*, the *will urging on to action*. Βούλεσθαι is to *have a mind*, to *desire*, sometimes a little stronger, running into the sense of *purpose*. Θέλειν indicates the *impulse* of the will; βούλεσθαι, its *tendency*. Βούλεσθαι can always be rendered by θέλειν, but θέλειν cannot always be expressed by βούλεσθαι.

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

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

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

In the New Testament θέλω occurs in the following senses:

1. *A decree or determination of the will.*

   (*a*) Of God (Matthew 12:7; Romans 9:16, 18; Acts 18:21; 1 Corinthians 4:19; 12:18; 15:38).

(*b*) Of Christ (Matthew 8:3; John 17:24; 5:21; 21:22).

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

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

3. *A liking* (Mark 12:38; Luke 20:46; Matthew 27:43). (See note there.)

Βούλομαι occurs in the following senses:

1. *Inclination* or *disposition* (Acts 18:27; 19:30; 25:22: 28:18; 2 Corinthians 1:15).

2. Stronger, with the idea of *purpose* (1 Timothy 6:9; James 1:18; 3:4; 1 Corinthians 12:11; Hebrews 6:17).

In most, if not all of these cases, we might expect θέλειν; but this use of βούλομαι there is an implied emphasis on the element of *free choice* or *self-determination*, which imparts to the *desire* or *inclination* a *decretory* force. This element is in the human will by *gift* and *consent.* In the divine will it is *inherent.* At this point the Homeric usage may be compared in its occasional employment of βούλομαι to express determination, but only with reference to the gods, in whom to *wish* is to *will*. Thus, "Whether Apollo *will* (βούλεται) ward off the plague" ("Il.," i. 67). "Apollo *willed* (βούλετο) victory to the Trojans" (Il.," vii. 21).

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

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

Jesus (Ιησοῦν). The Greek form of a Hebrew name, which had been born by two illustrious individuals in former periods of the Jewish history — Joshua, the successor of Moses, and Jeshua, the high-priest, who with Zerubbabel took so active a part in the re-establishment of the civil and religious polity of the Jews on their return from Babylon. Its original and full form is *Jehoshua*, becoming by contraction *Joshua* or *Jeshua*. Joshua, the son of Nun, the successor of Moses, was originally name *Hoshea* (*saving*), which was altered by Moses into *Jehoshua* (*Jehovah (our)*

Salvation) (Numbers 13:16). The meaning of the name, therefore, finds expression in the title *Savior*, applied to our Lord (Luke 1:47, 2:11; John 4:42).

Joshua, the son of Nun, is a type of Christ in his office of *captain* and *deliverer* of his people, in the military aspect of his saving work (Revelation 19:11-16). As God's revelation to Moses was in the character of a law-giver, his revelation to Joshua was in that of the Lord of Hosts (Joshua 5:13, 14). Under Joshua the enemies of Israel were conquered, and the people established in the Promised Land. So Jesus leads his people in the fight with sin and temptation. He is the leader of the faith which overcomes the world (Hebrews 12:2). Following him, we enter into rest.

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

Thus in this priestly Jeshua we have a type of our "Great High-Priest, touched with the feeling of our infirmities, and in all points tempted and tried like as we are;" confronting Satan in the wilderness; trying conclusions with him upon the victims of his malice — the sick, the sinful, and the demon-ridden. His royal robes are left behind. He counts not "equality with God a thing to be grasped at," but "empties himself," taking the "form of a servant," humbling himself and becoming "obedient even unto death" (Philippians 2:6, 7, Rev.). He assumes the stained garments of our humanity. He who "knew no sin" is "made to be sin on our behalf, that we might become the righteousness of God in him" (2 Corinthians 5:21). He is at once priest and victim. He pleads for sinful man before God's throne. He will redeem him. He will rebuke the malice and cast down the power of Satan. He will behold him "as lightning fall from heaven" (Luke 10:18). He will raise and save and purify men of weak natures, rebellious wills, and furious passions — cowardly braggarts and

deniers like Peter, persecutors like Saul of Tarsus, charred brands — and make them witnesses of his grace and preachers of his love and power. His kingdom shall be a kingdom of priests, and the song of his redeemed church shall be, “unto him that loveth us, and loosed us from our sins by his own blood, and made us to be a kingdom, to be *priests* unto his God and Father; to him be the glory and the dominion forever and ever. Amen” (Revelation 1:5, 6, in Rev.).

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

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

Their **sins** (ἁμαρτιῶν). Akin to ἁμαρτάνω, *to miss a mark*; as a warrior who throws his spear and fails to strike his adversary, or as a traveler who missed his way. [2] In this word, therefore, one of a large group which represent sin under different phases, sin is conceived as *a failing and missing the true end and scope of our lives, which is God*.

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

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

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

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

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

CHAPTER 2

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

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

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

4. **All the chief priests**. We should expect only *one* chief priest to be mentioned; but the office had become a lucrative one, and frequently changed hands. A rabbit is quoted as saying that the first temple, which stood about four hundred and ten years, had only eighteen high-priests

from first to last; while the second temple, which stood four hundred and twenty years, had more than three hundred high-priests. The reference here is not to a meeting of the Sanhedrim, since the elders, who are not mentioned, belonged to this; but to an extraordinary convocation of all the high-priests and learned men. Besides the high-priest in actual office, there might be others who had been this predecessors, and who continued to bear the name, and in part the dignity. It may possibly have included the heads of the twenty-four courses of priests.

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

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

Inquired diligently (ἠκρίβωσεν). Better *learned accurately*. The verb is formed from ἄκρος, *at the point* or *end*. The idea is, therefore, he

ascertained to the last point; denoting the exactness of the information rather than the diligence of the search for it. Compare ver. 8, "Search out *carefully* (ἀκριβῶς). So the Rev. for *diligently*.

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

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

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

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

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

CHAPTER 3

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

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

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

Preaching (κηρύσσων). See on 2 Peter 2:5.

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

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

virtuous alteration of the mind and purpose as begets a like virtuous change in the life and practice." *Sorrow* is not, as is popularly conceived, the primary nor the prominent notion of the word. Paul distinguishes between *sorrow* (λύπη) and *repentance* (μετάνοια), and puts the one as the outcome of the other. "Godly *sorrow* worketh *repentance*" (2 Corinthians 7:10).

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

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

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

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

1. That confession was connected with baptism. They were baptized *while in the act of confessing*.

2. An *open* confession, not a private one to John (ἐξ, compare Acts 19:18; James 5:16).
3. An *individual* confession; possibly a *specific* one. (See Luke 3:10-15.)

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

10. **Is laid** (κεῖται). Not, *is applied*, as "She *layeth* her hands to the spindle" (Proverbs 31:19), but *is lying.*

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

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

12. **Fan, floor** (Wyc. has *corn-floor*). The picture is of a farmer at his threshing-floor, the area of hard-beaten earth on which the sheaves are spread and the grain trodden out by animals. His *fan*, that is his *winnowing-shovel* or *fork*, is in his hand, and with it he throws up the mingled wheat and chaff against the wind in order to separate the grain. [3]

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

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

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

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

> "Thou from the first
> Wast present, and with mighty wings outspread
> Dove-like sat'st brooding on the vast abyss
> And mad'st it pregnant."

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

It has been asserted that, among the Jews, the Holy Spirit was presented under the symbol of a dove, and a passage is cited from the Talmud: "The Spirit of God moved on the face of the waters like a dove." Dr. Edersheim

("Life and Times of Jesus the Messiah") vigorously contradicts this, and says that the passage treats of the supposed distance between the upper and lower waters, which was only three finger-breadths. This is proved by Genesis 1:2, where the Spirit of God is said to brood over the face of the waters, "just as a dove broodeth over her young without touching them." "Thus the comparison is not between the Spirit and the dove, but between the *closeness* with which a dove broods over her young without touching them, and the supposed proximity of the Spirit to the lower waters without touching them." He goes on to say that the dove was not the symbol of the Holy Spirit, but of Israel. "If, therefore, *rabbinic* illustration of the descent of the Holy Spirit with the visible appearance of a dove must be sought for, it would lie in the acknowledgment of Jesus as the ideal typical Israelite, the representative of his people."

CHAPTER 4

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

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

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

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

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

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

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

The word *temple* (ἱερόν, lit., *sacred place*) signifies the whole compass of the sacred inclosure, with its porticos, courts, and other subordinate buildings; and should be carefully distinguished from the other word, ναός, also rendered *temple*, which means the temple itself — the "Holy Place" and the "Holy of Holies." When we read, for instance, of Christ teaching in the *temple* (ἱερόν) we must refer it to one of the temple-porches. So it is from the ἱερόν, the court of the Gentiles, that Christ expels the money-changers and cattle-merchants. In Matthew 27:51, it is the veil of the ναός which is rent; the veil separating the holy place from the holy of holies. In the account of Zacharias entering into the *temple* of the Lord to burn incense (Luke 1:9), the word is ναός, the holy place in which the altar of incense stood. The people were "without," in the fore-courts. In John 2:21, *the temple of his body*, ἱερόνwould be obviously inappropriate.

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

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

12. **Was cast into prison** (παρεδόθη). The verb means, first, to *give*, or *hand over* to another. So, to *surrender* a city or a person, often with the

accompanying notion of treachery. The Rev., therefore, rightly renders, *was delivered up*.

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

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

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

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

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

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

In ver. 24 we have, first, a general expression for ailments of all kinds: *all that were sick* (lit., *all who had themselves in evil case;* πάντας τοὺς κακῶς ἔχοντας). Then the idea of *suffering* is emphasized in the word *taken* (συνεξομένους), which means literally *held-together* or *compressed;* and so the Rev. *holden* is an improvement on *taken*, in which the A.V. has followed Wyc. and Tyn. The word is used of the multitude *thronging* Christ (Luke 8:45). Compare, also, "how I am *straitened* (Luke 12:50); and I *am in a strait* (Philippians 1:23). Then follow the *specific forms* of suffering, the list headed again by the inclusive word νόσοις, *diseases*, and the καὶ following having the force of *and particularly*. Note the word *torments* (βασάνοις). βάσανοςoriginally meant the "Lydian stone," or touchstone, on which pure gold, when rubbed, leaves a peculiar mark. Hence, naturally, a *test*; then a test or trial by *torture*. "Most words," says Professor Campbell ("On the Language of Sophocles") "have been originally metaphors, and metaphors are continually falling into the rank of words," used by the writer as mere vehicles of expression without

any sense of the picturesque or metaphorical element at their core. Thus the idea of a *test* gradually passes entirely out of βάσανος, leaving merely the idea of *suffering* or *torture*. This is peculiarly noticeable in the use of this word and its derivatives throughout the New Testament; for although suffering as a test is a familiar New Testament truth, these words invariably express simply torment or pain. Wycliffe renders, “They offered to him all men having evil, taken with divers sorrows and torments;” and Tyndale, “All sick people that were taken with divers diseases and gripings.” *Lunatic*, or *moon-struck*, (σεληνιαζομένους), is rendered by Rev. *epileptic*, with reference to the real or supposed influence of the changes of the moon upon the victims of epilepsy.

CHAPTER 5

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

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

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

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

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

In its peculiar application to the dead, there is indicated the despair of earthly happiness underlying the thought of even the cheerful and mercurial Greek. Hence the word was used as synonymous with *dead*. Only the dead could be called truly blessed. Thus Sophocles ("Oedipus Tyrannus"):

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

And again ("Oedipus at Colonus"):

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

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

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

The biblical use of the word lifted it into the region of the spiritual, as distinguished from the merely intellectual, and besides, intrusted to it alone the task of representing this higher conception. The pagan word for happiness (εὐδαιμονία, *under the protection of a good genius or daemon*) nowhere occurs in the New Testament nor in the Scriptures, having fallen into disrepute because the word *daemon*, which originally meant a deity, good or evil, had acquired among the Jews the bad sense which we attach to *demon*. Happiness, or better, *blessedness*, was therefore represented both in the Old and in the New Testament by this word μακάριος. In the Old Testament the idea involves more of outward prosperity than in the New Testament, yet it almost universally occurs in connections which emphasize, as its principal element, a sense of God's approval founded in righteousness which rests ultimately on love to God.

Thus the word passed up into the higher region of Christian thought, and was stamped with the gospel signet, and laden with all the rich significance of gospel blessedness. It now takes on a group of ideas strange to the best pagan morality, and contradictory of its fundamental positions. Shaking itself loose from all thoughts of outward good, it becomes the express symbol of a happiness identified with pure character. Behind it lies the clear cognition of sin as the fountain-head of all misery, and of holiness as the final and effectual cure for every woe. For knowledge as the basis of virtue, and therefore of happiness, it substitutes faith and love. For the aristocracy of the learned virtuous, it introduces the truth of the Fatherhood of God and the corollary of the family of believers. While the pagan word carries the isolation of the virtuous and the contraction of human sympathy, the Gospel pushes these out with an ideal of a world-wide sympathy and of a happiness realized in ministry. The vague outlines of an abstract good vanish from it, and give place to the pure heart's vision of God, and its personal communion with the Father in heaven. Where it told of the Stoic's self-sufficiency, it now tells of the Christian's poverty of spirit and meekness. Where it hinted at the Stoic's self-repression and strangling of emotion, it now throbs with a holy sensitiveness, and with a monition to rejoice with them that rejoice, and to weep with them that weep. From the pagan word the flavor of immortality is absent. No vision of abiding rest imparts patience and

courage amid the bitterness and struggle of life; no menace of the destiny of evil imposes a check on human lusts. The Christian word *blessed* is full of the light of heaven. It sternly throws away from itself every hint of the Stoic's asserted right of suicide as a refuge from human ills, and emphasizes something which thrives on trial and persecution, which glories in tribulation, which not only endures but conquers to world, and expects its crown in heaven.

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

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

Shall be comforted. See on John 14:16.

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

inanimate things, as light, wind, sound, sickness. It was used of a horse; *gentle*.

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

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

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

The *equanimity, mildness, kindness,* represented by the classical word, are founded in self-control or in natural disposition. The Christian *meekness* is based on *humility*, which is not a natural quality but an outgrowth of a renewed nature. To the pagan the word often implied *condescension*, to the Christian it implies *submission*. The Christian quality, in its manifestation, reveals all that was best in the heathen virtue — mildness, gentleness, equanimity — but these manifestations toward men are emphasized as outgrowths of a spiritual relation to God. The *mildness* or *kindness* of Plato or Pindar imply no sense of inferiority in those who exhibit them; sometimes the contrary. Plato's demagogue is kindly from self-interest and as a means to tyranny. Pindar's king is condescendingly kind. The meekness of the Christian springs from a sense of the inferiority of the creature to the Creator, and especially of the *sinful* creature to the *holy* God. While, therefore, the pagan quality is redolent of *self-assertion*, the Christian quality carries the flavor of *self-abasement*. As toward God, therefore, meekness accepts his dealings without murmur or resistance as absolutely good and wise. As toward man, it accepts opposition, insult, and provocation, as God's permitted ministers of a chastening demanded

by the infirmity and corruption of sin; while, under this sense of his own sinfulness, the meek bears patiently “the contradiction of sinners against himself,” forgiving and restoring the erring in a spirit of meekness, considering himself, lest he also be tempted (see Galatians 6:1-5). The ideas of forgiveness and restoration nowhere attach to the classical word. They belong exclusively to Christian meekness, which thus shows itself allied to love. As ascribed by our Lord to himself, see on Matthew 11:29. Wyc. renders “Blessed be *mild* men.”

6. **Shall be filled** (χορτασθήσονται). A very strong and graphic word, originally applied to the feeding and fattening of animals in a stall. In Revelation 19:21, it is used of the filling of the birds with the flesh of God’s enemies. Also of the multitudes fed with the loaves and fishes (Matthew 14:20; Mark 8:8; Luke 9:17). It is manifestly appropriate here as expressing the *complete satisfaction* of spiritual hunger and thirst. Hence Wycliffe’s rendering, *fulfilled*, is strictly true to the original.

7. **The merciful**. See on Luke 1:50.

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

13. **Have lost his savor** (μωρανθῇ). The kindred noun (μωρός) means *dull, sluggish;* applied to the mind, *stupid* or *silly*; applied to the taste, *insipid, flat*. The verb here used of salt, *to become insipid*, also means *to play the fool*. Our Lord refers here to the familiar fact of salt losing its pungency and becoming useless. Dr. Thompson (“The Land and the Book”) cites the following case: “A merchant of Sidon, having farmed of the government the revenue from the importation of salt, brought over a great quantity from the marshes of Cyprus — enough, in fact, to supply the whole province for many years. This he had transferred to the mountains, to cheat the government out of some small percentage of duty. Sixty-five houses were rented and filled with salt. Such houses have merely earthen floors, and the salt next the ground was in a few years

entirely spoiled. I saw large quantities of it literally thrown into the road to be trodden under foot of men and beasts. It was ‘good for nothing.’”

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

A candlestick (τὴν λυχνίαν). Rev., *the stand.* Also a part of the furniture of every house, and commonly but one in the house: hence the article. The word, which occurs four times in the Gospels and eight times elsewhere, means, in every case, not a candlestick, but a lamp-stand. In Hebrews 9:2, the golden “candlestick” of the tabernacle is called λυχνία; but in the description of this article (Exodus 25:31, 39), we read, “Thou shalt make the seven *lamps* thereof;” and in Zechariah 4:2, where the imagery is drawn from the sanctuary, we have a “candlestick” with a bowl on the top of it, “and his seven *lamps* thereon, and seven pipes (for the oil) to the lamps which are upon the top thereof.”

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

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

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

22. **Hell-fire** (τὴν γέενναν τοῦ πυρός). Rev., more accurately, *the hell of fire*. The word *Gehenna*, rendered *hell*, occurs outside of the Gospels only

at James 3:6. It is the Greek representative of the Hebrew *Ge-Hinnom*, or Valley of Hinnom, a deep, narrow glen to the south of Jerusalem, where, after the introduction of the worship of the fire-gods by Ahaz, the idolatrous Jews sacrificed their children to Molech. Josiah formally desecrated it, "that no man might make his son or his daughter pass through the fire to Molech" (2 Kings 23:10). After this it became the common refuse-place of the city, into which the bodies of criminals, carcasses of animals, and all sorts of filth were cast. From its depth and narrowness, and its fire and ascending smoke, it became the symbol of the place of the future punishment of the wicked. So Milton:

> "The pleasant valley of Hinnom, Tophet thence
> And black Gehenna called, the type of hell."

As fire was the characteristic of the place, it was called *the Gehenna of fire*. It should be carefully distinguished from Hades (ᾅδης), which is never used for the place of punishment, but for the *place of departed spirits*, without reference to their moral condition. This distinction, ignored by the A.V., is made in the Rev.

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

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

29. **Offend** (σκανδαλίζει). The word *offend* carries to the English reader the sense of *giving offense, provoking*. Hence the Rev., by restoring the picture in the word, restores its true meaning, *causeth to stumble*. The

kindred noun is σκάνδαλον, a later form of σκανδάληθρον, the stick in a trap on which the bait is place, and which springs up and shuts the trap at the touch of an animal. Hence, generally, a *snare*, a *stumbling-block*. Christ's meaning here is: "If your eye or your hand serve as an obstacle or trap to ensnare or make you fall in your moral walk." How the *eye* might do this may be seen in the previous verse. Bengel observes: "He who, when his eye proves a stumbling-block, takes care not to see, does in reality blind himself." The words *scandal* and *slander* are both derived from σκάνδαλον; and Wyc. renders, "If thy right eye *slander* thee." Compare Aeschylus, "Choephori," 301, 372.

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

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

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

43. **Neighbor** (τὸν πλησίον). Another word to which the Gospel has imparted a broader and deeper sense. Literally it means the one *near* (so the Eng., *neighbor = nigh-bor*), indicating a mere *outward* nearness, *proximity*. Thus a neighbor might be an enemy. Socrates (Plato, "Republic," 2:373) shows how two adjoining states might come to want each a piece of its neighbor's (τῶν πλησίον) land, so that there would

arise war between them; and again (Plato, “Theaetetus,” 174) he says that a philosopher is wholly unacquainted with his next-door neighbor, and does not know whether he is a man or an animal. The Old Testament expands the meaning to cover *national* or *tribal* fellowship, and that is the sense in our Lord’s quotation here. The Christian sense is expounded by Jesus in the parable of the Good Samaritan (Luke 10:29 sqq.), as including the whole brotherhood of man, and as founded in love for man, as man, everywhere.

CHAPTER 6

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

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

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

6. **Closet** (ταμιεῖον). See on Luke 12:3.

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

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

Forgive (ἀφήκαμεν). Lit., to *send away*, or *dismiss*. The Rev. rightly gives the force of the past tense, *we have forgiven*; since Christ assumes

that he who prays for the remission of his own debts has already forgiven those indebted to him. [4]

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

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

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

Of a sad countenance (σκυθρωποί). An uncommon word in the New Testament, occuring only here and at Luke 24:17. Trench ("Studies in the

Gospels") explains it by the older sense of the English *dreary*, as expressing the downcast look of settled grief, pain, or displeasure. In classical Greek it also signifies *sullenness* and *affected gravity*. Luther renders, *Look not sour*.

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

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

when the king heard these words, he ran to the prison, and delivered the apostle; and Thomas said to him, ‘Knowest thou not that those who would possess heavenly things have little care for the things of this earth? There are in heaven rich palaces without number, which were prepared from the beginning of the world for those who would purchase the possession through faith and charity. Thy riches, O king, may prepare the way for three to such a palace, but they cannot follow thee thither.’”

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

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

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

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

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

23. **In thee — darkness**. Seneca, in one of his letters, tells of an idiot slave in his house, who had suddenly become blind. “Now, incredible as the story seems, it is really true that she is unconscious of her blindness, and consequently begs her attendant to go elsewhere because the house is dark. But you may be sure that this, at which we laugh in her, happens to

us all; no one understands that he is a avaricious or covetous. The blind seek for a guide; *we* wander about without a guide."

"Seeing falsely is worse than blindness. A man who is too dim-sighted to discern the road from the ditch, may feel which is which; but if the ditch appears manifestly to him to be the road, and the road to be the ditch, what shall become of him? False seeing is unseeing, on the negative side of blindness" (Ruskin, "Modern Painters").

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

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

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

"The native hue of resolution
Is sicklied o'er with the pale cast of *thought*."

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

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

CHAPTER 7

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

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

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

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

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

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

6. **That which is holy** (τὸ ἅγιον). *The holy thing*, as of something commonly recognized as sacred. The reference is to the meat offered in sacrifice. The picture is that of a priest throwing a piece of flesh from the

altar of burnt-offering to one of the numerous dogs which infest the streets of Eastern cities.

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

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

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

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

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

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

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

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

23. **Profess** (ὁμολογήσω). The word which is used elsewhere of open confession of Christ before men (Matthew 10:32; Romans 10:9); of John’s public declaration that he was not the Christ (John 1:20); of Herod’s promise to Salome in the presence of his guests (Matthew 14:7). Hence, therefore, of Christ’s *open, public* declaration as Judge of the world. “There is great authority in this saying,” remarks Bengel.

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

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

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

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

CHAPTER 8

6. **Tormented** (βασανιζόμενος). See on *torments*, Matthew 4:24.

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

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

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

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

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

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

17. **Bare** (ἐβάστασεν). This translation is correct. The word does not mean "he *took away*," but "he *bore*," as a burden laid upon him. This passage is the corner-stone of the faith-cure theory, which claims that the

atonement of Christ includes provision for *bodily* no less than for *spiritual* healing, and therefore insists on translating “took away.” Matthew may be presumed to have understood the sense of the passage he was citing from Isaiah, and he could have used no word more inadequate to express his meaning, if that meaning had been that Christ *took away* infirmities.

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

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

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

28. **The tombs** (μνημείων). Chambers excavated in the mountain, which would afford a shelter to the demoniac. Chandler (“Travels in Asia Minor”) describes tombs with two square rooms, the lower containing the ashes, while the upper, the friends performed funeral rites, and poured libations through a hole in the floor. Dr. Thomson (“Land and Book”) thus describes the rock-cut tombs in the region between Tyre and Sidon: “They are nearly all of the same form, having a small chamber in front, and a door leading from that into the tomb, which is about six feet square, with niches on three sides for the dead.” A propensity to take up the abode in the tombs is mentioned by ancient physicians as a characteristic of mad-men.

The Levitical uncleanness of the tombs would insure the wretches the solitude which they sought. Trench (“Notes on the Miracles”) cites the following incident from Warburton (“The Crescent and the Cross”): “On descending from these heights I found myself in a cemetery whose sculptured turbans showed me that the neighboring village was Moslem. The silence of night was not broken by fierce yells and howling, which I discovered proceeded from a naked maniac who was fighting with some wild dogs for a bone. The moment he perceived me he left his canine comrades, and bounding along with rapid strides, seized my horse’s bridle, and almost forced him backward over the cliff.”

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

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

CHAPTER 9

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

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

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

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

20. **Hem** (κρασπέδου). Rev., *border*. The fringe worn on the border of the outer garment, according to the command in Numbers 15:38. Dr. Edersheim (“Life and Times of Jesus”) says that, according to tradition, each of the white fringes was to consist of eight threads, one of them wound round the others; first seven times, with a double knot; then eight times with a double knot; then eleven times with a double knot; and, lastly, thirteen times. The Hebrew characters representing these numbers formed the words *Jehovah One*.

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

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

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

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

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

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

CHAPTER 10

1. **The disciples** (τοὺς μαθητὰς). *The* or *his*, referring to them as already chosen, though he nowhere relates their choosing. See Mark 3:14; Luke 6:13.

2. **Apostles** (ἀποστόλων). Compare *disciples*, ver. 1. *Apostles* is the official term, used here for the first time. They were merely *learners* (*disciples*, μαθηταὶ), until Christ gave them authority. From ἀποστέλλω, *to send away*. An apostle is *one sent forth*. Compare John 13:16 and Rev., *one that is sent*. Cremer ("Biblico-Theological Lexicon") suggests that it was the rare occurrence of the word in profane Greek that made it all the more appropriate as the distinctive appellation of the twelve. Compare Luke 6:13; Acts 1:2. Also, John 17:18, *I have sent*. The word is once used of Christ (Hebrews 3:1), and in a very general sense to denote any one sent (2 Corinthians 8:23; Philippians 2:25).

4. **The Canaanite** (ὁ Κανανα῏ος). Rev., *Cananaean*. The word has nothing to do with Canaan. In Luke 6:15; Acts 1:13, the same apostle is called *Zelotes*, Both terms indicate his connection with the Galilaean Zealot party, a sect which stood for the recovery of Jewish freedom and the maintenance of distinctive Jewish institutions. From the Hebrew *kanna, zealous;* compare the Chaldee *kanan*, by which this sect was denoted.

5. Judas **Iscariot** (ὁ Ἰσκαριώτης). The article distinguishes him from others of the name of Judas (compare John 14:22). Iscariot is usually explained as a compound, meaning *the man of Kerioth*, with reference to his native town, which is given in Joshua (15:25) as one of the uttermost cities of Judah toward the coast of Edom southward.

In the four catalogues of the apostles (here; Mark 3:16; Luke 6:14; Acts 1:13) Simon Peter always stands first. Here expressly; "*first* Simon." Notice that Matthew names them *in pairs*, and compare Mark 6:7, "sent them forth *two and two*." The arrangement of the different lists varies; but

throughout, Peter is the leader of the first four, Philip of the second, and James, son of Alphaeus, of the third.

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

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

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

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

12. **When ye come into** (εἰσερχόμενοι). The Greek indicates more distinctly the simultaneousness of the entrance and the salutation: *as ye*

are entering. Rev., *as ye enter*. So of the departure, *as ye are going forth* (ἐξερχόμενοι, ver. 14).

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

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

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

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

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

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

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

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

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

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

Shall not fall. A Rabbinic legend relates how a certain Rabbi had been for thirteen years hiding from his persecutors in a cave, where he was miraculously fed; when he observed that when the bird-catcher laid his snare, the bird escaped or was caught, according as a voice from heaven proclaimed “Mercy” or “Destruction.” Arguing that if even a sparrow

cannot be caught without heaven's bidding, how much more safe was the life of a son of man, he came forth.

32. **Confess me** (ὁμολογήσει ἐν ἐμοὶ). A peculiar but very significant expression. Lit., "Confess *in* me." The idea is that of confessing Christ out of a state of oneness with him. "Abide in me, and being in me, confess me." It implies indentification of the confessor with the confessed, and thus takes confession out of the category of mere formal or verbal acknowledgment. "Not every one that *saith* unto me 'Lord! Lord!' shall enter into the kingdom of heaven." The true confessor of Christ is one whose faith rests in him. Observe that this gives great force to the corresponding clause, in which Christ places himself in a similar relation with those whom he confesses. "I will confess *in* him." It shall be as if I spoke abiding in him. "I in them and thou in me, that they may be perfected into one, and that *the world may know* that thou hast sent me, and hast loved them as thou hast loved me" (John 17:23).

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

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

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

wife shall be set at variance with her mother-in-law. Wycliffe's rendering is peculiar: *And the son's wife against the wife's or husband's mother*.

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

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

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

CHAPTER 11

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

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

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

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

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

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

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

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

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

The violent take it by force (βιασταὶ ἁρπάζουσιν αὐτήν). This was proved by the multitudes who followed Christ and thronged the doors where he was, and would have *taken him by force* (the same word) and made him a king (John 6:15). The word *take by force* means literally *to snatch away, carry off*. It is often used in the classics of *plundering.* Meyer renders, *Those who use violent efforts, drag it to themselves*. So Tynd., *They that make violence pull it into them*. Christ speaks of believers. They seize upon the kingdom and make it their own. The Rev., *men of violence*, is too strong, since it describes a class of *habitually* and *characteristically* violent men; whereas the *violence* in this case is the result of a special and exceptional impulse. The passage recalls the old Greek proverb quoted by Plato against the Sophists, who had corrupted the Athenian youth by promising the easy attainment of wisdom: *Good things are hard*. Dante has seized the idea:

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

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

16. **Children** (παιδίοις). Diminutive, *little* children. The Rev. Donald Fraser gives the picture simply and vividly: "He pictured a group of little children playing at make-believe marriages and funerals. First they acted a marriage procession; some of them piping as on instruments of music, while the rest were expected to leap and dance. In a perverse mood, however, these last did not respond, but stood still and looked discontented. So the little pipers changed their game and proposed a funeral. They began to imitate the loud wailing of eastern mourners. But

again they were thwarted, for their companions refused to chime in with the mournful cry and to beat their breasts.... So the disappointed children complained: 'We piped unto you and ye did not dance; we wailed, and ye did not mourn. Nothing pleases you. If you don't want to dance, why don't you mourn?... It is plain that you are in bad humor, and determined not to be pleased'" ("Metaphors in the Gospels"). The issue is between the Jews (*this generation*) and the children of wisdom, v. 9.

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

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

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

1. As a *portent* or prodigy (τέρας); as Acts 7:36, of the wonders shown by Moses in Egypt.
2. As a *sign* (σημεῖον), pointing to something beyond itself, a mark of the power or grace of the doer or of his connection with the supernatural world. So Matthew 12:38.
3. As an exhibition of God's glory (ἔνδοξον), Luke 13:17; *glorious things.*

4. As a *strange* thing (παράδοξον), Luke 5:26.
5. As a *wonderful* thing (θαυμάσιον), Matthew 21:15.
6. As a *power* (δύναμις); so here: a *mighty* work.

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

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

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

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

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

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

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

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

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

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

Meek (πραΰ). See on Matthew 5:5.

Lowly (ταπεινός). The word has a history. In the classics it is used commonly in a bad and degrading sense, of meanness of condition, lowness of rank, and cringing abjectness and baseness of character. Still, even in classical Greek, this is not its universal usage. It is occasionally employed in a way which foreshadows its higher sense. Plato, for instance, says, “To that law (of God) he would be happy who holds fast, and follows it in all *humility* and order; but he who is lifted up with pride, or money, or honor, or beauty, who has a soul hot with folly, and youth, and insolence, and thinks that he has no need of a guide or ruler, but is able himself to be

the guide of others, he, I say, is left deserted by God" ("Laws," 716). And Aristotle says: "He who is worthy of small things, and *deems himself so*, is wise" ("Nich. Ethics," 4:3). At best, however, the classical conception is only *modesty, absence of assumption*. It is an element of wisdom and in no way opposed to self-righteousness (see Aristotle above). The word for the Christian virtue of *humility* (ταπεινοφροσύνη), was not used before the Christian era, and is distinctly an outgrowth of the Gospel. This virtue is based upon a correct estimate of our actual littleness, and is linked with a sense of sinfulness. True greatness is holiness. We are little because sinful. Compare Luke 18:14. It is asked how, in this view of the case, the word can be applied to himself by the sinless Lord? "The answer is," says Archbishop Trench, "that *for the sinner* humility involves the confession of sin, inasmuch as it involves the confession of his true condition; while yet for the unfallen creature the grace itself as truly exists, involving for such the acknowledgment, not of *sinfulness*, which would be untrue, but of *creatureliness*, of absolute dependence, of having nothing, but receiving all things from God. And thus the grace of humility belongs to the highest angel before the throne, being as he is a creature, yea, even to the Lord of Glory himself. In his human nature he must be the pattern of all humility, of all creaturely dependence; and it is only *as a man* that Christ thus claims to be *lowly;* his human life was a constant living on the fulness of his Father's love; he evermore, as man, took the place which beseemed the creature in the presence of its Creator" ("Synonyms," p. 145). The Christian virtue regards man not only with reference to God, but to his fellow-man. *In lowliness of mind each counting other better than himself* (Philippians 2:3, Rev.). But this is contrary to the Greek conception of *justice* or *righteousness*, which was simply "his own to each one." It is noteworthy that neither the Septuagint, the Apocrypha, nor the New Testament recognize the ignoble classical sense of the word.

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

you shall find restlessness.' 'Learn of me,' says Christ, 'and you shall find rest'" (Drummond, "Natural Law in the Spiritual World").

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

CHAPTER 12

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

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

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

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

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

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

20. **Flax**. The Hebrew is, literally, *a dimly burning wick he shall not quench* (Isaiah 42:3). The quotation stops at the end of the third verse in the prophecy; but the succeeding verse is beautifully suggestive as

describing the Servant of Jehovah by the same figures in which he pictures his suffering ones — *a wick* and a *reed*. "He shall not burn dimly, neither shall his spirit be crushed." He himself, partaking of the nature of our frail humanity, is both a lamp and a reed, humble, but not to be broken, and the "light of the world." Compare the beautiful passage in Dante, where Cato directs Virgil to wash away the stains of the nether world from Dante's face, and to prepare him for the ascent of the purgatorial mount by girding him with a rush, the emblem of humility:

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

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

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

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

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

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

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

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

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

> "Where Michael wrought
> Vengeance upon the proud adultery."
>
> *Inf.*, vii., 12.

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

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

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

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

CHAPTER 13

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

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

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

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

2. Of *a proverb*. The word for *proverb* (παροιμία) has the same idea at the root as *parable.* It is παρά, *beside*, οἶμος, a *way* or *road*. Either a *trite, wayside* saying (Trench), or *a path by the side of the high road* (Godet). See Luke 4:23; 1 Samuel 24:13.
3. Of a *song* or *poem*, in which an example is set up by way of comparison. See Micah 2:4; Habakkuk 2:6.
4. Of a word or discourse which is *enigmatical* or *obscure* until the meaning is developed by application or comparison. It occurs along with the words αἴνιγμα, *enigma*, and πρόβλημα, *a problem*, something *put forth* or *proposed* (πρό, *in front*, βάλλω, *to throw*). See Psalms 49. (Sept. 48) 4; 78 (Sept. 77) 2; Proverbs 1:6, where we have παραβολὴν, *parable;* σκοτεινὸν λόγον, *dark saying;* αἰνίγματα, *enigmas*. Used also of the saying of Balaam (Numbers 23:7, 18; 24:3, 15).

In this sense Christ uses parables *symbolically* to expound the *mysteries* of the kingdom of God; as utterances which conceal from one class what

they reveal to another (Matthew 13:11-17), and in which familiar facts of the earthly life are used figuratively to expound truths of the higher life. The unspiritual do not link these facts of the natural life with those of the supernatural, which are not discerned by them (1 Corinthians 2:14), and therefore they need an interpreter of the relation between the two. Such symbols assume the existence of a law common to the natural and spiritual worlds under which the symbol and the thing symbolized alike work; so that the one does not merely resemble the other superficially, but stands in actual coherence and harmony with it. Christ formulates such a law in connection with the parables of the Talents and the Sower. “To him that hath shall be given. From him that hath not shall be taken away.” That is a law of morals and religion, as of business and agriculture. One must *have* in order to *make*. Interest requires capital. Fruit requires not only *seed* but *soil*. Similarly, the law of growth as set forth in the parable of the Mustard Seed, is a law common to nature and to the kingdom of God. The great forces in both kingdoms are *germinal*, enwrapped in small seeds which unfold from within by an inherent power of growth.

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

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

In *form* the New Testament parables resemble the *fable.* The distinction between them does not turn on the respective use of rational and irrational beings speaking and acting. There are fables where the actors are human. Nor does the fable always deal with the impossible, since there are fables in which an animal, for instance, does nothing contrary to its nature. The

distinction lies in the *religious* character of the New Testament parable as contrasted with the *secular* character of the fable. While the parable exhibits the relations of man to God, the fable teaches lessons of worldly policy or natural morality and utility. “The parable is predominantly symbolic; the fable, for the most part, typical, and therefore presents its teaching only in the form of example, for which reason it chooses animals by preference, not as symbolic, but as typical figures; never symbolic in the sense in which the parable mostly is, because the higher invisible world, of which the parable sees and exhibits the symbol in the visible world of nature and man, lies far from it. Hence the parable can never work with fantastic figures like speaking animals, trees,” etc. (Goebel, condensed).

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

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

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

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

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

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

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

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

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

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

11. **Mysteries** (μυστήρια). From μύω, to *close* or *shut*. In classical Greek, applied to certain religious celebrations to which persons were admitted by formal initiation, and the precise character of which is unknown. Some suppose them to have been revelations of religious secrets; others of secret politico-religious doctrines; others, again, scenic representations of mythical legends. In this latter sense the term was used in the Middle Ages of miracle-plays — rude drams representing scenes from scripture and from the apocryphal gospels. Such plays are still enacted among the Basque mountaineers. (See Vincent, “In the Shadow of the Pyrenees.”)

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

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

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

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

They have closed (ἐκάμμυσαν), κατά, *down,* μύω, *to close,* as in μυστήρια above. Our idiom shuts *up* the eyes. The Greek shuts them *down*. The Hebrew, in Isaiah 6:10, is *besmear*. This insensibility is described as a punishment. Compare Isaiah 29:10; 44:18; in both of which

the closing of the eyes is described as a judgment of God. Sealing up the eyes was an oriental punishment. Cheyne ("Isaiah") cites the case of a son of the Great Mogul, who has his eyes sealed up three years by his father as a punishment. Dante pictures the envious, on the second cornice of Purgatory, with their eyes sewed up:

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

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

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

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

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

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

Tribulation (θλίψεως). θλίβω, to *press* or *squeeze*. Tribulation is perhaps as accurate a rendering as is possible, being derived from *tribulum*, the threshing-roller of the Romans. In both the idea of *pressure* is dominant, though θλῖψις does not convey the idea of *separation* (as of

corn from husk) which is implied in *tribulatio*. Trench cites, in illustration of θλῖψις, *pressure*, the provision of the old English law, by which those who wilfully refused to plead had heavy weights placed on their breasts, and so were pressed and crushed to death ("Synonyms of the New Testament").

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

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

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

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

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

From the foundation (ἀπὸ καταβολῆς). "It is assumed by the Psalmist (Psalms 78:2) that there was a hidden meaning in God's ancient dealings with his people. A typical, archetypical, and prefigurative element ran through the whole. The history of the dealings is one long Old Testament parable. Things long *kept secret*, and that were hidden indeed in the depths of the divine mind from before the foundation of the world, were involved in these dealings. And hence the evangelist wisely sees, in the parabolic teaching of our Lord, a real culmination of the older parabolic teaching of

the Psalmist. The culmination was divinely intended, and hence the expression *that it might be fulfilled*" (Morison on Matthew).

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

47. **Net** (σαγήνῃ). See on Matthew 4:18. The only occurrence of the word in the New Testament. A long *draw-net*, the ends of which are carried out and drawn together. Through the transcription of the word into the Latin *sagena* comes *seine*. From the fact of its making a great sweep, the Greeks formed a verb from it, σαγηνέυω, *to surround and take with a drag-net*. Thus Herodotus (3:149) says: "The Persians *netted* Samos." And again (4:31), "Whenever they became master of an island, the barbarians, in every single instance, *netted* the inhabitants. Now, the mode in which they practice this netting if the following: Men join hands, so as to firm a line across from the north coast to the south, and then march through the island from end to end, and hunt out the inhabitants." Compare Isaiah 19:8: "Those who spread nets on the face of the waters shall languish." Also Habakkuk 1:15-17, where the Chaldaean conquests are described under this figure.

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

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

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

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

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

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

CHAPTER 14

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

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

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

humble, earnest, self-denying John the Baptist" (Edersheim, "Life and Times of Jesus").

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

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

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

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

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

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

quickly done, and the head of the Baptist delivered while the feast was still in progress.

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

9. **The oath's sake** (διὰ τοὺς ὅρκους). But the A.V. puts the apostrophe in the wrong place. The word is plural, and the Rev. rightly renders *for the sake of his oaths.* It is implied that Herod in his mad excitement had confirmed his promise with *repeated* oaths.

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

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

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

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

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

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

20. **Were filled** (ἐχορτάσθησαν). See on Matthew 5:6.

Baskets (κοφίνους). Wyc., *coffins*, a transcription of the Greek word. Juvenal, the Roman satirist, describes the grove of Numa, near the Capenian gate of Rome, as being "let out to the Jews, whose furniture is a *basket (cophinus)* and some hay" (*for a bed*), "Sat." 3:14. These were small hand-baskets, specially provided for the Jews to carry levitically clean food while travelling in Samaria or other heathen districts. The word for *basket* used in relating the feeding of the *four* thousand (Matthew 15:37) is σπυρίς, *a large provision-basket* or *hamper*, of the kind used for letting Paul down over the wall at Damascus (Acts 9:25). In Matthew 16:9, 10, Christ, in alluding to the two miracles, observes the distinctive term in each narrative; using κοφίνους in the case of the five thousand, and σπυρίδας in the other. Burgon ("Letters from Rome") gives a drawing of a wicker basket used by the masons in the cathedral at Sorrento, and called *coffano*. He adds, "Who can doubt that the basket of the gospel narrative was of the shape here represented, and that the denomination of *this* basket exclusively has lingered in a Greek colony, where the Jews (who once carried the *cophinus* as a personal equipment) formerly lived in great numbers?"

22. **Constrained**. Implying the disciples' reluctance to leave him behind.

24. **Tossed** (βασανιζόμενον). Rev., better, *distressed*. See on Matthew 4:24.

26. **A spirit** (φάντασμα). Of which our word *phantasm* is a transcription. Rev., rather stiffly, *apparition*. Wyc., *phantom.*

29. **To go to** (ἐλθεῖν πρὸς). But some of the best texts read καὶ ἦλθεν πρὸς, *and went toward.*

30. **He was afraid**. "Although," says Bengel, "a fisherman and a good swimmer" (John 21:7).

32. **Ceased** (ἐκόπασεν). A beautiful word. Lit., *grew weary;* sank away like one who is weary.

36. **Were made perfectly whole** (διεσώθησαν). The preposition διά, *through* or *thorough*, indicates *complete* restoration.

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

CHAPTER 15

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

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

3. **Also** (καὶ). The significance of this little word must not be overlooked. Christ admits that the disciples had transgressed a *human* injunction, but adds, "Ye *also* transgress, and in a much greater way." "Whether the disciples transgress or not, you are the greatest transgressors" (Bengel).

The one question is met with the other in the same style. Luther says, “He places one wedge against the other, and therewith drives the first back.”

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

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

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

7. **Well** (καλῶς). Admirably.

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

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

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

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

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

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

Me. Making her daughter's misery her own.

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

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

26. **Children's** (τῶν τέκνων). Bengel observes that while Christ spoke severely to the Jews, he spoke honorably of them to those without. Compare John 4:22.

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

Their masters. The children are the masters of the little dogs. Compare Mark 7:28, "*the children's* crumbs."

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

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

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

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

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

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

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

CHAPTER 16

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

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

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

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

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

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

On this rock (ἐπὶ ταύτῃ τῇ πέτρᾳ). The word is feminine, and mean a *rock*, as distinguished from a *stone* or a *fragment of rock* (πέτρος, above).

Used of a *ledge of rocks* or a *rocky peak.* In Homer ("Odyssey," 9:243), the *rock* (πέτρην) which Polyphemus places at the door of his cavern, is a mass which two-and-twenty wagons could not remove; and the rock which he hurled at the retreating ships of Ulysses, created by its fall a wave in the sea which drove the ships back toward the land ("Odyssey," 9:484). The word refers neither to *Christ* as a *rock*, but to *Peter himself*, in a sense defined by his previous confession, and as enlightened by the "Father in Heaven."

The reference of πέτρα to Christ is forced and unnatural. The obvious reference of the word is to Peter. The emphatic *this* naturally refers to the nearest antecedent; and besides, the metaphor is thus weakened, since Christ appears here, not as the *foundation*, but as the *architect:* "On this rock *will I build.*" Again, Christ is the great foundation, the "chief corner-stone," but the New Testament writers recognize no impropriety in applying to the members of Christ's church certain terms which are applied to him. For instance, Peter himself (1 Peter 2:4), calls Christ a *living stone*, and, in ver. 5, addresses the church as *living stones.* In Revelation 21:14, the names of the twelve apostles appear in the twelve foundation-stones of the heavenly city; and in Ephesians 2:20, it is said, "Ye are built upon the foundation of *the apostles and prophets (i.e., laid* by the apostles and prophets), Jesus Christ himself being the chief corner-stone."

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

"The word πέτρα," says Edersheim, "was used in the same sense in Rabbinic language. According to the Rabbins, when God was about to build his world, he could not rear it on the generation of Enos, nor on that of the flood, who brought destruction upon the world; but when he beheld that Abraham would arise in the future, he said: 'Behold, I have found a *rock* to build on it, and to found the world,' whence, also, Abraham is called a rock, as it is said: 'Look unto the rock whence ye are hewn.' The parallel between Abraham and Peter might be carried even further. If, from

a misunderstanding of the Lord's promise to Peter, later Christian legend represented the apostle as sitting at the gate of heaven, Jewish legend represents Abraham as sitting at the gate of Gehenna, so as to prevent all who had the seal of circumcision from falling into its abyss" ("Life and Times of Jesus").

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

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

Gates of hell (πύλαι ᾅδου). Rev., *Hades*. Hades was originally the name of the God who presided over the realm of the dead — Pluto or Dis.

Hence the phrase, *house of Hades*. It is derived from ἀ, *not*, and ἰδεῖν, *to see;* and signifies, therefore, the *invisible land*, the realm of shadow. It is the place to which all who depart this life descend, without reference to their moral character.

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

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

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

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

Hades, then, in the New Testament, is a broad and general conception, with an idea of *locality* bound up with it. It is the condition following death, which is blessed or the contrary, according to the moral character of the dead, and is therefore divided into different realms, represented by *Paradise* or *Abraham's bosom*, and *Gehenna*.

The expression *Gates of Hades* is an orientalism for the court, throne, power, and dignity of the infernal kingdom. Hades is contemplated as a mighty city, with formidable, frowning portals. Some expositors introduce also the idea of the *councils* of the Satanic powers, with reference to the Eastern custom of holding such deliberations in the gates of cities. Compare the expression *Sublime Porte*, applied to the Ottoman court. The idea of a *building* is maintained in both members of the comparison. The kingdom or city of Hades confronts and assaults the church which Christ will build upon the rock. See Job 38:17; Psalms 9:13; 107:18; Isaiah 38:10.

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

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

ascribed (Matthew 18:18) to the apostles generally, the power conferred upon the former is set in its proper light, and shown to be of necessity a power of a collegiate nature, so that Peter is not to be regarded as exclusively endowed with it, either in whole or in part, but is simply to be looked upon as first among his equals" (Meyer on Matthew 16:19; 18:18).

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

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

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

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

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

Began. For Jesus did not suffer him to continue.

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

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

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

Get thee behind me. See 4:10.

Offense (σκάνδαλον). Rev., better, *stumbling-block.* See on 5:29. Not, *thou art offensive*, but *thou art in my way.* Dr. Morison, "Thou art not, as before, a noble block, lying in its right position as a massive foundation-stone. On the contrary, thou art like a stone quite out of its proper place, and lying right across the road in which I must go — lying as a stone of stumbling."

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

26. **Gain-lose** (κερδήσῃ–ζημιωθῇ). Note that both words are in the past (aorist) tense: "*if he may have gained or lost.* The Lord looks back to the details of each life as the factors of the final sum of gain or loss. For *lose*, Rev. gives *forfeit.* The verb in the active voice means *to cause loss or damage*. Often in the classics, of *fining* or *mulcting* in a sum of money. Compare 2 Corinthians 7:9.

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

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

CHAPTER 17

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

Apart (κατ᾽ ἰδίαν). Not said of the *mountain*, as isolated, but of the *disciples*; so that they might be alone with him. Compare Mark 9:2, *apart by themselves* (κατ᾽ ἰδίαν μόνους: lit., *apart alone*).

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

Why, then, it may be asked, is a compound of μορφή employed in this description of the transfigured Savior, since the change described is a change in his outward appearance? It may be answered, because a compound of σχῆμα, expressing merely a change in the aspect of Christ's

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

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

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

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

9. **Vision** (ὅραμα). The spectacle.

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

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

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

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

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

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

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

> "So shall my anticipation *prevent* your discovery."
>
> *Hamlet*, ii. 1.

Out of this grew the secondary meaning, *to hinder*. By *getting before* another, one *hinders* him from accomplishing his purpose. This meaning has supplanted the other. Wyc. renders *came before him*. The meaning is that Jesus did not wait for Peter to tell him of the demand of the collectors. He *anticipated* him in speaking about it.

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

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

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

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

CHAPTER 18

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

22. **Seventy times seven** (ἑβδομηκοντάκις ἑπτά). [5] It was a settled rule of Rabbinism that forgiveness should not be extended more than three times. Even so, the practice was terribly different. The Talmud relates, without blame, the conduct of a rabbi who would not forgive a very small slight of his dignity, though asked by the offender for thirteen successive years, and that on the day of atonement; the reason being that the offended rabbi had learned by a dream that his offending brother would attain the highest dignity; whereupon he feigned himself irreconcilable, to force the other to migrate from Palestine to Babylon, where, unenvied by him, he might occupy the chief place (Edersheim). It must, therefore, have seemed to Peter a stretch of charity to extend forgiveness from three to seven times. Christ is not specifying a number of times greater than the limit of seven. He means that there is to be *no* limit. "Forgiveness is *qualitative*, not *quantitative*."

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

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

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

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

25. **To be sold**. According to the law of Moses: Exodus 22:3; Leviticus 25:39, 47.

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

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

Took him by the throat (αὐτὸν ἔπνιγεν). Lit., *throttled*. Wyc., *strangled*. Compare *were choked*, Mark 5:13. Creditors often dragged their debtors before the judge, as the Roman law allowed them to do, holding them by the throat. Thus Livy (4:53), relates how, a difficulty having arisen between the consul Valerius and one Menenius, the tribunes put an end to the contest, and the consul ordered into prison (*collum torsisset, twisted the neck*) the few who appealed. And Cicero ("Pro Cluentio," 21): "Lead him to the judgment-seat with twisted neck (*collo obtorto*)." Compare Cicero, "In C. Verrem," 4:10.

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

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

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

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

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

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

CHAPTER 19

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

3. **Tempting**. See on Matthew 6:13.

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

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

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

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

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

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

It was not so (οὐ γέγονεν οὕτως). The A.V. is commonly understood to mean, *it was not so in the beginning*. But that is not Christ's meaning. The verb is in the perfect tense (denoting the continuance of past action or its

results down to the present). He means: Notwithstanding Moses' permission, the case *has not been* so from the beginning until now. The original ordinance has never been abrogated nor superseded, but continues in force.

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

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

14. **Suffer** (ἄφετε). Lit., *leave alone*. Compare Mark 14:6; 15:36; Luke 13:8. Sir J. Cheke: *Let these children alone*.

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

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

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

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

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

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

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

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

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

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

CHAPTER 20

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

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

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

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

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

12. **Heat** (καύσωνα). Rev., *the scorching heat*. The word is from καίω, *to burn*. It refers to the dry, scorching heat born by the east wind.

Compare Job 27:21; Hosea 13:15. The wind blows from the Arabian desert, parching, dry, exciting the blood, and causing restlessness and sleeplessness. It seldom brings storms, but when it does, they are doubly destructive. During harvest the corn cannot be winnowed if the east wind blows, for it would carry away both chaff and corn. In Pharaoh's dream (Genesis 41:6) the ears are blasted by it: Jonah's gourd is withered by it (Jonah 4:8), and the vine in Ezekiel's parable of the Babylonian captivity is blighted by it (Ezekiel 17:10).

13. **One**. Representing the whole body.

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

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

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

21. **Grant** (εἰπὲ). Lit., *speak; i.e.,* with authority. Compare "*command* these stones," Matthew 4:3; "*bid* you," Matthew 23:3. Rev., *command*.

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

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

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

“For one soul working in the strength of love
Is mightier than ten thousand to atone.”

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

CHAPTER 21

1. **Bethphage**. House of figs.

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

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

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

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

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

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

Garments (ἱμάτια). Outer garments. See on Matthew 5:40.

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

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

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

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

9. **Hosanna**. *O save!*

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

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

13. **Thieves** (λῃστῶν). Rev., correctly, *robbers*. See on Matthew 26:55; Luke 10:30.

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

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

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

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

"PROSPERO. Go, bring the rabble,

O'er whom I gave thee pow'r, here, to this place.
ARIEL. Presently?
PROS. Ay, with a twink.
AR. Before you can say 'come,' and 'go,'
And breathe twice; and cry 'so so;'
Each one tripping on his toe
Will be here."

Tempest, 4:1.

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

29. **Repented** (μεταμεληθεὶς). This is a different word from that in Matthew 3:2; 4:17; μετανοεῖτε, *Repent ye.* Though it is fairly claimed that the word here implies all that is implied in the other word, the New Testament writers evidently recognize a distinction, since the noun which corresponds to the verb in this passage (μεταμέλεια) is not used at all in the New Testament, and the verb itself only five times; and, in every case except the two in this passage (see ver. 32), with a meaning quite foreign to repentance in the ordinary gospel sense. Thus it is used of Judas, when he brought back the thirty pieces (Matthew 27:3); of Paul's not regretting his letter to the Corinthians (2 Corinthians 7:8); and of God (Hebrews 7:21). On the other hand, μετανοέω, *repent*, used by John and Jesus in their summons to repentance (Matthew 3:2; 4:17), occurs thirty-four times, and
the noun μετάνοια, *repentance* (Matthew 3:8,11), twenty-four times, and in every case with reference to that change of heart and life wrought by the Spirit of God, to which remission of sins and salvation are promised. It is not impossible, therefore, that the word in this passage may have been intended to carry a different shade of meaning, now lost to us. Μεταμέλομαι, as its etymology indicates (μετά, *after*, and μέλω, *to be an object of care*), implies an *after-care*, as contrasted with the *change of mind* denoted by μετάνοια. Not sorrow for moral obliquity and sin against God, but annoyance at the consequences of an act or course of acts, and chagrin at not having known better. "It may be simply what our fathers were wont to call *hadiwist* (had-I-wist, or know better, I should have acted otherwise)" (Trench). Μεταμέλεια refers chiefly to single acts; μετάνοια denotes the repentance which affects the whole life. Hence the latter is often found in the imperative: *Repent ye* (Matthew 3:2; 4:;17; Acts 2:38; 3:19); the former never. Paul's recognition of the distinction (2

Corinthians 7:10) is noteworthy. “Godly sorrow worketh *repentance* (μετάνοιαν) unto salvation,” a salvation or repentance “which bringeth no regret on thinking of it afterwards” (ἀμεταμέλητον). There is no occasion for one ever to *think better* of either his repentance or the salvation in which it issued.

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

Digged a wine-press (ὤρυξεν ληνὸν). In Isaiah 5:1, 1, which this parable at once recalls, the Hebrew word rendered by the Septuagint and here *digged,* is *hewed out*, i.e., from the solid rock. “Above the road on our left are the outlines of a wine-fat, one of the most complete and best preserved in the country. Here is the upper basin where the grapes were trodden and pressed. A narrow channel cut in the rock conveyed the juice into the lower basin, where it was allowed to settle; from there it was drawn off into a third and smaller basin. There is no mistaking the purpose for which those basin were excavated in the solid rock” (Thomson, “Land and Book”).

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

permanent character (see Stanley above), and some have thought that it was intended not only for watching, but as a storehouse for the wine and a lodging for the workmen.

Let it out (ἐξέδετο). "There were three modes of dealing with land. According to one of these, the laborers employed received a certain portion of the fruits, say a third or a fourth of the produce. The other two modes were, either that the tenant paid a money-rent to the proprietor, or else that he agreed to give the owner a definite amount of the produce, whether the harvest had been good or bad. Such leases were given by the year or for life; sometimes the lease was even hereditary, passing from father to son. There can scarcely be a doubt that it is the latter kind of lease which is referred to in the parable: the lessees being bound to give the owner a certain amount of fruits in their season" (Edersheim, "Life and Times of Jesus"). Compare ver. 34, and Mark 12:2, "that he might receive *of* the fruits" (ἀπὸ τῶν καρπῶν).

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

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

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

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

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

CHAPTER 22

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

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

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

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

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

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

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

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

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

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

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

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

The outer darkness. See on Matthew 8:12.

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

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

A penny. See on Matthew 20:2.

20. **Image and superscription** (εἰκὼν καὶ ἐπιγραφή). Images on coins were not approved by the Jews. Out of respect to this prejudice none of the earlier Herods had his own image impressed on them. Herod Agrippa I., who murdered James and imprisoned Peter, introduced the practice. The coin shown to Christ must either have been struck in Rome, or else was one of the Tetrarch Philip, who was the first to introduce the image of Caesar on strictly Jewish coins.

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

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

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

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

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

CHAPTER 23

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

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

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

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

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

7. **Rabbi**. My master. In addressing Jesus, διδάσκαλος (*teacher*) answers to *Rabbi*. Compare John 1:39; Luke 2:46.

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

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

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

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

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

> "England shall double *gild* his treble *guilt*,"

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

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

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

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

Faith (πίστιν). Rather *faithfulness,* as in Romans 3:3, Rev. Gal. 5:22, Rev.

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

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

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

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

27. **Whited sepulchres** (τάφοις κεκονιαμένοις). Not the rock-tombs, belonging mostly to the rich, but the graves covered with plastered

structures. In general, cemeteries were outside of cities; but any dead body found in the field was to be buried on the spot where it had been discovered. A pilgrim to the Passover, for instance, might easily come upon such a grave in his journey, and contract uncleanness by the contact (Numbers 19:16). It was therefore ordered that all sepulchres should be whitewashed a month before Passover, in order to make them conspicuous, so that travelers might avoid ceremonial defilement. The fact that this general whitewashing was going on at the time when Jesus administered this rebuke to the Pharisees gave point to the comparison. The word κεκονιαμένοις (*whitened*, from κόνις, *dust*) carries the idea of whitening with a *powder,* as *powdered lime.*

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

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

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

CHAPTER 24

1. **Went out and departed from the temple** (ἐξελθὼν ἀπὸ τοῦ ἱεροῦ ἐπορεύετο). Rev., better: *Went out from the temple and was going on his way. The temple,* ἱεροῦ, not ναοῦ: the whole of the buildings connected with the temple, all of which, including the ναός, or *sanctuary*, and the porches and courts, constituted the ἱερόν. See on Matthew 4:5.

3. **Coming** (παρουσίας). Originally, *presence*, from παρεῖναι, *to be present.* In this sense Philippians 2:12; 2 Corinthians 10:10. Also *arrival*, as in 1 Corinthians 16:17; 2 Corinthians 7:6, 7; 2 Thessalonians 2:9; 2 Peter 3:12. Of the second coming of Christ: James 5:8; 1 John 2:28; 2 Peter 3:4; 1 Thessalonians 4:15.

Of the world (αἰῶνος). Rather *the existing, current age.* They do not ask the signs of the Messiah's coming at the end of *all* time, to judge the world.

4. **Deceive** (πλανήσῃ). Lit., *lead astray*, as Rev.

5. **In my name** (ἐπὶ τῷ ὀνόματί μου). Lit., *on* my name, *i.e.,* on the strength of; resting their claims on the name Messiah.

12. **Shall abound** (πληθυνθῆναι). Lit., *shall be multiplied*. See Acts 6:1, 7; 7:17; 9:31; Hebrews 6:14.

Of many (τῶν πολλῶν). The A.V. in omitting the definite article, misses the force of Christ's saying. It is not the love of *many people* only that shall be chilled, but of *the* many, *the majority, the great body*.

Wax cold (ψυγήσεται). The verb means originally *to breathe* or *blow;* and the picture is that of spiritual energy blighted or chilled by a malign or poisonous wind.

14. **World** (τῇ οἰκουμένῃ). Lit., *the inhabited*. The whole inhabitable globe. Rev., in margin, *inhabited earth*.

15. **Abomination of desolation** (βδέλυγμα τῆς ἐρημώσεως). The cognate verb, βδελύσσομαι, means *to feel a nausea or loathing for food:* hence used of disgust generally. In a moral sense it denotes an object of moral or religious repugnance. See 2 Chronicles 15:8; Jeremiah 13:27; Ezekiel 11:21; Daniel 9:27; 11:31. It is used as equivalent to *idol* in 1 Kings 11:17; Deuteronomy 7:26; 2 Kings 23:13. It denotes anything in which estrangement from God manifests itself; as the eating of unclean beasts, Leviticus 11:11; Deuteronomy 14:3; and, generally, all forms of heathenism. This moral sense must be emphasized in the New Testament used of the word. Compare Luke 16:15; Revelation 17:4, 5; 21:27. It does not denote mere physical or aesthethic disgust. The reference here is probably to the occupation of the temple precincts by the idolatrous Romans under Titus, with their standards and ensigns. Josephus says that, after the burning of the temple the Romans brought their ensigns and set them over against the eastern gate, and there they offered sacrifices to them, and declared Titus, with acclamations, to be emperor.

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

22. **Should be shortened** (ἐκολοβώθησαν). Rev., *had been shortened.* A very picturesque word. The verb is, literally, *to dock, to cut off, leaving a stump*, as a limb. Wyc., *abridged.* As a fact, various causes did combine to shorten the siege. Herod Agrippa was stopped in his work of strengthening the walls by orders from the emperor; the Jews, absorbed in their party strifes, had totally neglected preparations to stand a siege; the magazines of corn and provisions were burnt before the arrival of Titus. Titus arrived suddenly, and the Jews voluntarily abandoned parts of the

fortification. Titus himself confessed that God was against the Jews, since otherwise neither his armies nor his engines would have availed against their defences.

24. **Signs and wonders** (σημεῖα καὶ τέρατα). See on Matthew 11:20. The two words often joined in the New Testament. See John 4:48; Acts 2:22; 4:30; 2 Corinthians 12:12. The words do not denote different classes of supernatural manifestations, but these manifestations regarded from different points of view. The same miracle may be a *mighty work*, or a *glorious work*, regarded with reference to its power and grandeur; or a *sign* of the doer's supernatural power; or a *wonder*, as it appeals to the spectator. Τέρας (derivation uncertain) is a miracle regarded as a *portent* or *prodigy*, awakening amazement. It most nearly corresponds, therefore, to the etymological sense of the word *miracle* (Lat., *miraculum, a wonderful thing*, from *mirari, to wonder*).

26. **In the desert-Secret chambers**. Rev., *wilderness-inner chambers.* Both retired places, indicating that the false Messiahs will avoid public scrutiny.

27. **Shineth** (φαίνεται). Rev., better, *is seen.* The coming of the Lord will be a plain, unmistakable fact, like the lightning which lightens both ends of the heaven at once, and is seen of all. It will not be connected with some particular place, but will manifest itself and be recognized over the whole world. Compare Revelation 1:7: "Every eye shall see him."

28. **Carcase** (πτῶμα). From πίπτω, *to fall*. Originally *a fall*, and thence *a fallen body;* a *corpse*. Compare Lat. *cadaver*, from *cado, to fall*. See Mark 6:29; Revelation 11:8. On the saying itself, compare Job 39:30.

Eagles (ἀετοί). Rev. puts *vultures* in margin. The griffon vulture is meant, which surpasses the eagle in size and power. Aristotle notes how this bird scents its prey from afar, and congregates in the wake of an army. In the Russian war vast numbers were collected in the Crimea, and remained until the end of the campaign in the neighborhood of the camp, although previously scarcely know in the country.

30. **Mourn** (κόψονται). Stronger: *beat their breasts in anguish*.

31. **With a great sound of a trumpet** (μετὰ σάλπιγγος φωνῆς μεγάλης). Some read *with a great trumpet*. The blowing of trumpets was anciently the signal for the host of Israel on their march through the desert. I summoned to war, and proclaimed public festivals, and marked the beginnings of months; Numbers 10:1-10; Psalms 81:3. Hence the symbolism of the New Testament. Jehovah's people shall be summoned before their king by sound of trumpet. Compare the proclamation of Christ as king at the trumpet of the seventh angel, Revelation 11:15.

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

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

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

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

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

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

Broken up (διορυγῆναι). Rev., *broken through*. See on Matthew 6:19. Wyc., *undermined.*

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

CHAPTER 25

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

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

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

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

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

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

Trimmed (ἐκόσμησαν). From κοσμός, *order*, and meaning *to put in order* or *arrange*. Tynd., *prepared*. Trench (“Parables”) quotes from Ward (“View of the Hindoos”), describing a marriage ceremony in India: “After waiting two or three hours, at length near midnight it was announced, was in the very words of Scripture, ‘Behold the bridegroom

cometh; go yet out to meet him.' All the person employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession. Some of them had lost their lights, and were unprepared, but it was then too late to seek them, and the cavalcade moved forward."

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

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

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

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

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

To the marriage (γάμους). Marriage-*feast,* as Matthew 22:2, 3, 4; and so Rev.

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

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

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

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

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

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

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

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

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

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

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

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

Usury (τόκῳ). A very graphic word, meaning first *childbirth*, and then *offspring*. Hence of interest, which is the *product* or *offspring* of capital. Originally it was only what was paid for the *use* of money; hence *usury;* but it became synonymous with *extortionate* interest. Rev., better, *with interest.* The Jewish law distinguished between *interest* and *increase.* In Rome very high interest seems to have been charged in early times. Practically usury was unlimited. It soon became the custom to charge monthly interest at one per cent a month. During the early empire legal interest stood at eight per cent, but in usurious transactions it was lent at twelve, twenty-four, and even forty-eight. The Jewish bankers of Palestine and elsewhere were engaged in the same undertakings. The law of Moses denounced usury in the transactions of Hebrews with Hebrews, but permitted it in dealing with strangers (Deuteronomy 23:19, 20; Psalms 15:5).

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

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

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

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

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

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

36. **Visited** (ἐπεσκέψασθε). Lit., *Ye looked upon*. [6] Our word *visit* is from the Latin *viso, to look steadfastly at*, and thence to visit. We retain the original thought in the popular phrases *to see one*, and *to look in upon one*.

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

CHAPTER 26

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

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

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

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

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

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

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

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

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

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

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

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

Is it I? (μήτι ἐγώ εἰμι). The form of the negative expects a negative answer. "*Surely I am not the one.*"

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

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

28. **Testament** (διαθήκης). From διατίθημι, *to distribute; dispose of*. Hence of the disposition of one's property. On the idea of disposing or arranging is based that of *settlement* or *agreement*, and thence of *a covenant*. The Hebrew word of which this is a translation is primarily *covenant*, from a verb meaning *to cut*. Hence the phrase, to *make a covenant*, in connection with dividing the victims slain in ratification of covenants (Genesis 15:9-18). *Covenant* is the general Old Testament sense of the word (1 Kings 20:34; Isaiah 28:15; 1 Samuel 18:3); and so in the New Testament. Compare Mark 14:24; Luke 1:72; 22:20; Acts 3:25; 7:8. Bishop Lightfoot, on Galatians 3:15, observes that the word is never found in the New Testament in any other sense that that of *covenant*, with the exception of Hebrews 9:15-17, where it is *testament*. We cannot admit this exception, since we regard that passage as one of the best illustrations of the sense of *covenant*. See on Hebrews 9:15-17. Render here as Rev., *covenant*.

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

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

will be of a new and higher quality. In the New Testament, besides the two cases just cited, νέος is applied to *wine*, to the *young*, and once to *a covenant*.

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

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

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

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

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

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

with which they carry us back to the events of the gospel history" ("Sinai and Palestine").

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

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

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

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

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

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

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

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

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

53. **Twelve legions of angels**. Compare the story of Elisha at Dothan (2 Kings 6:17).

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

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

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

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

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

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

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

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

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

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

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

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

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

CHAPTER 27

3. **Repented himself** (μεταμεληθεὶς). See on Matthew 21:29.

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

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

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

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

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

32. **Compelled to go** (ἠγγάρευσαν). See on Matthew 5:41. Rev., has *impressed* in margin.

33. **Golgotha**. An Aramaic word, *Gulgoltha*, = the Hebrew, *Gulgoleth*, and translated *skull* in Judges 9:53; 2 Kings 9:35. The word *Calvary* comes

through the Latin *calvaria*, meaning *skull*, and used in the Vulgate. The New Testament narrative does not mention a mount or hill. The place was probably a rounded elevation. The meaning is not, as Tynd., *a place of dead men's skulls*, but simply *skull*.

34. **Wine** (οἶνον). The older texts read ὄξος, *vinegar*. The compound of wine and gall was intended as a stupefying draught.

36. **Watched** (ἐτήρουν). Or, to give the force of the imperfect tense, *kept watch.* This was to prevent the infliction of wanton cruelties, and also to prevent what sometimes happened, the taking down and restoring of the victim.

37. **Accusation** (αἰτίαν). Lit., *cause*, and so rendered by Wyc. Tynd., *cause of his death*. The word *accusation* is compounded with the Latin *causa,* a *cause.* It is the cause of his condemnation and suffering.

38. **Thieves** (λῃσταί). Rev., *robbers*. See on Matthew 26:55.

42. **He saved others**, etc. The Greek order is, *Others he saved; himself he cannot save.*

43. **If he will have him** (εἰ θέλει αὐτόν). Rev., correctly, *If he desireth him:* i.e., *If he likes him.* Compare Psalms 18: (Sept. 17) 19; *because he delighted in me* (ἠθέλησέ με), Psalms 41: (Sept. 40) 11 (τεθέληκάς με).

46. **Ninth hour**. "Early on Friday afternoon the new course of priests, of Levites, and of the 'stationary men' who were to be the representatives of all Israel, arrived Jerusalem, and having prepared themselves for the festive season went up to the temple. The approach of the Sabbath, and then its actual commencement, were announced by threefold blasts from the priests' trumpets. The first three blasts were blown when one-third of the evening-sacrifice service was over, or about the ninth hour; that it, about 3 P.M. on Friday" (Edersheim, "The Temple").

48. **Vinegar** (ὄξους). Sour wine; the *posca* or ordinary drink of the Roman soldiers.

Gave him to drink (ἐπότιζεν). The imperfect tense implies *was in the act of giving,* or *about to give.* At this point the Jews standing near interposed, saying *Let be* (ἄφες)! "Stop! Do not give him the drink. Let us see if Elijah will come to his aid."

50. **Yielded up the ghost** (ἀφῆκε τὸ πνεῦμα). Lit., *dismissed his spirit.* Rev., *yielded up his spirit.* The fact that the evangelists, in describing our Lord's death, do not use the neuter verb, ἔθανεν, *he died,* but *he breathed out his life* (ἐξέπνευσε, Mark 15:37), *he gave up his spirit* (παρέδωκε τὸ πνεῦμα, John 19:30), seems to imply a *voluntary* yielding up of his life. Compare John 10:18. Augustine says, "He gave up his life *because* he willed it, *when* he willed it, and *as* he willed it."

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

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

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

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

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

60. **New** tomb (καινῷ). See on Matthew 26:29. Not *newly hewn*, but *fresh*, undefiled by anybody.

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

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

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

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

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

66. **Sealing the stone and setting a watch** (σφραγίσαντες τὸν λίθον, μετὰ τῆς κουστωδίας). Lit., *having sealed the stone with the watch.* Rev., *Sealing the stone, the guard being with them*. This is rather awkward, but

the rendering rightly corrects the A.V. The idea is that they sealed the stone in the presence of the guard, and then left them to keep watch. It would be important that the guard should witness the sealing. The sealing was performed by stretching a cord across the stone and fastening it to the rock at either end by means of sealing clay. Or, if the stone at the door happened to be fastened with a cross beam, this latter was sealed to the rock.

CHAPTER 28

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

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

7. **He goeth before you** (προάγει). He is in the act of going. See on Matthew 26:32.

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

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

14. **We will persuade** (πείσομεν). i.e., *satisfy* or *appease.* Compare Galatians 1:10. "Do I *conciliate* men or God?"

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

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

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

Spake-saying (ἐλάλησεν–λέγων). Two different words are here used to express speech, with a nice distinction which can hardly be conveyed without paraphrase. The verb λαλεῖν is used of speaking, in contrast with or as a breaking of silence, voluntary or imposed. Thus the dumb man, after he was healed, *spake* (ἐλάλησεν); and Zacharias, when his tongue was loosed, *began to speak* (ἐλάλει). In the use of the word the writer contemplates the *fact* rather than the *substance* of speech. Hence it is used of God (Hebrews 1:1), the point being, not *what* God said, but the fact that he spake to men. On the contrary, λέγειν refers to the *matter* of speech. The verb originally means to *pick out*, and hence to use words *selected* as appropriate expressions of thought, and to put such words together in orderly discourse. Here, then, we have Jesus first *breaking silence* (ελάλησεν), and then *discoursing* (λέγων).

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

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

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

In the name (εἰς τὸ ὄνομα). Rev., correctly, "*into* the name." Baptizing *into* the name has a twofold meaning.
1. *Unto*, denoting *object* or *purpose*, as εἰς μετάνοιαν, *unto repentance* (Matthew 3:11); εἰς ἄφεσιν ἁμαρτιῶν, *for the remission of sins* (Acts 2:38).
2. *Into*, denoting *union* or *communion with*, as Romans 6:3, "baptized *into* Christ Jesus; *into* his death;" *i.e.*, we are brought by baptism into fellowship with his death. Baptizing into the name of the Holy Trinity implies a spiritual and mystical union with him. Εἰς, *into*, is the preposition commonly used with *baptize*. See Acts 8:16; 19:3, 5; 1 Corinthians 1:13, 15; 10:2; Galatians 3:27. In Acts 2:38, however, Peter says, "Be baptized *upon* (ἐπὶ) the name of Jesus Christ; and in Acts 10:48, he commands Cornelius and his friends to be baptized *in* (ἐν) the

name of the Lord. To be baptized *upon* the name is to be baptized on the confession of that which the name implies: *on the ground of* the name; so that the name Jesus, as the contents of the faith and confession, is the ground upon which the becoming baptized rests. *In* the name (ἐν) has reference to the *sphere* within which alone true baptism is accomplished. The *name* is not the mere *designation*, a sense which would give to the baptismal formula merely the force of a *charm*. The *name*, as in the Lord's Prayer ("Hallowed be they name"), is the expression of the sum total of the divine Being: not his *designation* as God or Lord, but the formula in which all his attributes and characteristics are summed up. It is equivalent to his *person*. The finite mind can deal with him only through his name; but his name if of no avail detached from his nature. When one is baptized into the name of the Trinity, he professes to acknowledge and appropriate God in all that he is and in all that he does for man. He recognized and depends upon God the Father as his Creator and Preserver; receives Jesus Christ as his only Mediator and Redeemer, and his pattern of life; and confesses the Holy Spirit as his Sanctifier and Comforter.

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

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

LIST OF GREEK WORDS USED BY MATTHEW ONLY

ἀγγεῖον, vessel, 13:48; 25:4
ἄγκιστρον, hook, 17:27
ἀθῶος, innocent, 27:4, 24
αἱμορῥοέω, having an issue of blood, 9:20
αἱρετίζω, choose, 12:18
ἀκμήν, yet, 15:16
ἀκριβόω, inquire diligently, 2:7,16
ἀναβιβάζω, draw up, 13:48
ἀναίτιος, blameless, 12:5, 7
ἄνηθον, anise, 23:23
ἀπάγχομαι, hang one's self, 27:5
ἀπονίπτω, wash, 27:24
βάρ, son, 16:17
βαρύτιμος, very precious, 26:7
βασανιστής, tormentor, 18:34
βαττολογέω, use vain repetitions, 6:7
βιαστής, violent, 11:12
βροχή, rain, 7:25, 27
δάνειον, debt, 18:27
δεῖνα (ὁ), such a man, 26:18
δέσμη, bundles, 13:30
διακωλύω, forbid, 3:14
διαλλάττομαι, be reconciled, 5:24
διασαφέω, tell, 18:31
δίδραχμον, half-shekel, 17:24
διέξοδος, parting of the highways, 22:9
διετής, two years old, 2:16
διστάζω, doubt, 14:31; 28:17
διϋλίζω, strain through, 23:24
διχάζω, set at variance, 10:35
ἑβδομηκοντάκις, seventy times, 28:22
ἔγερσις, resurrection, 27:53
ἐθνικός, Gentile, 5:47; 6:7; 18:17
ειδέα, countenance, 28:3

ἐιρηνοποιός, peacemaker, 5:9
ἐκλάμπω, shine forth, 13:43
῾Εμμανουήλ, Emmanuel, 1:23
ἐμπορία, merchandise, 22:5
ἐμπρήθω, burn up, 22:7
ἐξορκίζω, adjure, 26:63
ἐξώτερος, outer, 8:12; 22:13; 25:30
ἐπιγαμβρεύω, marry, 22:24
ἐπικαθίζω, to set upon, 21:7
ἐπιορκέω, forswear, 5:33
ἐπισπείρω, sow upon, 13:25
ἐρεύγομαι, utter, 13:35
ἐρίζω, strive, 12:19
ἐρίφιον, goat, kid, 25:33
ἑταῖρος, fellow, friend, 11:16; 20:13; 22:12; 26:50
εὐδία, fair weather, 16:2
εὐνοέω, agree, 5:25
εὐνουχίζω, make a eunuch, 19:12
εὐρύχωρος, broad, 7:13
ζιζάνια, tares, 13:25-40
῾Ηλί, my God, 27:46
θαυμάσιοις, wonderful, 21:15
θεριστής, reaper, 13:30, 39
θρῆνος, lamentation, 2:18
θυμόομαι, to be wroth, 2:16
ἰῶτα, jot, 5:18
καταμανθάνω, consider, 6:28
καταναθεματίζω, curse, 26:74
καταπονίζομαι, sink, be drowned, 14:30; 18:6
πυῤῥάζω, to be red or fiery, 16:2, 3
κῆτος, whale, 12:40
κουστωδία, watch, guard, 27:65, 66; 28:11
σαγήνη, drag-net, 13:47
κρυφαῖος, secret, 6:18
κύμινον, cummin, 23:23
κώνωψ, gnat, 23:24
μαλακία, sickness, 4:23; 9:35; 17:27

μεῖζον, the more, 22:31
μεταίρω, depart, 13:53; 19:1
μετοικεσία, carrying away, 1:11, 12, 17
συναυξάνομαι, grow together, 13:30
μίλιον, mile, 5:41
μισθόομαι, hire, 20:1, 7
μύλων, mill, 24:41
νόμισμα, tribute-money, 22:19
νοσσιά, brood, 23:37
οἰκέτεια, household, 24:25
οἰκιακός, belonging to the house, 10:25, 36
ὄναρ, dream, 1:20; 2:12, 13, 19, 22; 27:19
τυφόω, to smoke, 12:20
οὐδαμῶς, by no means, 2:6
παγιδεύω, ensnare, 22:15
παραθαλάσσιος, upon the sea- coast, 4:13
χλαμύς, robe, 27:28, 31
παρακούω, neglect, 18:17
παρομοιάζω, to be like unto, 23:27
παροψίς, platter, 23:25
πλατύς, wide, 7:13
καθά, as, 27:10
καθηγητής, master, 23:8, 10
πολυλογία, much-speaking, 6:7
προφθάνω, forestall, 17:25
ῥακά, Raka, 5:22
ῥαπίζω, smite, 5:39; 26:67
σεληνιάζομαι, to be lunatic, 4:24; 17:15
σιτιστός, fatling, 22:4
στατήρ, stater; piece of money, 10:1
συναίρω, take (a reckoning), 18:23, 24; 25:19
συνάντησις, meeting, 8:34
συντάσσω, appoint, 26:19; 27:10
τάλαντον, talent, 18:24; 25:15-28
ταφή, burial, 27:7
τελευτή, end (in sense of death) 2:15
πραπεζίτης, exchanger, 25:27

τρύπημα, eye (of a needle), 19:24
φράζω, declare, 13:36; 15:15
φυλακτήριον, phylactery, 23:5
φυτεία, plant, 15:13
ψευδομαρτυρία, false witness 15:19; 26:59
ψύχομαι, wax cold, 24:12

THE

GOSPEL ACCORDING TO MARK

INTRODUCTION

MARK THE EVANGELIST is, by the best authorities, identified with John Mark, the son of Mary. The surname Mark was adopted for use among the Gentiles; Mark (*Marcus*) being one of the commonest Latin names (compare *Marcus Tullius Cicero, Marcus Aurelius*), as John was one of the commonest Hebrew names. Mark was a cousin of Barnabas, and was, from a very early period, the intimate friend and associate of Peter (Acts 12:11-17), who affectionately refers to him as "my son" at the close of his first epistle. The general opinion of the fathers, as well as that of modern authorities, is that Mark drew the great mass of his materials from the oral discourses of Peter. This opinion was perpetuated in Christian art, in representations of Peter seated on a throne with Mark kneeling before him and writing from his dictation; Mark sitting and writing, and Peter standing before him, with his hand raised, dictating; and Peter in a pulpit, preaching to the Romans, and Mark taking down his words in a book (see Mrs. Jameson, "Sacred and Legendary Art," i., 149).

This opinion finds support in the evidences of Peter's influence upon the style of this Gospel. The restlessness and impetuosity of Mark's disposition, of which we have hints in his forsaking Paul and Barnabas at Perga (Acts 13:13; 15:38), in his subsequent readiness to join them on the second missionary journey (Acts 15:39), and, if the tradition be accepted, in his rushing into the street on the night of Christ's arrest, clad only in a linen sheet (Mark 14:51, 52), would naturally be in sympathy with the well-known character of Peter. Peter was a man of observation and action rather than of reflection; impulsive and impetuous. "When we assume," says Dr. Morison, "that Mark drew directly from the discoursings of St. Peter, then we understand how it comes to pass that it is in his pages that we have the most particular account of that lamentable denial of his Lord

of which the apostle was guilty. On no other person's memory would the minute particulars of the prediction, and of its unanticipated fulfillment, be so indelibly engraven. It is also noteworthy that, while the very severe rebuke which our Lord administered to St. Peter in the neighborhood of Caesarea Philippi is faithfully and circumstantially recorded in Mark's pages, the splendid eulogium and distinguishing blessing, which had been previously pronounced, are, as it were, modestly passed by. Doubtless the great apostle would not be guilty of making frequent or egotistic references to such marks of distinction" ("Commentary on Mark").

Unlike the other gospels, Mark's narrative is not subordinated to the working out of any one idea. Matthew's memoirs turn on the relation of Christ to the law and the prophets. He throws a bridge from the old economy to the new. His is the Gospel as related to the past, the Gospel of Christianity regarded as the fulfillment of Judaism. Luke exhibits Jesus as a Savior, and expounds the freeness and universality of the Gospel, and the sacredness of humanity. John wrote that men might believe that Jesus is the Christ, and might have life in him. While Matthew and Luke deal with his offices, John deals with his person. John carries forward the piers of Matthew's bridge toward that perfected heavenly economy of which his Apocalypse reveals glimpses. In Matthew Jesus is the Messiah; in John, the *Eternal Word.* In Matthew he is the fulfiller of the law; in John he foreshadows the grander and richer economy of the Spirit.

Mark, on the other hand, is a chronicler rather than a historian. His narrative is the record of an observer, dealing with the facts of Christ's life without reference to any dominant conception of his person or office. Christ's portrait is drawn "in the clearness of his present energy;" not as the fulfillment of the past, as by Matthew, nor as the foundation of the future, as by John. His object is to portray Jesus in his daily life, "in the awe-inspiring grandeur of his human personality, as a man who was also the Incarnate, the wonderworking Son of God." Hence his first words are the appropriate keynote of his Gospel: "The beginning of the Gospel of Jesus Christ, the Son of God."

Such a narrative might have been expected from Peter, with his keen-sightedness, his habit of observation, and his power of graphically

describing what he was so quick to perceive. There is, of course, less room for the exhibition of these traits in his epistles, though they emerge even there in certain peculiar and picturesque words, and in expressions which reflect incidents of his personal association with Christ. Those brief epistles contain over a hundred words which occur nowhere else in the New Testament. Certain narratives in the Book of Acts record incidents in which Peter was the principal or the only apostolic actor, and the account of which must have come from his own lips; and these narratives bear the marks of his keen observation, and are characterized by his picturesque power. Such are the accounts of the healing of the cripple at the temple-gate (ch.3); of Ananias and Sapphira (ch.5); of Peter's deliverance from prison (ch.7); of the raising of Dorcas (ch.9); and of the vision of the great sheet (ch.10). In these, especially if we compare them with narratives which Luke has evidently received from other sources, we are impressed with the picturesque vividness of the story; the accurate notes of time and place and number; the pictorial expressions, the quick transitions; the frequent use of such words as *straightway, immediately;* the substitution of dialogue for narrative, and the general fullness of detail.

All these characteristics appear in Mark's Gospel, and are justly regarded as indicating the influence of Peter, though comparatively few of the same words are employed by both; a fact which may be, in great part, accounted for by the difference between a hortatory epistle and a narrative. The traces of Peter's quick perception and dramatic and picturesque power are everywhere visible in Mark. While Matthew fully records the discourses of our Lord, Mark pictures his deeds. Hence, while Matthew gives us fifteen of his parables, Mark reproduces only four, and that in a condensed form. "Mark does not wear the flowing robes of Matthew. His dress is 'for speed succinct.' Swift-paced, incisive, his narrative proceeds straight to the goal, like a Roman soldier on his march to battle." His Gospel is the Gospel of the present, not of the past. His references to the Old Testament, with the exception of i. 2, 3, are quotations occurring in the discourses of Christ, or cited by others. They belong, as Canon Farrar observes, " to the narrative, not to the recorder " (25:28 is an interpolation). The word νόμος, *law*, never occurs in Mark nor in Peter.

Mark's is, therefore, pre-eminently the pictorial Gospel: the Gospel of detail. " There is," says Canon Westcott, " perhaps not one narrative which he gives in common with Matthew and Luke, to which he does not contribute some special feature." Thus he adds to John the Baptist's picture of loosing the shoe-latchet another touch, in the words *to stoop down* (1:7). He uses a more graphic term to describe the opening of the heavens at Christ's baptism. According to Matthew and Luke the heavens *were opened* (ἀνεώχθησαν); Mark depicts them as r*ent asunder* (σχιζομένους; 1:10). Matthew and Luke represent Jesus as *led* (ἀνήχθη) into the wilderness to be tempted; Mark as *driven* (ἐκβάλλει); adding, *He was with the wild beasts*; to which some detect a reference in Peter's comparison of the devil to *a roaring lion* (1 Peter 5:8). He gives a realistic touch to the story of James and John forsaking their employment at the call of Jesus, by adding that they left their father *with the hired servants* (1:20). After the discourse from the boat to the multitude upon the shore, Mark alone tells us that the disciples sent away the multitude, and throws in the little details, they took him *as he was*; and *there were with them other little ships* (4:36). His account of the storm which followed is more vivid than Matthew's or Luke's. He pictures the waves *beating* into the boat, and the boat beginning *to fill*; notes the steersman's cushion at the stern on which the sleeping Lord's head reposed (4:37, 38); and throws the awaking by the disciples and the stilling of the tempest into a dramatic form by the distressful question, *Master, carest thou not that we perish?* and the command to the sea as to a raging monster, *Peace! Be still!* (4:38, 39).

In the narrative of the feeding of the five thousand, only Mark relates the Savior's question, *How many loaves have ye? Go and see* (6:38). An oriental crowd abounds in color, and to Mark we are indebted for the gay picture of the crowds arranged on the *green grass,* in companies, like *flower-beds* with their varied hues. He alone specifies the division of the two fishes *among them all* (6:39, 41). He tells how Jesus, walking on the sea, *would have passed by* the disciples' boat; he expresses their cry of terror at Christ's appearance by a stronger word than Matthew, using the compound verb ἀνέκραξαν where Matthew uses the simple verb ἔκραξαν. He adds, *they all* saw *him* (6:48-50). When Jesus descends from the mount of transfiguration, it is Mark that fills out the incident of the

disciples' controversy with the bystanders by relating that *the scribes* were questioning with them. He notes the amazement which, for whatever reason, fell upon the people at Jesus' appearance, their running to salute him, and his inquiry, *What question ye with them?* (9:14, 16). Mark gives us the bystanders' encouragement of Bartimeus when summoned by Jesus, and tells how *he cast off his outer garment* and *leaped up* (10:49, 50). He alone relates the *breaking* of the alabaster by the woman (14:3), and Christ's taking the little child *in his arms* after he had set him in the midst (9:36).

In the account of the two demoniacs of Gadara, Matthew (ch.8) relates that they were met coming out of the tombs, and that they were exceeding fierce, so that no one could pass that way. Mark mentions only one demoniac, but adds that *he had his dwelling* in the tombs (κατοίκησιν εἶχεν, stronger than Luke's *abode*, ἔμενεν); that the attempt had been made to fetter him, but that he had broken the fetters; and that he was day and night in the tombs and in the mountains, crying and cutting himself with stones (v. 3-6). In the interview with the lawyer who desired to know what kind of a commandment was great in the law, Matthew (22:34-40) ends the dialogue with Jesus' answer to this question. Mark gives the lawyer's reply and his enlargement upon Jesus' answer, the fact that Jesus observed that he answered discreetly, and his significant words, *Thou art not far from the kingdom of God.*

It is interesting to compare the account of Herod's feast and John the Baptist's murder as given by Matthew and Mark respectively. Mark alone mentions the great banquet and the rank of the guests. He adds the little touches of Salome's *entering in* and delighting *the guests.* He throws Herod's promise and Salome's request into dialogue. Where Matthew says simply, *He promised with an oath to give her whatsoever she should ask*, Mark gives it, *Ask of me whatsoever thou wilt, and I will give it thee. And he swear unto her, whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.* The whole narrative is more dramatic than Matthew's. Matthew says that Salome was *put forward* by her mother. Mark pictures her *going out*, and details her conversation with Herodias, and her *entering in* again *with haste*, and demanding the horrible boon *forthwith*. Mark also enlarges upon Herod's regret: he was *exceeding* sorry;

and where Matthew notes merely his compliance with the damsel's request, Mark lets us into his feeling of unwillingness to refuse her. Mark, too, emphasizes the promptness of the transaction. Salome demands the Baptist's head *forthwith*; Herod sends the executioner *straightway.* Mark alone mentions the *executioner*. While the dialogue is not peculiar to Mark, it is to be noted that it is characteristic of Peter's style, so far, at least, as can be inferred from the stories in the book of Acts, of Ananias and Sapphira (5:3-9), Cornelius (ch.10), and Peter's deliverance from prison (ch.12).

Mark is peculiarly minute and specific as to details of persons, times, numbers, and places; a feature in which, also, he resembles Peter (compare Acts 2:15; 6:3; 4:22; 5:7, 23; 12:4). Thus, *of persons*, " They entered into the house of *Simon* and *Andrew* with *James* and *John* " (1:29): " *Simon* and *they that were with him* followed after him " (1:36): " In the days of *Abiathar* the high-priest" (2:26): " The *Pharisees* took counsel with the *Herodians* " (3:6): " The woman was a *Greek, a Syro-Phoenician* by nation" (7:26). Compare, also, 11:11; 13:3; 15:21. *Of* places: " A multitude from *Galilee* and *Judaea,"* etc. (3:7, 8): The demoniac proclaimed his recovery in *Decapolis* (5:20): Jesus departed " from the border of *Tyre* and came through *Sidon* unto the *Sea of Galilee,* through the midst of the borders of *Decapolis "* (7:31). Compare 8:10; 11:1; 12:41; 14:68. *Of number:* The paralytic was " born of *four* " (2:3): The swine were about *two thousand* (5:13): The twelve were sent out *two and two* (6:7): The people sat down by *hundreds* and *fifties* (6:40): " Before the cock crow *twice* thou shalt deny me *thrice*" (14:30). *Of time:* Jesus rose up *in the morning, a great while before day* (1:35): " The *same day, when the even was come*" (4:35). Compare 11:11; 14:68; 15:25.

But Mark does not confine himself to mere *outward* details. He abounds in strokes which bring out the *feeling* of his characters. He uses six different words expressive of fear, wonder, trouble, amazement, extreme astonishment. The compound ἐκθαμβεῖσθαι, *greatly amazed, affrighted* (9:15; 16:5,6) occurs nowhere else in the New Testament. Thus the look and emotion *of* our Lord are portrayed: " *He looked round about* on them *with anger, being grieved* at the hardness of their heart " (3:5): "Se *looked round about* on them which sat round about him, and said, Behold my

mother," etc. (3:34): " *He looked round about* " to see who had touched him in the crowd (5:32): *"He marveled* because of their unbelief" (6:6): *He looked* on the young ruler and *loved* him (10:21): He was *moved with compassion* toward the leper (1:41): *He sighed deeply in his spirit* (8:12).

Similarly Mark depicts the tender compassion of the Lord. A beautiful hint of his delicate and loving appreciation of an ordinary need closes the story of the healing of the ruler's daughter. In their joy and wonder at her miraculous restoration, the friends would naturally forget the immediate practical demand for food, of which the Lord promptly reminds them by his command *that something should be given her to eat* (5:43). Luke notes the same circumstance. In like manner his appreciation of his disciples' weariness appears in the words, "Come ye yourselves apart into a desert place and rest awhile" (6:31). He is *moved with compassion* toward the multitude because they are as sheep without a shepherd (6:34): he is touched with the need and fatigue of the many who had *come from far* (8:3): he shows his interest in the condition of the epileptic lad by inquiring into the history of his case (9:21): he is *much displeased* at the disciples' rebuke of those who are bringing the young children to him (10:14).

In like manner Mark describes the mental and emotional states of those who were brought into contact with Christ. Those who witnessed the miracle of the loaves *understood not*, and *their heart was hardened* (6:52): the disciples were perplexed, *questioning among themselves what the rising again from the dead should mean* (9:10): they *were amazed* at his words about a rich man entering into the kingdom of heaven (10:24): a sudden and mysterious awe fell upon them in their journey to Jerusalem (10:32): Pilate *marvelled* at Jesus being already dead, and sent for the centurion in order to ask *whether he had been any while dead* (15:44). Compare 1:22, 27; 5:20, 42; 6:20; 7:37; 11:18. He depicts the interest excited by the words and works of Christ; describing the crowds which flocked to him, and their spreading abroad the fame of his power (1:28,45; 2:13; 3:20,21; 4:1; 5:20,21,24; 6:31; 7:36).

We find in Mark certain peculiarly forcible expressions in our Lord's language, such as, "*To them that are without*" (4:11); "Ye *leave* the

commandment of God, and *hold fast* the tradition of men" (7:8); "This *adulterous and sinful* generation" (8:38); "*Be set at nought*" (9:12); "*Quickly* to speak evil of me" (9:39); "Shall receive *brethren and sisters and mothers*," etc., "*with persecutions*" (10:30).

His narrative runs. His style abounds in quick transitions. The word εὐθέως, straightway, occurs in his Gospel something like forty times. He imparts vividness to his narration by the use of the present tense instead of the historic (1:40, 44; 2:3, sq.; 11:1, 2, 7; 14:43, 66). He often defines his meaning by coupling similar words or phrases. Beelzebub is called by two names (3:22), and by a third (3:30): The sick are brought *at even, when the sun did set* (1:32): The blasphemer *hath no more forgiveness,* but is *guilty of an eternal sin* (3:29): He spake *with many parables,* and *without a parable he spake not* (4:33, 34). Compare 3:5, 27; 5:26; 6:25; 7:21. He employs over seventy words which are found nowhere else in the New Testament. We find him preserving the identical Aramaic words uttered by the Lord. In his (;Gospel alone occur *Boanerges* (3:17); *Talitha cumi* (5:41); *Korban* (7:11); *Ephphatha* (7:34) and *Abba* (14:36). Writing for Romans we find him transferring certain Latin words into Greek, such as *legio, legion* (5:9)*; centurio,* κεντυρίων *centurion,* which elsewhere is ἑκατόνταρχος–χης (15:39); *quadrans, farthing* (12:42); *flagel/lare, to scourge* (15:15); *speculator, executioner* (6:27); *census, tribute* (12:14); *sextarius, pot* (7:4); *praetorium* (15:16). Three of these *centurio, speculator,* and *sextarius* are found in his Gospel only. He always adds a note of explanation to Jewish words and usages.

His style is abrupt, concise, and forcible; his diction less pure than that of Luke and John. Besides irregularities of construction which cannot be explained to the English reader, he employs many words which are expressly forbidden by the grammarians, and some of which are even condemned as slang. Such are ἐσχάτως ἔχει, *is at the point of death* (5:23); κράββατος, *bed* (2:4, 9, 11, 12); μονόφθαλμος, *with one eye* (9:47); κολλυβισταί, *money-changers* (11:15); κοράσιον, *maid* (5:41); ὁρκίζω, *I adjure* (5:7); ῥάπισμα, *a blow of the hand* (14:65); ῥαφίδος, *needle* (10:25).

I have described the characteristics of Mark at some length, because they lie peculiarly in the line of the special purpose of this book, which deals with individual words and phrases, and with peculiarities of diction, rather than with the exegesis of passages. Of this Gospel it is especially true that its peculiar flavor and quality cannot be caught without careful verbal study. It is a gallery of word-pictures. Reading it, even in the familiar versions, we may discover that it is, as Canon Westcott remarks, “essentially a transcript from life;” but nothing short of an insight into the original and individual words will reveal to us that the transcript itself is alive.

THE

GOSPEL ACCORDING TO MARK

CHAPTER 1

1. **Beginning** (ἀρχὴ), without the article, showing that the expression is a kind of title. It is the beginning, not of his book, but of the facts of the Gospel. He shows from the prophets that the Gospel was to begin by the sending forth of a forerunner.

3. **A voice** (φωνὴ). No article as A.V. and Rev., "*the* voice." It has a sort of exclamatory force. Listening, the prophet exclaims, *Lo! a voice.*

4. **John did baptize** (ἐγένετο Ἰωάννης ὁ βαπτίζων). Lit., *John came to pass or arose who baptized*. Rev., *John came who baptized.*

Baptism of repentance (βάπτισμα μετανοίας). A baptism the characteristic of which was repentance; which involved an obligation to repent. We should rather expect Mark to put this in the more dramatic form used by Matthew: *Saying, Repent ye!*

5. **There went out** (ἐξεπορεύετο). The imperfect tense signifies, *there kept going out.*

The river. Peculiar to Mark.

Confessing. See on Matthew 3:6.

6. **With camels' hair** (τρίχας καμήλου). Lit., *hairs.* Not with a camel's skin, but with a vesture woven of camels' hair. Compare 2 Kings 1, 8.

Wild honey. " The innumerable fissures and clefts of the limestone rocks, which everywhere flank the valleys, afford in their recesses secure shelter

for any number of swarms of wild bees; and many of the Bedouin, particularly about the wilderness of Judaea, obtain their subsistence by bee-hunting, bringing into Jerusalem jars of that wild honey on which John the Baptist fed in the wilderness" (Tristram, "Land of Israel"). Wyc., *honey of the wood.*

7. To stoop down. A detail peculiar to Mark.

And unloose. Compare *to bear;* Matthew 3:11.

10. **Straightway.** A favorite word with Mark. See Introduction.

Opened (σχιζομένους). Lit., as Rev., *rent asunder:* much stronger than Matthew's and Luke's ἀνεῳχθησαν, *were opened.*

11. **Thou art my beloved son.** The three synoptists give the saying in the same form: *Thou art my son, the beloved.*

12. **Driveth him** (ἐκβάλλει). Stronger than Matthew's ἀνήχθη, *was led up,* and Luke's ἤγετο, *was led.* See on Matthew 9:38. It is the word used of our Lord's expulsion of demons, Mark 1:34, 39.

The Wilderness. The place is unknown. Tradition fixes it near Jericho, in the neighborhood of the Quarantania, the precipitous face of which is pierced with ancient cells and chapels, and a ruined church is on its topmost peak. Dr. Tristram says that every spring a few devout Abyssinian Christians are in the habit of coming and remaining here for forty days, to keep their Lent on the spot where they suppose that our Lord fasted and was tempted.

13. **With the wild beasts.** Peculiar to Mark. The region just alluded to abounds in boars, jackals, wolves, foxes, leopards, hyenas, etc.

15. **The time** (ὁ καιρὸς). That is, the *period* completed by the setting up of Messiah's kingdom. Compare *the fullness of the time,* Galatians 4:4.

Repent. See on Matthew 3:2; 21:29. Mark adds, *and believe in the Gospel.*

16. **Casting a net** (ἀμφιβάλλοντας). See on Matthew 4:18. Mark here uses, more graphically, only the verb, without adding *net.* Lit., *throwing about* in the sea. Probably a fisherman's phrase, like *a cast, a haul.*

17. **To become** (γενέσθαι). An addition of Mark.

19. **A little farther.** Added by Mark.

Mending. See on Matthew 4:21.

20. **With the hired servants.** Peculiar to Mark. It may imply that Zebedee carried on his business on a larger scale than ordinary fishermen.

22. **He taught** (ἦν διδάσκων). The finite verb with the participle denoting something continuous: *was teaching.*

23. **Straightway.** At the conclusion of his teaching.

With an unclean spirit (ἐν πνεύματι ἀκαθάρτῳ). Lit., "*in* an unclean spirit." Ἐν (*in*) has the force of i*n the power of.* Dr. Morison compares the phrases *in drink, in love.*

24. **Us.** Me and those like me. "The demons," says Bengel, " make common cause."

The Holy One of God. The demon names him as giving to the destruction the impress of hopeless certainty.

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

26. **Had torn** (σπαράξαν). Rev., *tearing, convulsions* in margin. Luke has *had thrown him down in the midst.* Mark adds the crying out with a loud voice.

27. **They questioned among themselves** (συνζητεῖν πρὸς ἑαυτοὺς). Stronger than Luke, who has *they spake together.* Tynd., *They demanded one of another among themselves.*

30. **Lay sick of a fever** (κατέκειτπ πυρέσσουσα). Κατά, *prostrate.* Mark adds, *they tell him of her.* Luke, *they besought him for her.* Mark, *he came to her.* Luke, *he stood over her.* Mark only, *he took her by the hand and raised her up.*

32. **At even, when the sun did set.** An instance of Mark's habit of coupling similar words or phrases.

That were sick. See on Matthew 4:23, 24.

34. **Devils** (δαιμόνια). The Rev., unfortunately, and against the protest of the American committee, retains *devils* instead of rendering *demons.* See on Matthew 4:1. The New Testament uses two kindred words to denote the evil spirits which possessed men, and which were 60 often cast out by Christ: δαίμων, of which *demon* is a transcript, and which occurs, according to the best texts, only at Matthew 8:31; and δαιμόνιον, which is not a diminutive, but the neuter of the adjective δαιμόνιος, *of, or belonging to a demon.* The cognate verb is δαιμονίζομαι, *to be possessed with a demon,* as in Mark 1:32.

The derivation of the word is uncertain. Perhaps δαίω, *to distribute,* since the deities allot the fates of men. Plato derives it from δαήμων, *knowing or wise.* In Hesiod, as in Pythagoras, Thales, and Plutarch, the word; δαίμων is used of men of the golden age, acting as tutelary deities, and forming the link between gods and men. Socrates, in Plato's "Cratylus," quotes Hesiod as follows: "*Socrates*: You know how Hesiod uses the word? *Hermogenes*: Indeed I do not. *Soc.*: Do you not remember that he speaks of a golden race of men who came first? *Her.*: Yes, I know that. *Soc.*: He says of them,

'*But now that fate has closed over this race, They are holy demons upon earth, Beneficent, averters of ills, guardians of mortal men.*'"

After some further conversation, Socrates goes on: “And therefore I have the most entire conviction that he called them *demons*, because they were δαήμονες (*knowing* or *wise*). Now, he and other poets say truly that, when a good man dies, he has honor and a mighty portion among the dead, and becomes a demon, which is a name given to him signifying wisdom. And I ‘say, too, that every wise man who happens to be a good man is more than human (δαιμόνιον) both in life and death, and is rightly called a demon.” Mr. Grote (“ History of Greece”) observes that in Hesiod demons are “invisible tenants of the earth, remnants of the once happy golden race whom the Olympic gods first made — the unseen police of the gods, for the purpose of repressing wicked behavior in the world.” In later Greek the word came to be used of any departed soul.

In Homer δαίμων is used synonymously with θεός and θεά, *God and goddess*, and the moral quality of the divinity is determined by the context: but most commonly of the *divine power* or *agency*, like the Latin *numen*, the deity considered as a *power* rather than as a *person*. Homer does not use δαιμόνιον substantively, but as an adjective, always in the vocative case and with a sorrowful or reproachful sense, indicating that the person addressed is in some astonishing or strange condition. Therefore, as a term of reproach — *wretch! sirrah! madman!* (“Iliad,” ii., 190, 200; iv., 31; ix., 40). Occasionally in an admiring or respectful sense (“Odyssey,” xiv., 443; xxiii., 174); *Excellent stranger! noble sir!* Homer also use δαίμων of one’s *genius* or attendant spirit, and thence of one’s *lot* or, *fortune.* So in the beautiful simile of the sick father (“Odyssey,” v., 396), “ Some malignant genius has assailed him.” Compare “Odyssey,” x., 64; xi., 61. Hence, later, the phrase κατὰ δαίμονα is nearly equivalent to *by chance.*

We have seen that, in Homer, the bad sense of δαιμόνιος is the prevailing one. In the tragedians, also, δαίμων, though used both of good and bad fortune, occurs more frequently in the latter sense, and toward this sense the word gravitates more and more. The undertone of Greek thought, which tended to regard no man happy until he had escaped from life (see on Matthew 5:*3, blessed;),* naturally imparted a gloomy and forbidding character to those who were supposed to allot the destinies of life.

In classical Greek it is noticeable that the abstract τὸ δαιμόνιον fell into the background behind δαίμων, with the development in the latter of the notion of a *fate* or *genius* connected with each individual, as the demon of Socrates; while in biblical Greek the process is the reverse, this doctrine being rejected for that of an overruling personal providence, and the strange gods, " obscure to human knowledge and alien to human life," taking the abstract term uniformly in an evil sense.

Empedocles, a Greek philosopher, of Sicily, developed Hesiod's distinction; making the demons of a mixed nature between gods and men, not only the link between the two, but having an agency and disposition of their own; not immortal, but long-lived, and subject to the passions and propensities of men. While in Hesiod the demons are all good, according to Empedocles they are both bad and good. This conception relieved the gods of the responsibility for proceedings unbecoming the divine nature. The enormities which the older myths ascribed directly to the gods — thefts, rapes, abductions — were the doings of bad demons. It also saved the credit of the old legends, obviating the necessity of pronouncing either that the gods were unworthy or the legends untrue. "Yet, though devised for the purpose of satisfying a more scrupulous religious sensibility, it was found inconvenient afterward when assailants arose against paganism generally. For while it abandoned as indefensible a large portion of what had once been genuine faith, it still retained the same word *demons* with an entirely altered signification. The Christian writers in their controversies found ample warrant among the *earlier* pagan authors for treating all the gods as demons; and not less ample warrant among the *later* pagans for denouncing the demons generally as evil beings" (Grote, " History of Greece ").

This evil sense the words always bear in the New Testament as well as in the Septuagint. Demons are synonymous with *unclean spirits* (Mark 5:12, 15; 3:22, 30; Luke 4:33). They appear in connection with Satan (Luke 10:17, 18; 11:18, 19); they are put in opposition to the Lord (1 Corinthians 10:20, 21); to the faith (1 Timothy 4:1). They are connected with idolatry (Revelation 9:20; 16:13, 14). They are special powers of

evil, influencing and disturbing the physical, mental, and moral being (Luke 13:11,16; Mark 5:2-5; 7:25; Matthew 12:45).

33. **All the city was gathered together at the door.** Peculiar to Mark.

35. **A great while before day** (ἔννυχα). Lit., *while it was in the night.* The word is peculiar to Mark.

36. **Followed after** (κατεδίωξαν). The word found only in Mark. Simon and his companions, as well as the people of the city, seem to have been afraid lest he should have permanently left them. Hence the compound verb indicates that they followed him *eagerly*; *pursued* him as if he were fleeing from them. Simon, true to his nature, was foremost in the pursuit: *Simon, and they that were with him.*

37. **All.** All the people of Capernaum, all *are seeking* thee. The continuous present tense. So Rev., better than A.V. The *all* is peculiar to Mark.

38. **Towns** (κωμοπόλεις). Lit., *village-towns*, suburban towns.

41. **Moved with compassion.** Only Mark.

43. **Strictly charged** (ἐμβριμησάμενος). Rev., *sternly,* in margin. The word is originally *to snort,* as of mettlesome horses. Hence, to *fret, or chafe,* or be otherwise strongly moved; and then, as a result of this feeling, to *admonish* or *rebuke urgently.* The Lord evidently spoke to him *peremptorily.* Compare *sent him out* (ἐξέβαλεν); lit, *drove* or *cast* him out. The reason for this charge and dismissal lay in the desire of Jesus not to thwart his ministry by awaking the premature violence of his enemies; who, if they should see the leper and hear his story before he had been officially pronounced clean by the priest, might deny either that he had been a leper or had been truly cleansed.

45. **The city.** Properly, as Rev., *a* city; any city.

CHAPTER 2

1. **It was noised** (ἠκούσθη). Lit., *It was heard.*

That he was in the house (ὅτι εἰς οἶκόν ἐστιν). The ὅτι, *that,* is recitative, introducing the report in the direct form. *It was reported–he is in the house!* The preposition *in* is literally *into,* carrying the idea of the motion preceding the stay in the house. " *He has gone into* the house, and is there." But the best texts read ἐν οἴκῳ, *in the house.* The account of this rumor is peculiar to Mark.

He preached (ἐλάλει). Lit., *spake,* as Rev. Imperfect tense. He was speaking when the occurrence which follows took place.

3. **Born of four.** A detail peculiar to Mark.

4. **Come nigh unto him** (προσεγγίσαι). The word does not occur elsewhere in the New Testament. But some read προσενέγκαι *bring him unto him.* So Rev., in margin.

They uncovered (ἀπεστέγασαν). The only use of the word in New Testament.

Broken it up (ἐξορύξαντες). Lit., *scooped it out.* Very graphic and true to fact. A modern roof would be *untiled* or *unshingled*; but an oriental roof would have to be *dug* to make such an opening as was required. A composition of mortar, tar, ashes, and sand is spread upon the roofs, and rolled hard, and grass grows in the crevices. On the houses of the poor in the country the grass grows more freely, and goats may be seen on the roofs cropping it. In some cases, as in this, stone slabs are laid across the joists. See Luke 5:19, where it is said they let him down *through the tiles*; so that they would be obliged, not only to dig through the grass and earth, but also to pry up the tiles. Compare Psalms 79:6.

The bed (κράβαττον). One of Mark's Latin words, *grabatus*, and condemned by the grammarians as inelegant. A rude pallet, merely a thickly padded quilt or mat, held at the corners, and requiring no cords to let it down. They could easily reach the roof by the steps on the outside, as the roof is low; or they could have gone into an adjoining house and passed along the roofs. Some suppose that the crowd was assembled in an upper chamber, which sometimes extended over the whole area of the house. It is not possible accurately to reproduce the details of the scene. Dr. Thomson says that Jesus probably stood in the *lewan* or reception-room, a hall which is entered from the court or street by an open arch; or he may have taken his stand in the covered court in front of the house itself, which usually has open arches on three sides, and the crowd was around and in front of him.

6. **Reasoning** (διαλογιζόμενοι). The word *dialogue* is derived from this, and the meaning literally is, that *they held a dialogue* with themselves.

8. **Perceived** (ἐπιγνοὺς). The preposition ἐπί gives the force of *fully*. He was not only *immediately* aware of their thought, but *clearly* and *fully* aware.

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

10. **Power** (ἐξουσίαν)*;* or better, *authority*, as Rev., in margin. The word is derived from ἔξεστι, *it is permitted* or *lawful*. It combines the ideas of *right* and *might.* Authority or *right* is the dominant meaning in the New Testament.

13. **Resorted — taught** (ἤρχετο — ἐδίδασκεν). The imperfects are graphic — *kept coming, kept teaching.*

14. See on Matthew 9:9.

15. **His house.** Levi's. See Luke 5:29.

16. **Scribes and Pharisees.** But the best texts read γραμματεῖς τῶν Φαρισαίων, *scribes of the Pharisees.* So Rev. Scribes belonging to the

sect of the Pharisees. They had followed him into the hall where the company were seated. This hall answered to the *k'hawah* of Arabian houses, which is thus described by William Gifford Palgrave: " The *k'hawah* was a long, oblong hall about twenty feet in height, fifty in length, and sixteen or thereabouts in breadth. The walls were covered in a rudely decorative manner with brown and white wash, and sunk here and there into small triangular recesses, destined to the reception of books, lamps, and other such like objects. The roof was of timber, and flat; the floor was strewn with fine, clean sand, and garnished all round alongside of the walls with long strips of carpet, upon which cushions, covered with faded silk, were disposed at suitable intervals. In poorer houses, felt rugs usually take the place of carpets" ("Central and Eastern Arabia").

17. **They that are whole** (οἱ ἰσχύοντες). Lit., *they that are strong.* See on Luke 14:30, *was not able;* and 2 Peter 2:11, *power.*

No need. The Greek order throws the emphasis on these words: *No need have they that are strong of* a *physician.* Wyc., *Whole men have no need to a leech, but they that have evil.*

18. **And of the Pharisees.** But the *of* is wrong. Read as Rev., *John's disciples and the Pharisees.*

Used to fast (ἦσαν νηστεύοντες). The A.V. refers to the fact as a *custom*; but Mark means that they *were observing a fast at that time.* Hence the use of the participle with the finite verb. Rev., correctly, *were fasting.* The threefold repetition of the word *fast* is characteristic of Mark. See Introduction.

19. **Children of the bride-chamber** (υἱοὶ τοῦ νυμφῶνος). More correctly as Rev., *sons*. It is noteworthy that Christ twice uses a figure drawn from marriage in his allusions to John the Baptist, the ascetic. Compare John 3:29. The sons of the bride-chamber are different from the groomsmen. They are the guests invited to the bridal. The scene is laid in Galilee, where groomsmen were not customary, as in Judaea. Hence there is no mention of them in the account of the marriage at Cana. In Judaea

there were at every marriage two groomsmen or *friends of the bridegroom.* See on John 3:29.

20. **Then — in those days.** The proper reading is ἐν ἐκείνῃ, *in that day*. So Rev. Another of Mark's double expressions: *then — in that day*.

21. **Seweth** (ἐπιῤῥάπτει). A word found in Mark only. Matthew (9:16) and Luke (5:36) use ἐπιβάλλει, *throweth upon*, as we speak of *clapping* a patch upon.

23. **He went** (αὐτὸν παραπορεύεσθαι). Lit., *went along beside*, along the stretches of standing grain. Matthew and Luke use διά, *through*, as Mark does, but not παρά.

Began, as they went, to pluck (ἤρξαντο ὁδὸν ποιεῖν τίλλοντες). Lit., *began to make a way plucking the ears.* This does not mean that the disciples broke a way for themselves through the standing corn by plucking the ears, for in that event they would have been compelled to break down the stalks. They could not have made a way by plucking the heads of the grain. Mark, who uses Latin forms, probably adopted here the phrase *iter facere*, *to make a way*, which is simply *to go*. The same idiom occurs in the Septuagint, Judges 17:8; ποιῆσαι ὁδὸν, *as he journeyed.* The offense given the Pharisees was the *preparation* of food on the Sabbath. Matthew says *to eat,* stating the *motive,* and Luke, *rubbing with their hands,* describing the *act.* See on Matthew 12:2. The Rev. rightly retains the rendering of the A.V.

25. **Had need.** Mark adds this to the *was an hungered,* which is in both Matthew and Luke. The analogy lay in the *necessity.* The *had need* is generic; the *was hungry* is specific, describing the peculiar character of the need.

26. **The shewbread** (τοὺς ἄρτους τῆς προθέσεως). Lit., *the loaves of proposition,* i.e., the loaves which were *set forth* before the Lord. The Jews called them the *loaves of the face,* i.e., *of the presence of God.* The bread was made of the finest wheaten flour that had been passed through eleven sieves. There were twelve loaves, or cakes, according to the number of

tribes, ranged in two piles of six each. Each cake was made of about five pints of wheat. They were anointed in the middle with oil, in the form of a cross. According to tradition, each cake was five hand-breadths broad and ten long, but turned up at either end, two hand-breadths on each side, to resemble in outline the ark of the covenant. The shewbread was prepared on Friday, unless that day happened to be a feast-day that required sabbatical rest; in which case it was prepared on Thursday afternoon. The renewal of the shewbread was the first of the priestly functions on the commencement of the Sabbath. The bread which was taken off was deposited on the golden table in the porch of the sanctuary, and distributed among the outgoing and incoming courses of priests (compare *save for the priests).* It was eaten during the Sabbath, and in the temple itself, but only by such priests as were Levitically pure. This old bread, removed on the Sabbath morning, was that which David ate.

27. **For** man (διά). *On account of*, or *for the sake of*. This saying is given by Mark only.

CHAPTER 3

1. **A withered hand** (ἐξηραμμένην τὴν χεῖρα). More correctly Rev., *his hand withered.* The participle indicates that the withering was not congenital, but the result of accident or disease. Luke says his *right hand.*

2. **They watched** (παρετήρουν). Imperfect tense. *They kept watching.* The compound verb, with παρά, *by the side of,* means to *watch carefully* or *closely,* as one who dogs another's steps, keeping *beside* or *near* him. Wyc., *They aspieden him*: i.e., *played the spy*. On τηρέω, *to watch,* see on John 17:12.

He would heal (θεραπεύσει). Future tense: *whether he will heal,* the reader being placed at the time of the watching, and looking forward to the future.

3. **Stand forth** (ἔγειρε εἰς τὸ μέσον). Lit., *rise into the midst.* So Wyc., *Rise into the middle.* Tynd., *Arise and stand in the midst.*

5. **Being grieved** (συλλυπούμενος). Why the compound verb, with the preposition σύν, *together with?* Herodotus (vi., 39) uses the word of *condoling with another's misfortune*. Plato ("Republic," 462) says, "When any one of the citizens experiences good or evil, the whole state will either rejoice or sorrow *with him* (ξυλλυπήσεται). The σύν therefore implies Christ's *condolence* with the moral misfortune of these hardhearted ones. Compare the force of *con,* in *condolence*. Latin, *con, with, dolere, to grieve*.

Hardness (πωρώσει). From πῶρος, a *kind of marble,* and thence used of a *callus* on fractured bones. Πώρωσις is originally the process by which the extremities of fractured bones are united by a *callus.* Hence of *callousness,* or *hardness* in general. The word occurs in two other passages in the New Testament, Romans 11:25; Ephesians 4:18, where the A.V. wrongly renders *blindness,* following the Vulgate *caecitas.* It is somewhat strange that it does not adopt that rendering here (Vulgate,

caecitate) which is given by both Wyc. and Tynd. The Rev. in all the passages rightly gives *hardening,* which is better than *hardness,* because it hints at the *process* going on. Mark only records Christ's feeling on this occasion.

7. **Withdrew.** Mark alone notes no less than eleven occasions on which Jesus retired from his work, in order to escape his enemies or to pray in solitude, for rest, or for private conference with his disciples. See 1:12; 3:7; 6:31, 46; 7:24, 31; 9:2; 10:1; 14:34.

A great multitude (πολὺ πλῆθος). Compare verse 8, where the order of the Greek words is reversed. In the former case the *greatness* of the mass of people is emphasized; in the latter, the *mass of people itself.*

8. **He did** (ἐποίει). Imperfect tense. Others read ποιεῖ, *he is doing.* In either case the tense has a continuous force: what things he *was doing* or *is doing.* Note in verses 7, 8, Mark's accurate detail of places. See Introduction. The reasons for our Lord's withdrawing into a boat, given with such minuteness of detail in verses 9-11, are also peculiar to Mark.

10. **Pressed upon** (ἐπιπίπτειν). Lit., *fell* upon.

Plagues (μάστιγας). Lit., *scourges.* Compare Acts 22:24; Hebrews 11:36. Our word *plague* is from πληγή, Latin *plaga*, meaning a *blow.* Pestilence or disease is thus regarded as a *stroke* from a divine hand. Πληγή is used in classical Greek in this metaphorical sense. Thus Sophocles, "Ajax," 279: "I fear that a *calamity* (πληγή) is really come from heaven (θεοῦ, God)." So of *war.* Aeschylus, " Persae," 251: " O Persian land, how hath the abundant prosperity been destroyed by a single *blow* (ἐν μιᾷ πληγῇ). The word here, *scourges*, carries the same idea.

11. **The** unclean spirits (τὰ). The article indicating *those particular* spirits which took part in that scene. Mark's precision is shown in the use of the two articles and in the arrangement of the noun and adjective: *The spirits, the unclean ones*.

When they saw (ὅταν ἐθεώρουν). More accurately as Rev., *whenever they beheld*. The imperfect tense denotes a *repeated* act. The ἄν in ὅταν gives an indefinite force: *as often as they might see him*.

12. **He charged** (ἐπετίμα). The word is commonly rendered *rebuke* in the New Testament. In classical Greek its predominant sense is that of *severe*, strenuous reproach for unworthy deeds or acts. It is several times used in the New Testament, as here, in the sense of *charge*. In this sense the word carries, at bottom, a suggestion of a charge under *penalty* (τιμὴ).

That (ἵνα). According to the A.V. and Rev. the *that* indicates the *substance* of Christ's charge. Properly, however, it indicates the *intent* of his charge. He charged them *in order that* they should not make him known.

13. **Whom he would** (οὓς ἤθελεν αὐτός). Rev., more strictly, "whom *he himself* would; " not allowing any to offer themselves for special work. Out of the larger number thus called he selected twelve. See verse 14.

14. **Ordained** (ἐποίησεν). Lit., *made*. Rev., *appointed*.

Might send them forth (ἀποστέλλῃ). As *apostles*. Compare the kindred noun ἀπόστολοι, *apostles*.

15. **To have power** (ἔχειν ἐξουσίαν). Note that he does not say *to preach and to cast out,* but to *preach and to have authority to cast out.* The power of preaching and the power of exorcising were so different that special mention is made of the divine authority with which they would need to be clothed. The power of driving out demons was given that they might apply it in confirmation of their teaching. Compare 16:20.

16. **And Simon he surnamed Peter.** Mark relates only his *naming* and not his *appointment,* leaving his appointment to be understood.

17. Although Mark mentions that the apostles were sent out in pairs (6:7), he does not classify them here in pairs. But he alone throws Peter and James and John, the three who shared the Lord's particular intimacy, into

one group. Matthew and Luke both introduce Andrew between Peter and James.

He surnamed them Boanerges (ἐπέθηκεν αὐτοῖς ὄνομα Βοανηργές). Lit., *he put upon them the name.* Some uncertainty attaches to both the origin and the application of the name. Most of the best texts read ὀνόματα, *names,* instead of *name.* This would indicate that *each of the two* was surnamed a "son of thunder." Some, however, have claimed that it was a dual name given to them as a *pair,* as the name *Dioscuri was* given to Castor and Pollux. The reason of its bestowal we do not know. It seems to have been intended as a title of honor, though not perpetuated like the surname Peter, this being the only instance of its occurrence; possibly because the inconvenience of a common surname, which would not have sufficiently designated which of them was intended, may have hindered it from ever growing into an appellation. It is justified by the impetuosity and zeal which characterized both the brothers, which prompted them to suggest the calling of fire from heaven to consume the inhospitable Samaritan village (Luke 9:54); which marked James as the victim of an early martyrdom (Acts 12:2); and which sounds in the thunders of John's Revelation. The Greek Church calls John Βροντόφωνος, *the thunder-voiced.* The phrase, *sons of*, is a familiar Hebrew idiom, ill which the distinguishing characteristic of the individual or thing named is regarded as his parent. Thus *sparks* are *sons of fire* (Job 5:7); *threshed corn* is *son of the floor* (Isaiah 21:10). Compare *son of perdition* (John 17:12); *sons of disobedience* (Ephesians 2:2; 5:6).

18. **Andrew** (Ἀνδρέαν). A name of Greek origin though ill use among the Jews, from ἀνήρ, *man*, and signifying *manly*. He was one of the two who came earliest to Christ (Matthew 4:18, 20; compare John 1:40, 41); and hence is always styled by the Greek fathers πρωτόκλητος, *first called*.

Philip (Φίλιππον). Another Greek name, meaning *fond of horses*. In ecclesiastical legend he is said to have been a chariot-driver.

Bartholomew. A Hebrew name — *Bar Tolmai, son of Tolmai*. Almost certainly identical with Nathanael. Philip and Nathanael are associated by John, as are Philip and Bartholomew in the parallel passages of the

synoptics. Bartholomew is not mentioned in John's list of the twelve (11:2), but Nathanael is; while the synoptists do not mention Nathanael in their lists, but do mention Bartholomew. Probably he had two names.

Matthew. See on the superscription of Matthew's Gospel.

Thomas. A Hebrew name, meaning *twin*, and translated by the Greek Didymus (John 11:16).

Thaddaeus or Lebbaeus, as in Matthew 10:3. He is the Judas of John 14:22. Luther calls him *der formme Judas* (*the good Judas*). The two surnames, Lebbaeus and Thaddaeus, mean the same thing — *beloved child.*

Simon the Canaanite. Properly, *Cananaean.* See on Matthew 10:4: " No name is more striking in the list than that of Simon the Zealot, for to none of the twelve could the contrast be so vivid between their former and their new position. What revolution of thought and heart could be greater than that which had thus changed into a follower of Jesus one of the fierce war-party of the day, which looked on the presence of Rome in the Holy Land as treason against the majesty of Jehovah, a party who were fanatical in their Jewish strictures and exclusiveness? " (Geikie, " Life and Words of Christ ").

19. **Judas Iscariot.** See on Matthew 10:4.

20. **Again.** Glancing back to the many notices of crowds in the preceding narrative. This reassembling of the multitudes, and its interference with the repast of Christ and the disciples, is peculiar to Mark.

21. **His friends** (οἱ παρ αὐτοῦ). Lit., *they who were from beside him: i.e.,* by origin or birth. His mother and brethren. Compare verses 31, 32. Wyc., *kinsmen.* Tynd., *they that belonged unto him.* Not his disciples, since they were in the house with him.

They said (ἔλεγον). Imperfect tense. Very graphic, *they kept saying.*

22. **Beelzebub.** See on Matthew 10:25.

And. Not connecting two parts of one accusation, but two accusations, as is evident from the two ὅτις, which are equivalent to quotation marks.

24. **And.** Note the way in which the sayings are linked by this conjunction; an impressive rhetorical progression.

26. **But hath an end.** Peculiar to Mark.

27. **Spoil** (διαρπάσαι). Mark uses the stronger and more vivid compound verb, where Matthew employs the simple ἁρπάσαι. The verb means, primarily, *to tear in pieces; to carry away,* as the wind; *to efface,* as footsteps. So, generally, *to seize as plunder,* snatching right and left.

His goods (τὰ σκεύη). Lit., *his vessels.* So Wyc. Compare Mark 10:16; Acts 9:15; 10:11; 2 Timothy 2:20. The special object of the robber may be precious vessels of gold or silver; but the word is probably used in its general sense of *household gear.*

28. Compare Matthew 12:31; and note Mark's superior precision and fullness of detail.

29. **Guilty** (ἔνοχος). From ἐν, *in,* ἔχω, *to hold* or *have*. Lit., *is in the grasp of*, or *holden of.* Compare 1 Corinthians 11:27; James 2:10.

Eternal damnation (αἰωνίου ἁμαρτήματος). An utterly false rendering. Rightly as Rev., *of an eternal sin.* So Wyc., *everlasting trespass*. The A.V. has gone wrong in following Tyndale, who, in turn, followed the erroneous text of Erasmus, κρίσεως, *judgment,* wrongly rendered *damnation.* See Matthew 23:33, and compare Rev. there.

30. **They said** (ἔλεγον). Imperfect tense. *They kept saying,* or *persisted* in saying. An addition peculiar to Mark.

31, 32. **They sent unto him calling him. and a multitude was sitting about him.** Detail by Mark only; as also the words in verse 34, **Looking round on them which sat round about him.**

CHAPTER 4

1. **Again.** He had taught there before. See 3:7-9.

In the sea. Mark only.

There was gathered (συνάγεται). The A.V. misses Mark's graphic use of the present, "There *is* gathered." So Rev.

7. **Choked** (συνέπνιξαν). The preposition, συν = *com* (*together*), carries the idea of *com*-pression.

It yielded no fruit. Added by Mark.

8. **That sprang up and increased** (ἀναβαίνοντα καὶ αὐξανόμενον). The Rev. literally renders the participles, *growing up* and *increasing,* thus describing the *process* more vividly. These two participles, moreover, explain the use of the imperfect tense ἐδίδου *(yielded),* denoting continuance. It began to yield and *kept yielding* as it increased.

Thirty (εἰς τριάκοντα). Lit., *up to thirty.*

10. **When he was alone.** Mark only.

They that were about him with the twelve. Mark only. Matthew and Luke, *the disciples.*

11. **Unto them that are without** (ἐκείνοις τοῖς ἔξω). The two latter words are peculiar to Mark. The phrase means *those outside of our circle.* Its sense is always determined by the contrast to it. Thus, 1 Corinthians 5:12,13, it is *non-Christians* in contrast with *me.* Colossians 4:5, *Christians*, contrasted with *people of the world.* Compare 1 Thessalonians 4:12; 1 Timothy 3:7. Matthew (13:11), with less precision, uses simply ἐκείνοις *(to them),* the pronoun of remote reference. Luke 8:10, τοῖς λοιποῖς *(to the rest).*

13. Peculiar to Mark.

Parables (τὰς παραβολὰς). *The* parables, which I have spoken or may hereafter speak.

14. **The sower soweth the word.** More precise than either Matthew or Luke. Compare Matthew 13:19; Luke 8:11.

19. **The lusts of other things entering in** (αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι). *Lusts* not in the limited sense of mere sexual desire, but in the general sense of *longing.* The word is also used of desire for good and lawful things (Luke 22:15; Philippians 1:23).

20. **Such as.** A good rendering of the pronoun οἵτινες, which indicates *the class* of hearers.

21. **A candle** (ὁ λύχνος). Properly, *the lamp*, as Rev.

Brought (ἔρχεται). Lit., *cometh. Doth the lamp come*? This impersonation or investing the lamp with motion is according to Mark's lively mode of narrative, as is the throwing of the passage into the interrogative form. Compare Luke 8:16. *The* lamp: the article indicating a *familiar* household implement. So also "*the* bed " and "*the* stand."

Bushel (μόδιον). The Latin *modius*. One of Mark's Latin words. See on Matthew 5:15. The *modius* was nearer a peck than a bushel.

Bed (κλίνην). A couch for reclining at table.

Candlestick (λυχνίαν). Rev., correctly, *stand*; i.e., *lamp stand.* See on Matthew 5:15.

22. **Which shall not be manifested** (ἐὰν μὴ ἵνα φανερωθῇ). The A.V. makes Christ say that every hidden thing shall be revealed. This is wrong. He says that things are hidden *in order that they may be manifested*. Concealment is a means to revelation.

26–29. The parable of the seed growing secretly. Peculiar to Mark.

26. **Should cast** (βάλῃ). Lit., *should have cast*, the aorist tense, followed by the presents *sleep* and *rise* (καθεύδῃ and ἐγείρηται). The whole, literally, "As if a man *should have cast* seed into the ground, and *should be sleeping and rising* night and day." The aorist tense indicates the single act of casting; the presents the repeated, continued sleeping and rising while the seed is growing.

Seed (τὸν σπόρον). *The* seed; that particular seed which he had to sow. Such is the force of the article.

27. **Grow** (μηκύνηται). Lit., *lengthen;* be extended by the seed lengthening out into blade and stalk.

He knoweth not how (ὡς οὐκ οἶδεν αὐτός). The Greek order is very lively: *how knoweth not he.*

28. **Of herself** (αὐτομάτη). Lit., *self-acting.* It occurs in only one other passage of the New Testament, Acts 12:10; of the city gate which opened to Peter *of its own accord.*

29. **Is brought forth** (παραδοῖ). This rendering cannot be correct, for the verb is active, not passive, meaning to *deliver up.* Hence it is usually explained, *shall have delivered itself up to harvest;* which is stilted and artificial. Rev. *is ripe,* is a free rendering from the margin of A.V. It is, perhaps, better to explain, as Meyer does, whose rendering is adopted by Rev. in margin: *When the fruit shall have allowed,* i.e., shall have admitted of being harvested. Xenophon and Herodotus use the word in the sense of *permit* or *allow;* and an exact parallel to this occurs in the historian Polybius (xxii., 24, 9): "When the season *permitted*" (παραδιδούσης).

Putteth in (ἀποστέλλει). Lit., *sendeth forth.* So Rev. in margin. The rendering, *putteth in*, misses the figure. The verb is the same as that used of sending forth the apostles to reap the harvest of souls. See especially John 4:38: "I sent (ἀπέστειλα) you to *reap*."

30. Peculiar to Mark.

With what comparison shall we compare it? (ἐν τίνι αὐτὴν παραβολῇ θῶμεν). Lit., *In what parable might we put it?* Rev., *In what parable shall we set it forth?* Note the *we,* taking the hearers, with a fine tact, into consultation.

31. **When it is sown** (ὅταν σπαρῇ). This phrase is repeated in verse 32. Here the emphasis is on ὅταν, *when.* It is small at the time *when* it is sown. In verse 32 the emphasis is on σπαρῇ, *it is sown.* It begins to grow great from the time when *it is sown.*

That are upon the earth. A little detail peculiar to Mark.

32. **Groweth up.** Mark only.

Herbs (τῶν λαχάνων). Rev., rightly, *the* herbs; those which people are wont to plant in their gardens. The word denotes garden — or pot-herbs, as distinguished from wild herbs.

Shooteth out great branches (ποιεῖ κλάδους μεγάλους). Lit., *maketh*, etc. Rev., *putteth out.* Peculiar to Mark. Matthew has *becometh a tree.* On *branches*, see note on Matthew 24:32. One of the Talmudists describes the mustard-plant as a tree, of which the wood was sufficient to cover a potter's shed. Another says that he was wont to climb into it as men climb into a fig-tree. Professor Hackett says that on the plain of Akka, toward Carmel, he found a collection of mustard-plants from six to nine feet high, with branches from each side of a trunk an inch or more in thickness. Dr. Thomson relates that near the bank of the Jordan he found a mustard-tree more than twelve feet high.

Lodge (κατασκηνοῦν), See on Matthew 8:20. Lit., *pitch their tents.*

33. **Such.** Implying that Mark knew yet more parables that were spoken at that time.

As they were able to hear it. Peculiar to Mark.

36. **Even as he was in the ship.** Rev., *boat.* Just as he was, in the boat in which he was then sitting. Mark adds the detail about the accompanying boats.

37. **Storm** (λαῖλαψ). So Luke. Distinctively *furious* storm or *hurricane.* Compare Septuagint, Job 38:1, of the *whirlwind* out of which God answered Job. See, also, Job 21:18. Matthew uses σεισμὸς, *a shaking.* See on Matthew 8:24. Mr. Macgregor ("Rob Roy on the Jordan") says that "on the sea of Galilee the wind has a singular force and suddenness; and this is no doubt because that sea is so deep in the world that the sun rarefies the air in it enormously, and the wind, speeding swiftly above a long and level plateau, gathers much force as it sweeps through flat deserts, until suddenly it meets this huge gap in the way, and it tumbles down here irresistible."

38. **A pillow** (τὸ προσκεφάλαιον). The definite article indicates a well-known part of the boat's equipment — the coarse leathern cushion at the stern for the steersman. The Anglo-Saxon version has *bolster.*

39. **Peace, be still** (σιώπα, πεφίμωσο). Lit., *be silent! be muzzled!* Wyc., rather tamely, *wax dumb!* How much more vivid than the narratives of either Matthew or Luke is this personification and rebuke of the sea as a raging monster.

Ceased (ἐκόπασεν). From κόπος, meaning, 1, *beating;* 2, *toil;* 3, *weariness.* A beautiful and picturesque word. The sea sank to rest as if exhausted by its own beating.

There was (ἐγένετο). More strictly, there *arose* or *ensued.* The aorist tense indicates something *immediate.* Tynd. has *followed.*

Calm. Wyc., *peaceableness.*

41. **They feared exceedingly** (ἐφοβήθησαν φόβον μέγαν). Lit., they *feared a great fear.*

What manner of man is this? (τίς ἄρα οὗτός ἐστιν). The A.V. is rather a rendering of Matthew's ποταπός, *what manner of* (8:27), than of Mark's τίς, *who*. The Rev. gives it rightly: *Who then is this?* The *then* (ἄρα) is argumentative. Since these things are so, who then is this?

CHAPTER 5

3. The details of verses 3-5 are peculiar to Mark. “The picture of the miserable man is fearful; and in drawing it, each evangelist has some touches which are peculiarly his own; but St. Mark’s is the most eminently graphic of all, adding, as it does, many strokes Which wonderfully heighten the terribleness of the man’s condition, and also magnify the glory of his cure” (Trench, “Miracles”).

Dwelling (κατοίκησιν). The κατὰ, *down*, gives the sense of a *settled* habitation. Compare our phrase *settled down*. So Tynd., *his abiding.*

The tombs (τοῖς μνήμασιν). “In unclean places, unclean because of the dead men’s bones which were there. To those who did not on this account shun them, these tombs of the Jews would afford ample shelter, being either natural caves or recesses hewn by art out of the rock, often so large as to be supported with columns, and with cells upon their sides for the reception of the dead. Being, too, without the cities, and oftentimes in remote and solitary places, they would attract those who sought to flee from all fellowship of their kind “ (Trench, “ Miracles “).

4. **With fetters and chains** (πέδαις καὶ ἁλύσεσιν). πέδη, *fetter*, is akin to πέζα, *the instep*; just as the Latin *pedica*, *a shackle*, is related to *pes*, a *foot.* The Anglo-Saxon plural of *fot* (*foot*) is *fet*; so that fetter is *feeter*. So Chaucer:

> “The pure *fetters* on his shinnes grete
> Were of his bitter salte teres wete.”

Αλυσις (derivation uncertain) is *a chain*, a generic word, denoting a bond which might be on any part of the body.

Broken in pieces (συντετρῖφθαι). The verb συντρίβω means originally to *rub together,* to *grind* or *crush.* It has been suggested that the fetters

might have been of cords which could be rubbed to pieces. Wyc. renders, *Had broken the stocks to small gobbets.*

5. **Crying** (κράζων). Rev., *crying out.* The verb denotes an *inarticulate* cry; a *shriek.* Aristophanes uses it of the frogs (" Ranae," 258), and of the bawling of a boor (" Equites," 285).

6. **Afar off** (ἀπὸ μακρόθεν). Peculiar to Mark, as is also *he ran.*

7. **Crying — he saith.** The inarticulate cry (verse 5), and then the articulate speech.

What have I to do with thee? (τί ἐμοὶ καὶ σοί;). Lit., what *is there to me and thee?* What have we in common?

I adjure thee by God. Stronger than Luke's *I pray thee.* The verb ὁρκίζω, *I adjure,* is condemned by the grammarians as inelegant.

8. **For he said** (ἔλεγεν). Imperfect tense, *he was saying;* the force of which is lost both in the A.V. and Rev. The imperfect gives the reason for this strange entreaty of the demon. Jesus *was commanding,* was saying " *come out; "* and, as in the case of the epileptic child at the Transfiguration Mount, the baffled spirit wreaked his malice on the man. The literal rendering of the imperfect brings out the *simultaneousness* of Christ's exorcism, the outbreak of demoniac malice, and the cry *Torment me not.*

13. **Ran** (ὥρμησεν). The verb indicates *hasty, headlong* motion. Hence, as Rev., *rushed.*

Two Thousand. As usual, Mark alone gives the detail of number.

A steep place. But the noun has the definite article: τοῦ κρημνοῦ, *the steep,* as Rev.

15. **See** (θεωροῦσιν). Rev., rightly, *behold.* For it was more than simple *seeing.* The verb means looking *steadfastly,* as one who has an interest in

the object, and with a view to search into and understand it: to look *inquiringly* and *intently*.

Clothed. Compare Luke 8:27. *For a long time he had worn no clothes*.

18. **When he was come** (ἐμβαίνοντος). The participle is in the present tense. Not *after he had* embarked, but *while he was in the act*. Hence Rev., rightly, *as he was entering.* With this corresponds the graphic imperfect παρεκάλει: While he was stepping into the boat the restored man *was beseeching* him.

That (ἵνα). *In order that.* Not the *subject* but the *aim* of the entreaty.

23. **My little daughter** (τὸ θυγάτριον). This little endearing touch in the use of the diminutive is peculiar to Mark.

Lieth at the point of death (ἐσχάτως ἔχει). One of the uncouth phrases peculiar to Mark's style, and which are cited by some as evidence of the early composition of his gospel.

I pray thee come (ἵνα ἐλθὼν). The words *I pray thee* are not in the Greek. Literally the ruler's words run thus: *My little daughter lieth at the point of death — that thou come*, etc. In his anguish he speaks brokenly and incoherently.

He went (ἀπῆλθεν). Lit., *went away.* The aorist tense, denoting action once for all, is in contrast with the imperfects, ἠκολούθει, *kept following*, and συνέθλιβον, *kept thronging.* The multitude kept following and thronging as he went along. The preposition σύν, *together*, in the latter verb, indicates the *united* pressure of a crowd. Compare Tynd., verse 31. *Thrusting thee on every side.*

26. Mark is much fuller and more vivid than Matthew or Luke.

Had suffered (παθοῦσα). To be taken, as everywhere in the New Testament, in the sense of *suffering pain,* not merely *subjected to treatment.* What she may have suffered will appear from the prescription

for the medical treatment of such a complaint given in the Talmud. “Take of the gum of Alexandria the weight of a zuzee (a fractional silver coin); of alum the same; of crocus the same. Let them be bruised together, and given in wine to the woman that has an issue of blood. If this does not benefit, take of Persian onions three logs (pints); boil them in wine, and give her to drink, and say, ‘Arise from thy flux.’ If this does not cure her, set her in a place where two ways meet, and let her hold a cup of wine in her right hand, and let some one come behind and frighten her; and say, ‘ Arise from thy flux.’ But if that do no good, take a handful of cummin (a kind of fennel), a handful of crocus, and a handful of fenugreek (another kind of fennel). Let these be boiled in wine and give them her to drink, and say, ‘Arise from thy flux!’” If these do no good, other doses, over ten in number, are prescribed, among them this: “ Let them dig seven ditches, in which let them burn some cuttings of vines, not yet four years old. 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, saying to her at each remove, ‘Arise from thy flux!’” (Quoted from Lightfoot by Geikie, “ Life and Words of Christ “).

Of many physicians (ὑπὸ). Lit., *under*; i.e., under the hands of.

And was nothing bettered, but rather grew worse. Luke’s professional pride as a physician kept him from such a statement. Compare Luke 8:43.

28. **For she said** (ἔλεγεν). Imperfect tense. She *was* or *kept saying* as she pressed through the crowd, either to herself or to others.

29. **She knew — she was healed.** Note the graphic change in the tenses. ἔγνω, *she knew*; ἰάται *she is healed.*

Plague. See on 3:10.

30. **Knowing** (ἐπιγνοὺς). Rev., *perceiving.* Lit., having *fully* known.

That virtue had gone out of him (τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν). More correctly as Rev., *that the power proceeding from*

him had gone forth. The object of the Savior's knowledge was thus complex: 1st, *his power*; 2nd, *that his power had gone forth*, This and the following sentence are peculiar to Mark.

32. **He looked round about** (περιεβλέπετο). Imperfect tense. He *kept looking* around for the woman, who had hidden herself in the crowd.

34. **In peace** (εἰς εἰρήνην). Lit., *into peace*. Contemplating the peace in store for her. Mark alone adds, Be whole of *thy plague.*

35. **From the ruler of the synagogue.** From his house; for the ruler himself is addressed.

Troublest (σκύλλεις). See on Matthew 9:36. Compare Luke 11:22, where occurs the cognate word σκῦλα, spoils, things *torn* or *stripped* from an enemy. Wyc., *travailest.* Tynd., *diseasest.*

36. **Heard**. This is from the reading ἀκούσας (Luke 8:50). The correct reading is παρακούσας, which may be rendered either *not heeding*, as Rev. (compare Matthew 28:17), or *over-hearing*, as Rev. in margin, which, on the whole, seems the more natural. *Disregarding* would be more appropriate if the message had been addressed to Jesus himself; but it was addressed to the ruler. Jesus *overheard* it. The present participle, λαλούμενον, *being spoken*, seems to fall in with this.

38. **Seeth** (θεωρεῖ). Rev., *beholdeth*. See on verse 15.

Wailing (ἀλαλάζοντας). A descriptive word of the hired mourners crying *al-a-lai!*

40. **Put them out.** " Wonderful authority in the house of a stranger. He was really master of the house" (Bengel). Only Mark relates the taking of the parents with the three disciples into the chamber.

41. **Maid** (κοράσιον). Not a classical word, but used also by Matthew.

42. **Astonishment** (ἐκστάσει). Better Rev., *amazement*, which carries the sense of *bewilderment*. Εκστασις, of which the English *ecstasy* is a transcript, is from ἐκ, *out of*, and ἵστημι, *to place or put*. Its primitive sense, therefore, is that of *removal*; hence of a man removed *out of his senses*. In Biblical Greek it is used in a modified sense, as here, 16:8; Luke 5:26; Acts 3:10, of *amazement*, often coupled with *fear*. In Acts 10:10; 11:5; 12:17, it is used in the sense of our word *ecstasy*, and is rendered.

CHAPTER 6

2. **Astonished.** See on Matthew 8:28.

Mighty works (δυνάμεις). Lit., *powers*. See on Matthew 11:20. Tynd., *virtues*. Outcomings of God's *power*: "powers of the world to come " (Hebrews 6:5), at work upon the earth.

3. **The carpenter.** This word "throws the only flash which falls on the continuous tenor of the first thirty years, from infancy to manhood, of the life of Christ " (Farrar, " Messages of the Books ").

They were offended. See On Matthew 5:29. Tynd., *hurt*.

5. **Sick** (ἀῤῥώστοις). From ἀ, *not*, and ῥώννυμι, *to strengthen*. Sickness regarded as constitutional *weakness*.

7. **By two and two.** To help and encourage each other, and also for fullness of testimony.

8-12. See Matthew 10.

14. **Was spread abroad.** "But for the rumor, Herod would not have known of him. A palace is late in hearing spiritual news" (Bengel).

Mighty works do show forth themselves in him (ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ). Rev., t*hese powers work in him*. As Dr. Morison observes, " A snatch of Herod's theology and philosophy." He knew that John wrought no miracles when alive, but he thought that death had put him into connection with the unseen world, and enabled him to wield its powers.

16. **He is risen.** The *he*, οὗτος, is emphatic. This one. This very John.

17-29. On the Peculiarities of Mark in this narrative, See Introduction.

19. **Had a quarrel against him** (ἐνεῖχεν αὐτῷ). There is some dispute about the rendering. The Rev. renders *Set herself against him*, with no alternative translation in the margin; and in Luke 11:53, *Press upon him vehemently*, with *set themselves against him* in the margin. I see no objection to rendering *was angry at him*, taking ἐνεῖχεν αὐτῷ with an ellipsis of χόλον, *anger.* Very literally, *had within herself* (ἐν) *anger against him.* So Herodotus, i., 118. *Astyages concealing the anger* (τόν χόλον) *which he felt toward him* (οἱ ἐνεῖχε). *vi.* 119, ἐνεῖχε σφῖ δεινὸν χόλον, *nourished a fierce anger against them.* So Moulton, Grimm, and De Wette.

Desired (ἤθελεν). Imperfect tense, *was desiring* all along. Her demand for John's murder was the result of a *long-cherished* wish.

20. **Observed him** (συνετήρει). A mistranslation. Rev., *kept him safe.* Peculiar to Mark. Compare Matthew 9:17, *are preserved;* Luke 2:19, *kept;* σύν, *closely;* τηρεῖν, to *preserve* or *keep*, as the result of guarding. See on John 17:12, and *reserved,* 1 Peter 1:4.

Did many things (πολλὰ ἐποίει). The proper reading, however, is ἠπόρει*;* from ἀ, *not,* and πόρος, a *passage.* Hence, strictly, to be in circumstances where one cannot find a way out. So Rev., rightly, *he was much perplexed.* The other reading is meaningless.

21. **Convenient** (εὐκαίρον). Mark only. Convenient for Herodias' purpose. " Opportune for the insidious woman, who hoped, through wine, lust, and the concurrence of sycophants, to be able easily to overcome the wavering mind of her husband " (Grotius in Meyer).

Birthday. See on Matthew 14:6. The notice of the banquet and of the rank of the guests is peculiar to Mark.

Lords (μεγιστᾶσιν). Only here, and Revelation 6:15; 18:3. A late word, from μέγας, *great.*

High captains (χιλιάρχοις). Lit., *commanders of a thousand men.* Answering to a Roman military tribune. Both civil and military dignitaries were present, with other distinguished men of the district (*chief men).*

22. **The said Herodias** (αὐτῆῤ τῆς Ηρωδιάδος). The A.V. misses the point of αὐτῆς by the translation *the said*: the object being not to particularize the Herodias just referred to, but to emphasize the fact that Herodias' *own daughter* was put forward instead of a professional dancer. Hence Rev., correctly, " the daughter of *Herodias herself*."

Damsel (κορασίῳ). See on Mark 5:41.

25. Mark's narrative emphasizes the eager haste with which the murder was pushed. She came in *straightway* and demanded the boon *forthwith.*

By and by (ἐξαυτῆς). Obsolete in the old sense of *immediately*. The A.V. translates εὐθὺς, *straightway*, in Matthew 13:21, *by and by*: εὐθέως, Mark 4:17, *immediately*: and the same word in Luke 21:9, *by and by.* Εξαυτῆς is rendered *immediately*, Acts 10:33; 11:11: *straightway*, Acts 23:30: *presently*, Philippians 2:23. Rev., *forthwith.* The expression *by and by* in older English was sometimes used of place. Thus Chaucer.

" Right in the same chamber by and by" (close by).
and
" Two young knights lying by and by " (near together).

Edward IV. is reported to have said on his death-bed: " I wote (know) not whether any preachers words ought more to move you than I that is going by and by to the place that they all preach of."

Charger. See on Matthew 14:8.

26. **Exceeding sorry.** Where Matthew has *sorry*.

27. Mark's favorite *straightway.* The king is prompt in his response.

Executioner (σπεκουλάτορα). One of Mark's Latin words, *speculator*. A *speculator* was a guardsman, whose business it was to *watch* or *spy out* (*speculari*). It came gradually to denote one of the armed body-guard of the Roman emperor. Thus Suetonius says of Claudius that he did not dare to attend banquets unless his *speculatores* with their lances surrounded him. Seneca uses the word in the sense of *executioner*. "He met the executioners (*speculatoribus*), declared that he had nothing to say against the execution of the sentence, and then stretched out his neck." Herod imitated the manners of the Roman court, and was attended by a company of *speculatores*, though it was not their distinctive office to act as *executioners*. Wyc. renders *man-killer*, and Tynd. *hangman*.

29. **Corpse.** See on Matthew 24:28.

Stier (" Words of Jesus ") says of Herod: " This man, whose inner life was burnt out; who was made up of contradictions, speaking of his kingdom like Ahasuerus, and yet the slave of his Jezebel; willingly hearing the prophet, and unwillingly killing him; who will be a Sadducee, and yet thinks of a resurrection; who has a superstitious fear of the Lord Jesus, and yet a curiosity to see him."

31. **Come apart.** See on chapter 3:7.

37. **Shall we go and buy,** etc. This question and Christ's answer are peculiar to Mark.

39. **By companies** (συμπόσια συμπόσια). Peculiar to Mark. The Jewish dining-room was arranged like the Roman: three tables forming three sides of a square, and with divans or couches following the outside line of the tables. The open end of the square admitted the servants who waited at table. This explains the arrangement of the multitude here described by Mark. The people sat down, literally, *in table-companies,* arranged like guests at table; some companies of a hundred and some of fifty, in squares or oblongs open at one end, so that the disciples could pass along the inside and distribute the loaves.

Green. Mark only.

40. **In ranks** (πρασιαὶ πρασιαὶ). Lit., *like beds in a garden.* The former adverb, *by companies*, describes the *arrangement*; this the *color*. The red, blue, and yellow clothing of the poorest Orientals makes an Eastern crowd full of color; a fact which would appeal to Peter's eye, suggesting the appearance of flower beds in a garden.

41. **Brake and gave** (κατέκλασεν, ἐδίδου). The verbs are in different tenses; the former in the *aorist*, the latter in the imperfect. The aorist implies the *instantaneous*, the imperfect the *continuous* act. He *brake*, and *kept giving out.* Farrar remarks that the multiplication evidently took place in Christ's hands, between the acts of breaking and distributing.

All. Peculiar to Mark.

Were filled. See on Matthew 5:6.

43. **Baskets full** (κοφίνων πληρώματα). Lit., *fillings* of *baskets*. See on Matthew 14:20. Mark alone adds, *and of the fishes*.

44. **Men** (ἄνδρες). Not generic, including men and women, but literally *men*. Compare Matthew 14:21, *beside women and children*; a detail which we should have expected from Mark.

46. **When he had sent them away** (ἀποτάξαμενος). Rev., more correctly, *after he had taken leave*. Unclassical, and used in this sense only in later Greek. So in Luke 9:61; Acts 18:18; 2 Corinthians 2:13.

48. **He saw** (ἰδὼν). Participle. Rev., seeing. Better, however, the literal *having seen*. It was this which induced him to go to them.

Toiling (βασανιζομένους). Lit., *tormented.* Rev., *distressed.* See on Matthew 4:24. Wyc., *travailing.* Tynd., *troubled.*

Fourth watch. Between 3 and 6 A.M.

Would have passed by them. Peculiar to Mark.

50. **They all saw him.** Peculiar to Mark.

Spake with them (ἐλάλησεν μετ αὐτῶν). Both Matthew and John give the simple dative, αὐτοῖς *to them.* Mark's *with them is* more familiar, and gives the idea of a more friendly and encouraging address. It is significant, in view of Peter's relation to this gospel, that Mark omits the incident of Peter's walk on the waves (Matthew 14:28-31).

51. **Ceased.** See on Mark 4:38.

Sore amazed (λίαν ἐκ περισσοῦ ἐξίσταντο). Lit., *exceedingly beyond measure. A* strong expression peculiar to Mark. Ἐξίσταντο, *were amazed.* Compare the cognate noun ἔκστασις, and see on Mark 5:42.

52. Peculiar to Mark.

The miracle of the loaves (ἐπὶ τοῖς ἄρτοις). Rev., *concerning the loaves.* Lit., *upon; in the matter of.* They did not reason from the multiplying of the loaves to the stilling of the sea.

53. **Drew to the shore** (προσωρμίσθησαν). Peculiar to Mark. Rev., *moored to the shore,* though the meaning may be *near* the shore. Ἀνέβη, *he went up* (verse 51), seems to indicate a vessel of considerable size, standing quite high out of the water. They may have anchored off shore.

55. **Ran round.** From place to place where the sick were, to bring them to Jesus. Matthew has *they sent.*

Carry about (περιφέρειν). περί, *about;* one hither and another thither, wherever Christ might be at the time.

Beds (κραβάττοις). Condemned as bad Greek, but used by both Luke and John. See on Mark 2:4.

56. Peculiar to Mark.

In the streets (ἀγοραῖς). Rightly, Rev., *Market-places.* See on Matthew 11:16.

Border. See on Matthew 9:20.

CHAPTER 7

2. **Defiled** (κοιναῖς). Lit., *common*; and so Rev. in margin, Wyc., and Tynd.

That is. Added by way of explanation to Gentile readers.

Oft (πυγμῇ). Rev., diligently. A word which has given critics much difficulty, and on which it is impossible to speak decisively. The Rev. gives in the margin the simplest meaning, the literal one, *with the fist*; that is, rubbing the uncleansed hand with the other doubled. This would be satisfactory if there were any evidence that such was the custom in washing; but there is none. Edersheim (" Life and Times of Jesus," ii., 11, note) says "the custom is not in accordance with Jewish law." But he elsewhere says ("The Temple," 206, note), " For when water was poured upon the hands they had to be lifted, yet so that the water should neither run up above the wrist, nor back again upon the hand; best, therefore, by doubling the fingers into a fist. Hence (as Lightfoot rightly remarks) Mark 7:3, should be translated *except they wash their hands with the fist*." Tischendorf, in his eighth edition, retains an ancient reading, πυκνά, *frequently* or *diligently*, which may go to explain this translation in so man;y of the versions (Gothic, Vulgate, Syriac). Meyer, with his usual literalism gives *with the fist*, which I am inclined to adopt.

Holding (κρατοῦντες). Strictly, holding, *firmly* or *fast.* So Hebrews 4:14; Revelation 2:25; denoting *obstinate adherence to the tradition*.

4. **Wash themselves** (βαπτίσωνται). Two of the most important manuscripts, however, read ῥαντίσωνται, *sprinkled themselves.* See Rev., in margin. This reading is adopted by Westcott and Hort. The American Revisers insist on *bathe,* instead of *wash,* already used as a translation of νίψωνται (verse 3). The scope of this work does not admit of our going into the endless controversy to which this word has given rise. It will be sufficient to give the principal facts concerning its meaning and usage.

In classical Greek the primary meaning is *to merse.* Thus Polybius (i., 51, 6), describing a naval battle of the Romans and Carthaginians, says, “They *sank* (ἐβάπτιζον) many of the ships.” Josephos (“Jewish War,” iv., 3, 3), says of the crowds which flocked into Jerusalem at the time of the siege, “ They *overwhelmed* (ἐβάπτισαν) the city.” In a metaphorical sense Plato uses it of *drunkenness: drowned in drink* (βεβαπτισμένοι, “Symposium,” 176); of a youth *overwhelmed* (βαπτιζόμενον) with the argument of his adversary (“Euthydemus,” 277).

In the Septuagint the verb occurs four times: Isaiah 21:4, *Terror hath frighted me.* Septuagint, *Iniquity baptizes me* (βαπτίζει)*;* 2 Kings 5:15, of Naaman’s *dipping* himself in Jordan (ἐβαπτίσατο)*;* Judith xii. 7, Judith *washing* herself (ἐβαπτίζετο) at the fountain; Sirach xxxi. 25, being *baptized* (βαπτιζόμενος) from a dead body.

The New Testament use of the word to denote submersion for a religious purpose, may be traced back to the Levitical washings. See Leviticus 11:32 (of vessels); 11:40 (of clothes); Numbers 8:6, 7 (sprinkling with purifying water); Exodus 30:19, 21 (of washing hands and feet). The word appears to have been at that time the technical term for such washings (compare Luke 11:38; Hebrews 9:10; Mark 7:4), and could not therefore have been limited to the meaning *immerse.* Thus the washing of pots and vessels for ceremonial purification could not have been by plunging them in water, which would have rendered impure the whole body of purifying water. The word may be taken in the sense of *washing* or *sprinkling.*

“The Teaching of the Apostles” (see on Matthew 10:10) throws light on the elastic interpretation of the term, in its directions for baptism. “Baptize — *in living* (i.e., running) water. But if thou hast not living water, baptize in other water; and if thou canst not in cold, then in warm. But if thou hast neither, *pour* water upon the head thrice into the name of the Father, and of the Son, and of the Holy Spirit “ (Chapter 7.).

Pots (ξεστῶν). Another of Mark’s Latin words, adapted from the Latin *sextarius*, a *pint measure*. Wyc., *cruets.* Tynd., *cruses*.

Brazen vessels (χαλκίων). More literally, *copper*.

Tables (κλινῶν). Omitted in some of the best manuscripts and texts, and by Rev. The A.V. is a mistranslation, the word meaning *couches*. If this belongs in the text, we certainly cannot explain βαπτισμοὺς as *immersion*.

6. **Well** (καλῶς). *Finely*, *beautifully*. Ironical.

10. **Honor.** Wyc. has *worship*. Compare his rendering of Matthew 6:2, "That they be *worshipped* of men;" 13:57, "A prophet is not without *worship* but in his own country; " and especially John 12:26, If any man serve me, my Father shall *worship* him."

Die the death (θανάτῳ τελευτάτω). Lit., *come to an end by death*. See on Matthew 15:4.

11. **Corban.** Mark only gives the original word, and then translates. See on Matthew 15:5.

13. **Making of none effect.** Rev., *making void*. See on Matthew 15:6.

Ye handed down. Note the past tense, identifying them for the moment with their forefathers. Compare Matthew 13:35, *Ye slew*. Christ views the Jewish persecutors and bigots, ancient and modern, as a whole, actuated by one spirit, and ascribes to one section what was done by another.

17. **The disciples.** Matthew says *Peter.* There is no discrepancy. Peter spoke for the band.

18. **So.** So unintelligent as not to understand what I uttered to the crowd.

19. **Draught** (ἀφεδρῶνα). Liddell and Scott give only one definition — a *privy*, *cloaca;* and derive from ἕδρα, *seat, breech, fundament.* Compare English *stool.* The word does not refer to a part of the body.

Purging all meats (καθαρίζων πάντα τὰ βρώματα). According to the A.V. these words are in apposition with *draught:* the draught which

makes pure the whole of the food, since it is the place designed for receiving the impure excrements.

Christ was enforcing the truth that all defilement comes from within. This was in the face of the Rabbinic distinctions between clean and unclean meats. Christ asserts that *Levitical* uncleanness, such as eating with unwashed hands, is of small importance compared with *moral* uncleanness. Peter, still under the influence of the old ideas, cannot understand the saying and asks an explanation (Matthew 15:15), which Christ gives in verses 18-23. The words *purging all meats* (Rev., *making all meats clean*) are not Christ's, but the Evangelist's, explaining the bearing of Christ's words; and therefore the Rev. properly renders, *this he said* (italics), *making all meats clean.* This was the interpretation of Chrysostom, who says in his homily on Matthew: "But Mark says that he said these things making all meats pure." Canon Farrar refers to a passage cited from Gregory Thaumaturgus: "And the Savior, who purifies all meats, says." This rendering is significant in the light of Peter's vision of the great sheet, and of the words, " What God hath cleansed " (ἐκαθάρισε), in which Peter probably realized for the first time the import of the Lord's words on this occasion. Canon Farrar remarks: "It is doubtless due to the fact that St. Peter, the informant of St. Mark, in writing his Gospel, and as the sole ultimate authority for this vision in the Acts is the source of both narratives, — that we owe the hitherto unnoticed circumstance that the two verbs, *cleanse* and *profane* (or *defile*), both in a peculiarly pregnant sense, are the two most prominent words in the narrative of both events " (" Life and Work of Paul," i., 276-7).

21. **Evil Thoughts** (διαλογισμοὶ οἱ κακοὶ). *Thoughts, those which are evil.* So Rev., in margin. *Thoughts that are evil.* The word διαλογισμοὶ, *thoughts*, does not in itself convey a bad sense; and hence the addition of adjectives denoting evil, as here and James 2:4. Radically, it carries the idea of *discussion* or *debate*, with an under-thought of *suspicion* or *doubt*, either with one's own mind, as Luke 5:22; 6:8; or with another, Luke 9:46; Philippians 2:14; Romans 14:1.

22. **Wickedness** (πονηρίαι). Plural. Rev., *wickednesses*. From πονεῖν, *to toil*. The adjective πονηρός means, first, *oppressed by toils*; then *in bad*

case or *plight*, from which it runs into the sense of *morally bad*. This conception seems to have been associated by the high-born with the life of the lower, laboring, slavish class; just as our word *knave* (like the German *knabe* from which it is derived) originally meant simply *a boy* or *a servant-lad*. As πόνος means *hard, vigorous* labor, battle for instance, so the adjective πονηρός, in a moral sense, indicates *active* wickedness. So Jeremy Taylor: "Aptness to do shrewd turns, to delight in mischiefs and tragedies; a loving to trouble one's neighbor and do him ill offices." Πονηρός, therefore, is *dangerous*, *destructive*. Satan is called ὁ πονηρός, *the wicked one*. Κακός, *evil* (see *evil thoughts*, verse 21), characterizes evil rather as *defect*: " That which is not such as, according to its nature, destination, and idea it might be or ought to be" (Cremer). Hence of *incapacity in war*; of *cowardice* (κακία). Κακὸς δοῦλος, *the evil servant*, in Matthew 24:48, is a servant *wanting* in proper fidelity and diligence. Thus the thoughts are styled *evil*, as being that which, in their nature and purpose, they ought not to be. Matthew, however (15:19), calls these thoughts πονηροί, the thoughts *in action*, taking shape in purpose. Both adjectives occur in Revelation 16:2.

Lasciviousness (ἀσέλγεια). Derivation unknown. It includes lasciviousness, and may well mean that here; but is often used without this notion. In classical Greek it is defined as *violence, with spiteful treatment and audacity*. As in this passage its exact meaning is not implied by its being classed with other kindred terms, it would seem better to take it in as wide a sense as possible — that of *lawless insolence* and *wanton caprice*, and to render, with Trench, *wantonness*, since that word, as he remarks, "stands in remarkable ethical connection with ἀσέλγεια, and has the same duplicity of meaning" ("Synonyms of the New Testament"). At Romans 13:13, where *lasciviousness* seems to be the probable meaning, from its association with *chambering* (κοίταις), it is rendered *wantonness* in A.V. and Rev., as also at 2 Peter 2:18.

Evil eye (ὀφθαλμὸς πονηρὸς). A *malicious, mischief-work*ing eye, with the meaning of *positive, injurious activity*. See on *wickednesses*.

Blasphemy (βλασφημία). The word does not necessarily imply blasphemy against God. It is used of *reviling, calumny, evil-speaking* in

general. See Matthew 27:39; Romans 3:8; 14:16; 1 Peter 4:4, etc. Hence Rev. renders *railing.*

Pride (ὑπερηφανία). From ὑπέρ, *above,* and φαίνεσθαι, *to show one's self.* The picture in the word is that of a man with his head held high above others. It is the sin of an uplifted heart against God and man. Compare Proverbs 16:5; Romans 12:16 (mind not *high things);* 1 Timothy 3:6.

24. **Went away.** See on chapter 6:31. The entering into the house and the wish to be secluded are peculiar to Mark.

25. **Daughter** (θυγάτριον). Diminutive. Rev., *little daughter*. See on chapter 5:23.

26. **Syro-Phoenician.** Phoenician of *Syria*, as distinguished from a *Libyo-Phoenician* of North Africa, Libya being often used for Africa.

27. **Let the children first be filled.** Peculiar to Mark.

The dogs. Diminutive. See on Matthew 15:26.

28. Mark adds *under the table*.

The children's crumbs. See on Matthew 15:26. This would indicate that the little dogs were pet dogs of the children, their *masters*.

29, 30. Peculiar to Mark.

Laid (βεβλημένον). Lit., *thrown*. She had probably experienced some fearful convulsion when the demon departed. Compare Mark 9:22, of the demon which possessed the boy: "It hath *cast* him, etc. (ἔβαλεν)." See also Mark 1:26; 9:26.

32-37. A narrative peculiar to Mark.

32. **Deaf** (κωφὸν). See on Matthew 9:32.

Had an impediment in his speech (μογιλάλον). Μόγις, *with difficulty*; λάλος, *speaking*. Not absolutely dumb. Compare *he spake plain*, verse 35.

33. **Put** (ἔβαλεν). Lit., *threw*: *thrust*.

35. **Plain** (ὀρθῶς). Lit., *rightly*. So Wyc.

36. **Charged** (διεστείλατο). The verb means, first, to *separate*; then to *define* or *distinguish*; and as that which is separated and distinguished is *emphasized*, t*o command* or *straitly charge*.

37. **Astonished.** See on Matthew 7:28.

To speak (λαλεῖν). See on Matthew 28:18. The emphasis is not on the *matter*, but on the *fact* of speech.

CHAPTER 8

2. **I have compassion** (σπλαγχνίζομαι). A peculiar verb, from σπλάγχνα, *the inward parts,* especially the nobler entrails — the heart, lungs, liver, and kidneys. These came gradually to denote the *seat of the affections,* like our word heart. This explains the frequent use of the word *bowels* in the A.V. in the sense of *tender mercy, affection, compassion.* See Luke 1:78; *2* Corinthians 7:15; Philippians 1:8; Philemon 7, 12, 20. The Rev. has properly rejected it in every such case, using it only in its literal sense in the single passage, Acts 1:18.

They have been with me (προσμένουσιν). Lit., *they continue*, as Rev.

3. **Faint.** See on Matthew 15:32. Wyc., *fail.*

Some of them came from far. Peculiar to Mark.

6. **To sit down** (ἀναπεσεῖν). Lit., to *recline.*

Brake and gave. See on Mark 6:41.

8. **Were filled.** See on Matthew 5:6. Wyc., *fulfilled.* Tynd., *sufficed.*

9. **Baskets.** See on Matthew 14:20.

Four thousand. Matthew (15:38) here adds a detail which we should rather expect in Mark: *beside women and children.*

10. **With his disciples.** Peculiar to Mark.

11. **Began.** The beginnings of things seem to have a peculiar interest for Mark. See 1:1, 45; 4:1; 5:17, 20; 6:2, 7, 34, 55.

Sign (σημεῖον). See on Matthew 11:20. Wyc., *token.* As applied to the miracles of our Lord, this word emphasizes their ethical purport, as

declaring that the miraculous act points back of itself to the grace and power or divine character or authority of the doer.

12. **Sighed deeply in his spirit.** Peculiar to Mark.

There shall no sign be given (εἰ δοθήσεται σημεῖον). Lit., *if a sign shall be given.* The expression, is elliptical. It is a Hebrew idiom, and is really, at bottom, a form of imprecation. *If I do not thus or so, may some judgment overtake me*. Compare Hebrews 3:11.

14. The *one loaf* is a detail given by Mark only.

22-26. Peculiar to Mark.

23. **Took** (ἐπιλαβόμενος). Tynd., *caught.*

If he saw (εἴ τι βλέπεις). Rev., more accurately, renders the direct question: *Seest thou aught?* The change of tenses is graphic. *Asked* (imperfect). *Dost thou see* (present).

24. **I see men as trees walking** (following the reading, Βλέπω τοὺς ἀνθρώπους ὡς δένδρα περιπατοῦντας). The Rev. reads, following the amended text, *I see men, for* (ὅτι) *I behold* (ὁρῶ) *them as trees, walking.* He saw them *dimly.* They looked like trees, large and misshapen; but he knew they were men, for they were walking about.

25. **Made him look up.** The best texts omit, and substitute διέβλεψεν, *he looked stedfastly*. See on Matthew 7:5. Instead of vaguely staring, he fixed his eyes on definite objects.

He saw (ἐνέβλεπεν). Imperfect tense. Continuous action. He saw and *continued* to see. Compare the aorist tense above: *He looked stedfastly*, fastened his eyes, denoting the single act, the first exercise of his restored sight.

Every man. Following the reading ἅπαντας. But the best texts read ἅπαντα*, all things.* So Rev.

Clearly (τηλαυγῶς). From τῆλε, *far,* αὐγή, *shining.* The farthest things were clearly seen.

29. **He saith** (ἐπηρώτα). More correctly, he *questioned* or *asked.* So Rev. Mark omits the commendation of Peter. See Introduction.

On verses 31-33, compare notes on Matthew 16:21-28.

32. **He spake the saying openly.** Mark only. Not as a secret or mystery, as in his words about being *lifted up,* or *building the temple in three days.* Not ambiguously, but explicitly. Wyc., *plainly.*

34. Jesus now pauses; for what he has to say now is to be said to *all* who follow him. Hence he *calls the multitude* with his disciples. Peculiar to Mark.

Will (θέλει). Rev., *would.* See on Matthew 1:19. It is more than *is wishful.*

His cross. The pronoun αὐτοῦ *his,* is in an emphatic position.

35. **And the gospel's.** Peculiar to Mark.

36. **Gain — lose.** See on Matthew 16:26.

38. **My words.** Bengel remarks that one may confess Christ in general and yet be ashamed of this or that saying.

In this adulterous and sinful generation. Peculiar to Mark.

CHAPTER 9

Compare Matthew 17:1-13; Luke 9:28-36.

2. **Transfigured.** See on Matthew 17:2.

3. **Shining** (στίλβοντα). Rev., *glistering*. The word is used of a gleam from polished surfaces — arms, sleek horses, water in motion, the twinkling of the stars, lightning.

As no fuller, etc. Peculiar to Mark.

5. **Answered.** Though no question had been asked him: but the Lord's transfiguration was an appeal to him and he desired to respond.

7. **Sore afraid.** Wyc., *aghast by dread.*

Beloved son. Wyc., *most dearworthy*.

8. **Suddenly** (ἐξάπινα). The Greek word only here in the New Testament.

9. **Tell** (διηγήσωνται). Mark's word is more graphic than Matthew's εἴπητε. The word is from διά, *through*, and ἡγέομαι, *to lead the way*. Hence to lead one through a series of events: to *narrate*.

Questioning. Wyc., *asking*. Tynd., *disputing.*

14. **The scribes.** The particularizing of the scribes as the questioners, and verses 15, 16, are peculiar to Mark.

15. **Were greatly amazed** (ἐξεθαμβήθησαν). A word peculiar to Mark. See Introduction.

18. **It taketh him** (καταλάβῃ). Lit., *seizeth hold of him*. Our word *catalepsy* is derived from this.

Teareth (ῥήσσει). Rev., *dasheth down,* with *rendeth* in margin. The verb is a form of ῥήγνυμι, *to break.* The form ῥήσσω is used in classical Greek of dancers beating the ground, and of beating drums. Later, in the form ῥάσσειν, a term of fighters: *to fell,* or *knock down,* which is the sense adopted by Rev.

Gnasheth with his teeth. Rev., *grindeth.* This and the *pining away* are peculiar to Mark.

19. **Faithless** (ἄπιστος). *Faithless* has acquired the sense of *treacherous, not keeping faith.* But Christ means *without faith,* and such is Tyndale's translation. Wyc., *out of belief. Unbelieving* would be better here. The Rev. retains this rendering of the A.V. at 1 Corinthians 7:14, 15; Titus 1:15; Revelation 21:8, and elsewhere.

20. Mark is more specific in his detail of the convulsion which seized the lad as he was coming to Jesus. He notes the convulsion as coming on at the demoniac's sight of our Lord. "*When he saw him,* straightway the spirit," etc. Also his falling on the ground, wallowing and foaming. We might expect the detail of these symptoms in Luke, the physician.

21-27. Peculiar to Mark. He gives the dialogue between Jesus and the boy's father, and relates the process of the cure in graphic detail.

22. **Us.** Very touching. The father identifies himself with the son's misery. Compare the Syro-Phoenician, who makes her daughter's case entirely her own: "Have mercy *on me* " (Matthew 15:22).

23. **If thou canst believe** (τὸ εἰ δύνῃ). Lit., *the if thou canst.* The word *believe* is wanting in the best texts. It is difficult to explain to an English reader the force of the definite article here. "It takes up substantially the word spoken by the father, and puts it with lively emphasis, without connecting it with the further construction, in order to link its fulfilment to the petitioner's own faith" (Meyer). We might paraphrase thus. Jesus

said: “that *if thou canst* of thine — as regards *that*, all things are possible,” etc. There is a play upon the words δύνῃ, *canst*, and δυνατὰ, *possible*, which cannot be neatly rendered. “If thou *canst* — all things *can be*.”

24. **Cried out and said** (κράξας–ἔλεγεν). The former denoting the *inarticulate* cry, the *ejaculation*, followed by the *words*, “Lord, I believe,” etc.

30. **Passed through** (παρεπορεύοντο). Lit., *passed along* (παρά). Not tarrying. Bengel says, “not *through* the cities, but *past* them.”

31. **He taught** (ἐδίδασκεν). The Rev. would have done better to give the force of the imperfect here: *He was teaching.* He sought seclusion because he was engaged for the time in instructing. The teaching was the continuation of the “*began* to teach “ (8:31).

Is delivered. The present tense is graphic. The future is realized by the Lord as already present. See on Matthew 26:2.

33-35. Peculiar to Mark.

36. **Servant** (διάκονος). Rev., *minister*. Probably from διώκω, *to pursue*; to be the *follower* of a person; to attach one’s self to him. As distinguished from other words in the New Testament meaning *servant*, this represents the servant in his *activity*; while δοῦλος, *slave*, represents him in his *condition* or *relation* as a *bondman*. A διάκονος may be either a slave or a freeman. The word *deacon* is an almost literal transcription of the original. See Philippians 1:1; 1 Timothy 3:8,12. The word is often used in the New Testament to denote *ministers of the gospel*. See 1 Corinthians 3:5; Ephesians 3:7; 1 Thessalonians 3:2, and elsewhere. Mark uses δοῦλος in 10:44.

33. **Let** (ἔστησεν). Wyc. renders *ordained.*

When he had taken him in his arms (ἐναγκαλισάμενος). The verb is found only in Mark, and only he records this detail.

37. **In my name.** Lit., "*upon* (ἐπὶ) my name." See on Matthew 18:5.

38. **In thy name.** John's conscience is awakened by the Lord's words. They had not received the man who cast out devils in Christ's name.

42. **Millstone.** Rev., *great millstone.* See on Matthew 18:6. Wyc., *millstone of asses.* Note the graphic present and perfect tenses; the millstone *is* hanged, and he *hath been cast.*

43. **Hell.** See on Matthew 5:22.

47. **With one eye** (μονόφθαλμον). Lit., *one-eyed.* One of Mark's words which is branded as slang. Wyc. oddly renders *goggle-eyed.*

50. **Have lost its saltness** (ἄναλον γένηται). Lit., *may have become saltless.* Compare on Matthew 5:13.

Will ye season (ἀρτύσετε). Lit., *will ye restore.* Compare Colossians 4:5.

CHAPTER 10

2. **Tempting.** See on Matthew 6:13.

4. **Bill** (βιβλίον). See on Matthew 19:7. Diminutive. Lit., *a little book;* Lat., *libellus,* from which comes our word *libel,* a written accusation. Accordingly Wyc. has *a libel of forsaking,* and Tynd. *a testimonial of her divorcement.*

7. **Shall cleave.** See on Matthew 19:5. Tynd., *bide by.*

8. **Shall be one flesh** (ἔσονται εἰς σάρκα μίαν). Lit., "shall be *unto* one flesh." The preposition expresses more graphically than the A.V. the *becoming* of one from two. So Rev., *shall become.*

9. **What.** Regarding the two as one.

13. **They brought** (προσέφερον). Imperfect tense; *they were bringing*, as he went on his way. Similarly, *were rebuking,* as they were successively brought.

16. **Took them in his arms.** See on 9:86.

Put his hands upon them and blessed them. The best texts read κατευλόγει, τιθεὶς τὰς χεῖρας ἐπ αὐτά, *blessed them, laying his hands upon them*; including the laying on of hands in the blessing. The compound rendered *blessed* occurs only here in the New Testament. It is stronger than the simple form, and expresses the earnestness of Christ's interest. Alford renders *fervently blessed*.

17. **Running and kneeled.** Two details peculiar to Mark.

18. **Why callest thou,** etc. Compare Matthew 19:17. The renderings of the A.V. and Rev. *here* are correct. There is no change of reading as in Matthew, where the text was altered to conform it to Mark and Luke.

22. **He was sad** (στυγνάσας). Applied to the sky in Matthew 16:3; *lowering.* The word paints forcibly the gloom which clouded his face.

25. **Needle** (ῥαφίδος). A word stigmatized by the grammarians as unclassical. One of them (Phrynichus) says, "As for ῥαφίς, nobody would know what it is." Matthew also uses it. See on Matthew 19:24. Luke uses, βελόνης, the *surgical* needle. See on Luke 18:25.

30. **Houses,** etc. These details are peculiar to Mark. Note especially *with persecutions,* and see Introduction. With beautiful delicacy the Lord omits *wives*; so that Julian's scoff that the Christian has the promise of a hundred wives is without foundation.

32. **Were amazed.** The sudden awe which fell on the disciples is noted by Mark only.

42. **Which are accounted to rule.** Wyc., *that seem to have princehead on folks*.

43. **Minister.** See on 9:35.

45. **For many** (ἀντὶ πολλῶν). *For,* in the sense of *over against, instead of;* not *on behalf of.*

46. **Son of Timaeus.** Mark, as usual, is particular about names.

Blind. Diseases of the eye are very common in the East. Thomson says of Ramleh, "The ash-heaps are extremely mischievous; on the occurrence of the slightest wind the air is filled with a fine, pungent dust, which is very injurious to the eyes. I once walked the streets counting all that were either blind or had defective eyes, and it amounted to about one-half the male population. The women I could not count, for they are rigidly veiled" ("Land and Book "). Palgrave says that ophthalmia is fearfully prevalent, especially among children. "It would be no exaggeration to say that one adult out of every five has his eves more or less damaged by the consequences of this disease" ("Central and Eastern Arabia").

Beggar. See on Matthew 5:3.

49, 50. Peculiar to Mark, and adding greatly to the vividness of the narrative.

50. **Rose** (ἀναστὰς). The best texts read ἀναπήδησας, *leaped up*, or, as Rev., *sprang up*.

CHAPTER 11

2. **Colt.** Only Matthew adds the *ass*. Mark and Luke have *colt* only.

4. **In a place where two ways met** (ἐπὶ τοῦ ἀμφόδου).῎Αμφοδον is literally any road which leads *round* (ἀμφί) a place or a block of buildings. Hence the *winding* way. The word occurs only here in the New Testament. Rev., *in the open street*, which in an Eastern town is usually crooked. Perhaps, by contrast with the usual crookedness, the street in Damascus where Paul lodged was called *Straight* (Acts 9:11). "It is a topographical note," says Dr. Morison, "that could only be given by an eye-witness." The detail of verse 4 is peculiar to Mark. According to Luke (22:8), Peter was one of those sent, and his stamp is probably on the narrative.

8. **In the way.** Both Matthew and Luke have ἐν, *in*; but Mark, εἰς, *into*. They threw their garments *into* the way and spread them there.

Branches. Matthew, Mark, and John use each a different word for *branches*. Matthew, κλάδους, from κλάω, *to break*; hence a *young slip* or *shoot*, such as is *broken off* for grafting — a *twig*, as related to a *branch*. Mark, στιβάδας, from στείβω, *to tread* or *beat down*; hence a mass of straw, rushes, or leaves *beaten together* or strewed loose, so as to form a bed or a carpeted way. A litter of branches and leaves cut *from the fields* (only Mark) near by. John, βαΐα, strictly *palm-branches*, the feathery fronds forming the tufted crown of the tree.

Hosanna. Meaning, *O save!*

11. **When he had looked round.** Peculiar to Mark. As the master of the house, *inspecting*. "A look serious, sorrowful, judicial " (Meyer). Compare 3:5, 34.

13. **Afar off.** Peculiar to Mark.

Having leaves. An unusual thing at that early season.

If haply (εἰ ἄρα). If, *such being the case,* i.e., the tree having leaves — he might find fruit, which, in the fig, precedes the leaf. Mark alone adds, “for the time of figs was not yet.”

14. **His disciples heard it.** Peculiar to Mark.

15. **Money-changers** (κολλυβιστῶν). Another unclassical word, but used also by Matthew. “Such words as these might naturally find their place in the mongrel Greek of the slaves and freedmen who formed the first congregations of the church in Rome” (Ezra Abbott, Art. “ Gospels,” in Encyclopedia Britannica). See on Matthew 21:12.

16. **Vessel** (σκεῦος). See on Matthew 12:29; Mark 3:27.

Temple (ἱεροῦ). See on Matthew 4:5. The temple *enclosure,* not the ναός, or *sanctuary.* People would be tempted to carry vessels, etc., through this, in order to save a long circuit. The court of the Gentiles, moreover, was not regarded by the Jews as entitled to the respect due to the other part of the enclosure. This our Lord rebukes.

17. **Of all nations.** Which rendering implies, shall be called *by* all nations. But render with Rev., a house of prayer for *all the nations* (πᾶσιν τοῖς ἔθνεσιν).

Thieves (λῃστῶν). Rev., correctly, *robbers.* See on Matthew 21:13; 26:55; John 10:1, 8. From λῄς or λεία, *booty.* In classical usage mostly of cattle. The robber, conducting his operations on a large and systematic scale, and with the aid of bands, is thus to be distinguished from the κλέπτης, or *thief* who purloins or pilfers whatever comes to hand. A *den* would be appropriate to a band of *robbers,* not to thieves. Thus the traveler to Jericho, in Christ’s parable (Luke 10:30), fell among *robbers*, not thieves

19. **When** evening was come (ὅταν). Lit., *whenever* evening came on; not on the evening of the purging of the temple merely, but each day at evening.

20-24. All the details are peculiar to Mark. Compare Matthew 21:20-22.

23. **Shall come to pass** (γίνεται). Rather *cometh to pass*, as Rev.

24. **Receive** (ἐλάβετε). More lit., *received*. Rev., *have received*.

25. **Trespasses.** See on Matthew 6:14

27. **Walking.** An addition of Mark.

CHAPTER 12

1-11. Compare Matthew 21:33-46.

1. **Wine fat** (ὑπολήνιον). Rev., *wine-press*. Only here in New Testament. The wine-press was constructed in the side of a sloping rock, in which a trough was excavated, which was the wine press proper. Underneath this was dug another trough, with openings communicating with the trough above, into which the juice ran from the press. This was called by the Romans *lacus*, or *the lake*. The word here used for the whole structure strictly means this trough *underneath* (ὑπό) *the press* (ληνός). This is the explanation of Wyc.'s translation, *dalf* (delved), *a lake*.

Went into a far country (ἀπεδήμησεν). But this is too strong. The word means simply *went abroad*. So Wyc., *went forth in pilgrimage*; and Tynd., *into a strange country*. Rev., *another country*. See on Matthew 25:14.

Of the fruits. Or, literally, *from* (ἀπὸ) the fruits, showing that the rent was to be paid in kind.

6. **Therefore.** The best texts omit.

Last. Mark only.

7. **Those husbandmen.** Lit., *they the husbandmen.* Wyc., *tenants.*

10. **Scripture** (γραφὴν). A *passage* of scripture: hence frequently *this* scripture; *another* scripture; the *same* scripture. Luke 4:21; John 19:37; Acts 1:16.

11. **The Lord's doing** (παρὰ κυρίου). Lit., *from the Lord.*

13-17. Compare Matthew 22:15-22.

13. **Catch** (ἀγρεύσωσιν). From ἄγρα, *hunting, the chase.* Hence the picture in the word is that of *hunting,* while that in Matthew's word, παγιδεύσωσιν, is that of *catching in a trap.* See on Matthew 22:15.

14. **Tribute.** See on Matthew 22:19.

Person (πρόσωπον). Lit., *face.*

Shall we give, etc. A touch peculiar to Mark.

15. **Penny.** See on Matthew 20:2.

16. **Image and superscription.** See on Matthew 22:20.

17. **They marvelled** (ἐξεθαύμαζον). The preposition ἐξ, *out of,* indicates *great* astonishment. They marvelled *out of measure.* Hence Rev., *marvelled greatly.* The A.V. follows another reading, with the simple verb ἐθαύμαζον. The imperfect denotes *continuance: they stood wondering.*

18. **Who** (οἵτινες). This pronoun marks the Sadducees as a *class: of that party* characterized by their denial of the resurrection.

Asked (ἐπηρώτων). Stronger. They *questioned.*

24. **Therefore** (διὰ τοῦτο). A rendering which obscures the meaning. The words point forward to the next two clauses. The reason of your error is *your ignorance of the scriptures* and *the power of God.* Hence Rev., correctly, *Is it not for this cause that ye err?*

Err (πλανᾶσθε). Lit., *wander out of the way.* Compare Latin *errare*. Of the wandering sheep, Matthew 18:12; 1 Peter 2:25. Of the martyrs wandering in the deserts, Hebrews 11:38. Often rendered in the New Testament *deceive.* See Mark 13:5, 6. Compare ἀστέρες πλανῆται, *wandering stars* (Jude 13), from which our word *planet.*

26. **How in the bush God spake.** An utterly wrong rendering. *In the bush* (ἐπὶ τοῦ βάτου), refers to a particular section in the Pentateuch, Exodus

3:2-6. The Jews were accustomed to designate portions of scripture by the most noteworthy thing contained in them. Therefore Rev., rightly, *in the place concerning the bush*. Wyc., *in the book of Moses on the bush.* The article refers to it as something familiar. Compare Romans 11:2, ἐν Ηλίᾳ; i.e., in the section of scripture which tells of Elijah. There, however, the Rev. retains the A.V. *of Elijah*, and puts *in* in the margin.

27. **Ye do greatly err.** An emphatic close, peculiar to Mark.

28. **Well** (καλῶς). Lit., *beautifully, finely, admirably*.

What (ποία). Rather, *of what nature*.

30. **With all thy heart** (ἐξ ὅλης τῆς καρδίας σου). Lit., *out of thy whole heart.* The *heart*, not only as the seat of the affections, but as the center of our complex being — physical, moral, spiritual, and intellectual.

Soul (ψυχῆς). The word is often used in the New Testament in its original meaning of *life*. See Matthew 2:20; 20:28; Acts 20:10; Romans 11:3; John 10:11. Hence, as an emphatic designation of the man himself. See Matthew 12:18; Hebrews 10:38; Luke 21:19. So that the word denotes "life in the distinctness of individual existence" (Cremer). See farther on ψυχικός, *spiritual,* 1 Corinthians 15:44.

Mind (διανοίας). The faculty of thought: understanding, especially the *moral* understanding.

31. **Neighbor.** See on Matthew 5:43.

32-34. Peculiar to Mark.

32. **Well, Master, thou hast said the truth; for there is one God.** All the best texts omit *God.*

Well (καλῶς). Exclamatory, as one says *good!* on hearing something which he approves.

The truth (ἐπ ἀληθείας). Incorrect. The phrase is adverbial; *of a truth, in truth, truthfully,* and qualifies the succeeding verb, *thou hast said.*

For (ὅτι). The A.V. begins a new and explanatory sentence with this word; but it is better with Rev. to translate *that,* and make the whole sentence continuous: *Thou hast truthfully said that he is one.*

33. **Understanding** (συνέσεως). A different word from that in verse 30. From συνίημι, *to send* or *bring together.* Hence σύνεσις is a *union* or *bringing together* of the mind with an object, and so used to denote *the faculty of quick comprehension, intelligence, sagacity.* Compare on συνετῶν, *the prudent,* Matthew 11:25

34. **Discreetly** (νουνεχῶς). From νοῦς, *mind*, and ἔχω, *to have*. Having his mind in possession: "*having his wits about him.*" The word occurs only here in the New Testament.

37. **The common people** (ὁ πολὺς ὄχλος). Not indicating a social distinction, but the *great mass of the people: the crowd at large*.

38. **Desire** (θέλοντων). See on Matthew 1:19.

39. **Uppermost rooms** (πρωτοκλισίας). More correctly, *the chief couches.* So Rev., *chief places.*

40. **Widows' houses.** People often left their whole fortune to the temple, and a good deal of the temple-money went, in the end, to the Scribes and Pharisees. The Scribes were universally employed in making wills and conveyances of property. They may have abused their influence with widows.

41. **The treasury.** In the Court of the Women, which covered a space of two hundred feet square. All round it ran a colonnade, and within it, against the wall, were the thirteen chests or "trumpets" for charitable contributions. These chests were narrow at the mouth and wide at the bottom, shaped like trumpets, whence their name. Their specific objects were carefully marked on them. Nine were for the receipt of what was

legally due by worshippers, the other four for strictly voluntary gifts. See Edersheim, “The Temple.”

Beheld (ἐθεώρει). Observed thoughtfully.

Cast. Note the graphic present tense: *are casting.*

Money (χαλκὸν). Lit., *copper*, which most of the people gave.

Cast in (ἔβαλλον). Imperfect tense: *were casting in as he looked.*

Much (πολλά). Lit., *many things;* possibly many pieces of current copper coin.

42. **A certain** (μία). Not a good translation. Lit., *one* as distinguished from the *many* rich. Better, simply the indefinite article, as Rev.

Poor (πτωχὴ). See on Matthew 5:3.

Mites (λεπτὰ). From λεπτός, *peeled, husked;* and thence *thin* or *fine.* Therefore of a very *small* or *thin* coin.

Farthing (κοδράντης). A Latin word, *quadrans,* or a quarter of a Roman *as;* quadrans meaning a *forth,* as *farthing* is *fourthing.*

43. **This poor widow** (ἡ χήρα αὕτη ἡ πτωχὴ). The Greek order is very suggestive, forming a kind of climax: *this widow, the poor one,* or *and she poor.*

CHAPTER 13

1. **Stones.** The spring-stones of the arches of the bridge which spanned the valley of Tyropoeon (the cheese-makers), and connected the ancient city of David with the royal porch of the temple, measured twenty-four feet in length by six in thickness. Yet these were by no means the largest in the masonry of the temple. Both at the southeastern and southwestern angles stones have been found measuring from twenty to forty feet long, and weighing above one hundred tons (Edersheim, "Temple").

2. **Thrown down** (καταλυθῇ). Rather, *loosened down.* A very graphic word, implying gradual demolition.

3. Note the particularity of detail in Mark. He adds, *over against the temple,* and the names of the four who asked the question. With the following discourse compare Matthew 24.

6. **In** my name (ἐπί). Lit., *upon*. Basing their claims *on* the use of my name.

7. **Rumors of wars.** Wyc., *opinions of battles*. Such as would be a cause of terror to the Hebrew Christians; as the three threats of war against the Jews by Caligula, Claudius, and Nero. There were serious disturbances at Alexandria, A.D. 38, in which the Jews were the especial objects of persecution; at Seleucia about the same time, in which more than fifty thousand Jews were killed; and at Jamnia, near Joppa.

Troubled (θροεῖσθε). Θροέω is, literally, *to cry aloud.*

Earthquakes. Between the prophecy and the destruction of Jerusalem (A.D. 70) occurred: A great earthquake in Crete, A.D. 46 or 47: at Rome, on the day on which Nero entered his majority, A.D. 51: at Apameia, in Phrygia, A.D. 53; "on account of which," says Tacitus, "they were exempted from tribute for five years:" at Laodicea, in Phrygia, A.D. 60: in

Campania, A.D. 63, by which, according to Tacitus, the city of Pompeii was largely destroyed.

Famines. During the reign of Claudius, A.D. 41-54, four famines are recorded: One at Rome, A.D. 41, 42; one in Judaea, A.D. 44; one in Greece, A.D. 50; and again at Rome, A.D. 52, when the people rose in rebellion and threatened the life of the emperor. Tacitus says that it was accompanied by frequent earthquakes, which levelled houses. The famine in Judaea was probably the one prophesied by Agabus, Acts 11:28. Of the year 65 A.D., Tacitus says: "This year, disgraced by so many deeds of horror, was further distinguished by the gods with storms and sicknesses. Campania was devastated by a hurricane which overthrew buildings, trees, and the fruits of the soil in every direction, even to the gates of the city, within which a pestilence thinned all ranks of the population, with no atmospheric disturbance that the eye could trace. The houses were choked with dead, the roads with funerals: neither sex nor age escaped. Slaves and freemen perished equally amid the wailings of their wives and children, who were often hurried to the pyre by which they had sat in tears, and consumed together with them. The deaths of knights and senators, promiscuous as they were, deserved the less to be lamented, inasmuch as, falling by the common lot of mortality, they seemed to anticipate the prince's cruelty " ("Annals," xvi., 10-13).

9. **Sorrows** (ὠδίνων). Rev., rightly, *travail;* for the word is used especially of *birth-throes.*

Shall ye be beaten (δαρήσεσθε). The verb literally means *to skin* or *flay*, and by a slang usage, like our phrase *to tan* or *hide,* comes to mean *to cudgel* or *beat.*

11. **They lead** (ἄγωσιν). Present subjunctive; better perhaps, *may be leading.* While you are going along in custody to the judgment-seat, do not be worrying about your defences.

Take no thought beforehand (μὴ προμεριμνᾶτε). See on Matthew 6:25.

14. **Abomination.** See on Matthew 24:15.

15. **Housetop.** See on Matthew 24:17.

19. **The creation which God created.** Note the peculiar amplification, and compare verse 20, *the elect or chosen whom he chose.*

20. **Shortened.** See on Matthew 24:22.

22. **Shall shew** (δώσουσιν). Lit., *shall give.* A few editors, however, read ποιήσουσιν, *shall make* or do.

24. **Light** (φέγγος). The word is used in the New Testament wherever the light of *the moon* is referred to. Compare Matthew 24:29, the only other instance. It occurs also in Luke 11:33, but meaning the light-of a lamp.

25. **The stars of heaven shall fall.** A rendering which falls very far short of the graphic original: οἱ ἀστέρες ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες: *the stars shall be falling from heaven*. So Rev., thus giving the sense of *continuousness*, as of a *shower* of falling stars.

27. **From the uttermost part of the earth to the uttermost part of heaven** (ἀπ ἄκρου γῆς ἕως ἄκρου οὐρανοῦ). From the outermost border of the earth, conceived as a flat surface, to where the outermost border of the heaven sets a limit to the earth. Compare Matthew 24:31. Mark's expression is more poetical.

28. **Parable.** See on Matthew 24:32.

Branch. See on Mark 11:8.

29. **Come to pass** (γινόμενα). The present participle, and therefore better as Rev., c*oming to pass*; *in process of fulfilment.*

33. **Watch** (ἀγρυπνεῖτε). The word is derived from ἀγρεύω, t*o hunt*, and ὕπνος, *sleep.* The picture is of one *in pursuit of sleep*, and therefore

wakeful, restless. Wyc.'s rendering of the whole passage is striking: *See! wake ye and pray ye!*

34. **A man taking a far journey** (ἄνθρωπος ἀπόδημος). The A.V. is incorrect, since the idea is not that of a man *about to go*, as Matthew 25:14; but of one *already gone*. So Wyc., *gone far in pilgrimage*; and Tynd., *which is gone into a strange country*. The two words form one notion — *a man abroad*. Rev., *sojourning in another country*.

35. **Watch** (γρηγορεῖτε). A different word from that in verse 33. See also verse 34. The picture in this word is that of a sleeping man rousing himself. While the other word conveys the idea of simple *wakefulness*, this adds the idea of *alertness*. Compare Matthew 14:38; Luke 12:37; 1 Peter 5:8. The apostles are thus compared with the *doorkeepers*, verse 34; and the night season is in keeping with the figure. In the temple, during the night, the captain of the temple made his rounds, and the guards had to rise at his approach and salute him in a particular manner. Any guard found asleep on duty was beaten, or his garments were set on fire. Compare Revelation 16:15: "Blessed is he that *watcheth and keepeth his garments.*" The preparations for the morning service required all to be early astir. The superintending priest might knock at the door at any moment. The Rabbis use almost the very words in which scripture describes the unexpected coming of the Master. "Sometimes he came at the cockcrowing, sometimes a little earlier, sometimes a little later. He came and knocked and they opened to him" (Edersheim, "The Temple").

37. **Watch.** The closing and summary word is the stronger word of verse 35: *Be awake and on guard.*

CHAPTER 14

1. **The feast of the passover and the unleavened bread** (τὸ πάσχα καὶ τὰ ἄζυμα). Lit., *the passover and the unleavened.* It was really one and the same festival.

Sought (ἐζήτουν). Imperfect tense: *were all this while seeking.*

3-9. Compare Matthew 26:6-13.

3. Alabaster box. See on Matthew 26:7.

Spikenard (νάρδου πιστικῆς). The meaning of πιστικῆς is greatly disputed. The best authorities define it *genuine* or *unadulterated: pure nard.*

Brake. Possibly by striking the brittle neck of the flask. This detail is peculiar to Mark.

4. **To what purpose**, etc. See on Matthew 26:8.

5. **Murmured** (ἐνεβριμῶντο). See on Mark 1:43.

6. **Good.** See on Matthew 26:10.

7. **And whensoever ye will,** etc. Note Mark's amplification.

8. **She hath done what she could** (ὅ ἔσχεν ἐποίησεν). Lit., *what she had she did.* Peculiar to Mark.

She is come aforehand to anoint (προέλαβεν μυρίσαι). Lit., *she anticipated to anoint.* Rev., *hath anointed beforehand.* The verb μυρίζω is found only here.

11. **Money.** See on Matthew 26:15.

He sought (ἐζήτει). Imperfect tense. He *kept seeking: busied himself continuously* from that time.

Conveniently (εὐκαίρως). Might find a good opportunity (καιρός).

13. **A man.** A slave probably, whose business it was to draw water. See Deuteronomy 19:11.

Pitcher. Of *earthenware*: κεράμιον from κέραμος potter's clay.

14. **My guest-chamber** (κατάλυμά μου). Luke 22:11. The word is not classical, and as used by an oriental signifies a *khan* or *caravanserai*. Hence *inn* at Luke 2:7. *My* chamber. It was a common practice that more than one company partook of the paschal supper in the same apartment; but Christ will have his chamber for himself and his disciples alone.

15. **And he** (αὐτὸς). The Greek is more emphatic. "He will *himself* show you." So Rev. Probably the owner of the house was a disciple.

Furnished (ἐστρωμένον). Lit., *strewed* with carpets, and with couches properly spread.

20. **Dish** (τρυβλίον). See on Matthew 26:23.

23. **The cup.** The wine was the ordinary one of the country, only *red.* It was mixed with water, generally in the proportion of one part to two of water.

24. **Covenant.** See on Matthew 26:28.

Is shed (τὸ ἐκχυννόμενον). Lit., *is being shed.* This present participle is significant. To the Lord's mind the sacrifice is *already being* offered.

25. **New.** See on Matthew 26:29.

26. **Sung an hymn.** See on Matthew 26:30.

28. **Go before.** See on Matthew 26:32.

30. **Cock crow.** See on Matthew 26:34. Mark alone adds *twice*.

Deny (ἀπαρνήσῃ). The compound verb signifies *utterly* deny.

31. **I will not deny** (οὐ μή σε ἀπαρνήσομαι). The double negative with the future forms the strongest possible assertion.

32. **Gethsemane.** See on Matthew 26:36.

33. **To be sore amazed** (ἐκθαμβεῖσθαι). A word peculiar to Mark. Compare 9:15; 16:5, 6.

35. **Prayed** (προσηύχετο). Imperfect tense: *began* to pray.

40. **Heavy** (καταβαρυνόμενοι). Lit., *weighed down: very* heavy.

41. **It is enough** (ἀπέχει). Peculiar to Mark. In this impersonal sense the word occurs nowhere else in the New Testament. Expositors are utterly at sea as to its meaning.

43. **One of the twelve.** See on Matthew 26:47; as also on *multitude*.

44. **Token** (σύσσημον). A later Greek compound used only by Mark in this passage. Compare σημεῖον, Matthew 26:48. The σύν, *with*, gives the force of *mutual* token: a *concerted* signal.

45. **Kissed.** See on Matthew 26:49.

47. **The servant.** See on Matthew 26:51.

Ear (ὠτάριον). A word found only here and at John 23:10. See on Matthew 26:51.

48. **A thief.** Rev., better, *robber*. See on Matthew 26:55, and Mark 11:17.

51, 52. The incident is related by Mark only. There is no means of knowing who the youth may have been. Conjecture has named Mark himself, John, James the Just, Lazarus, the brother of Martha and Mary, and St. Paul!

51. **Linen cloth** (σινδόνα). The probable derivation is from Ινδός, an *Indian*: India being the source from which came this fine fabric used for wrapping dead bodies, and in which Christ's body was enveloped. See Matthew 27:59; Mark 15:46; Luke 23:53.

54. **Palace** (αὐλὴν). Rather, *court*, as Rev., the quadrangle round which the chambers were built. See on Matthew 26:3.

Sat with (ἦν συγκαθήμενος). The verb With the participle denoting *continuousness*. What occurred after occurred *while he was sitting*. So Rev.

Servants. Rev., *officers*. See on Matthew 5:25.

At the fire (πρὸς τὸ φῶς). Φῶς is never used of the *fire itself*, but of *the light* of the fire; and this is the point to which the evangelist directs attention: that the firelight, Shining on Peter's face, Called forth the challenge of the maid (verse 66).

56. **Their witness agreed not.** Peculiar to Mark. Lit., *their testimonies were not equal*. Hence the difficulty of fulfilling the requirement of the law, which demanded *two* witnesses. See Deuteronomy 27:6; and compare Matthew 28:16; 1 Timothy 5:19; Hebrews 10:28.

58. **Made with hands.** Mark adds this detail; also *made without hands*, and the following sentence.

62. **I am.** See on Matthew 26:64.

64. **Guilty of death.** See on Matthew 26:66.

65. **Buffet.** See on Matthew 26:67.

Palms of their hands (ῥαπίσμασιν). An unclassical word, but used also by John (19:3). The word means *blows*.

Did strike. Following the old reading, ἔβαλλον. The Correct reading is ἔλαβον, *received.* So Rev. Received him into custody.

66. **Beneath.** In relation to the chambers round the court above.

68. **Porch** (προαύλιον). Only here in New Testament. The *vestibule*, extending from the outside gate to the court.

71. **Curse** (ἀναθεματίζειν). Compare on Matthew 26:74; where the word is καταθεματίζειν, to call *down* (κατὰ) curses on himself if he were not telling the truth. The words are Synonymous.

72. **When he thought thereon** (ἐπιβαλὼν). From ἐπί, *upon*, and, βάλλω, *to throw*. When he *threw his thought upon it*.

CHAPTER 15

Compare verses 1-5 with Matthew 27:1, 2, 11-14.

7. **Them that had made insurrection with him** (συστασιαστῶν). *Fellow-rioters*. But the better texts read στασιαστῶν, *rioters*, omitting the σύν *with* (*fellow*): and the Rev. accordingly omits *with him.*

Who (οἵτινες). Denoting a *class* of criminals.

The insurrection. Note the article: *the* insurrection for which Barabbas and his fellows had been imprisoned.

8. **Crying aloud** (ἀναβοήσας). But the best texts read ἀναβὰς, *having gone up*. So Rev., *went up.*

Ever (ἀεὶ). Omitted by the best texts.

11. **Moved** (ἀνέσεισαν). A feeble translation. Σείω is *to shake*. Hence σεισμός, *an earthquake*. See on Matthew 13:8. Better as Rev., *stirred up*. Wyc., *The bishops stirred the company of people*.

15. **To content** (τὸ ἱκανὸν ποιῆσαι). Lit., *to do the sufficient thing*. Compare the popular phrase, *Do the right thing*. A Latinism, and used by Mark only. Wyc., *to do enough to the people*.

16. **Into the hall called Pretorium.** Mark, as usual, amplifies. Matthew has simply *the Pretorium.* The *courtyard*, surrounded by the buildings of the Pretorium, so that the people passing through the vestibule into this quadrangle found themselves in the Pretorium.

Band (σπεῖραν). Originally anything *wound* or *wrapped round;* as a ball, the coils of a snake, a knot or curl in wood. Hence a body of men-at-arms. The same idea is at the bottom of the Latin *manipulus,* which is sometimes (as by Josephus) used to translate σπεῖρα. *Manipulus* was originally a

bundle or *handful.* The ancient Romans adopted a pole with a handful of hay or straw twisted about it as the standard of a company of soldiers; hence a certain number or body of soldiers under one standard was called *manipulus.*

17. **Purple.** See on Matthew 27:28. Matthew adds the word for *soldier's cloak.* Mark has simply purple.

21. **Compel.** Better *impress,* as Rev. in margin. See on Matthew 5:41. Note the accuracy in designating Simon.

22. **Golgotha.** See on Matthew 27:33.

23. **They gave** (ἐδίδουν). The imperfect tense is used in the same sense as in Matthew 3:14 (Rev.), "John *would have hindered."* They were *for giving; attempted to give.* So Rev., excellently, *offered.*

Wine mingled with myrrh (ἐσμυρνισμένον οἶνον). Lit., *myrrhed wine.* See on Matthew 27:34.

24. **What each should take** (τίς τί ἄρῃ). Lit., *who should take what. An* addition of Mark.

26. **The superscription of his accusation.** Matthew, simply *accusation;* Luke, *superscription;* John, *title.* See on Matthew 27:37.

27. **Thieves.** Rev., *robbers.* See on Matthew 27:38.

29. **Ah!** (οὐὰ). The Latin *vah!*

Destroyest. The same word as at 13:2.

32. **The Christ.** See on Matthew 2:1. Referring to the confession before the high-priest (14:62).

King of Israel. Referring to the confession before Pilate (15:2).

36. **Vinegar.** See on Matthew 27:48.

38. **The veil.** See on Matthew 27:51.

39. **Son of God.** Not *the* Son of God, which Rev. has retained, but *a* son of God. To the centurion Christ was a hero or demigod. See on Matthew 27:54.

40. **Magdalene.** See on Matthew 27:56.

41. **Followed — ministered** (ἠκολούθουν–διηκόνουν). Both imperfects: *were in the habit, accustomed to*.

42. **Even.** See on Matthew 27:57.

The day before the Sabbath (προσάββατον). *The fore Sabbath.* Peculiar to Mark, and only here.

43. **Joseph of Arimathaea** (Ἰωσὴφ ὁ ἀπὸ Ἁριμαθαίας). Lit., *Joseph, he from Arimathaea:* the article indicating a man well known.

Honorable (εὐσχήμων). Compounded of εὖ, *well*, and σχῆμα, *form, shape, figure.* On the latter word, see on Matthew 17:2. In its earlier use this adjective would, therefore, emphasize the dignified *external* appearance and deportment. So Plato, *noble bearing* ("Republic," 413). Later, it came to be used in the sense of *noble*; *honorable in rank*. See Acts 13:50; 17:12.

Counsellor. A member of the Sanhedrim, as appears from Luke 23:51.

Went in boldly (τολμήσας εἰσῆλθεν). Lit., *having dared went in.* Daring all possible consequences.

44. **Wondered.** This query and the asking the centurion are peculiar to Mark.

45. **Body** (πτῶμα). Better, Rev., *corpse*; as the word is used only of a *dead* body. See on Matthew 24:28.

46. **Stone.** See on Matthew 27:60.

47. **Beheld** (ἐθεώρουν). Imperfect tense. *Were looking on meanwhile*. The verb also implies *steady* and *careful contemplation*. They took careful note.

CHAPTER 16

2. **At the rising of the sun** (ἀνατείλαντος τοῦ ἡλίου). More correctly, as Rev., *when the sun was risen.*

3. Peculiar to Mark.

5. **Affrighted.** See 9:15, and Introduction. Rev., better, *amazed*. It was *wonder* rather than *fright.*

8. **Quickly.** Omitted by best texts.

Astonishment (ἔκστασις). See on Mark 5:42.

Afraid (ἐφοβοῦντο). The wonder merges into *fear*.

By a large number of the ablest modern critics the remainder of this chapter is held to be from some other hand than Mark's. It is omitted from the two oldest manuscripts.

9. **The first day of the week** (πρώτῃ σαββάτου). A phrase which Mark does not use. In verse 2 of this chapter it is μιᾶς σαββάτων.

Out of whom he had cast seven devils. With Mark's well-known habit of particularizing, it is somewhat singular that this circumstance was not mentioned in either of the three previous allusions to Mary (15:40, 47; 16:1).

Out of whom (ἀφ᾽ ἧς). An unusual expression. Mark habitually uses the preposition ἐκ in this connection (1:25, 26; 5:8; 7:26, 29; 9:25). Moreover, ἀπὸ, *from*, is used with ἐκβάλλειν, *cast out*, nowhere else in the New Testament. The peculiarity is equally marked if we read with some, παρ᾽ ἧς.

10. **She** (ἐκείνη). An absolute use of the pronoun unexampled in Mark. See also verses 11,13. It would imply an emphasis which is not intended. Compare 4:11; 12:4, 5, 7; 14:21.

Went (πορευθεῖσα). So in verses 12,15. *Went, go.* This verb for *to go* occurs nowhere else in this Gospel except in compounds.

Them that had been with him (τοῖς μετ αὐτοῦ γενομένοις). A circumlocution foreign to the Gospels.

12. **After these things** (μετά ταῦτα). An expression never used by Mark.

Another form (ἑτέρᾳ μορφῇ). More correctly, a *different* form.

14. **Afterward** (ὕστερον). Not found elsewhere in Mark Often in Matthew.

15. **To every creature** (πάσῃ τῇ κτίσει). Rightly, as Rev., *to the whole creation.*

16. **Shall be damned** (κατακριθήσεται). A most unfortunate rendering. The word is a judicial term, and, as Dr. Morison truthfully says, "determines, by itself, nothing at all concerning the nature, degree, or extent of the penalty to be endured." See on the kindred noun, κρῖμα, *judgment,* rendered by A.V. *damnation,* 1 Corinthians 11:29. Rev., rightly, *condemned.*

17. **Shall follow** (παρακολουθήσει). The preposition παρά, *alongside of,* gives the sense of *accompany.*

18. **The sick** (ἀρρώστους). See on Mark 6:5.

20. **Following** (ἐπακολουθούντων). Following ***closely***: force of ἐπί. Both this and the word for *follow,* in verse 17, are foreign to Mark's diction, though he frequently uses the simple verb.

A manuscript of the eighth or ninth century, known as L, has, at the close of verse 8, these words: “In some instances there is added as follows.” Then we read: “But all the things enjoined they announced without delay to those who were around Peter (i.e., to Peter and those who were with him). And afterward Jesus himself, from the east unto the west, sent forth through them the sacred and incorruptible message of eternal salvation.”

The subject of the last twelve verses of this Gospel may be found critically discussed in the second volume of Westcott and Hort’s Greek Testament; by Dean John W. Burgon in his monograph, “ The Last Twelve Verses of the Gospel according to St. Mark Vindicated against Recent Objectors and Established;” Frederick Henry Scrivener, LL.D., “Introduction to the Criticism of the New Testament;” James Morison, D.D., “Practical Commentary on the Gospel according to St. Mark; “Samuel Davidson, D.D., “Introduction to the Study of the New Testament; “ Philip Schaff, D.D., “ History of the Christian Church;” Canon F. C. Cook in “Speaker’s Commentary on Mark; “ Samuel P. Tregelles, LL.D., “On the Printed Text of the Greek Testament; “ also in the commentaries of Alford and Meyer.

LIST OF GREEK WORDS USED BY MARK ONLY

ἀγρεύω, catch, 12:13
ἅλς, salt, 9:49
ἄλαλος, dumb, 7:37; 9:17, 25
ἀλεκτροφωνία, cockcrowing, 13:35
ἄμφοδον, a place where two ways meet, 11:4
ἀμφιβάλλω, cast, 1:16
ἄναλος, saltless, 9:50
ἀναπηδάω, leap up, 10:50
ἀναστενάζω, sigh deeply, 8:12
ἀπέχει, it is enough, 14:41
ἀπόδημος, abroad, 13:34
ἀποστεγάζω, uncover, 2:4
ἀφρίζω, foam, 9:18, 20
Βοανεργές, sons of thunder, 3:17
γαμίσκομαι, to be given in marriage, 12:25
γναφεύς, fuller, 9:3
δισχίλιοι, two thousand, 5:13
δύσκολος, hard, 10:24
εἰ, if (in swearing), 8:12
ἐκθαμβέω, to be amazed, 9:15; 14.:33; 16:5, 6
ἐκθαυμάζω, to marvel, 12:17
ἐκπερισσῶς, exceeding vehemently, 14:31
ἐναγκαλίζομαι, take in the arms, 9:36; 10:16
ἐνειλέω, wrap, 15:46
ἔννυχον, in the night, 1:35
ἐξάπινα, suddenly, 9:8
ἐξουδενόω set at naught, 9:12
ἐπιβάλλω (neuter), beat, 4:37
ἐπιῤῥάπτω, sew upon, 2:21
ἐπισυντρέχω, come running
together, 9:25
ἐσχάτως at the point of death, 4:23
ἤφιεν, suffered (permitted), 1:34; 11:16

θανάσιμος, deadly, 16:18
θαυμάζειν διὰ, to wonder
because of, 6:6
θυγάτριον, little daughter, 5: 23; 7:25
τὸ ἱκανὸν ποιεῖν, to content, 15:15
κατάβα, come down, 15:30
καταβαρύνω, weigh down, 14:40
καταδιώκω, follow after, 1:36
κατακόπτω, cut, 5:5
κατευλογέω, bless, 10:16
κατοίκησις, dwelling, 5:3
κεντυρίων, centurion, 15:39,44, 45
κεφαλαιόω, to wound in the head, 12:4
κυλίομαι, wallow, 9:20
κωμόπολις, village-town, 1:38
μεθόρια, borders, 7:24
μηκύνομαι, grow, 4:27
μογιλάλος, having an impediment in speech, 7:32
μυρίζω, anoint, 14:8
νουνεχῶς, discreetly, 12:34
ξέστης, pot, 7:4
ὄμμα, eye, 8:23
οὐά, ah! ha! 15:29
παιδιόθεν, from a child, 9:21
παρόμοιος, like 7:8, 13
περιτρέχω, round about, 6:55
πρασιά, a garden-plat, 6:40
προαύλιον, porch or forecourt, 14:68
προμεριμνάω, take thought beforehand, 13:11
προσάββατον, day before the Sabbath, 15:42
προσεγγίζω, come nigh unto, 2:4
προσορμίζομαι, moor to the shore, 6:53
προσπορεύομαι, come unto, 10:35
πυγμῇ, with the fist, 7:3
σκώληξ, worm, 9:44, 46, 48
σπεκουλάτωρ, executioner, 6:27
σμυρνίζω, mingle with myrrh, 15:23

στασιαστής, insurrectionist, 15:7
στίλβω, to be glistering, 9:3
στίβας, branch, or layer of leaves, 11:8
συμπόσιον, a table-party, 6:39
συνθλίβω, to throng or crowd, 5:24, 31
συλλυπέομαι, to be grieved, 3:5
Συραφοινίκισσα,a Syro-phoenician woman, 7:26
προσκεφάλαιον, cushion, 4:38
σύσσημον countersign, token, 14:44
τηλαυγῶς, clearly, 8:25
τρίζω, gnash, 9:18
ὑπερηφανία, pride, 7:22
ὑπερπερισσῶς, beyond measure, 7:37
ὑπολήνιον, wine-fat or wine-press, 12:1
χαλκίον, brazen vessel, 7:4

THE

GOSPEL ACCORDING TO LUKE

INTRODUCTION

TO THE WRITINGS OF LUKE

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

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

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

Tradition makes him to have died in Greece, and it was believed that his remains were transferred to Contantinople.

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

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

LUKE	**PAUL**
ἀθετεῖν, *reject*, 7:30; 10:16	Gal. 2:21; 3:15; 1 Thes. 4:8.
αἰχμαλωτίζειν, *lead captive*, 21:24	Ro. 7:23; 2 Cor. 10:5.
ἀνάγκη, 14:18; in the phrase ἔχω	
ἀνάγκην, *I must needs*. In the sense of *distress*, 21:23.	1 Cor. 7:37. 1 Cor. 7:26; 2 Cor. 6:4; 12:10; 1 Thes. 3:7, and not elsewhere.

ἀνακρίνειν, *to examine judicially*, 23:14; Acts 12:19; 28:18.	1 Cor. 2:15; 4:3; 9:3; ten times in all in that epistle.
ἀπὸ τοῦ νῦν, *from henceforth*, 1:48;5:10; 12:52; 22:69.	2 Cor. 5:16.
ἀπ αἰῶνος, *since the world began*, 1:70; Acts 3:21; 15:18.	Col. 1:26; Eph. 3:9.
ἐγκακεῖν, *to faint*, 18:1	2 Cor. 4:1, 16; Gal. 6:9; Eph. 3:13; 2 Thes. 3:13.
διερμηνεύειν, *expound* or *interpret*, 24:27; Acts 9:36.	1 Cor. 12:30; 14:5, 13, 27.
ἐνδύσασθαι, *endue, clothe*, 24:49, in the moral sense.	Ro. 13:12, 14; 1 Cor. 15:53; 2 Cor. 5:3, etc.
εἰ μήτι, *except*, 9:13.	1 Cor. 7:5; 2 Cor. 13:5.
ἐπιφαίνειν, *to give light, shine*, 1:79; Acts 27:20.	Titus 2:11; 3:4.
καταργεῖν, *cumber,* 13:7. *make void; destroy; do away*; *bring to naught*; twenty six times in Paul.	Ro. 3:3, *make without effect*;
μεγαλύνειν, *exalt, magnify*, 1:46, 58; Acts 5:13; 10:46; 19:17.	2 Cor. 10:15; Phil. 1:20.

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

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

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

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

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

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

From a purely literary point of view Luke's Gospel has been pronounced, even by Renan, to be the most beautiful book ever written. He says: "The Gospel of Luke is the most literary of the gospels. Everywhere there is revealed a spiriit large and sweet; wise, temperate, sober, and reasonable in

the irrational. Its exaggerations, its inconsistencies, its improbabilities, are true to the very nature of parable, and constitue its charm. Matthew rounds a little the rough outlines of Mark. Luke does better: he writes. He displays a genuine skill in composition. His book is a beautiful narrative, well contrived, at once Hebraic and Hellenic, uniting the emotion of the drama with the serenity of the idyl.... A sprirt of holy infancy, of joy, of fervor, the gospel feeling in its primitive freshness, diffuse all over the legend an incomparably sweet coloring."

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

His style is clear, animated, picturesque, and unpretentious. Where he describes events on the authority of others, his manner is purely historical; events which have come under his own observation he treats in the minute and circumstantial style of an eye witness. Compare, for instance, the

detailed narrative of the events at Philippi with that of the occurances at Thessalonica. The change of style at Acts 16:10, from the historical to the personal narrative, coincides with the time of his joining Paul at the first visit to Macedonia, and a similar change may be noted at Acts 20:4-6.

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

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

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

Second, the ordinary diction of the evangelist, when dealing with unprofessional subjects, has often a medical flavor, which asserts itself in words peculiar to him, or more common in his writtings than elsewhere in the New Testament, and all of which were in common use among the Greek physicians. Thus Matthew (23:4) says that the scribes and Pharisees will not *move* (κινῆσαι) the burdens they impose, with one of their fingers. Luke, recording a similar saying (11:46), says, "ye yourselves *touch* (προσψαύετε) not the burdens," using a technical term for gently feeling the pulse, or a sore or tender part of the body. The word occurs nowhere else in the New Testament. "No *mean* city" (ἄσημος, Acts 21:390. The word *mean*, peculiar to this passage, is the professional term for a disease without distinctive symptoms, and is applied by Hippocrates to a city. " *Delivered* the letter" (ἀναδόντες, Acts 23:33). The verb occurs only here in the New Testament, and is a medical term for the *distribution* of blood through the veins, or of nourishment through the body. Hippocrates uses it of a messenger delivering a letter. In the parable of the sower, Matthew and Mark have ῥίζαν, "they have no *root*." Luke (8:6) has ἱκμάδα, *moisture*, the medical term for the *juices* of the body, of plants, and of the earth. In the same parable, for *sprung up* Matthew and Mark have ἐξανέτειλε, while Luke has φυὲν — συμφυεῖσαι (vv.6, 7), *it grew — grew with it* (Rev.). These latter words are used by medical writers to describe the growth of parts of the body, of diseases, of vegetation, etc. Hippocrates uses together ἰκμάς, moisture, and φύεσθαι, *to grow,* comparing the juices of the body with those of the earth. Συμφύεσθαι, *to grow together,* was the professional word for the closing of wounds and ulcers, the uniting of nerves and of bones, and is used by Dioscorides precisely as here, of plants growing together in the same place.

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

The attempt has been made to show that Paul's style was influenced by Luke in this same direction; so that his intercourse with his companion and

physician showed itself in his use of certain words having a medical flavor. Dean Plumptre cites as illustrations of this, ὑγιαίνειν, *to be healthy*, in its figurative application to doctrine as *wholesome* or *sound* (1 Timothy 1:10; 6:3; 2 Timothy 1:13): γάγγραινα, *canker* (2 Timothy 2:17): τυφωθεὶς, *lifted up with pride*; Rev., *puffed up* (1 Timothy 3:6; 6:4): κεκαυτηριασμένων, *seared*; Rev., *branded* (1 Timothy 4:2): κνηθόμενοι, *itching* (2 Timothy 4:3): ἀποκόψονται, *cut themselves off* (Galatians 5:12).

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

Luke's accurate observation and memory appear especially in the Acts, in his allusions, and in his descriptions of nautical and political matters. With nautical details, he exhibits the acquaintance often displayed by a landsman who has been much at sea and in frequent intercourse with seamen. It has been conjectured that at some period of his professional life he may have served as a surgeon on shipboard. In his political allusions he is precise in the use of terms. Thus, in Acts 13:7, his accuracy in naming the civil magistrates is noteworthy. He speaks of Sergius Paulus as the *proconsul* of Cyprus. Consuls were called by the Greeks ὕπατοι; and hence a *proconsul* was ἀνθύπατος, one who acts *instead of* (ἀντὶ) a consul. Roman provinces were of two classes, *senatorial* and *imperial*; and the proper title of the governor of a senatorial province was ἀνθύπατος. The governor of an imperial province was called ἀντιστράτηγος, or *propraetor*. Evidently, therefore, Luke regarded Cyprus as a senatorial province, governed by a proconsul; and we find that Augustus, though at first he reserved Cyprus for himself, and consequently governed it by a *propraetor*, afterward restored it to the senate and governed it by a proconsul — a fact confirmed by coins of the very time of Paul's visit to Cyprus, bearing the name of the emperor Claudius, and of the provincial

governor, with the title ἀνθύπατος. So Luke speaks of Gallio (Acts 18:12) as proconsul (A.V., *deputy*) of Achaia, which was a senatorial province. When he comes to Felix or Festus, who were only deputy governors of the propraetor of Syria, he calls them by the general term ἡγεμών, *governor* (Acts 23:24; 26:30). Similarly accurate is his designation of Philippi as a *colonia* (Acts 16:12), and his calling its magistrates στρατηγοί or *praetors*, a title which they were fond of giving themselves. So the city authorities of Thessalonica are styled πολιτάρχαι, *rulers of the city* (Acts 17:8); for Thessalonica was a free city, having the right of self government, and where the local magistrates had the power of life and death over the citizens. Luke's accuracy on this point is born out by an inscription on an archway in Thessalonica, which gives this title to the magistrates of the place, together with their number — seven — and the very names of some who held the office not long before Paul's time. This short inscription contains six names which are mentioned in the New Testament. We may also note the *Asiarchs, chiefs of Asia*, at Ephesus (Acts 19:31), who, like the *aediles* at Rome, defrayed the charge of public amusements, and were, as presidents of the games, invested with the character of priests.

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

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

Luke's Gospel is the gospel of *contrasts*. Thus Satan is constantly emphasized over against Jesus, as binding a daughter of Abraham; as cast down from heaven in Jesus' vision; as entering into Judas; as sifting Peter. The evangelist portrays the doubting Zacharias and the trusting Mary; the churlish Simon and the loving sinner; the bustling Martha and the quiet, adoring Mary; the thankful and the thankless lepers; the woes added to the blessings in the Sermon on the Mount; the rich man and Lazarus; the Pharisee and the Publican; the good Samaritan and the priest and Levite; the prodigal and his elder brother; the penitent and impenitent thieves.

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

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

"The pastoral spirits first

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

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

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

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

Luke's is the gospel of song. He has been justly styled "the first Christian hymnologist." To him we owe the *Benedictus*, the song of Zacharias; the *Magnificat*, the song of Mary; the *Nunc Dimittis*, the song of Simeon; the

Ave Maria, or the angel's salutation; and the *Gloria in Excelsis,* the song of the angels.

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

THE

GOSPEL ACCORDING TO LUKE

CHAPTER 1

PROLOGUE

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

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

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

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

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

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

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

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

From the beginning (ἀπ ἀρχῆς). The *official* beginning, the commencement of Jesus' ministry. Compare Acts 1:1, 21, 22; John 15:27.

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

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

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

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

In order (καθεξῆς). Used by Luke only.

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

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

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

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

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

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

6. **Before God.** A Hebrew expression. Compare Genesis 7:1; Acts 8:21.

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

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

Temple (ναὸν). The sanctuary. See on Matthew 4:5.

Burn incense (θυμιᾶσαι). Only here in New Testament. The incensing priest and his assistans went first to the altar of burnt offering, and filled a golden censer with incense, and placed burning coals from the altar in a golden bowl. As they passed into the court from the Holy Place they

struck a large instrument called the *Magrephah*, which summoned all the ministers to their places. Ascending the steps to the holy place, the priests spread the coals on the golden altar, and arranged the incense, and the chief officiating priest was then left alone within the Holy Place to await the signal of the president to burn the incense. It was probably at this time that the angel appeared to Zacharias. When the signal was given, the whole multitude withdrew from the inner court, and fell down before the Lord. Silence pervaded the temple, while within, the clouds of incense rose up before Jehovah. (For a more detailed account see Edersheim, "The Temple, its Ministry," etc.).

13. **Is heard** (εἰσηκούσθη). If we render the aorist literally, *was heard*, we avoid the question as to what prayer is referred to. The reference is to the prayer *for offspring*, which, owing to his extreme years, Zacharias had probably ceased to offer, and which he certainly would not be preferring in that public and solemn service. Hence the aorist is appropriate, referring back to the past acts of prayer. "The prayer, which thou no longer offerest, *was heard*."

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

14. **Joy and gladness** (χαρά καὶ ἀγαλλίασις). The latter word exprsses *exultant* joy. See on 1 Peter 1:6.

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

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

17. **Wisdom** (φρονήσει). Wyc., prudence. This is a lower word than σοφία, *wisdom* (see on Jas. 3:13). It is an *attribute* or *result* of wisdom, and not necessarily in a good sense, though mostly so in the New Testament.. Compare, however, the use of the kindred word φρόνιμος in Romans 11:25; 12:16: *wise in your own conceits*; and the adverb φρονίμως, *wisely,* of the unjust steward, Luke 16:8. It is *practical*

intelligence, which may or may not be applied to good ends. Appropriate here as a practical term corresponding to *disobedient*.

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

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

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

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

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

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

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

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

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

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

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

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

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

24. **Conceived** (συνέλαβεν). Mr. Hobart ("Medical Language of Luke") says that the number of words referring to pregnancy, barrenness, etc., used by Luke, is almost as large as that used by Hippocrates. Compare 1:31; 1:24; 2:5; 1:7; 20:28. All of these, except 1:24, are peculiar to himself, and all, of course, in common use among medical writers.

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

25. Neither A.V. nor Rev. render ὅτι; taking it, as frequently, merely as recitative or equivalent to quotation marks. But it means *because.* Elizabeth assigns the reason for her peculiar seclusion. Her pregnancy was God's work, and she would leave it to him also to announce it and openly to take away her reproach. Hence the specification of *five months*, after

which her condition would become apparent. Fully expressed, the sense would be: She his herself, saying (I have hid myself) *because*, etc.

Looked upon (ἐπεῖδεν). Used by Luke only.

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

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

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

> "I am angelic love, that circle round
> The joy sublime which breathes out from the womb
> That was the hostelry of our desire;
> And I shall circle, Lady of heaven, while
> Thou followest thy Son, and mak'st diviner
> The sphere supreme, because thou enterest there."
>
> Paradise, xxiii., 103-108.

And again:

> "And the same love that first descended then,

Ave Maria gratia plena singing,
In front of her his wings expanded wide."

Paradise, xxxii., 94-96.

28. **Thou that art highly favored** (κεχαριτωμένη). Lit., as Rev. in margin, *endued with grace*. Only here and Ephesians 1:6. The rendering *full of grace*, Vulgate, Wyc., and Tynd., is therefore wrong.
All the best texts omit *blessed art thou among women.*

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

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

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

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

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

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

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

Jesus. See on Matthew 1:21.

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

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

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

margin. In Luke 2:15, though A.V. and Rev. render *thing*, the sense is evidently *saying*, as appears both from the connection with the angelic message and from the following words, *which has come to pass:* the saying which has become a fact. The Rev. rendering of this passage is, therefore, right, though a little stilted: *No word of God shall be void of power*; for the A.V. errs in joining οὐκ and πᾶν, *not every*, and translating *nothing.* The two do not belong together. The statement is, Every (πᾶν) *word of God shall not* (οὐκ) *be powerless.* The A.V. also follows the reading, παρὰ τῷ Θεῷ, *with God;* but all the later texts read παρὰ τοῦ Θεοῦ, *from God*, which fixes the meaning beyond question.

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

41. **The babe** (τὸ βρέφος). See on 1 Peter 2:2.

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

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

45. **For** (ὅτι). Many, however, prefer *that*, referring to the substance of her belief: "She believed *that* there shall be a fulfilment," etc. It is urged that the *conception*, which was the principal point of faith, had already taken place, so that the fulfilment was no longer future. On the other hand, the angel's announcement to Mary included more than the fact of

conception; and Elizabeth, in the spirit of prophecy, may have alluded to what is predicted in vv. 32, 33.

46. **Said** (εἶπεν). Simply. Compare verse 42. “Elizabeth’s salutation was full of excitement, but Mary’s hymn breathes a sentiment of deep inward repose” (Godet). Compare the song of Hannah (1 Samual 2). Hannah’s song differs from Mary’s in its sense of indignation and personal triumph compared with Mary’s humility and calmness.

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

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

48. **Regarded** (ἐπέβλεψεν). See on Jas. 2:3. Compare 1 Samual 1:11; Psalms 31:7; 119:132, Sept.

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

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

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

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

In the imagination (διανοίᾳ). The faculty of thought, understanding, especially *moral* understanding. Wyc. refers the word here to God: *with mind of his heart*. Some prefer to render "by the imagination," thus making the proud the instrument of their own destruction. Compare 2 Corinthians 10:5.

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

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

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

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

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

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

"Yea, from the *table* of my memory,
I'll wipe away all trivial fond records."

Hamlet, i., 5.

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

Wrote, saying. A Hebrew form of expression. See 2 Kings 10:6.

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

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

69. **Horn.** Compare Psalms 132:17.

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

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

75. **Holiness and righteousness** (ὁσιότητι καὶ δικαιοσύνῃ). The adjective ὅσιος, *holy,* is properly *what is confirmed by ancient sanction and precept.*
Οσία, is used in classical Greek to denote *the everlasting principles of right, not constituted by the laws or customs of men, but antedating them;* such as the paying of the proper rites of sepulture. Compare the fine passage in the "Antigone" of Sophocles (453-55):

"Nor did I deem thy edicts strong enough,

That thou, a mortal man, shouldst overpass
The unwritten laws of God that know not change.
They are not of today nor yesterday,
But live forever, nor can man assign
When first they sprang to being."

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

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

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

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

Hath visited (ἐπεσκέψατο). See on Matthew 25:36; 1 Peter 2:12. Some, however, read ἐπισκέψεται, *shall visit*. So Rev.

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

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

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

CHAPTER 2

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

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

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

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

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

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

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

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

Espoused. Not merely *betrothed.* See Matthew 1:20, 24, 25; also on Matthew 1:18.

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

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

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

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

In the inn (ἐν τῷ καταλύματι). Only here, chapter 23:11; Mark 14:14, on which see note. In both these passages it is rendered *guest chamber*, which can hardly be the meaning here, as some have maintained. (See Geikie, "Life and Words of Christ," 1, 121.) In that case the expression would be, they found no κατάλυμα, *guest chamber*. The word refers to the ordinary *khan*, or *caravanserai*. Tynd., *hostrey*. "A Syrian *khan* is a fort and a mart; a refuge from thieves; a shelter from the heat and dust; a place where a man and his beast may lodge; where a trader may sell his wares, and a pilgrim may slake his thirst.... Where built by a great sheikh, it would have a high wall, an inner court, a range of arches or lewans, an open gallery round the four sides, and, in many cases, a tower from which

the watcher might descry the approach of inarauding bands. On one side of the square, but outside the wall, there is often a huddle of sheds, set apart from the main edifice, as stables for the asses and camels, the buffaloes and goats. In the center of the khan springs a fountain of water, the first necessity of an Arab's life; and around the jets an troughs in which the limpid element streams, lies the gay and picturesque litter of the East. Camels wait to be unloaded; dogs quarrel for a bone; Bedaween from the desert, their red zannars choked with pistols, are at prayer. In the archways squat the merchants with their bales of goods.... Half naked men are cleansing their hands ere sitting down to eat. Here a barber is at work upon a shaven crown; there a fellah lies asleep in the shade.... Each man has to carry his dinner and his bed; to litter his horse or camel; to dress his food; to draw his water; to light his fire, and to boil his mess of herbs" (Hepworth Dixon, "The Holy Land").

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

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

Their flock (τὴν ποίμνην). May not the singular number fall in with what has just been said? — *the flock*, the temple flock, specially devoted to sacrifice. The pronoun *their* would furnish no objection, since it is

common to speak of the flock as belonging to the shepherd. Compare John 10:3, 4.

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

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

Came upon (ἐπέστη). The word is used in this sense in classical Greek, as well as in that of *to stand by*, which Rev. prefers here, as in Acts 12:7. In verse 38 of this chapter, Rev. renders *coming up*. The rendering *to come upon* has a hostile flavor, as properly in Acts 17:5, where the verb is rendered *assaulted*; so that the Rev. rendering here is preferable.

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

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

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

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

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

A Savior. See on Matthew 1:21.

Christ. See on Matthew 1:1.

Lord. See on Matthew 21:3.

12. **Sign** (σημεῖον). See on Matthew 11:20.

The babe (βρέφος). See on 1 Peter 2:2. Rev., properly, "a babe." No article.

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

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

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

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

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

16. **Found** (ἀνεῦραν). Only here and Acts 21:4.
Ανά indicates the discovery of the facts *in succession.*

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

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

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

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

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

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

22. **The days of her purification** (αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῆς). The A.V. follows the reading αὐτῆς, her: but all the best texts read αὐτῶν, their; the plural including Joseph with Mary as partaking of the ceremonial defilement. The mother of a child was levitically unclean for forty days after the birth of a son, and for eighty days after the birth of a daughter. Women on this errand commonly rode to the temple on oxen; that the body of so large a beast between them and the ground might prevent any chance of defilement from passing over a sepulchre on the road. For details, see Edersheim, "Life and Times of Jesus," i., 195; "The Temple," page 302; Geikie, "Life and Words of Christ," i., 127.

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

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

24. **A pair of turtle doves, or two young pigeons.** The offering of the poor. While the lamb would probably cost about one dollar and seventy five cents, the doves would cost about sixteen cents. She would not bring the creatures themselves, but would drop the price into one of the thirteen trumpet shaped chests in the Court of the Women. *Young pigeons*: lit.,

young ones of pigeons (νοσσοὺς περιστερῶν). Wyc. has *culver birds; culver* being an old English term for *dove*. So Spenser:

"More light than *culver* in the falcon's fist."

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

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

26. **It was revealed** (ἦν κεχρηματισμένον). Lit., *it was having been revealed*; i.e., it *stood* revealed, while he waited for the fulfilment of the revelation. The verb means primarily *to have dealings with*; thence *to consult* or debate about business matter; and so of an oracle, to *give a response* to one consulting it. The word here implies that the revelation to Simeon had been given in answer to prayer. See on Matthew 2:12.

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

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

29. **Lettest thou thy servant depart** (ἀπολύεις τὸν δοῦλόν). Lit., *thou dost release*. The word is often used of manumitting or setting free on payment of ransom; and as Simeon uses the word for *bond servant*, it is

evident that his death is conceived by him under the figure of enfranchisement from service. Godet's "release of a sentinel from duty" is fanciful.

O Lord (δέσποτα). See on 2 Peter 2:1.

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

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

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

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

Gentiles (ἐθνῶν). Assigned to the same root as ἔθω, *to be accustomed*, and hence of a people bound together by like habits or customs. According to biblical usage the term is understood of people who are not of Israel, and who therefore occupy a different position with reference to the plan of salvation. Hence the extension of the gospel salvation to them is treated as a remarkable fact. See Matthew 12:18, 21; 24:14; 28:19; Acts 10:45; 11:18; 18:6. Paul is called distinctively an *apostle* and *teacher* of the Gentiles, and a *chosen vessel* to bear Christ's name among them. In Acts 15:9; Ephesians 2:11, 18; 3:6, we see this difference annihilated, and the expression at last is merely historical designation of the non-Israelitish nations which, as such, were formerly without God and salvation. See Acts 15:23; Romans 16:4; Ephesians 3:1. Sometimes the word is used in a purely moral sense, to denote *the heathen* in opposition to Christians. See 1 Corinthians 5:1; 10:20; 1 Peter 2:12. *Light* is promised here to the *Gentiles* and *glory* to *Israel.* The Gentiles are regarded as in darkness and ignorance. Some render the words εἰς ἀποκάλυψιν, above, *for the unveiling of the Gentiles*, instead of *for revelation.* Compare Isaiah 25:7. Israel, however, has already received light by the revelation of God

through the law and the prophets, and that light will expand into *glory* through Christ. Through the Messiah, Israel will attain its true and highest glory.

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

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

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

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

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

Which shall be spoken against (ἀντιλεγόμενον). The participle is the present; and the expression does not voice a prophecy, but describes an *inherent characteristic* of the sign: a sign of which it is the character to experience contradiction from the world. In the beginning, as a babe, Jesus experienced this at the hands of Herod; so all through his earthly ministry and on the cross; and so it will be to the end, until he shall have put all enemies under his feet. Compare Hebrew 12:3. Wyc., *a token to whom it shall be gainsaid*.

35. **A sword** (ῥομφαία). Strictly, a large Thracian broadsword. Used in Setpuagint of the sword of Goliath (1 Samual 17:51). A figure of Mary's pang when her son should be nailed to the cross.

36. **A prophetess** (προφῆτις). Only here and Revelation 2:20.

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

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

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

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

38. **Coming up** (ἐπιστᾶσα). See on verse 9.

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

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

In Jerusalem (ἐν᾽ Ιερουσαλήμ). All the best texts omit ἐν, *in*. Render, as Rev., *the redemption of Jerusalem*. Nearly equivalent to *the consolation of Israel*, verse 25. Compare chapter 1:68, and see Isaiah 40:2.

39. **Nazareth.** See on Matthew 2:23.

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

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

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

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

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

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

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

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

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

In the temple. "We read in the Talmud that the members of the Temple-Sanhedrin, who, on ordinary days, sat as a court of appeal from the close of the morning to the time of the evening sacrifice, were wont, upon Sabbaths and feast days, to come out upon the terrace of the temple, and there to teach. In such popular instruction the utmost latitude of questioning would be given. It is in this audience, which sat upon the

ground, surrounding and mingling with the doctors, and hence *during*, not *after*, the feast, that we must seek the child Jesus" (Edersheim, "Life and Times," etc., 1:247). From this, Edersheim argues that the parents set out for home before the close of the feast.

Sitting. Not occupying a teacher's place, but sitting in the circle among the doctors and their hearers. See above. Compare Acts 22:3.

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

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

Son (τέκνον). Lit., *child.* See on Matthew 1:1.

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

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

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

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

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

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

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

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

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

CHAPTER 3

1-18. Compare Matthew 3:1-12; Mark 1:1-8.

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

Tetrarch. See on Matthew 14:1.

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

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

3. **The country about Jordan.** Which both Matthew and Mark call *the wilderness.* See on Matthew 3:1.

Baptism of repentance. Wyc., *penaunce.*

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

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

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

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

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

Shall be filled — brought low. In allusion to the practice of Eastern monarchs. On occasions of their progress, heralds were sent out to call on

the people to clear and improve the old roads or to make new ones. “When Ibrahim Pacha proposed to visit certain places in Lebanon, the emirs and sheiks sent forth a general proclamation, somewhat in the style of Isaiah’s exhortation, to all the inhabitants to assemble along the proposed route and prepare the way before him. The same was done in 1845, on a grand scale, when the Sultan visited Brusa. The stones were gathered out, the crooked places straightened, and rough ones made level and smooth. I had the benefit of these labors a few days after his majesty’s visit. The exhortation ‘to gather out the stones’ (Isaiah 62:10) is peculiarly appropriate. These farmers do the exact reverse — gather up the stones from their fields and cast them into the highway; and it is this barbarous custom which, in many places, renders the paths uncomfortable and even dangerous” (Thomson, “Land and Book”).

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

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

Warned (ὑπέδειξεν). From ὕπο, *under*, and δείκνυμι, *to shew*. Hence, literally, to *shew secretly*. The word implies a private or confidential hint or reminder. Compare chapter 12:5; Acts 9:16; 20:35.

8. **Fruits** (καρποὺς). Matthew has the singular number, καρπὸν, *friut*.

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

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

Father. The word stands first in the sentence, "We have Abraham to our father," and is therefore emphatic, and with reason; for it was on their *descent* that the answer of these Jews to John's rebuke turned: "Our *father* is Abraham.

These stones. See on Matthew 3:9.

9. See on Matthew 3:10.

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

Coats (χιτῶνας). See on Matthew 5:40.

12. **Publicans** (τελῶναι). From τέλος, *a tax*, and ὠνέομαι, *to buy*. The collectors of Roman imposts. The Romans farmed out the direct taxes and customs duties to capitalists, on their payment of a certain sum *in publicum, into the public treasury*, whence they were called *publicani, publicans*. Sometimes this sum, being greater than any one person could pay, was paid by a company. Under these were the *submagistri*, living in the provinces; and under these again the *portitores*, or actual custom house officers, who are referred to by the term τελῶναι in the New Testament. They were often chosen from the dregs of the people, and wee so notorious for their extortions that they were habitually included in the same category with harlots and sinners. "If a Jew could scarcely persuade himself that it was right to pay taxes, how much more heinous a crime must it have been in his eyes to become the questionably honest instrument for *collecting* them. If a publican was hated, how still more intense must have been the disgust entertained against a publican who was

also a Jew" (Farrar, "Life of Christ"). The word "publican," as a popular term of reproach, was used even by our Lord (Matthew 18:17). Even the Gentiles despised them. Farrar cites a Greek saying, "All publicans are robbers."

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

14. **Soldiers** (στρατευόμενοι). Strictly, soldiers *on service*: hence the participle, *seving as soldiers*, instead of the more comprehensive term στρατιῶται, *soldiers by profession.* Some explain it of soldiers engaged in police inspection in connection with the customs, and hence naturally associated with the publicans.

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

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

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

And again ("Peace," 639):

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

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

Accuse any falsely (συκοφαντήσητε). The common explanation of this word is based on the derivation from σῦκον, *a fig*, and φαίνω, *to make known*; hence of informing against persons who exported figs from Attica, contrary to the law, or who plundered sacred fig trees. As informers were tempted to accuse innocent persons by the reward paid for pointing out violators of the law, the verb acquired the meaning *to accuse falsely*. Such is the old explanation, which is now rejected by scholars, though the real explanation is merely conjectural. The fig tree was the pride of Attica, ranking with honey and olives as one of the principal products, and there is no authority for the statement that there was a time when figs were scarce, and required legal protection against export. Neither is it proven that there was a *sacred* kind of fig..Rettig, in an interesting paper in the "Studien und Kritiken" (1838), explains that, as tribute in Attica was paid *in kind* as well as in money, and as figs represented a great deal of property, there was a temptation to make false returns of the amount of figs to the assessors; and that thus a class of informers arose who detected and reported these false returns, and received a percentage of the fine which was imposed. These were known as *fig-shewers*. Another writer has suggested that the reference is to one who brings figs to light by shaking the tree; and so, metaphorically, to one who makes rich men yield up the fruits of their labor or rascality by false accusation. Whatever explanation we may accept, it is evident that the word had some original connection with *figs*, and that it came to mean *to slander* or *accuse falsely*. From it comes our word *sycophant*. The sycophants as a class were encouraged at Athens, and their services were rewarded. Socrates is said by Xenophon to have advised Crito to take a sycophant into his pay, in order to thwart another who was annoying him; and this person, says Xenophon, "quickly dicovered on the part of Crito's accusers many illegal

acts, and many persons who were enemies to those accusers; one of whom he summoned to a public trial, in which it would be settled what he should suffer or pay, and he would not let him off until he ceased to molest Crito and paid a sum of money besides." Demosthenes thus describes one: "He glides about the market like a scorpion, with his venomous sting all ready, spying out whom he may suprise with misfortune and ruin, and from whom he can most easily extort money, by threatening him with an action dangerous in its consequences....
It is the bane of our city that it protects and cherishes this poisonous brood, and uses them as informers, so that even the honest man must flatter and court them, in order to be safe from their machinations." The word occurs only here and chapters 19;8, of Zacchaeus, the publican. The American Revisers hold to the A.V., and render *neither accuse any one wrongfully*, extortion being described by the previous word. Wyc., *neither make ye false challenge.* In the Sept. it is used in the sense of *to oppress* or *deceive.*

Wages (ὀψωνίοις). From ὄψον, *cooked meat*, and later, generally, *provisions*. At Athens, especially, *fish*. Compare ὀψάριον, *fish*, John 21:9, 10, 13. Hence ὀψώνιον is primarily *provision money*, and so used of supplies and pay for an army. With this understanding the use of the word at Romans 6:23, "*the wages* of sin," becomes highly suggestive.

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

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

Unloose (λῦσαι). So also Mark; but Matthew βαστάσαι, *to bear*. See on Matthew 3:11.

17. **Fan — floor — purge.** See on Matthew 3:12.

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

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

19, 20. Compare Matthew 14:3-5; Mark 6:17-20.

19. **Being reproved** (ἐλεγχόμενος). See on Jas 2:9.

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

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

In prison. See on Matthew 14:3.

21-23. Compare Matthew 3:13-17; Mark 1:9-11.

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

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

In a bodily shape. Peculiar to Luke.

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

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

CHAPTER 4

1-13. Compare Matthew 4:1-11; Mark 1:12-13.

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

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

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

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

The devil. See on Matthew 4:1.

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

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

Bread (ἄρτος). Lit., *a loaf.* See on Matthew 4:3. Matthew has the plural *loaves*.

4. **It is written.** See on Matthew 4:4.

By bread (ἐπ ἄρτῳ). Lit., “*on bread*,” implying dependence. Compare, *by every word* (ἐπὶ παντὶ ῥήματι, Matthew 4:4).

5. **The world.** See on chapter 2:1.

In a moment of time (ἐν στιγμῇ χρόνου). Peculiar to Luke. Στιγμή is literally *a mark made by a pointed instrument, a dot*: hence a point of time. Only here in New Testament. Comapre στίγματα, *brand-marks*, Galatians 6:17. Tynd., *in the twinkling of an eye*.

6. Note the emphatic position of the pronouns: "To *thee* will I give — for to *me* it hath been delivered: *thou*, therefore, if thou wilt worship," etc. Luke, in his narrative, enlarges upon Matthew. Compare Matthew 4:9.

8. **Serve.** See on chapter 1:74.

9. **He brought** (ἤγαγεν). Rev., *led*. See on παραλαμβάνει, *taketh*, Matthew 4:5.

Pinnacle of the temple. See on Matthew 4:5.

Down from hence. Matthew has *down* only.

10. **To keep** (διαφυλάξαι). Only here in New Testament. Better as Rev., *guard*. See on 1 Peter 1:4. The preposition implies *close, careful* guarding. The phrase, *to guard thee*, is wanting in Matthew.

11. **In their hands** (ἐπὶ χειρῶν). Rev., correctly, *on*. See on Matthew 4:6.

12. **It is said.** For Matthew's *it is written*, Matthew 4:7. Luke omits Matthew's *again*. See Matthew 4:7.

13. **Had ended all the temptation.** Peculiar to Luke. The verb συντελέσας, from σύν, *together*, and τελέω, to *accomplish*, means *to bring to one end together*; hence to bring to an end *utterly*. Better therefore as Rev., *completed*. The temptations formed a complete cycle, so that it could afterward be said of Jesus that "he was *in all points* tried like as we are" (Hebrew 4:15).

All the temptation (πάντα πειρασμὸν). Incorrect, Rev., rightly, *every temptation*. So Wyc., *Every temptation ended*.

For a season (ἄχρι καιροῦ). Peculiar to Luke. More strictly, *until a convenient time*; since Satan meant to assail him again, as he did in the person of Peter (Mark 8:33); by the Pharisees (John 8:40 sq.); and at Gethsemane. See chapter 22:53.

15. **He taught** (αὐτὸς ἐδίδασκεν). Lit., "*he himself* taught," verifying the favorable reports about himself in person. The imperfect tense denotes a *course* of teaching.

16-31. Peculiar to Luke.

16. **Nazareth.** With the article; *that* Nazareth where he had been brought up.

Stood up. Not as a sign that he wished to expound, but being summoned by the superintendent of the synagogue.

To read (ἀναγνῶναι). Usually in New Testament of *public* reading.[7] After the liturgical services which introduced the worship of the synagogue, the "minister" took a roll of the law from the ark, removed its case and wrappings, and then called upon some one to read. On the Sabbaths, at least seven persons were called on successively to read portions of the law, none of them consisting of less than three verses. After the law followed a section from the prophets, which was succeeded immediately by a discourse. It was this section which Jesus read and expounded. See Acts 13:15; Nehamiah 8:5, 8. For a detailed account of the synagogue-worship, see Edersheim, "Life and Times of Jesus," i., 430 sq.

17. **The book** (βιβλίον). A diminutive of βίβλος, *the inner bark of the papyrus*, used for writing. Hence, *a roll*. The word is also used to denote a division of a work, and is therefore appropriate here to mark the writings of a single prophet as related to the whole body of the prophetic writings.

Opened (ἀναπτύξας). Lit., *unrolled.* Both this and the simple verb πτύσσω, *to close*, (verse 30), occure only once in the New Testament. The former word was used in medical language of the opening out of various parts of the body, and the latter of the rolling up of bandages. The use of these terms by Luke the physician is the more significant from the fact that elsewhere in the New Testament ἀνοίγω, is used for the *opening of a book* (Revelation 5:2-5; 10:2, 8; 20:12) and εἰλίσσω, for *rolling it up* (Revelation 6:14).

Found. As if by chance: reading at the place where the roll opened of itself, and trusting to divine guidance.

Was written (ἦν γεγραμμένον). Lit., *was having been written*; i.e., *stood written*.

18. **Anointed.** See on *Christ*, Matthew 1:1.

To preach good tidings. See on *Gospel*, Superscription of Matthew.

To the poor (πτωχοῖς). See on Matthew 5:3.

To heal the broken hearted. The best texts omit. So Rev.

To preach (κηρύξαι). Better as Rev., *proclaim*, as a herald. See on 2 Peter 2:5.

To the captives (αἰχμαλώτοις). From αἰχμή, *a spear point*, and ἁλίσκομαι, *to be taken* or *conquered.* Hence, properly, of prisoners of war. Compare Isaiah 42:7: "To bring out captives from the prison, and those who sit in darkness from the house of restraint." The allusion is to Israel, both as captive exiles and as prisoners of Satan in spiritual bondage. Wyc. has *caytifs,* which formerly signified *captives.*

To set at liberty (ἀποστεῖλαι). Lit., *to send away in discharge*. Inserted from the Sept. of Isaiah 58:6. See on chapter 3:3, and Jas. 5:15.

Them that are bruised (τεθραυσμένους). Lit., *broken in pieces.* Only here in New Testament. Wyc., *to deliver broken men into remission.* The same Hebrew word is used in Isaiah 42:3: "*a crushed* seed shall he not break," which the Septuagint translates by τεθλασμένον, a word which does not occur in the New Testament. In the citation of this latter passage (Matthew 12:20, on which see) the word for *bruised is* συντρίβω, which the Septuagint uses for *break*.

19. **To preach** (Rev., *proclaim*).**the acceptable year of the Lord.** As on the first day of the year of Jubilee, when the priests went through the land proclaiming, with sound of trumpet, the blessings of the opening year (Leviticus 25:8-17). Note verse 10, where liberty is to be proclaimed to all in that year. Wyc., *the year of the Lord pleasant.* A literal interpretation of the word *year* gave rise among some of the Christian fathers to the theory that our Lord's ministry lasted but a single year.

20. **He closed** (πτύξας). See on verse 17.

Minister (ὑπηρέτῃ). See on Matthew 5:25. Lit., as Rev., *attendant. Minister* is likely to be misunderstood as referring to the president of the congregation, who, as the teaching elder, would have addressed the people if Jesus had not done so. It means the attendant who had charge of the sacred rolls. He was a salaried officer, a kind of chapel-clerk.

Sat down. As about to teach; that being the habitual position of a Jewish teacher.

Were fastened (ἦσαν ἀτενίζοντες). The participle and finite verb denoting continuous, steadfast attention. The verb, from τείνω, *to stretch*, denotes fixed attention. Indeed, the word *attention* itself, etymologically considered, conveys the same idea.

21. **He began.** Not necessarily denoting his first words, but indicating a solemn and weighty opening.

22. **Bare him witness.** Compare verse 14. They confirmed the reports which had been circulated about him. Note the imperfect tense. There was a continuous stream of admiring comment. Similarly, *were wondering.*

At the gracious words (λόγοις τῆς χάριτος). Literally and correctly, as Rev., *words of grace*. See on chapter 1:30.

Is not (οὐχὶ). Expecting an affirmative answer.

23. **Surely** (πάντως). Lit., *by all means.* Rev., *doubtless.*

Proverb (παραβολὴν). Rev., *parable*. See on Matthew 13:3. Wyc., *likeness*.

Physician, heal thyself. A saying which Luke alone records, and which would forcibly appeal to him as a physician. Galen speaks of a physician who should have cured himself before he attempted to attend patients. The same appeal was addressed to Christ on the cross (Matthew 27:40, 42).

25. **A great famine was throughout all the land** (ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν). More literally and correctly, as Rev., *there came (or arose) a great famine over all the land*.

27. **Lepers.** Wyc., renders *meselis*, the middle English word for a leper, and derived from *misellus*, a diminutive of the Latin *miser, wretched.*

29. **The brow** (ὀφρύος). Only here in New Testament. Wyc., *cope*, which is originally *cap* or *hood*. The word is used in medical language both of the eyebrows and of other projections of the body. It would naturally occur to a physician, especially since the same epithets were applied to the appearance of the eyebrows in certain diseases as were appplied to *hills.* Thus Hippocrates, describing a deadly fever, says, "The eyebrows in elephantiasis, depicts them as προβλῆτες, *projecting*, and ὀχθώδεις, *like mounds*. Stanley says: "Most readers probably from these words imagine a town built on the summit of a mountain, from which summit the intended precipitation was to take place. This is not the situation of

Nazareth; yet its position is still in accordance with the narrative. It is built *upon*, that is, *on the side of* a mountain, but the brow is not beneath, but *over* the town, and such a cliff as is here implied is found in the abrupt face of a limestone rock about thirty or forty feet high, overhanging the Maronite convent at the southwest corner of the town" ("Sinai and Palestine").

Cast him down headlong (κατακρημνίσαι). Only here in New Testament, and in the Septuagint only in 2 Chronicles 25:12.

31-37. Compare Mark 1:21-28.

31. **Taught** (ἦν διδάσκων). Correctly, as Rev., *was teaching.* The finite verb and participle denoting continuance.

On the Sabbath-days (τοῖς σάββασιν). Rev., *day*. The word is often used in the plural form for the single day, as in verse 16; probably after the analogy of plural names of festivals, as τὰ ἄζυμα, *the feast of unleavened bread;* τὰ γενέσια, *the birthday*; or perhaps following the Aramaic plural.

32. **They were astonished** (ἐξεπλήσσοντο). See on Matthew 7:28.

33. **A spirit of an unclean devil.** Where the rendering should be *demon*. This is the only case in which Luke adds to that word the epithet *unclean.*

34. **What have we to do with thee** (τί ἡμῖν καὶ σοί)? Lit., *what is there to us and to thee? i.e.*, what have we in common? So Wyc.

35. **Hold thy peace** (φιμώθητι). Lit., *be muzzled* or *gagged*. See on Matthew 22:12.

Had thrown (ῥῖψαν). Used in connection with disease by Luke only, and only here. In medical language, of convulsions, fits, etc.

Hurt him not (μηδὲν βλάψαν αὐτόν). Lit., *in no possible way.* Mark omits this detail, which a physician would be careful to note. Βλάπτειν, to *injure*, occurs but twice in New Testament — here and Mark 16:18. It

is common in medical language, opposed to ὠφελεῖν, *to benefit*, as of medicines or diet hurting or benefiting.

36. **They were all amazed** (ἐγένετο θάμβος ἐπὶ πάντας). Lit., as Rev., *amazement came upon all*. Θάμβος, *amazement*, is used by Luke only. The kindred verb, θαμβέομαι, *to be amazed*, occurs only once in Luke (Acts 9:6), and three times in Mark; while Mark alone has the strong compound ἐκθαμβέω, *to be greatly amazed* (Mark 9:15).

37. **The fame** (ἦχος). Lit., *noise*. Rev., *rumor*. Only here, chapter 21:25, where the correct reading is ἤχους, *the roaring*, and Acts 2:2. Hebrews 12:19 is a quotation from the Septuagint. It is the word used in Acts 2:2 of the mighty rushing wind at Pentecost. Mark uses ἀκοὴ, in its earlier sense of *a report*. The same word occurs in Luke, but always in the sense in which medical writers employed it — *hearing* or the *ears*. See chapter 7:1; Acts 17:20; 28:26. Ἦχος was the medical tem for sound in the ears or head. Hippocrates uses both words together: "the *ears* (ἀκοαὶ) are full of *sound* (ἤχου);' and Aretaeus of the noise of the sea, as Luke 21:25.

38-41. Compare Matthew 8:14-17; Mark 1:29-34.

38. **Taken** (συνεχομένη). Rev., *holden*. So Wyc. See on Matthew 4:24. The word is used nine times by Luke, and only three times elsewhere. Paul uses it of the *constraining* of Christ's love (2 Corinthians 5:14), and of being *in a strait* (Philippians 1:23). In Acts 28:8, it is joined with fever, as here, and is a common medical term in the same sense.

A great fever (πυρετῷ μεγάλῳ). Another mark of the physician. The epithet *great* is peculiar to Luke. The ancient physicians distinguished fevers into *great* and *small*.

39. **He stood over her.** As a physician might do. Peculiar to Luke.

Rebuked. Peculiar to Luke.

40. **When the sun was setting.** The people brought their sick at that hour, not only because of the coolness, but because it was the end of the Sabbath, and carrying a sick person was regarded as work. See John 5:10.

Diseases (νόσοις). See on Matthew 4:23. Wyc., *Sick men with divers languishings.*

Laid his hands on. Peculiar to Luke.

Everyone. "Implying the solicitude and indefatigableness of this miraculous ministry of love" (Meyer).

41. **Crying out** (κραυγάζοντα). The inarticulate demoniac scream.

Saying. The articulate utterance.
Mr. Hobart ("Medical Language of St. Luke") remarks that the medical bias of Luke may be seen from the words he abstains from using as well as from those he does use in respect of disease. Thus he never uses μαλακία for *sickness*, as Matthew does (4:23; 9:35; 10:1), since this word is never so used in medical language, but is confined to the meaning of *delicacy*, *effeminacy*. So, too, he never uses βασανίζειν, *to torment*, of sickness, as Matthew does (8:6), as it is never so used in medical language, the word there meaning to examine some part of the body or some medical question.

42-44. Compare Mark 1:35-39.

42. **Sought after** (ἐπεζήτουν). Imperfect tense: *were seeking.*

Came unto him (ἦλθον ἕως αὐτοῦ). Stronger than *came to*; for ἕως is *even up to*, showing that they did not discontinue their search until they found him. Mark's narrative here is fuller and more graphic.

CHAPTER 5

1-11. Compare Matthew 4:18-22; Mark 1:16-20.

1. **Pressed** (ἐπικεῖσθαι). Lit., *were laid upon.*

To hear. The A.V. is correct according to the reading τοῦ ἀκούειν, which it follows. The true reading is καὶ ἀκούειν, *and heard*. So Rev.

He stood (αὐτὸς ἦν ἑστὼς). The pronoun distinguishes him from the crowd which pressed upon him: *he on his part stood.* Render the participle and finite verb as Rev., *was standing*.

Lake (λίμνην). An illustration of the more classical style of Luke as compared with Matthew and Mark. They and John also use θάλασσα, *sea*. See on Matthew 4:18.

2. **Ships** (πλοῖα). Used of vessels in general. Some texts read πλοιάπια, a diminutive form, meaning *little boats*.

Were washing. From the sand and pebbles accumulated during the night's work. Luke uses four different words for washing or cleansing: πλύνω, here, see also Revelation 7:14; ἀπομάσσω, of wiping the dust from the feet, only at chapter 10:11; ἐκμάσσω, of the woman wiping Christ's feet with her hair, chapter 7:38, 44; ἀπολούω, of washing away sins, Acts 22:16; λούω, of washing the prisoners' stripes and the body of Dorcas, Acts 16:33; 9:37. The reading ἀποπλύνω is rejected by the best texts, so that ἀπομάσσω is the only one peculiar to Luke. All the words were common in medical language.

3. **Thrust out** (ἐπαναγαγεῖν). Rev., *put out.* The special nautical word for putting out to sea.

Taught (ἐδόδασκεν). The imperfect. He *continued* the teaching he had begun on the shore.

4. **Launch out.** Rev., *put out.* The singular number, addressed to Peter as master of the craft.

Let down (χαλάσατε). The plural, addressed to the whole of the boat's crew. Originally, *to slacken* or *loosen*, as a bow-string or the reins of horses; hence *to let sink* as a net. Also of unbarring a door. Metaphorically, *to be indulgent, to pardon*. The word occurs in the New Testament seven times, and five of these in Luke. He uses it of letting down Paul in a basket at Damascus (Acts 9:25); of striking a ship's sails, and of letting down a boat into the sea (Acts 27:17, 30). Matthew, Mark, and John use βάλλω or ἀμφιβάλλω, for casting a net (Matthew 4:18; 13:47; Mark 1:16; John 21:6), which appears also in the compound noun for a *casting net* (αμφίβληστρον, see on Matthew 4:18). The word used by Luke was in common use in medical writings, to denote relaxation of the limbs; loosening of bandages; abatement of sickness; letting herbs down into a vessel to be steeped.

5. **Master** (ἐπιστάτα). Used by Luke only, and always with reference to Jesus. He never uses *Rabbi*, as John especially. Wyc., *commander*.

Toiled (κοπιάσαντες). From κόρος, *suffering, weariness;* and therefore indicating *exhausting* toil.

At thy word (ἐπί). Relying *on: on the ground of.*

The net (δίκτυον). A general term for a net, whether for fish or fowl. See on Matthew 4:18. Some, as Rev., read τὰ δίκτυα, *the nets.*

Brake (διεῤῥήγνυτο). Some texts read διερήσσετο, from the later form of the verb. The difference is unimportant. The A.V. fails to give the force of the imperfect, *were breaking*, as Rev.; or even better, possible, *began to break*. Trench suggests *were at the point to break*. The word occurs also at chapter 8:29; Acts 14:14, and only twice beside in the New Testament. Luke alone uses the two compounds περιῤῥήγνυμι, of *rending off clothes* (Acts 16:22), and προσρήγνυμι, *to beat violently* (chapter 6:48, 49). See on those passages. All the words occure in medical writings.

7. **They beckoned** (κατένευσαν). The word originally means *to nod assent*, and so, generally, *to make a sign*. They made signs because of the distance of the other boat; hardly, as has been suggested, because they were too much amazed to speak.

Help (συλλαβέσθαι). Lit., *take hold with*. Compare Philippians 4:3.

Began to sink (βυθίζωσθαι). Only here and 1 Timothy 6:9, of *drowning* men in destruction. From βυθός, *the depth*. Wyc., *thy were almost drenched*.

8. **Fell down at Jesus' knees.** Compare Sophocles, "Oedipus at Colonus," 1605:

> "Zeus from the dark depths thundered, and the girls
> Heard it, and shuddering, at their father's knees
> Falling, they wept."

9. **He was astonished** (θάμβος περιέσχεν αὐτὸν). Lit., *amazement encompassed him*. See on 1 Peter 2:6.

The draught (τῇ ἄγρᾳ). The word is used both of the *act* of catching and of *that which is caught*. In verse 4 it has the former sense: "let down your net *for catching:*" here, the latter, *the catch* or *haul*.

10. **Partners** (κοινωνοὶ). In verse 7 the word rendered *partners* is μέτοχοι; from μετά, *with*, and ἔχω, *to have*. The word here denotes a closer association, a common interest. The kindred noun, κοινωνία, *fellowship*, is used of the fellowship of believers with Christ (1 Corinthians 1:9); the *communion* of the body and blood of Christ (1 Corinthians 10:16); the *communion* of the Holy Ghost (2 Corinthians 13:14). The persons referred to in verse 7 might have been only hired workmen (Mark 1:20), temporarily associated with the principals.

Thou shalt catch (ἔσῃ ζωγρῶν). Lit., *thou shalt be catching*, the participle and finite verb denoting that this is to be his habitual calling.

Both Matthew and Mark make the promise to be addressed to Peter and his companions; Luke to Peter alone. The verb ζωγρέω, *to catch*, is compounded of ζωός, *living*, and ἀγρεύω, *to catch* or *take.* Hence, lit., *to take alive*: in war, *to take captive*, instead of killing. Thus Homer, when Menelaus threatens the prostate Adrastus:

> "Adrastus clasped the warrior's knees and said,
> O son of Atreus, take me prisoner" (ζώγρει).
>
> *Iliad,* vi., 45, 6; compare *Iliad,* v., 378.

So Herodotus: "The Persians took Sardis, and captured Croesus himself alive" (ἐζώγρησαν). — 1:86. There is certainly a reason for the use of this term, as indicating that Christ's ministers are called to win men *to life*. Compare 2 Timothy 2:26, where, according to the best supported rendering, the servant of God is represented as taking men alive out of the power of Satan, to be preserved unto the will of God; *i.e.*, as instruments of his will (compare A.V. and Rev.). The word thus contains in itself an answer to the sneering remark of the Apostate Julian, that Christ aptly termed his apostles *fishers*; "for, as the fisherman draws out the fish from waters where they were free and happy, to an element in which they cannot breathe, but must presently perish, so did these."

12-16. Compare Matthew 8:2-4; Mark 1:40-45.

12. **Full of leprosy.** Matthew and Mark have simply *a leper*. The expression, *full* of leprosy, seems to be used here with professional accuracy. Leprosy was known among physicians under three forms: th *dull white,* the *clear white*, and the *black*. Luke means to describe an aggravated case. The word *full* in this connection is often used by medical writers, as, *full of disease*; the veins *full of blood*; the ears *full of roaring*.

Make me clean (καθαρίσαι).All three evangelists say *cleanse* instead of *heal*, because of the notion of uncleanness which specially attached to this malady.

13. **I will** (θέλω). See on Matthew 1:19.

Be thou clean (καθαρίσθητι). Rev., more accurately, gives the force of the passive voice, *be thou made clean*.

14. **He charged** (παρήγγειλεν). A strong word, often, of military orders. Aristotle uses it of a physician: *to prescribe.* Mark has ἐμβριμησάμενος, *strictly* or *sternly charged.* See on Mark 1:43.

No one (μηδενὶ). The conditional negative: no one *that he might chance to meet.*

Go, shew thyself. A lively change from the narrative to direct address.

15. **Went abroad** (διήρχετο). Διά, *throughout* the region. Wyc., *the word walked about.*

Came together (συνήρχοντο) Imperfect. *Kept coming together,* or *were coming.*

To be healed (θεραπεύεσθαι). Originally, *to be an attendant, to do service*; and therefore of a physician, *to attend upon*, or *treat* medically. In classical writers it has also the meaning *to heal*, as undoubtedly in the New Testament, and in Luke (13:14; Acts 4:14, etc.). See on Matthew 8:7, and compare ἰάομαι, *to heal*, in verse 17.

Infirmities (ἀσθενειῶν). A strictly literal rendering; ἀ, *not*, and σθένος, *strength*, exactly answering to the Latin *in*, *not*, and *firmus, strong*.

16. **Withdrew** (ἦν ὑποχωρῶν). The participle with the imperfect of the finite verb denoting something in progress, and thus corresponding to the imperfect in verse 15. The multitudes *were coming* together, but he *was engaged in* retirement and prayer, so that he was inaccessible. The word occurs only in Luke, the usual New Testament word for *withdraw* being ἀναχωρέω. See Matthew 2:12; 12:15; Mark 3:7.

17-26. Compare Mark 2:1-12.

17. **He was teaching.** The pronoun has a slightly emphatic force: *he* as distinguished from the Pharisees and teachers of the law.

Doctors of the law (νομοδιδάσκαλοι). Only in Luke and 1 Timothy 1:7. Luke often uses νομικὸς, *conversant with the law*, but in the other word the element of *teaching* is emphasized, probably in intentional contrast with Christ's teaching.

Judaea and Jerusalem. The Rabbinical writers divided Judaea proper into three parts — *mountain, sea-shore,* and *valley* — Jerusalem being regarded as a separate district. "Only one intimately acquainted with the state of matters at the time, would, with the Rabbis, have distinguished Jerusalem as a district separate from all the rest of Judaea, as Luke markedly does on several occasions (Acts 1:8; 10:39): (Edersheim, "Jewish Social Life").

Was present to heal them. The A.V. follows the reading, αὐτούς, *them*; i.e., the sufferers who were present, referring back to verse 15. The best texts, however, read αὐτόν, *him*, referring to Christ, and meaning *was present that he should heal*; i.e., in aid of his healing. So Rev.

18. **Taken with a palsy** (παραλελυμένος). Rev., more neatly, *palsied.* Whenever Luke mentions this disease, he uses the verb and not the adjective παραλυτικός, *paralytic* (as Matthew 4:24; 8:6; Mark 2:3-10; compare Acts 8:7; 9:33); his usage in this respect being in strict accord with that of medical writers.

19. **Tiles**. Wyc., has *sclattis, slates.*

Couch (κλινιδίῳ). Luke uses four words for the beds of the sick: κλίνη, as verse 18, the general word for a bed or couch; κράββατος (Acts 5:15; 9:33), a rude pallet (see on Mark 2:4); κλινίδιον, a small couch or litter, as here, a couch so light that a woman could lift and carry it away. Thus, in the "Lysistrata" of Aristophanes, 916, Myrrine says: "Come now, let me carry our couch" (κλινίδιον). The fourth term, κλινάριον (Acts 5:15), cannot be accurately distinguished from the last. The last two are peculiar to Luke.

Into the midst before Jesus. See on Mark 2:4.

21. **To reason.** See on Mark 2:6. The words *who is this that speaketh blasphemy*, form an iambic verse in the Greek.

22. **Perceived.** See on Mark 2:8.

23. **Walk** (περιπάτει). Lit., *walk about*.

24. **Unto thee** (σοὶ). Standing first for emphasis. Luke emphasizes the direct address to the *man*: *unto thee* I say, in contrast with the apparently less direct, *thy sins be forgiven thee*. In Jesus' mind the connection was assumed; now he brings out the personal side of the connection. In forgiving the man's sins he had healed him radically. The command to rise and walk was of the same piece.

26. **They were all amazed** (ἔκστασις ἔλαβεν ἅπαντας). Lit., *amazement took hold on all*, as Rev. On ἔκστασις, *amazement*, see on Mark 5:42.

Strange things (παράδοξα). From παρά, *contrary to*, and δόξα, *opinion*. Something contrary to received opinion, and hence *strange*. Compare the English *paradox*. Only here in New Testament.

27, 28. Compare Matthew 9:9; Mark 2:13, 14.

27. **He saw** (ἐθεάσατο). Better, as Rev., *beheld*, since the verb denotes looking *attentively*. See on Matthew 11:7.

A publican. See on chapter 3:12.

Receipt of custom. See on Matthew 9:9.

28. **He followed** (ἠκολούθει). Imperfect. He *began* to follow, and *continued* following.

29-39. Compare Matthew 9:10-17; Mark 2:15-22.

29. **Feast** (δοχὴν). Only here and chapter 14:13. From the same root as δέχομαι, *to receive.* A *reception.*

31. **They that are whole.** (οἱ ὑγιαίνοντες). Both Matthew and Mark use ἰσχύοντες, *the strong.* This use of the verb in its primary sense, *to be in sound health*, is found in Luke 7:10; 15:27; and once in John, 3 Ep. verse 2. For this meaning it is the regular word in medical writings. Paul uses it only in the metaphorical sense: *sound* doctrine, *sound* words, *sound* in faith, etc. See 1 Timothy 1:10; 6:3; Titus 1:13, etc.

33. **Often** (πυκνὰ). Only here, Acts 24:26; 1 Timothy 5:23. The word literally means *close-packed*, as a thicket, or the plumage of a bird.

Prayers (δεήσεις). Used by no other evangelist. From δέομαι, *to want*, and hence distinctively of *petitionary* prayer. In classical Greek the word is not restricted to sacred uses, but is employed of requests preferred to men. Rev., more correctly, *supplications*.

34. **Children of the bride-chamber.** Better, as Rev., *sons* (νἱοὺς). See on Mark 2:19.

35. **But the days will come when,** etc. (ἐλεύσονται δὲ ἡμέραι καὶ ὅταν). The A.V. follows a reading which omits καὶ, *and*, which is inserted in all the best texts. The thought is broken off. “The days shall come — *and* when the bridegroom shall be taken away, then shall they fast.” So Rev.

36. **A parable**. “From a garment and from wine, especially appropriate at a banquet” (Bengel).

Putteth a piece of a new garment upon an old (ἐπί βλημα ἱματίου καινοῦ ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν). The best texts, however, insert σχίσας, *having rent*, which directly governs ἐπίβλημα, *piece*; so that the rendering is, *No man having rent a piece from a new garment, putteth it*, etc. So Rev., *No man rendeth a piece and putteth*. Both Matthew

and Mark have *cloth* instead of *garment*, by the use of which latter term "the incongruity of the proceeding comes more strongly into prominence" (Meyer). Ἐπίβλημα, *a piece*, is literally, *a patch*, from ἐπί, *upon*, and βάλλω, *to throw*: something *clapped on*. Compare the kindred verb here, ἐπιβάλλει, *putteth upon*.

The new maketh a rent (τὸ καινὸν σχίζει). The best texts read σχίσει, *will rend*, governing *the new* instead of being used intransitively. Render, as Rev., *He will rend the new*.

Agreeth not (οὐ συμφωνεῖ). The best texts read συμφωνήσει, the future; *will not agree*. So Rev.
In Matthew and Mark there is only a single damage, that, namely, to the old garment, the rent in which is enlarged. In Luke the damage is twofold; first, in injuring thenew garment by cutting out a piece; and second, in making the old garment appear patched, instead of widening the rent, as in Matthew and Mark.

Bottles (ἀσκοὺς). Rev., *wine skins*. See on Matthew 9:17.

39. **Better** (χρηστότερος). The best texts read χρηστός, *good*. See on Matthew 11:30.

CHAPTER 6

1-5. Compare Matthew 12:1-8; Mark 2:23-28.

1. **The second after the first** (δευτεροπρώτῳ). Only here in New Testament. Many high authorities omit it, and its exact meaning cannot be determined. Rev. omits.

Went through (διαπορεύεσθαι). Rev., *was going*. Compare παραπορεύεσθαι, *went along beside* — Mark 2:23.

Cornfields. See on Matthew 12:1.

Plucked (ἔτιλλον). Imperfect; *were plucking*, as they walked. In classical Greek the word is used mostly of pulling out hair or feathers. See on Mark 2:23.

Did eat (ἤσθιον). Imperfect, *were eating*.

Rubbing (ψώχοντες). The verb means *to rub small*.

2. **Not lawful.** See on Matthew 12:2.

3. **Have ye not read** (οὐδὲ ἀνέγνωτε)? The A.V. misses the force of οὐδὲ: "have ye not *so much as* read?" Rev., "have ye not read *even* this?"

4. **Did take.** Peculiar to Luke.

The shew-bread. See on Mark 2:26.

5. **Lord of the Sabbath.** See on Matthew 12:6.

6-11. Compare Matthew 12:9-14; Mark 3:1-6.

6. **His right hand** (ἡ χεὶρ αὐτοῦ ἡ δεξιὰ). A very precise mode of statement. Lit., *his hand the right one*. Luke only specifies which hand was withered. This accuracy is professional. Ancient medical writers always state whether the right or the left member is affected.

Withered. See on Mark 3:1.

7. **They watched** (παρετηροῦντο). Imperfect. *They kept watching*. See on Mark 3:2.

He would heal (θεραπεύσει). So Rev. Some authorities, however, read θεραπεύει, "whether he *is healing*." This may mean either "whether *it is his habit* to heal," which is far-fetched, or "*whether he is actually healing*."

Find. Peculiar to Luke, and emphasizing the eagerness of the Pharisees to discover a ground of accusation.

8. **He knew** (ᾔδει). Imperfect. He was *all along* aware.

Thoughts (διαλογισμοὺς). See on James 2:4; Matthew 15:19.

9. **I will ask** (ἐπερωτήσω). Peculiar to Luke's narrative. The best texts read ἐπερωτῶ, the present tense, *I ask*. So Rev.

Life (ψυχὴν). Better as Rev., *a life*. Though the question is a general one, it carries a hint of an *individual* life thrown into it by the special case at hand. See on Mark 12:30. Wyc., *to make a soul safe*.

10. **Thy hand.** The *arm* was not withered.

11. **They were filled with madness.** Peculiar to Luke.
Ανοια, *madness*, is, properly, *want of understanding*. The word thus implies *senseless* rage, as distinguished from intelligent indignation.

12-16. Compare Matthew 10:2-4; Mark 3:13-19.

12. **A mountain** (τὸ ὄρος). The article denotes a familiar place. Rev., rightly, *the mountain*.

Continued all night (ἦν διανυκτερεύων). Only here in New Testament. Used in medical language. The all night prayer is peculiar to Luke's narrative.

13. **Chose** (ἐκλεξάμενος). Mark has ἐποίησεν, *he made* or *constituted*.

He named apostles. Peculiar to Luke.

14. On the order of the names, see on Mark 3:17.

Andrew. See on Mark 3:18.

James and John. See on Mark 3:17.

Philip and Bartholomew. See on Mark 3:18.

15. **Matthew.** See on Superscription of Matthew.

Thomas. See on Mark 3:18.

Simon. Distinguished by Matthew and Mark as *the Cananaean*. See on Matthew 10:4; Mark 3:18.

16. **Judas.** See on *Thaddaeus*, Mark 3:18.

Judas Iscariot. See on Matthew 10:4.

17. **In the plain** (ἐπὶ τόπου πεδινοῦ). There is no article. More literally, and better, as Rev., *in a plain or level place*. There is a discrepancy in the two narratives. Matthew says *he went up into the mountain and sat down*. Vv. 17-19 are peculiar to Luke.

Judaea and Jerusalem. See on chapter 5:17.

18. **Vexed** (ὀχλούμενοι). The best texts read ἐνοχλούμενοι, occurring only here and Hebrews 12:15. From ὄχλος, *a crowd* or *mob*, with the idea of *want of arrangement and discipline*, and therefore of *confusion* and *tumult*. Hence it is applied to the *noise* and *tumult* of a crowd, and so passes into the sense of the *trouble* and *annoyance* caused by these, and of trouble generally, like the Latin *turbae*. Thus Herodotus says of Croesus, when on the funeral pile he uttered the name of Solon, and the interpreters begged him to explain what he meant, "and as they pressed for an answer and *grew troublesome* (καὶ ὄχλον παρεχόντων)" — 1:86. Frequent in medical language. Thus Hippocrates, "*troubled* (ἐνοχλουμένῳ) with a spasm or tetanus."

19. **Sought — went out** (ἐζήτουν–ἐξήρχετο). Both imperfects. The A.V. and Rev. lose in vividness by not rendering them accordingly. The multitudes *were all the while seeking* to touch him, for *virtue was going* out of him.

Healed (ἰᾶτο). Compare Matthew 14:36; Mark 6:56, where διεσώθησαν, *were thoroughly saved*, and ἐσώζοντο, *were saved*, are used. Luke is more technical, using the strictly medical term, which occurs twenty eight times in the New Testament, seventeen of these in Luke. Luke also uses the two words employed by Matthew and Mark, but always with some addition showing the nature of the saving. Thus Luke 7:3, where διασώσῃ, (A.V., *heal*) is explained by verse 7, ἰαθήσεται, the technical word, *shall be healed*, and by verse 10, "found the servant *whole* (ὑγιαίνοντα, another professional word — see on chapter 5:31) that had been *sick*." Compare, also, Luke 8:35, 36, 44, 47, 48. Medical writers do not use σώζειν or διασώζειν, *to save*, as equivalent to ἰᾶσθαι, *to heal*, but in the sense of escaping from a severe illness or from some calamity. Luke employs it in the sense — Acts 27:44; 28:1.

THE SERMON ON THE MOUNT.

20-49. Compare Matthew 5:1 to 8:1.

20. **Lifted up his eyes.** Peculiar to Luke. Compare *he opened his mouth* (Matthew 5:1). Both indicate a solemn and impressive opening of a discourse.

Blessed. See on Matthew 5:3.

Ye poor. See on Matthew 5:3. Luke adopts the style of direct address; Matthew of abstract statement.

Kingdom of God (ἡ βασιλεία τοῦ θεοῦ). Matthew has *kingdom of heaven*, or *of the heavens* (τῶν οὐρανῶν), a phrase used by him only, and most frequently employed by Christ himself to describe the kingdom; though Matthew also uses, less frequently, *kingdom of God*. The two are substantially equivalent terms, though the *pre-eminent* title was *kingdom of God*, since it was expected to be fully realized in the Messianic era, when God should take upon himself the kingdom by a visible representative. Compare Isaiah 40:9, "Behold *your God*." The phrase *kingdom of Heaven* was common in the Rabbinical writings, and had a double signification: the *historical* kingdom and the *spiritual and moral* kingdom. They very often understood by it *divine worship; adoration of God; the sum of religious duties;* but also the Messianic kingdom.

The kingdom of God is, essentially, the absolute dominion of God in the universe, both in a physical and a spiritual sense. It is "an organic commonwealth which has the principle of its existence in the will of God" (Tholuck). It was foreshadowed in the Jewish theocracy. The idea of the kingdom advanced toward clearer defination from Jacob's prophecy of the Prince out of Judah (Genesis 49:10), though David's prophecy of the everlasting kingdom and the king of righteousness and peace (Psalms 22, 72.), through Isaiah, until, in Daniel, its eternity and superiority over the kingdoms of the world are brought strongly out. For this kingdom Israel looked with longing, expecting its realization in the Messiah; and while the common idea of the people was narrow, sectarian, Jewish, and political, yet "there was among the people a certain consciousness that the principle itself was of universal application" (Tholuck). In Daniel this conception is distinctly expressed (7:14-27; 4:25; 2:44). In this sense it was apprehended by John the Baptist.

The ideal kingdom is to be realized in the absolute rule of the eternal Son, Jesus Christ, by whom all things are made and consist (John 1:3; Colossians 1:16-20), whose life of perfect obedience to God and whose sacrificial offering of love upon the cross reveal to men their true relation to God, and whose spirit works to bring them into this relation. The ultimate idea of the kingdom is that of "a redeemed humanity, with its divinely revealed destiny manifesting itself in *a religious* communion, or *the Church*; a *social* communion, or the *state*; and an *aesthetic* communion, expressing itself in forms of knowledge and art."

This kingdom is both *present* (Mattthew 11:12; 12:28; 16:19; Luke 11:20; 16:16; 17:21; see, also, the parables of the Sower, the Tares, the Leaven, and the Drag-net; and compare the expression "theirs, or yours, *is* the kingdom," Matthew 5:3; Luke 6:20) and *future* (Daniell 7:27; Matthew 13:43; 19:28; 25:34; 26:29; Mark 9:47; 2 Peter 1:11; 1 Corinthians 6:9; Revelation 20 sq.). As a present kingdom it is incomplete and in process of development. It is expanding in society like the grain of mustard seed (Matthew 13:31, 32); working toward the pervaion of society like the leaven in the lump (Matthew 13:33). God *is* in Christ reconciling the world unto himself, and the Gospel of Christ is the great instrument in that process (2 Corinthians 5:19, 20). The kingdom develops from within outward under the power of its essential divine energy and law of growth, which insures its progress and final triumph against all obstacles. Similarly, its work in reconciling and subjection the world to God begins at the fountain head of man's life, by implanting in his heart its own divine potency, and thus giving a divine impulse and direction to the whole man, rather than by moulding him from without by a moral code. The law is written in his heart. In like manner the State and the Church are shaped, not by external pressure, like the Roman empire and the Romish hierarchy, but by the evolution of holy character in men. The kingdom of God in its present development is not identical with the Church. The Church is identified with the kingdom to the dgree in which it is under the power of the spirit of Christ. "As the Old Testament kingdom of God was perfected and competed when it ceased to be external, and became internal by being enthroned in the heart, so, on the other hand, the perfection of the New Testament kingdom will consist in its complete incarnation and

externalization; that is, when it shall attain an outward manifestation, adequately expressing, exactly corresponding to its internal principle" (Tholuck). The consummation is described in Revelation 21, 22.

21. **Now.** Peculiar to Luke.

Shall be filled. See on Matthew 5:6.

Weep (κλαίοντες). Strictly, to weep *audibly*. See on θοῦντες, *mourn*, Matthew 5:4.

Laugh (γελάσετε). Matthew, *shall be comforted*.

22. Compare Matthew 5:11.

Son of Man. The phrase is employed in the Old Testament as a circumlocution for *man*, with special reference to his frailty as contrasted with God (Number 23:19; Psalms 8:4; Job 25:6; 35:8; and eighty nine times in Ezekiel). It had also a Messianic meaning (Daniel 7:13 sq.), to which our Lord referred in Matthew 24:30; 26:64. It was the title which Christ most frequently applied to himself; and there are but two instances in which it is applied to him by another, viz., by Stephen (Acts 7:56) and by John (Revelation 1:13; 14:14); and when acquiescing in the title "Son of God," addressed to himself, he sometimes immediately after substitutes "Son of Man" (John 1:50, 52; Matthew 26:63, 64).

The title asserts Christ's humanity — his absolute identification with our race: "his having a genuine humanity which could deem nothing human strange, and could be touched with a feeling of the infirmities of the race which he was to judge" (Liddon, "Our Lord's Divinity"). It also exalts him as the representative ideal man. "All human history tends to him and radiates from him; he is the point in which humanity finds its unity; as St. Irenaeus says, 'He recapitulates it..' He closes the earlier history of our race; he inaugurates its future. Nothing local, transient, individualizing, national, sectarian dwarfs the proportions of his world embracing character. He rises above the parentage, the blood, the narrow horizon which bounded, as it seemed, his human life. He is the archetypal man, in

whose presence distinction of race, intervals of ages, types of civilization, degrees of mental culture are as nothing" (Liddon).

But the title means more. As Son of Man he asserts the authority of judgment over all flesh. By virtue of what he is as Son of Man, he must be more. "The absolute relation to the world which he attributes to himself demands an absolute relation to God.... He is the Son of Man, the Lord of the world, the Judge, only because he is the Son of God" (Luthardt). Christ's humanity can be explained only by his divinity. A humanity so unique demands a solution. Divested of all that is popularly called miraculous, viewed simply as a man, under the historical conditions of his life, he is a greater miracle than all his miracles combined. The solution is expressed in Hebrews 1.

23. **Leap for joy** (σκιρτήσατε). See chapter 1:41, 44. Compare Matthew, *be exceeding glad* (ἀγαλλιᾶσθε: see on 1 Peter 1:6).

Their fathers. Peculiar to Luke.

24. **Woe.** These woes are not noted by Matthew.

Have received (ἀπέχετε). In Matthew 6:5, 16, the Rev. has properly changed "*they have* their reward" to "*they have received*." The verb, compounded of ἀπό, *off* or *from*, and ἔχω, *to have*, literally means *to have nothing left to desire*. Thus in Philippians 4:18, when Paul says, "*I have all things* (ἀπέχω πάντα)," he does not mean merely an acknowledgment of the receipt of the Church's gift, but that he is *fully* furnished. "I have all things to the full."

Consolation (παράκλησις). From παρά, *to the side of*, and καλέω, *to call* or *summon*. Literally, *a calling to one's side to help*; and therefore *entreaty*, passing on into the sense of *exhortation*, and thence into that of *consolatory* exhortation; and so coming round to mean *that which one is summoned to give to a suppliant — consolation*. Thus it embodies the *call* for help, and the *response* to the call. Its use corresponds with that of the kindred verb παρακαλέω, *to exhort* or *console*. In its original sense of *calling for aid* the noun appears in the New Testament only in 2

Corinthians 8:4: *with much entreaty*. The verb appears frequently in this sense, rendered *beseech, pray* (Matthew 8:34; 14:36; Mark 1:40; 5:12, etc.). In the sense of *consolation* or *comfort* the noun occurs, in Luke 2:25; 6:24; 2 Corinthians 1:3; 7:4; Philemon 7. The verb, in Matthew 2:18; 5:4; Luke 16:25; 2 Corinthians 1:4. In some instances, however, the meaning wavers between *console* and *exhort.* In the sense of *exhortation* or *counsel,* the noun may be found in Acts 2:40; 11:23; 14:22; Romans 12:8; Titus 2:15. Neither the noun nor the verb appear in the writings of John, but the kindred word παράκλητος, the *Paraclete, Comforter,* or *Advocate,* is peculiar to him. On this word, see on John 14:16. It should be noted, however, that the word *comfort* goes deeper than its popular conception of *soothing.* It is from the later Latin *confortare, to make strong*. Thus Wycliffe renders Luke 1:80, "the child waxed, and *was comforted* in spirit" (A.V., *waxed strong*); and Tyndale, Luke 22:43, "there appeared an angel from heaven *comforting* him" (A.V., *strengthening*). The *comfort* which Christ gives is not always soothing. The Holy Spirit, the Comforter, is to convince of *sin* and of *judgment.* Underlying the word is the sense of a wise counsel or admonition which rouses and braces the moral nature and encourages and strengthens it to do and to endure. When, therefore, Christ says "they that mourn shall be comforted," he speaks in recognition of the fact that all sorrow is the outcome of sin, and that true comfort is given, not only in pardon for the past, but in strength to fight and resist and overcome sin. The atmosphere of the word, in short, is not the atmosphere of the sick chamber, but the tonic breath of the open world, of moral struggle and victory; the atmosphere for him that climbs and toils and fights.

25. **Mourn and weep** (πενθήσετε καὶ κλαύσετε). See on Matthew 5:4.

26. **Well** (καλῶς). Handsomely, fairly.

27. **Which hear.** With the sense of hearing *in order to heed: giving heed*. Compare Matthew 11:15.

29. **Cheek** (σιαγόνα). Lit., *the jaw.* The cheek is παρειά. The blow intended is not, therefore, a mere *slap*, but a heavy blow; an act of *violence* rather than of *contempt.*

Taketh away (αἴροντος). Lit., *taketh up, lifteth.*

Cloke — coat. See on Matthew 5:40.

30. **Everyone.** Peculiar to Luke. Augustine remarks, "*omni* petenti, non *omnia* petenti; give to *every one* that asks, but not *everything* he asks."

Asketh (αἰτοῦντι). See on Matthew 15:23. Compare Matthew 5:42.

Ask again (ἀπαίτει), Only here and chapter 12:20. Used in medical language of diseases *demanding* or *requiring* certain treatment.

32. **What** thank (ποία).? What *kind* of thanks? Not *what* is your reward, but what is its *quality?* On *thank* (χάρις), see on chapter 1:30.

34. **Lend** (δανείζετε). Properly, at interest.

Sinners (οἱ ἁμαρτωλοὶ). The article marks them as a class. So, often in New Testament, as when classed with publicans.

Love. Not φιλοῦσι, which implies an *instinctive, affectionate* attachment, but ἀγαπῶσιν, of a sentiment based on judgment and calculation, which selects its object for a reason. See, farther, on John 21:15-17. Tynd., *the very sinners love their lovers.*

35. **Hoping for nothing again** (μηδὲν ἀπελπίζοντες). A later Greek word, only here in New Testament, and meaning originally *to give up in despair*, a sense which is adopted by some high authorities, and by Rev., *never despairing*. Luke was familiar with this sense in the Septuagint. Thus Isaiah 29:19, "The poor among men (οἱ ἀπηλπισμένοι τῶν ἀνθρώπων). shall rejoice." So in Apocrypha, 2 Mac. 9:18, "*despairing* of his health;" Judith 9:11, "A savior of them that are *without hope* (ἀπηλπισμένων)." According to this, the sense here is, "do good as those who consider nothing as lost." The verb and its kindred adjective are used by medical writers to describe desperate cases of disease.

Children of the Highest (υἱοὶ ὑψίστου). Rev., rightly, *sons*. Compare Matthew 5:45, 48.

Kind (χρηστός) See on Matthew 11:30.

36. **Merciful** (οἰκτίρμονες). See on Jas. 5:11.

37. **Forgive** (ἀπολύετε). Lit., *release.* So Rev., Christ exhorts to the opposite of what he has just forbidden: "do not *condemn,* but *release.*" Compare chapter 22:68; 23:16, 17.

38. **Pressed down** (πεπιεσμένον). Only here in New Testament. A common medical term for pressing strongly on a part of the body, and opposed to ψαύειν, *to touch gently*.

Shaken together, running over. Bengel says, "*Pressed down,* as *dry* articles; *shaken together,* as *soft goods; running over,* as *liquids.*" But this is fanciful and incorrect. The allusion in every case is to a dry measure; and the climax in the three participles would be destroyed by Bengel's interpretation.

Bosom (τὸν κόλπον). The gathered fold of the wide upper garment, bound together with the girdle, and thus forming a pouch. In the Eastern markets at this day vendors may be seen pouring the contents of a measure into the bosom of a purchaser. In Ruth 3:15, Boaz says to Ruth, "Bring the *vail* (*the mantle,* so Rev., Old Testament), that thou hast upon thee, and *hold* it (hold it open): and he measured six measures of barley into it." Compare Isaiah 65:7, "I will *measure* their former work *into their bosom*; also Jeremiah 32:18. In Acts 27:39, the word is used of a *bay* in a beach, forming a bend in the land like the hollow of a robe. Similarly, the Latin *sinus* means both the hanging, baggy bosom of a robe and a bay.

39. **Can the blind** (μήτι δυναται τυφλὸς)? The interrogative particle expects a negative reply. *Surely the blind cannot*, etc.

Lead (ὁδηγεῖν). Better, *guide*, as Rev., since the word combines the ideas of *leading* and *instructing*.

Shall they not (οὐχὶ)? Another interrogative paricle, this time expecting an affirmative answer.

40. **Perfect** (κατηρτισμένος). Rev., rendering the participle more literally, *perfected*. See on Matthew 4:21. The word signifies to *readjust, restore, set to rights*, whether in a physical or a moral sense. See 1 Corinthians 1:10, where Paul exhorts to be *perfectly joined together* (κατηρτισμένοι) in opposition to *being divided*. In Galatians 6:1, it is used of *restoring* a brother taken in a fault. Hence the meaning to *perfect*, as Ephesians 4:12. Used in medical language of setting a bone or joint.

41. **Beholdest** (βλέπεις) — **considerest** (κατανοεῖς) — **mote** (κάρφος) — **beam** (δοκὸν). See on Matthew 7:3.

42. **Brother.** "Expressing the pretense of fraternal duty. To this is opposed 'Thou hypocrite!'" (Bengel).

Let me cast out (ἄφες ἐκβάλω). with a studied courtesy: *allow me to cast out.*

See clearly to cast out. See on Matthew 7:5.

43. **a good tree bringeth not forth corrupt fruit** (οὐ ἐστιν δένδρον καλὸν, ποιοῦν καρπον σαπρον). Rev., more correctly, *there is no good tree that bringeth*, etc. Σαπρόν, *corrupt*, is etymologically akin to σήπω, in Jas. 5:2: "Your riches *are corrupted*." The word means *rotten, stale.*

Neither. Rev., *nor again*. The A.V. omits *again* (πάλιν, *on the other hand*).

44. **Bramble-bush** (βάτου) Matthew has τριβολῶν, *thistles*. The word occurs only once outside of Luke's writings, in Mark 12:26, where it is used as the familiar title of a section of the Pentateuch. Luke also uses it in the same way (20:37). He was doubtless acquainted with it medicinally, as it was extensively used by ancient physicians. Galen has a chapter on its medicinal uses, and the medical writings abound in prescriptions of which

it is an ingredient. Galen also has a saying similar to our Lord's: "A farmer could never make a bramble bear grapes." It is the word employed by the Septuagint for the bush out of which God spoke to Moses.

Grapes (σταφυλὴν). Lit., *a cluster of grapes.*

45. **Evil.** See on Luke 3:19.

47. **I will shew you to whom he is like.** Peculiar to Luke. See on Matthew 7:24.

48. **Digged deep** (ἔσκαψεν καὶ ἐβάθυνεν). The A.V. regards the two words as a strong expression of a single idea; but the idea is twofold: he *dug* (through the sand), and *deepened* down into the solid rock. So Rev., rightly, *he digged and went deep.*

The flood (πλημμύρας). There is no article: *a flood.* The word occurs in Luke only, and only in this passage. As a medical term it is used of excess of fluids in the body: *flooding.*

Beat vehemently (προσέῤῥηξεν). Rev., more literally, *brake*. Used by physicians of a rupture of the veins. It occurs only here and verse 49. Matthew has προσέκοψαν, *beat.*

49. **Upon the earth without a foundation.** Matthew, upon *the sand.* The two men are conceived as alike selecting a spot where the sand overlies the rock. The one builds directly upon the sand, the other digs through and down into the rock.

It fell (ἔπεσεν). But the best texts read συνέπεσεν, *fell together, collapsed.* Rev., *fell in.* Only here in New Testament. In medical language used of falling-in of parts of the body. Thus Hippocrates, "the temple *fallen in:* the limb quickly *collapses* or *shrivels.*" Matthew uses the simple verb ἔπεσεν, *fell.*

Ruin (ῥῆγμα). Lit., *breaking.* Only here in New Testament. A medical term for a laceration or rupture. Matthew has πτῶσις, *the fall.*

CHAPTER 7

1-10. Compare Matthew 8:5-13.

1. **Sayings** (ῥήματα). See on ch. 1:37.

In the ears (εἰς τὰς ἀκοὰς). Lit., *into the ears.* See on *ears,* Luke 4:37.

2. **Centurion** (ἑκατοντάρχου). From ἕκατον, *a hundred,* and ἄρχω, *to command.* Commander of a hundred men. Mark uses κεντυρίων, a Graecized form of the Latin word *centurio.* A *centuria* was originally a division consisting of a hundred things of a kind; and thence came to mean any division, whether consisting of a hundred or not. In military language it meant a division of troops, *a company,* not necessarily of a hundred, the caption of which was called *centurio.* The numbers of a century varied from about fifty to a hundred. The Roman legion consisted of ten *cohorts* or σπεῖραι, *bands,* as "the Italian band," of which Cornelius was a centurion (Acts 10:1). The commanders of these cohorts were called *chiliarchs,* or *chief captains* (John 18:12, Rev.). Each cohort contained six *centuries,* or companies, of which the commanders were called *centurions.* The duty of the centurion was chiefly confined to the regulation of his own corps, and the care of the watch. The badge of his office was the *vitis,* or *vine-stock*. He wore a short tunic, and was also known by letters on the crest of his helmet. Dean Howson ("Companions of St. Paul") remarks on the favorable impression left upon the mind by the officers of the Roman army mentioned in the New Testament, and cites, besides the centurion in this passage, the one at the cross, and Julius, who escorted Paul to Rome. See, further, on Acts 10:1.

Servant (δοῦλος). A bond-servant. Matthew has παῖς, a *servant,* which occurs also at ver. 7.

Dear (ἔντιμος). Lit., *held in honor* or *value.* It does not necessarily imply an affectionate relation between the master and the servant, though such may well have existed. It may mean only that he was a valuable servant.

See on 1 Peter 2:4. In this case Luke omits the mention of the disease, which is given by Matthew.

Beseeching (ἐρωτῶν). Too strong. Better *asking,* as Rev. The word to *beseech* (παρακαλέω) occurs in the next verse. See on Matthew 15:23.

Heal (διασώσῃ). Better as Rev., *save.* See on ch. 6:19.

4. **They besought him instantly** (παρεκάλουν σπουδαίως). On *besought,* see on ch. 6:24. *Instantly,* which commonly means *at once,* is used in its older meaning, *pressingly,* from the Latin *instare,* to *urge* or *press upon.* So Romans 12:12, "*instant* in prayer." Wyc., *prayed busily.*

That he was worthy (ὅτι ἄξιός ἐστιν). The A.V. renders ὅτι as a conjunction, *that.* The Rev., more correctly, takes it as a mark of quotation, besides properly rendering ἐστιν *is,* instead of *was.* Render as Rev., *He is worthy that thou shouldst do this;* for the best texts read παρέξῃ, the second person, *thou shouldst do,* instead of the third person, παρέξει, *he shall do.*

5. **He hath built** (αὐτὸς ᾠκοδόμησεν). *He* is emphatic; *himself, at his own expense.*

A synagogue (τὴν συναγωγὴν). The article, "*the* synagogue," marks the particular synagogue which these elders represented. Hence Rev., rightly, "*our* synagogue." "He did not merely avoid profaning the synagogue" (Bengel).

6. **Went** (ἐπορεύετο). The imperfect tense is explained by what follows. He *was going*, was on the way, when he was met by the second messenger from the centurion.

Friends. Possibly kinsmen, not *elders* now.

Trouble (σκύλλου). Lit., *worry.* See on Matthew 9:36; Mark 5:35.

Worthy (ἱκανός). Lit., *sufficient.* Compare Matthew 3:11, "*worthy* to bear;" and 2 Corinthians 3:5, "not that we are *sufficient* (ἱκανοί), but our *sufficiency* (ἱκανότης) is of God." It is also used in the sense of *much, many, long.* See ch. 7:12; 8:27, 32; 20:9; Acts 9:23.

7. **Say in a word.** Lit., "say *with* a word."

My servant shall be healed (ἰαθήτω ὁ παῖς μοῦ). It is strange that the Rev. should have omitted to note the imperative mood here, at least in the margin. The literal rendering is the more graphic: *Let my servant be healed.* Note the professional word for *heal.* See on ch. 6:19.

8. **Also.** See on Matthew 8:9.

Set under authority (ὑπὸ ἐξουσίαν τασσόμενος). It is not easy to render the exact force of these words. The sense of the present participle with the verb εἰμί, *I am,* is very subtle. The words *set under* are commonly understood to mean *placed in a subordinate position;* but this would be more accurately expressed by the perfect participle, τεταγμένος. The present participle indicates something *operating daily,* and the centurion is describing not his *appointed position* so much as his *daily course* of life. The word *set* originally means *arranged, drawn up in order;* so that the words might be paraphrased thus: "I am a man whose daily course of life and duty is appointed and arranged by superior authority." The centurion speaks in a figure which is well explained by Alford: "I know how to obey, being myself under authority; and I know how others obey, having soldiers under me. If then I, in my subordinate station of command, am obeyed, how much more thou, who art over all, and whom diseases serve as their Master." Just what estimate of Jesus these words imply we cannot say. It seems evident, at least, that the centurion regarded him as more than man. If that be so, it is a question whether the word *man* (ἀνθρωπός) may not imply more than is commonly assigned to it. Taking the Greek words in their order they may read, "For I also, *a man* (as compared with thee), am set under authority, having soldiers under *myself.* See on Matthew 8:9.

10. **Whole** (ὑγιαίνοντα). See on ch. 5:31. The best texts omit *that had been sick.*

11-17. Peculiar to Luke.

11. **The day after** (ἐν τῇ ἑξῆς). Others read ἐν τῷ ἑξῆς, *soon after*. So Rev. Luke's usage favors the latter.

Nain. Mentioned nowhere else in the Bible. "On the northern slope of the rugged and barren ridge of Little Hermon, immediately west of Endor, which lies in a further recess of the same range, is the ruined village of Nain. No convent, no tradition marks the spot. But, under these circumstances, the name alone is sufficient to guarantee its authenticity. One entrance alone it could have had — that which opens on the rough hillside in its downward slope to the plain. It must have been in this steep descent, as, according to Eastern custom, they 'carried out the dead man,' that, 'nigh to the gate' of the village, the bier was stopped, and the long procession of mourners stayed, and 'the young man delivered back to his mother'" (Stanley, "Sinai and Palestine"). "It is in striking accord with the one biblical incident in the history of Nain that renders it dear to the Christian heart, that about the only remains of antiquity are tombs. These are cut in the rock, and are situated on the hillside to the east of the village" (Thomson, "Land and Book").

12. **Carried out.** The tombs were outside of the city.

13. **The Lord.** See on Matthew 21:3.

Saw her. Edersheim says, "Had it been in Judaea, the hired mourners and musicians would have *preceded* the bier; in Galilee they followed. First came the women; for, as an ancient Jewish commentary explains, woman, who brought death into our world, ought to lead the way in the funeral procession" ("Jewish Social Life").

Had compassion (ἐσπλαγχνίσθη). From σπλάγχνα, *the nobler entrails,* regarded as the seat of the affections. See on *pitiful,* 1 Peter 3:8.

14. **Touched.** Not fearing the ceremonial defilement of contact with the dead.

The bier (σορός). In classical Greek, originally, of a vessel for holding anything: sometimes of a cinerary urn. Here the *open* bier. Edersheim says "of *wicker-work.*"

15. **Sat up** (ἀνεκάθισεν). Compare Acts 9:40. In this intransitive sense the word is used mostly by medical writers.

Delivered (ἔδωκεν). Rev., *gave.* "For he had already ceased to belong to his mother" (Bengel). Compare ch. 9:42.

16. **There came a fear on all** (ἔλαβεν δὲ φόβος ἅπαντας). Lit., as Rev., *fear took hold on all.*

17. **This rumor.** Rev., *report:* viz., of a great prophet who had vindicated his claims by raising the dead.

18-35. Compare Matthew 11:2-19.

19. **Two** (δύο τινὰς). Lit, *two certain ones.* Rev., in margin, *certain two.*

Art thou. The *thou* is emphatic. See on Matthew 11:3.

21. **Diseases-plagues** (νόσων–μαστίγων). See on Matthew 4:23; Mark 3:10. Marking the two classes of disease recognized in medical writings, *chronic* and *acute.*

Evil spirits (πνευμάτων). On πονηρός, *evil*, see ch. 3:19. It is applied to evil spirits by Luke only, with the single exception of Matthew 12:45. In accordance with its signification of evil *on its active side,* it is applied in medicine to that which spreads destruction or corruption; as the poison of serpents. Note, moreover, that Luke distinguishes here between *disease* and *demoniac possession,* as often. See ch. 6:17, 18; 8:2; 13:32.

He gave (ἐχαρίσατο). More is expressed by this verb than simple *giving.* He gave as a *free, gracious, joy-giving* gift. See on χάρις, *favor,* ch. 1:30; and compare *freely give,* Romans 8:32. Also, 1 Corinthians 2:12.

22. **The blind receive,** etc. Better, *are receiving, are walking,* even while Jesus is speaking and John is in doubt.

23. **Shall not be offended** (μὴ σκανδαλισθῇ). Rev., *shall find none occasion of stumbling.* See on Matthew 5:29. Note also the conditional *not* (μὴ): "shall not find, *whatever may occur.*"

24. **To see** (θεάσασθαι). Rev. is correct but awkward, *to behold.* The verb implies *steadfast, intent gazing.* See on Matthew 11:7.

25. **Gorgeously apparelled** (ἐν ἱματισμῷ ἐνδόξῳ). Lit., *in splendid clothing.*

Live delicately (τρυφῇ ὑπάρχοντες). Lit., *are in luxury.* On ὑπάρχοντες, *are,* see on James 2:15. On τρυφη, *luxury,* see on 2 Peter 2:13, the only other place where it occurs. Compare the kindred verb τρυφάω, *to live in luxury*, James 5:5.

Kings' courts (βασιλείοις). Only here in New Testament. Often rendered *palaces.* Sometimes, in later Greek, applied to a capital or royal city, a royal treasury, and a royal diadem.

26. **A prophet** (προφήτην). The popular conception of a prophet is limited to his foretelling future events. This is indeed included in the term, but does not cover its meaning entirely. The word is from φημί, *to speak,* and πρό, *before, in front of.* This meaning of the preposition may have reference to *time,* viz., *before, beforehand;* or *to place,* viz., *in front of,* and so, *publicly;* and this latter meaning, in turn, easily runs into that of *in behalf of; for.* The prophet is, therefore, primarily, one who speaks standing *before* another, and thus forming a medium between him and the hearer. This sense runs naturally into that of *instead of.* Hence it is the technical term for *the interpreter of a divine message.* So Plato: "For this reason it is customary to appoint diviners or interpreters to be judges of

the true inspiration. Some persons call them *diviners, seers* (μάντεις); they do not know that they are only repeaters of dark sayings and visions, and are not to be called *diviners* at all, but *interpreters,* (προφῆται) of things divine" ("Timaeus," 72). Similarly of an *advocate* to speak *for,* or *instead of* one. The central idea of the word is, one to whom God reveals himself and through whom he speaks. The revelation may or may not relate to the future. The prophet is a *forth-teller,* not necessarily a *foreteller.* The essence of the prophetic character is immediate intercourse with God. One of the Hebrew names for "prophet," and, as some maintain, the earlier name, signified a *shewer* or *seer*. See 1 Samuel 9:10; and in 1 Corinthians 14:26-30, Paul shows that revelation stands in necessary connection with prophesying.

27. **Prepare** (κατασκευάσει). See on ch. 1:17.

Least (μικρότερος). Lit., *less*. Rev., *but little;* or, as we might say, "*comparatively* little."

29. **Justified God.** Declaring, by being baptized, that God's will concerning John's baptism was right.

30. **Lawyers** (νομικοὶ). Not *legal practitioners,* but interpreters and doctors of the Mosaic law.

Rejected (ἠθέτησαν). *Set aside,* or *annulled;* made it vain through their disobedience.

Against themselves (εἰσ ἑαυτούς). More strictly, *with reference to* themselves.

32. **Children** (παιδίοις). Diminutive; *little* children. See on Matthew 11:16.

Market-place. See on Matthew 11:16.

We piped. Playing at wedding.

Mourned (ἐθρηνήσαμεν). Rev., much better, *wailed:* playing at funeral.

Weep (ἐκλαύσατε). Of *audible* weeping. See on Matthew 5:4. Matthew has ἐκόψασθε, *beaten your breasts.* See on Matthew 11:17.

33. **Bread and wine.** Peculiar to Luke.

37. A woman **who** (ἥτις). Of that class which was, etc.

A sinner. Wyc., a *sinneress.* Her presence there is explained by the Oriental custom of strangers passing in and out of a house during a meal to see and converse with the guests. Trench cites a description of a dinner at a consul's house in Damietta. "Many came in and took their places on the side-seats, uninvited and yet unchallenged. They spoke to those at table on business or the news of the day, and our host spoke freely to them" ("Parables"). Bernard beautifully says: "Thanks to thee, most blessed sinner: thou hast shown the world a safe enough place for sinners — the feet of Jesus, which spurn none, reject none, repel none, and receive and admit all. Where alone the Pharisee vents not his haughtiness, there surely the Ethiopian changes his skin, and the leopard his spots" (cit. by Trench, "Parables").

Sat (κατάκειται). Lit., *is reclining at meat:* a lively change to the present tense.

Alabaster. See on Matthew 26:7.

38. **At his feet behind.** The body of the guest rested on the couch; the feet were turned from the table toward the walls, and the left elbow rested on the table.

Wash (βρέχειν). More literally and better, as Rev., *wet,* as with rain.

Wiped (ἐξέμασσεν). See on ch. 5:2.

41. **Creditor** (δανειστῇ). From δάνειον, *a loan.* Properly a lender of money *at interest.* Rev., *lender.* See on ch. 6:34.

Pence (δηνάρια). See on Matthew 20:2.

42. **Frankly forgave** (ἐχαρίσατο). Rev. omits *frankly,* which is implied in the verb. See on ver. 21.

43. **I suppose** (ὑπολαμβάνω). The verb literally means *to take up by getting under.* It might be rendered, accordingly, *I take it.*

45. **Ceased** (διέλιπεν). Only here in New Testament. Common in medical language, meaning *to be intermittent,* and to discontinue giving remedies for a time.

To kiss (καταφιλοῦσα). The compound verb has the force of kissing *tenderly, caressing.*

46. **Oil** (ἐλαίῳ). In vv. 37, 38, the word μύρον, *liquid ointment,* is used. This was the finer and costlier of the two. Christ means to say to Simon, "thou didst not anoint my *head,* the nobler part, with *ordinary* oil. She hath anointed my *feet* with *costly* ointment.

49. **They began.** Luke notes the first uprising of the thought.

Within themselves (ἐν ἑαυτοῖς). Better, *among* themselves, as Rev., in margin.

Also (καὶ). Much better as Rev., "who *even* forgiveth sins."

50. **In peace** (εἰς εἰρήνην). Lit., *into* peace. See on Mark 5:34.

CHAPTER 8

1-3. Peculiar to Luke.

1. **Afterward** (ἐν τῷ καθεξῆς). Rev., *soon afterward.* See on ch. 7:11.

Throughout every city and village (κατὰ πόλιν καὶ κώμην). Lit., *by city and village.* See on ver. 4.

Preaching (κηρύσσων). Or *proclaiming,* as a *herald.* Compare ch. 4:18, and see on 1 Peter 2:5.

And the twelve were with him. The *were* is supplied by the translators. Better, "he *himself* went about," etc., "and the twelve (went) with him;" or, as Rev., *and with him the twelve.*

3. **Steward** (ἐπιτρόπου). From ἐπιτρέπω, *to turn toward;* thence to *turn over to, transfer,* and so *commit* or *intrust to.* The word thus literally means, one to whom the management of affairs is *turned over.*

4-18. Compare Matthew 13:1-23; Mark 4:1-25.

4. **Out of every city** (κατὰ πολίν). City by city.

Were come (ἐπιπορευομένων). The present participle denoting something in progress. They *kept coming.* Rev., *resorted.*

5. **To sow.** See on Matthew 13:3.

His seed. Peculiar to Luke.

By the way-side. See on Matthew 13:4.

Was trodden down. A rendering which would apply better to standing grain. Render, as Rev., *trodden under foot.* Peculiar to Luke.

6. **The rock** (τὴν πέτραν). Matthew has *the rocky places,* and Mark *the rocky ground.*

Sprung up (φυὲν). Lit., *having sprung up.* Rev., better, *grew. Sprung up* is Matthew's ἐξανέτειλεν. Only here and Hebrews 12:15, where it is a quotation from the Septuagint. See on Matthew 13:7.

Moisture (ἰκμάδα). Only here in New Testament. Matthew and Mark have *depth of earth.* The word is the medical expression for juices of the body, of plants, and of the earth. Aristophanes, metaphorically, *the juice of thought* ("Clouds," 233). Hippocrates uses this and the preceding word together, comparing the juices of the body with those of the earth.

7. **Among** (ἐν μέσῳ). In the midst. Stronger than the simple ἐν, *in*, as giving more prominence to the danger.

Sprung up with it (συμφυεῖσαι). Only here in New Testament. See on ver. 6, and Matthew 13:7. The technical word among physicians for *closing* of wounds or ulcers, and *uniting* of nerves or bones. Dioscorides uses it, as here, of plants growing in the same place: "The hellebore *grows together with* the vines."

Choked (ἀπέπνιξαν). Lit., choked *off.* Matthew has the simple ἔπνιξαν, *choked;* and Mark συνέπνιξαν; the σύν, *together,* emphasizing the idea of *compression.* Luke is very fond of compounds and sonorous words. See on ch. 23:51.

8. **A hundred-fold.** Omitting the *thirty* and *sixty* of Matthew and Mark. See on Matthew 13:8.

10. **Mysteries.** See on Matthew 13:11.

Understand (συνιῶσιν). See on *understanding,* the kindred noun, Mark 12:33.

11. **The parable is this.** According to its interpretation.

13. **For awhile believe.** See on Matthew 13:21. Matthew and Mark have *endureth,* or *endure for a while.*

In time of temptation. Matthew and Mark have, *when tribulation or persecution cometh.*

Fall away. Lit., *withdraw* or *stand aloof.* Matthew and Mark have *stumble.*

14. **Go forth** (πορεύομενοι). The present participle. Much better Rev., "they that have heard, and *as they go on their way* are choked," etc.

Choked **with** (ὕπο, *under*). Implying the impulse *under which* they pursue their course.

Bring (no fruit) **to perfection** (τελεσφοροῦσιν). Only here in New Testament. Matthew and Mark have, *it becometh unfruitful.* The verb literally means *to bring to an end* or *accomplishment.*

15. **These are they which** (οὗτοί εἰσιν οἵτινες). *Which* denotes them as belonging to a class. Hence Rev., rightly, *such as.*

Honest and good heart. Peculiar to Luke. *Honest;* lit., *fair, noble.* Honest, not in the popular sense, but in the sense of the Latin *honestus; noble, virtuous, worthy.*

Keep (κατέχουσιν). Much better Rev., *hold it fast,* giving the force of the compound verb.

With patience. Or *in* patience. Peculiar to Luke. In contrast with *fall away,* ver. 13.

16. **Candle** (λύχνον). Rev., properly, *lamp.* See on Mark 4:21.

Candlestick (λυχνίας). Correctly, as Rev., *a stand*. See on Matthew 5:15.

17. **Nothing is secret-manifest.** Correctly rendered in A.V., but not so the parallel passage, Mark 4:22, on which see note.

18. **How** ye hear (πῶς). The manner of hearing. Mark has τί, *what* ye hear; the matter.

Seemeth (δοκεῖ). Peculiar to Luke. Rev. renders "*thinketh* he hath," as James 1:26, on which see note. Wyc., *guesseth;* Tynd., *supposeth.*

19-21. Compare Matthew 12:46-50; Mark 3:31-35.

Come at him (συντυχεῖν). Only here in New Testament. The word properly carries the idea of an *accidental* meeting, and slightly so here. Jesus was lost in the crowd, and his friends could not *fall in with* him.

22-25; 9:57-62. Compare Matthew 8:18-27; Mark 4:35-41.

22. **Let us go over unto the other side of the lake.** Wyc. has, *pass we over the standing water.* On *lake*, see on ch. 5:1.

Launched forth (ἀνήχθησαν). See on ch. 5:3. The verb literally means to *lead up;* hence to lead up to the high sea, or *take to sea; put to sea.* It is the word used of Jesus' being *led up* into the wilderness and the mount of temptation (Matthew 4:1; Luke 2:22); also of *bringing up* a sacrifice to an idol-altar (Acts 7:41). Often in Acts in the accounts of Paul's voyages.

23. **He fell asleep** (ἀφύπνωσεν). Very graphic. He fell *off* (ἀπό) into sleep.

Came down (κατέβη). More vivid than either Matthew or Mark, who have *there arose.* The word describes the action of the sudden storms which literally *came down* from the heights surrounding the lake. See on Matthew 8:24.

Storm (λαιλαψ). See on Mark 4:37. Matthew has σεισμὸς, *a shaking.* See on Matthew 8:24.

They were filling with water (συνεπληροῦντο). Used by Luke only. Mark, as usual, goes into minuter detail, and describes how the waves beat into the boat. Note the imperfects: *they were filling;* they *were beginning to be* in danger, contrasted with the instantaneous descent of the storm expressed by the aorist *came down.*

24. **Master.** See on ch. 5:5.

Rebuked. Compare the more detailed narrative of Mark, 4:39, and see notes there. Wyc., *blamed.*

The raging (κλύδωνι). See on James 1:6.

Arose (διεγερθεὶς). Wrong. It is the word used just before, *awoke*. Lit., *having been thoroughly awakened.* Rev., correctly, *he awoke*. Luke is especially fond of compounds with διά.

A calm. Matthew and Mark have "a *great* calm."

25. **He commandeth.** Peculiar to Luke.

26. **They arrived** (κατέπλευσαν). The verb means literally to sail *down* from the sea to the shore. Compare *launched forth,* ver. 22. Only here in New Testament. The two prepositions, *up* and *down*, are used in our nautical terms *bear up* and *bear down.* See Introduction, on Luke's variety of words for *sailing.* Matthew and Mark have *came* (ἐλθόντος ἦλθον).

Gerasenes. The texts vary, some reading *Gadarenes,* as A.V., others *Gergesenes.*

Over against (ἀντιπέρα). Only here in New Testament.

27. **There met him out of the city.** The words *out of the city* belong rather with *a certain man.* So Rev.

Which had devils long time. The best texts insert καὶ, *and,* after *devils* (demons), and read "who had demons, *and* for a long time he had worn," etc. *Long* (ἱκανῷ). See on ch. 7:16.

Tombs. See on Matthew 8:28. Compare Mark 5:4-6.

28. **Fell down** (προσέπεσεν). Mark has προσεκύνησεν, which often implies religious or superstitious feeling, as Matthew 4:9, 10. This is the prostration of abject terror.

Cried out (ἀνακράξας). The compound verb with ἀνά, *up*, implies what is conveyed by our phrase, lifting *up* the voice. See on Mark 5:5.

What have I to do with thee? See on Mark 5:7.

Torment (βασανίσῃς). See on Matthew 4:24. Luke never uses the word of *sickness*, as Matthew 8:6. See on ch. 4:41.

29. **He had commanded** (παρήγγελλεν). Imperfect tense. Rev. does not improve by reading *he commanded.* The imperfect expresses the simultaneousness of the exorcism and the cry *torment me not.* Better, *for he was commanding.* So the Am. Rev.

It had seized (συνηρπάκει). Used by Luke only. See Acts 6:12; 27:15. The verb literally means to *snatch and carry away with* (σύν).

He was kept bound (ἐδεσμεύετο φυλασσόμενος). Lit., *he was bound, being guarded.* Rev., *was kept under guard and bound.* The A.V. does not sufficiently bring out the vigilance with which he was attended.

Chains and fetters. See on Mark 5:4.

Breaking (διαρρήσσων). Compare Mark 4:4, and see note there.

Was driven, etc. Peculiar to Luke.

30. **Many devils were,** etc. Compare Mark 5:9.

31. **Command them.** The plural, referring to the *legion.*

The deep (ἄβυσσον). Lit., *the bottomless.* Transcribed into our *abyss,* as Rev. Mark has a quite different request, that he would not send them out of the country (5:10). In Romans 10:7, used of *Hades,* to which Christ descended; and in Revelation always of *the bottomless pit.* The demons refer to their place of abode and torment.

33. **Ran violently** (ὥρμησεν). Rev., more neatly, *rushed.* Only Mark gives the number of the swine, *two thousand.*

A steep place. See on Matthew 9:32.

36. **He that was possessed with devils.** Expressed in the Greek by two words, ὁ δαιμονισθείς, *the demonized.*

Was healed (ἐσώθη). See on ch. 6:19.

37. **They were taken** (συνείχοντο). See on ch. 4:38. The same word as of the *fever.*

38. **Besought** (ἐδέετο). Imperfect: *was beseeching.* See on *prayers*, ch. 5:33. Rev., *prayed. Beseech* is used to render παρακαλέω (Mark 5:10). See on *consolation,* ch. 6:24. Παρακαλέω, *beseech,* is used of prayer *to God* in only one instance, 2 Corinthians 12:8, where Paul *besought* the Lord to remove the thorn in the flesh. Frequently of requests to Christ while on earth. Δέομαι, *to pray,* often of prayer to God (Matthew 9:38; Luke 10:2; Acts 8:22). It is noticeable that in ver. 28, where the demons address Christ as the Son of the highest God, they say δέομαι, *I pray*. In vv. 31, 32, where they ask not to be sent away, and to be allowed to enter into the swine, they say παρακαλέω, *I beseech.* The restored man, recognizing Jesus' divine power, *prayed* (ἐδεῖτο) to be with him. The distinction, however, must not be closely pressed. The two words seem to be often used interchangeably in the New Testament.

39. **Shew** (διηγοῦ). Rather *relate, recount,* with the idea of telling the story *throughout* (διά). See on *declaration,* ch. 1:1.

Throughout the whole city. Mark says *in Decapolis.*

How great things (ὅσα). Lit., *how many* things, and thus according with *recount.* Declared all things *throughout, as many as* Jesus had done.

41-56. Compare Matthew 9:18-26; Mark 5:22-43.

41. **Jairus.** The name of one of the Israelite chiefs, *Jair,* who conquered and settled Bashan (Numbers 32:41; Joshua 13:30). "His name lingered down to the time of the Christian era, when, in the same region as that which he conquered, we find a ruler of the synagogue named Jair" (Stanley, "Jewish Church").

42. **Thronged** (συνέπνιγον). With the idea of pressing *together* (σύν) upon him: *stifling.* The simple verb is that rendered *choke,* as in vv. 8, 33.

43. **Had spent** (προσαναλώσασα). Only here in New Testament. Some texts omit *who had spent all here living upon physicians.* Luke, with professional sensitiveness, omits Mark's statement that she had suffered many things from many physicians, and was not bettered but made worse.

44. **Hem.** See on Matthew 9:20.

Stanched (ἔστη). A common medical term.

45. **Who touched** (τίς ὁ ἁψαμενός). Lit., *who is he that touched?* Rev., *who is it that.*

Throng and press (συνέχουσιν–ἀποθλίβουσιν). On the former word, see ver. 37, and ch. 4:38. Rev. renders the latter, which occurs here only, more literally, *crush.* It means to *squeeze out,* as wine from grapes. See on *tribulation,* Matthew 13:21.

46. **Hath touched** (ἥψατο) — **I perceive** (ἔγνων). Rev. renders the two aorists strictly: *did touch,* and *I perceived,* with reference to Jesus' knowledge of the touch at the moment it was applied.

Virtue (δύναμιν). Rev., *power.* The evangelists use the word frequently of *miracles — mighty works.* It is used here in the sense of *virtue,* according to its use by naturalists and physicians. Still, too much stress must not be laid upon it as a mark of Luke's professional accuracy, as Dean Plumptre in "The Expositor," 4:139; since Mark uses it in his narrative of the same incident, and in the same sense (Mark 5:30).

47. **Falling down.** Not in worship, but in terror. See on *fell down,* 5:28.

48. **In peace.** See on ch. 7:50.

49. **From the ruler of the synagogue's house.** A.V. and Rev. properly supply *house,* as the ruler himself is present with Jesus.

Dead. Placed first in the Greek order, for emphasis. "*Dead* is thy daughter."

Trouble. See on Matthew 9:36; Mark 5:35. Tyndale renders *dis-ease,* in the old verbal sense of *disturb.*

52. **Wept and bewailed.** Both imperfects, *were weeping and bewailing.* So, rightly, Rev. Compare on *bewailing,* Mark 5:38.

54. **Maid** (ἡ παῖς). Instead of the unclassical κορασίον, *damsel,* of Matthew and Mark.

CHAPTER 9

1-6. Compare Matthew 10:1, 7, 9-11, 14; Mark 6:7-13.

1. **Called together.** Matthew and Mark have *called to.*

3. **Take** (αἴρετε). Lit., *lift,* with a view of carrying away.

Staves. Following the reading ῥάβδους, for which read ῥάβδον, *staff.*

Two coats (ἀνὰ δύο χιτῶνας). Lit., *two apiece:* the force of ἀνά, as in John 2:6.

4. **There abide.** See on Matthew 10:10.

5. **Shake off.** See on Matthew 10:14.

6. **Throughout the towns** (κατὰ τὰς κώμας). Rev., rightly, *villages.* The preposition is distributive, *village by village.*

7-9. Compare Matthew 14:1-2; 6-12. Mark 6:14-16, 21-29.

7. **The tetrarch.** See on Matthew 14:1.

That was done (τὰ γινόμενα). The present participle. Lit., *all that is being done.*

Was perplexed (διηπόρει). Used by Luke only. From διά, *through,* and ἀπορέω, *to be without a way out.* The radical idea of the compound verb seems to be of one who goes *through* the whole list of possible ways, and finds no way out. Hence, *to be in perplexity.*

9. **He desired** (ἐζήτει). Rev., *he sought.* He did more than desire.

10-17. Compare Mark 6:30-44.

10. **Declared** (διηγήσαντο). Related everything *throughout* (διά). See on ver. 39; ch. 1:1.

Bethsaida. Peculiar to Luke. It means *Fishing-place.*

Healed (ἰᾶτο) **them that had need of healing** (θεραπείας). See on ch. 5:15.

12. **And when the day began to wear away.** Omit *when.* Render, *and the day began,* etc. *To wear away* (κλίνειν). Lit., *to decline.* Wyc., very literally, *to bow down.*

Lodge (καταλύσωσιν). Peculiar to Luke. Primarily the verb means to *break up* or *dissolve.* Hence often in New Testament to *destroy* (Matthew 5:17; Mark 13:2). Intransitively, *to take up one's quarters; lodge;* either because the harness of the traveler's horses is loosed, or because the fastenings of their garments are untied. The kindred word κατάλυμα, a *guest-chamber,* occurs, Mark 14:14; or *inn,* Luke 2:7.

Victuals (ἐπισιτισμόν). Only here in New Testament. Properly *a stock of provisions.* Thus Xenophon. "Cyrus hastened the whole journey, except when he halted in order to furnish himself with *supplies*" (ἐπισιτισμοῦ ἕνεκα).

Desert (ἔρημῳ). See on Matthew 14:15.

13. **Give ye.** The *ye* emphatic, closing the sentence in the Greek order. See on Matthew 14:15.

Buy food. Compare Mark 6:37.

14. **In a company** (κλισίας). The plural, *in companies.* Lit., *table-companies.* The word is also used in classical Greek of a *couch* for reclining at table. Only here in New Testament. See on Mark 6:39.

16. **Brake** and **gave** (κατέκλασεν–ἐδίδου). Note the two tenses, as in Mark 6:41, and see note there.

To set before (παραθεῖναι). Lit., *to set beside,* since the table was at the side of the guest. A common word for serving up a meal. Compare Luke 10:8; Acts 16:34. From the sense of *placing beside,* comes that of *putting in charge, committing* (Luke 12:48; 23:46; 1 Timothy 1:18). Hence the kindred noun παραθήκη (2 Timothy 1:12), *a deposit:* that *which I have committed.*

17. **Were filled.** See on Matthew 5:6.

There were taken up of fragments that remained to them twelve baskets (καὶ ἤρθη τὸ περισσεῦσαν αὐτοῖς κλασμάτων κόφινοι δώδεκα). The Rev. is more accurate, putting the comma after αὐτοῖς, *to them,* instead of after κλασμάτων, *fragments;* and making the latter word depend on κόφινοι, *baskets.* Render, therefore, *And there was taken up that which remained over to them, of broken pieces, twelve baskets.*

Baskets. See on Matthew 14:20.

18-21. Compare Matthew 16:13-20. Mark 8:27-30.

18. **As he was praying.** Peculiar to Luke.

20. **Ye.** Emphatic: "but *ye,* whom do ye say that I am?"

The Christ of God. Each evangelist gives Peter's confession differently. Matthew, *The Christ, the Son of the living God.* Mark, *The Christ.* See on Matthew 16:15. On *Christ,* see on Matthew 1:1.

21. **He straitly charged** (ἐπιτιμήσας). The word implies an *emphatic, solemn* charge; its meaning being, strictly, *to lay a penalty upon one,* and thence, *to charge under penalty.*

No man (μηδενὶ). The conditional negative: no man, whoever he might be.

22-27. Compare Matthew 16:21-28; Mark 8:31-38; 9:1.

22. **Be rejected** (ἀποδοκιμασθῆναι). The verb means to reject *on scrutiny* or *trial,* and therefore implies *deliberate* rejection.

Of the elders (ἀπό). Lit., *from the side of;* on the part of.

23. **Will** come after (θέλει). Not the future tense of the verb *come,* but the present of the verb *to will: wills to come.* See on Matthew 1:19; and Mark 8:34. Rev., properly, *would come.*

Daily. Peculiar to Luke.

24. **Will** save (θέλῃ σῶσαι). The same construction as *will come after* (ver. 23). Rev., *would save.*

Life (ψυχὴν). See on *soul*, Mark 12:30.

25. **Gain** (κερδήσας). A merchant's word. Jesus is putting the case as a common-sense question of profit and loss.

Lose (ἀπολέσας). "When he might have been saved" (Bengel). This word, in classical Greek, is used:

1. Of *death* in battle or elsewhere.

2. Of *laying waste,* as a city or heritage.

3. Of *losing* of life, property, or other objects. As an active verb, to *kill* or *demolish.*

4. Of *being demoralized,* morally abandoned or ruined, as children under bad influences. In New Testament of *killing* (Matthew 2:13; 12:14). Of *destroying* and *perishing*, not only of human life, but of material and intellectual things (1 Corinthians 1:19; John 6:27; Mark 2:22; 1 Peter 1:7; James 1:11; Hebrews 1:11). Of *losing*

(Matthew 10:6, 42; Luke 15:4, 6, 8). Of *moral abandonment* (Luke 15:24, 32). Of *the doom of the inpenitent* (Matthew 10:28; Luke 13:3; John 3:15; John 10:28; 2 Peter 3:9; Romans 2:12).

Cast away (ζημιωθείς). Another business term. The word means *to fine, amerce, mulct;* to punish by exacting forfeit. Hence Rev., correctly, *forfeit his own self.* See on *win your souls,* Luke 21:19. Also on Matthew 16:26.

26. **Shall be ashamed** (ἐπαισχυνθῇ). The feeling expressed by this word has reference to incurring dishonor or shame in the eyes of men. It is "the grief a man conceives from his own imperfections considered with relation to the world taking notice of them; grief upon the sense of disesteem" ("South," cit. by Trench). Hence it does not spring out of a reverence for right in itself, but from fear of the knowledge and opinion of men. Thus in the use of the kindred noun αἰσχύνη, *shame,* in the New Testament. In Luke 14:9, the man who impudently puts himself in the highest place at the feast, and is bidden by his host to go lower down, begins *with shame* to take the lowest place; not from a right sense of his folly and conceit, but from being humiliated in the eyes of the guests. Thus, Hebrews 12:2, Christ is said to have "endured the *shame,*" *i.e.,* the public disgrace attaching to crucifixion. So, too, in the use of the verb, Romans 1:16: "I am not *ashamed* of the gospel," though espousing its cause subjects me to the contempt of the Jew and of the Greek, to whom it is a stumbling-block and foolishness. Onesiphorus was not ashamed to be known as the friend of the prisoner (2 Timothy 1:16). Compare Hebrews 2:11; 11:16. It is used of the Son of Man here by a strong metaphor. *Literally,* of course, the glorified Christ cannot experience the sense of shame, but the idea at the root is the same. It will be as if he should feel himself disgraced before the Father and the holy angels in owning any fellowship with those who have been ashamed of him.

His glory, etc. Threefold glory. His own, as the exalted Messiah; the glory of God, who owns him as his dearly beloved son, and commits to him the judgment; and the glory of the angels who attend him.

27. **Taste of death.** The word *taste,* in the sense of *experience,* is often used in classical Greek; as, to taste of *toils,* of *sorrow,* of *freedom,* but

never of *death.* The phrase, *taste of death,* is common in Rabbinical writings. In the New Testament only here and Hebrews 2:9, used of Christ. Chrysostom (cited by Alford) compares Christ to a physician who first tastes his medicines to encourage the sick to take them.

The kingdom of God. See on ch. 6:20.

28-36. Compare Matthew 17:1-13; Mark 9:2-13.

28. **A mountain.** Rev., *the mountain.* The tradition that this mountain was Tabor is generally abandoned, and Mount Hermon is commonly supposed to have been the scene of the transfiguration. "Hermon, which is indeed the center of all the Promised Land, from the entering in of Hamath unto the river of Egypt; the mount of fruitfulness, from which the springs of Jordan descended to the valleys of Israel. Along its mighty forest-avenues, until the grass grew fair with the mountain lilies, his feet dashed in the dew of Hermon, he must have gone to pray his first recorded prayer about death, and from the steep of it, before he knelt, could see to the south all the dwelling-place of the people that had sat in darkness, and seen the great light — the land of Zabulon and of Naphtali, Galilee of the nations; could see, even with his human sight, the gleam of that lake by Capernaum and Chorazin, and many a place loved by him and vainly ministered to, whose house was now left unto them desolate; and, chief of all, far in the utmost blue, the hills above Nazareth, sloping down to his old home: hills on which the stones yet lay loose that had been taken up to cast at him, when he left them forever" (Ruskin, "Modern Painters," 4:374).

To pray. Peculiar to Luke.

29. **Was altered** (ἐγένετο). Lit., *became different.* Luke avoids Matthew's word, μεταμορφώθη, *was metamorphosed.* He was writing for Greek readers, to whom that word represented the transformations of heathen deities into other forms. See, for instance, the story of the capture of Proteus by Menelaus, in the fourth book of Homer's "Odyssey." See on Matthew 17:2.

White (λευκὸς). In classical Greek very indefinite as an expression of color; being used, not only of the whiteness of the snow, but of gray dust. Its original sense is *clear.* All three evangelists use the word, but combined with different terms. Thus, Matthew, *as the light.* Mark, στίλβοντα, *glistering* (see on Mark 9:3). Luke, ἐξαστράπτων (only here in New Testament), *flashing as with the brilliance of lightning.* Rev., *dazzling*.

30. **There talked** (συνελάλουν). The imperfect is graphic; as the vision revealed itself, the two *were in the act of* talking.

31. This verse is peculiar to Luke. **Spake** (ἔλεγον). Imperfect, *were speaking.*

Decease (ἔξοδον). The Rev. retains the word of the A.V., though it has, to modern ears, a somewhat formal sound. No word, however, could more accurately represent the original, which is compounded of ἐξ, *out of,* and ὁδός, *a journeying;* and thus corresponds to the Latin *decessus, a going away,* whence the word *decease.* The Greek word is familiar to us as *exodus,* applied principally to the migration of the Hebrews from Egypt, and thus used at Hebrews 11:22, *departing.* In the mouth of Christ it covers the ideas both of death and ascension. Peter uses it of his own death (2 Peter 1:15, where see note).

He should accomplish (ἔμελλεν πληροῦν). Better, as Rev., *he was about to accomplish.* "Accomplish," or "fulfil," is very significant with reference to Christ's death. Moses and Joshua had *begun* an *exodus* from *Egypt*, but had not *accomplished* the going out of God's people from this present world. See Hebrews 3:18; 4:8.

32. **Heavy** (βεβαρημένοι). The perfect participle. Lit., *burdened* or *oppressed.* "It was but natural for these men of simple habits, at night, and after the long ascent, and in the strong mountain air, to be heavy with sleep; and we also know it as a psychological fact, that, in quick reaction, after the overpowering influence of the strongest emotions, drowsiness would creep over their limbs and senses" (Edersheim).

33. **As they were departing** (ἐν τῷ διαχωρίζεσθαι ἀυτοὺς). Lit., *in their departing.* The verb only here in New Testament. The whole sentence is peculiar to Luke's narrative.

Master. See on ch. 5:5.

Let us make. See on Matthew 17:4.

Tabernacles. See on Matthew 17:4. "Jesus might have smiled at the naive proposal of the eager apostle that they six should dwell forever in the little *succoth* of wattled boughs on the slopes of Hermon" (Farrar).

Not knowing what he said. Not implying any reproach to Peter, but merely as a mark of his bewilderment in his state of ecstasy.

34. **A cloud.** "A strange peculiarity has been noticed about Hermon, in the extreme rapidity of the formation of cloud on the summit. In a few minutes a thick cap forms over the top of the mountain, and as quickly disperses and entirely disappears" (Edersheim).

Overshadowed them (ἐπεσκίαζεν). A beautiful imperfect: "*began* to overshadow them;" thus harmonizing with the words, "as they entered into." *Them* (αὐτοὺς) must, I think, be confined to Moses, Elias, and Jesus. Grammatically, it might include all the six; but the disciples hear the voice *out of* the cloud, and the cloud, as a symbol of the divine presence, rests on these three as a sign to the disciples. See Exodus 14:19; 19:16; 1 Kings 8:10; Psalms 104:3.

36. **When the voice was past** (ἐν τῷ γενέσθαι τὴν φωνὴν). Lit., *in the coming to pass of the voice.* Rev., *when the voice came,* with A.V. in margin.

37-43. Compare Matthew 17:14-21; Mark 9:14-29.

37. **Come down** (κατελθόντων). Very frequent in Luke, and only once elsewhere: James 3:15.

38. **Master** (διδάσκαλε). Teacher.

Look upon (ἐπίβλεψαι). Only here and James 2:3. To look with pitying regard; and by medical writers of examining the condition of a patient.

39. **Taketh** (λαμβάνει). See on Mark 9:18.

Suddenly (ἐξαίφνης). Used only once outside of the writings of Luke: Mark 13:36. Naturally, frequent in medical writers, of sudden attacks of disease. Luke has more medical details in his account than the other evangelists. He mentions the sudden coming on of the fits, and their lasting a long time. Mr. Hobart remarks that Aretaeus, a physician of Luke's time, in treating of epilepsy, admits the possibility of its being produced by demoniacal agency. Epilepsy was called by physicians "the sacred disease."

Bruising (συντρῖβον). See on *bruised,* ch. 4:18. The word literally means *crushing together.* Rev. expresses the σύν, *together,* by *sorely.* Compare the details in Mark, *gnashing the teeth* and *pining away* (9:18). The details in Mark 9:21, 22, we might rather expect to find in Luke; especially Christ's question, how long he had been subject to these attacks. See note on Mark 9:20.

41. **Faithless.** See on Mark 9:19.

Perverse. See on Matthew 17:17.

How long (ἕως πότε). Lit., *until when.*

Suffer (ἀνέξομαι). Better as Rev., *bear with.* See Acts 18:14; 2 Corinthians 11:1. The literal meaning is to "bear *up* (ἀνά) under."

42. **Threw him down** (ἔῤῥηξεν). See on *teareth,* Mark 9:18.

Tare (συνεσπάραξεν). Only here in New Testament. *Convulse,* which is the exact Latin equivalent, would, perhaps, be the nearest rendering. Σπαραγμός, a kindred noun, is the word for a *cramp.*

43-45. Compare Matthew 17:22, 23; Mark 9:30-32.

43. **Astonished** (ἐξεπήσσοντο). See on Matthew 7:28.

Mighty power (μεγαλειότητι). Used only by Luke and at 2 Peter 1:16, on which see note.

He did (ἐποίει). Imperfect. Better, *was doing*.

44. **Let these sayings sink down into your ears.** Lit., *put these sayings into your ears.*

Shall be delivered (μέλλει παρεδίδοσθαι). Rather, *is about to be delivered.*

46-50. Compare Matthew 18:1-35; Mark 9:33-50.

46. **A reasoning** (διαλογισμὸς). A debate or discussion. See on ch. 24:38, and James 1:22; 2:4.

47. **He took a little child** (ἐπιλαβόμενος παιδίου). Strictly, *having laid hold of.*

By him (παρ ἑαυτῷ). Lit., *by himself.* Mark alone records the taking him in his arms.

48. **In my name.** See on Matthew 18:5.

51-56. Peculiar to Luke.

51. **When the time was come** (ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας). Lit., *in the fulfilling of the days.* This means when the days *were being* fulfilled; not when they *were* fulfilled: when the time was drawing near. Rev., *were well-nigh come.* Luke is speaking of a *period* beginning with the first announcement of his sufferings, and extending to the time of his being received up.

That he should be received up (τῆς ἀναλήμψεως αὐτοῦ). Lit., *the days of his being taken up:* his ascension into heaven. Ἀνάλημψις occurs nowhere else in the New Testament; but the kindred verb, ἀναλαμβάνω, is the usual word for being received into heaven. See Acts 1:2, 11, 22; 1 Timothy 3:16.

57-62. Compare Matthew 8:19-27; Mark 4:35-41.

57. **A certain man.** Matthew, *a scribe.*

Thou goest (ἀπέρχῃ). Lit., "goest *away*" (ἀπό). I will follow these whithersoever-away thou goest.

58. **Holes.** See on Matthew 8:20.

Birds (πετεινὰ). Strictly, *flying fowl.* The common word for *bird* in the New Testament. Ὄπνις occurs Matthew 23:37; Luke 13:34; but both times in the sense of *hen.* See on Matthew 23:37. Ὄρνεον is found in Revelation 18:2; 19:17, 21; and πτηνόν, another form for the word in this passage, occurs 1 Corinthians 15:30.

Nests. See on Matthew 8:20.

60. **Their dead** (τοὺς ἑαυτῶν νεκρούς). As Rev., *their own* dead.

Preach (διάγγελλε). *Publish abroad*, as Rev. διά, *throughout* all regions.

61, 62. Peculiar to Luke.

61. **To bid farewell** (ἀποτάξασθαι). In this sense the word is used only in later Greek. In classical Greek it signifies to *set apart* or *assign,* as a soldier to his post or an official to his office, and later to *detach* soldiers. Hence to dismiss one with orders. This latter sense may, as Kypke suggests, be included in the meaning of the word in this passage; the man desiring to return home, not merely to take formal leave, but also to give his final instructions to his friends and servants. Similarly, Acts 18:18, of

Paul *taking leave* of the brethren at Corinth, and, presumably, giving them instructions at parting. In the New Testament the word is used invariably in the sense of bidding farewell. Mark 6:46 is rendered by Rev. *after he had taken leave of them.* See note there, and compare Luke 14:33; 2 Corinthians 2:13.

62. **Put his hand to** (ἐπιβαλὼν ἐπί). Lit., *having laid his hand upon.*

Back (εἰς τὰ ὀπίσω). Lit., *to things behind.* "The figure is that of a man who, while engaged in labor, instead of keeping his eye on the furrow which he is drawing, looks behind at some object which attracts his interest. He is only half at work, and half-work only will be the result" (Godet).

Fit (ἔυθετός). Lit., *well-placed:* adjusted.

CHAPTER 10

1-16. Peculiar to Luke.

1. **Appointed** (ἀνέδειξεν). Used by Luke only. Lit., *to lift up and shew,* as Acts 1:24: "*Shew* which one thou hast chosen." Hence to *proclaim any one elected* to an office. See on the kindred noun, *shewing,* ch. 1:80.

Other seventy. Wrong; for he had not appointed seventy previously. Rev., rightly, *seventy others,* with reference to the twelve.

2. **The harvest** (θερισμὸς). From θέρος, *summer* (compare θέρομαι, *to become warm*). Harvest, that which is gathered in summer. Wyc., *much ripe corn is, but few workmen.*

Pray. See on ch. 8:38.

Send forth (ἐκβάλῃ). Lit., *drive* or *thrust* forth, implying the urgency of the mission. See on Mark 1:12.

3. **I send forth** (ἀποστέλλω). See on Matthew 10:2.

4. **Purse** (βαλλάντιον). Used by Luke only. For money.

Scrip (πήραν). For victuals. Rev., *wallet.*

Shoes. Not that they were to go unshod, but that they were not to carry a change of sandals. See Deuteronomy 29:5; 33:25.

Salute no man. Oriental salutations are tedious and complicated. The command is suited to a rapid and temporary mission. Compare 2 Kings 4:29. "These instructions were also intended to reprove another propensity which an Oriental can hardly resist, no matter how urgent his business. If he meets an acquaintance, he must stop and make an endless number of inquiries, and answer as many. If they come upon men making a bargain, or discussing any other matter, they must pause and intrude their own ideas, and enter keenly into the business, though it in nowise

concerns them; and, more especially, an Oriental can never resist the temptation to assist when accounts are being settled or money counted out. The clink of coin has a positive fascination to them" (Thomson, "Land and Book").

5. **Peace to this house.** The usual oriental salutation. See Judges 19:20.

6. **If a son of peace be there.** So Rev. A Hebraism, referring to the character of the head of the house, and the tone of the household. Compare Job 21:9.

7. **The workman is worthy,** etc. See on Matthew 10:10.

11. **Dust** (κονιορτὸν). From κόνις, *dust,* and ὄρνυμι, *to stir up.* Strictly, dust that is *raised* by walking.

Cleaveth. See on Matthew 19:5. Frequent in medical language of the uniting of wounds.

Wipe off (ἀπομάσσομεθα). See on Luke 5:2. Only here in New Testament.

13. **Mighty works.** See on Matthew 11:20.

Sackcloth (σάκκῳ). From the Hebrew *sak:* what is *knotted* together; *net-shaped; coarsely woven.* It was made of goats' or camels' hair (Revelation 6:12), and was a material similar to that upon which Paul wrought in tent-making. The same word in Hebrew is used to describe a grain-sack, and this coarse material of which it is made (Genesis 42:25; Joshua 9:4). So the Greek σαγή means a *pack* or *baggage.* The same root, according to some etymologists, appears in σαγήνη, *a drag-net* (see Matthew 13:47), and σάγος, Latin *sagum,* a *coarse, soldier's cloak.* It was employed for the rough garments for mourners (Esther 4:1; 1 Kings 21:27), in which latter passage the sackcloth is put next the flesh in token of extreme sorrow. Compare 2 Kings 6:30; Job 16:15.

Ashes (σποδῷ). As a sign of mourning. Defiling one's self with dead things, as ashes or dirt, as a sign of sorrow, was common among the Orientals and Greeks. Thus Homer describes Achilles on hearing of the death of Patroclus:

> "Grasping in both hands
> The ashes of the hearth, he showered them o'er
> His head, and soiled with them his noble face."
>
> *Iliad,* 18:28.

And Priam, mourning for Hector:

> "In the midst the aged man
> Sat with a cloak wrapped round him, and much dust
> Strewn on his head and neck, which, when he rolled
> Upon the earth, he gathered with his hands."
>
> *Iliad,* 24:162-5.

See 1 Samuel 4:12; 2 Samuel 1:2; 13:19; Job 2:12; Ezekiel 17:30; Revelation 18:19. In Judith 4:14, 15, in the mourning over the ravages of the Assyrians, the priests minister at the altar, girded with sackcloth, and with ashes on their mitres. Sir Gardner Wilkinson, describing a funeral at Thebes, says: "Men, women, and children, with the body exposed above the waist, throw dust on their heads, or cover their faces with mud" ("Modern Egypt and Thebes"). Stifling with ashes was a Persian mode of punishment. Compare Apocrypha, 2 Macc. 13:5-7. Herodotus relates that Nitocris, an Egyptian queen, after having drowned the murderers of her brother, threw herself into an apartment full of ashes, in order to escape the vengeance of their friends.

14. **But** (πλὴν). Rev., *howbeit.* See on Matthew 11:22.

15. **Which are exalted to heaven.** For ἡ, the article, rendered *which,* the best texts give μὴ, the interrogative particle; and for the participle *having*

been exalted, the future *shalt be exalted.* Render, as Rev., *Shalt thou be exalted,* etc.?

Hell. Rev., *Hades.* See on Matthew 16:18.

16. **Despiseth** (ἀθετεῖ). See on Luke 7:30, and compare Galatians 2:21; 3:15.

17. **The seventy.** "The fuller development of the new dispensation begins with the mission of the seventy, and not with the mission of the apostles. Its ground-work, from Luke's point of sight, is the symbolic evangelization of every nation upon earth, and not the restoration of the twelve tribes of Israel. According to Jewish tradition, there were seventy or seventy-two different nations and tongues in the world. In ch. 10:1, some read *seventy-two* instead of *seventy*" (Westcott, "Int. to the Study of the Gospels").

18. **I beheld** (ἐθεώρουν). The verb denotes calm, intent, continuous contemplation of an object which remains before the spectator. So John 1:14, *we beheld,* implying that Jesus' stay upon earth, though brief, was such that his followers could calmly and leisurely contemplate his glory. Compare John 2:23: they *beheld* his miracles," *thoughtfully* and *attentively.* Here it denotes the rapt contemplation of a vision. The imperfect, *was beholding,* refers either to the time when the seventy were sent forth, or to the time of the triumphs which they are here relating. "While you were expelling the *subordinates,* I *was beholding* the *Master* fall" (Godet). The Revisers do not seem to have had any settled principle in their rendering of this word throughout the New Testament. See my article on the Revised New Testament, *Presbyterian Review*, October, 1881, p. 646 sq.

Satan. A transcription of the Hebrew word, derived from a verb *to lie in wait* or *oppose*. Hence *an adversary.* In this sense, of David, 1 Samuel 29:4, and of the angel who met Balaam, Numbers 22:22. Compare Zechariah 3:1, 2; Job 1, 2. Διάβολος, *devil,* is the more common term in the New Testament. In Revelation 12:9, both terms are applied to him.

As lightning. Describing vividly a dazzling brilliance suddenly quenched.

Fall (πεσόντα). Lit., *having fallen.* The aorist marks the *instantaneous* fall, like lightning.

21. The best texts omit *Jesus.*

Rejoiced. See on 1 Peter 1:6.

In spirit. The best texts add τῷ ἁγίῳ, *the holy,* and render *in the Holy Spirit.*

I thank. See on Matthew 11:25. From this point to ver. 25, compare Matthew 11:25-27, and 13:16, 17.

Prudent. See on Matthew 11:25.

22. **Are delivered** (παρεδόζη). See on Matthew 11:27.

25. **Lawyer.** See on ch. 7:30.

Tempted. See on *temptation,* Matthew 6:13.

To inherit. See on *inheritance,* 1 Peter 1:4.

Eternal (αἰώνιον). The word will be fully discussed in the second volume.

26. **Read.** See on ch. 4:16.

27. **Thou shalt love,** etc. See on Mark 12:30. Luke adds *strength.*

THE PARABLE OF THE GOOD SAMARITAN,

29-37. Peculiar to Luke.

29. **Willing** (θέλων). Rev., *desiring.* See on Matthew 1:19. I think this is stronger than *desiring;* rather, *determined.*

Neighbor (πλησίον). See on Matthew 5:43.

30. **Answering** (ὑπολαβὼν). Used by Luke only, and in this sense only here. See on ch. 7:43. It means, strictly, *to take up;* and hence, of conversation, to take up another's discourse and reply.

Fell among. See on James 1:2.

Thieves (λῃσταῖς). See on Matthew 26:55; and Luke 23:39-43. These were not petty *stealers,* but men of violence, as was shown by their treatment of the traveler. The road from Jerusalem to Jericho passed through a wilderness (Joshua 16:1), which was so notorious for robberies and murders that a portion of it was called "the red or bloody way," and was protected by a fort and a Roman garrison.

Stripped. Not of his clothing only, but of all that he had.

Wounded (πληγὰς ἐπιθέντες). Lit., *having laid on blows. Blows* or *stripes* is the usual sense of the word in the New Testament. See ch. 12:48; Acts 16:23. It has the metaphorical sense of *plagues* in Revelation 15:1, 6, 8, etc.

Half dead (ἡμιθανῆ τυγχάνοντα). The full force of the expression cannot be rendered into English. The word τυγχάνοντα throws an element of *chance* into the case. Lit., *happening to be half dead;* or "leaving him half dead, *as it chanced;*" his condition being a matter of unconcern to these robbers. The word ἡμιθανῆ, *half dead,* occurs nowhere else in the New Testament. The best texts, however, omit τυγχάνοντα.

31. **By chance** (κατὰ συγκυρίαν). Only here in New Testament. The word means, literally, a *coincidence.* By coincidence of circumstances.

There came down. Imperfect, *was going down,* as Rev.

Priest. The Talmudists said that there were almost as many priests at Jericho as at Jerusalem.

Passed by on the other side (ἀντιπαρῆλθεν). The verb occurs only here and ver. 32.

32. **Came and looked.** Rev., *saw.* Seeming to imply that the Levite went farther than the priest in coming near to the wounded man, and, having observed his condition, passed on.

33. **Came where he was.** There is a strong contrast with the other cases, and a downright heartiness in the words, κατ αὐτὸν, *down to him.* The Levite had come κατὰ τόπον, "down to the *place.*"

34. **Bound up** (κατέδησεν). Only here in New Testament.

Wounds (τραύματα). Only here in New Testament.

Pouring in (ἐπιχέων). Rather *upon* (ἐπί), as Rev. Wine to cleanse, and oil to soothe. See Isaiah 1:6.

Oil and wine. Usual remedies for sores, wounds, etc. Hippocrates prescribes for ulcers, "Bind with soft wool, and sprinkle with wine and oil."

Beast (κτῆνος). Perhaps akin to κτῆμα, a *possession;* since animals anciently constituted wealth, so that a piece of property and a beast were synonymous terms.

Inn (πανδοχεῖον). Only here in New Testament. From πᾶν, *all,* and δέχομαι, *to receive:* a place of common reception. See on *inn,* ch. 2:7. Remains of two *khans,* or inn, on the road between Jericho and Jerusalem are mentioned by modern travelers. Porter ("Handbook of Syria and Palestine") speaks of one about a mile from Bethany, and another farther on, at the most dangerous part of the road, an extensive, ruined caravanserai, called *Khan el Almah,* situated on the top of a bleak ridge. Concerning the former, Hepworth Dixon ("Holy Land") says: "About midway in the descent from Bethany to Jericho, in a position commanding a view of the road above and below,.... on the very spot where search

would be made for them, if no such ruins were suspected of existing, stands a pile of stones, archways, lengths of wall, which the wandering Arabs call *Khan Houdjar,* and still make use of as their own resting-place for the night. These ruins are those of a noble inn; the lewan, the fountain, and the court, being plainly traceable in the ruins."

35. **Two pence.** About thirty-five cents. See on Matthew 20:2.

I will repay. The *I* is expressed (ἐγὼ), and is emphatic. Trouble *him* not for the reckoning; *I* will repay.

36. **Was neighbor** (πλησίον γεγονέναι). More correctly, *has become neighbor.* Jesus throws himself back to the time of the story. So Rev., *proved* neighbor. "The neighbor Jews *became* strangers. The stranger Samaritan *became* neighbor to the wounded traveler" (Alford).

37. **He that shewed mercy on him.** Rather *with* him (μετά): dealt *with* him as with a brother. The lawyer avoids the hated word *Samaritan.*

THE VISIT AT THE HOUSE IN BETHANY,

38-42. Peculiar to Luke.

38. **Received** (ὑπεδέξατο). From ὕπο, *under*, and δέχομαι, to *receive.* Received him *under* her roof. Martha is marked as the head of the household. It was *her* house. She received the guest, and was chiefly busy with the preparations for his entertainment (ver. 40).

39. **Sat** (παρακαθέσθεισα). Only here in New Testament. Lit., *sat beside* (παρά).

40. **Was cumbered** (περιεσπᾶτο). Only here in New Testament. The Rev. might better have inserted in the text the marginal rendering, *was distracted.* The verb means, literally, *to draw from around* (περί). Martha's attention, instead of centering *round* Jesus, was drawn hither and thither. The περί, *around,* in composition with the verb, is followed immediately by another περί, "*about* much serving."

Came to him (ἐπιστᾶσα). Came *up* to him, as Rev., suddenly stopping in her hurry.

Hath left (κατέλιπεν). The aorist, as Rev., *did leave,* indicating that she had been assisting before she was drawn off by Jesus' presence. Some read κατέλειπεν, the imperfect, *was leaving.*

Help (συναντιλάβηται). The verb consists of three elements: λαμβάνω, *to take hold;* σύν, *together with;* ἀντί, *reciprocally* — doing her part as Martha does hers. It might be paraphrased, therefore, *take hold and do her part along with me.* It occurs only here and Romans 8:26, of the Spirit *helping* our infirmities, where all the elements of the verb are strikingly exemplified.

41. **Thou art anxious** (μεριμνᾷς). See on Matthew 6:25.

Troubled (θορυβάζῃ). From θόρυβος, *tumult. Anxious* denotes the *inward* uneasiness: *troubled,* the *outward* confusion and bustle.

CHAPTER 11

2-4. Compare Matthew 6:9-13.

3. **Daily bread** (τὸν ἄρτον τὸν ἐπιούσιον). Great differences of opinion exist among commentators as to the strict meaning of the word rendered *daily.* The principal explanations are the following:

1. From ἐπιέναι, *to come on.* Hence,

    a. The *coming,* or tomorrow's bread.
    b. *Daily:* regarding the days in their future succession.
    c. *Continual.*
    d. *Yet to come,* applied to Christ, the Bread of life, who is to come hereafter.

2. From ἐπί and οὐσία, *being.* Hence,

    a. *For our sustenance* (physical), and so *necessary.*
    b. *For our essential life* (spiritual).
    c. *Above all being,* hence *pre-eminent, excellent.*
    d. *Abundant.*

It would be profitless to the English reader to go into the discussion. A scholar is quoted as saying that the term is "the rack of theologians and grammarians." A satisfactory discussion must assume the reader's knowledge of Greek. Those who are interested in the question will find it treated by Tholuck ("Sermon on the Mount"), and also very exhaustively by Bishop Lightfoot ("On a Fresh Revision of the New Testament"). The latter adopts the derivation from ἐπιέναι, *to come on,* and concludes by saying, "the familiar rendering, *daily,* which has prevailed uninterruptedly in the Western Church from the beginning, is a fairly adequate representation of the original; nor, indeed, does the English language furnish any one word which would answer the purpose so well." The rendering in the margin of Rev. is, *our bread for the coming day.* It is

objected to this that it contradicts the Lord's precept in Matthew 6:34, not to be anxious for the morrow. But word does not necessarily mean the *morrow.* "If the prayer were said in the evening, no doubt it would mean *the following day;* but supposing it to be used before dawn, it would designate the day then breaking" (the *coming* day). "And further, if the command not to be anxious is tantamount to a prohibition against prayer for the object about which we are forbidden to be anxious, then not only must we not pray for tomorrow's food, but we must not pray for food at all; since the Lord bids us (Matthew 6:25) not to be anxious for our *life*" (Lightfoot, condensed).

4. **Forgive.** See on ch. 3:3; James 5:15.

Sins (ἁμαρτίας). See on Matthew 1:21. Compare *debts,* Matthew 6:12.

That is indebted. Matthew's *debts* appears here.

Lead (εἰσενέγκῃς). Rev. gives "*bring* us not," which, besides being a more accurate rendering of the word (εἰς, *into,* φέρω, *to bear* or *bring*), avoids the invidious hint of *seducing* or *enticing* which attaches to *lead.* James tells us that God does not tempt any man (1:13); but the circumstances of a man's life often, indeed *always,* involve possibilities of temptation. A caution is written even over the door of God's own house (Ecclesiastes 5:1). God also sends trials to prove and chasten us; but something may change the salutary power of trial into the corrupting power of evil solicitation; and that something, as James tells us (1:14), is our own evil desire. *God* tempteth no man; but "every man is tempted when he is drawn away of his own lust and enticed." We pray, therefore, "suffer us not to be drawn away by our own lusts: keep us out of the power of our own evil hearts. Thou knowest our frame, and rememberest that we are dust. Remember our weakness. What thou imposest we would not shun. What thou dost not impose, keep us from seeking. Forbid that our evil desire should convert our temptable condition into actual temptation. Keep us out of situations in which, so far as we can judge, it would be beyond our present strength to keep from sinning." It is not a coward's prayer. No man is a coward for being afraid of his own heart. It marks the highest quality of courage to know what to be afraid of and to

fear it. To pray that God will not bring us within the *possibility* of temptation, would be to ignore our manhood, or to pray to be taken out of the world. But we *may* pray, and *will surely* pray, the more keenly conscious we become of the weakness of our nature, that God will not suffer the trials of life to become temptations to evil.

Temptation. See on Matthew 6:13.

THE PARABLE OF THE FRIEND AT MIDNIGHT,

5-9. Peculiar to Luke.

5. **Set before.** See on ch. 9:16.

7. **My children are with me in bed.** "A whole family — parents, children, and servants — sleep in the same room" (Thomson, "Land and Book"). Tynd. *my servants are with me in the chamber.*

8. **Importunity** (ἀναίδειαν). Only here in New Testament. A very striking word to describe persistence. Lit., *shamelessness.* As related to prayer, it is illustrated in the case of Abraham's intercession for Sodom (Genesis 18:23-33); and of the Syro-Phoenician woman (Matthew 15:22-28).

9. **Ask** (αἰτεῖτε). The word for the asking of an inferior (Acts 12:20; 3:2); and hence of man from God (Matthew 7:7; James 1:5). Christ never uses the word of his own asking from the Father, but always ἐρωτῶ, as asking on equal terms. Martha shows her low conception of his person when she uses the term of his asking God (John 11:22). [8]

Ask, seek, knock. "The three repetitions of the command are more than mere repetitions; since to seek is more than to ask, and to knock than to seek" (Trench, "Parables").

11. **Of any of you** (τίνα). The A.V. renders as though the pronoun were indefinite; but it is interrogative and commences the sentence. Rev., therefore, rightly, *of which of you that is a father,* etc.

13. **Being** (ὑπάρχοντες). See on James 2:15.

Heavenly Father. Lit., *the Father, he who is from Heaven.*

14, 15, 17-23. Compare Matthew 12:22-37.

14. **Dumb** (κωφόν). See on Matthew 9:32.

15. **Beelzebub.** See on Matthew 10:25.

16. **Tempting.** See on *temptation,* Matthew 6:13.

Sign. See on Matthew 11:20.

17. **Thoughts** (διανοήματα). Only here in New Testament. Primarily with a sense of *intent, purpose.*

A house divided against itself falleth (οἶκος ἐπὶ οἶκον πίπτει). Some make this an enlargement on the previous sentence — a more detailed description of the general *is brought to desolation*, and render *house falleth upon house.* So Rev., margin. It might be taken metaphorically: the divided kingdom is brought to desolation, and its families and households in their party strifes are brought to ruin. Wyc., *and an house shall fall on an house.* Tynd., *one house shall fall upon another.*

18. **Satan.** See on ch. 10:18.

Be divided. See on Matthew 12:26.

20. **Is come upon you.** See on Matthew 12:28.

21. **A strong man** (ὁ ἰσχυρὸς). It has the article: *the* strong man. So Rev. See on Matthew 12:29.

Armed (καθωπλισμένος). *Fully* armed: *down* (κατά) from head to heel.

His palace (ἑαυτοῦ αὐλήν). Lit., his *own*. Αυλή is strictly the open *court* in front of a house: later, the court round which the house is built, and so applied to the house generally, as our *door* or *roof.* Rev., *court;* for there, in the open space, commanding the doors, he would mount guard.

22. **A stronger.** Also with the article: *the* stronger.

All his armor (τὴν πανοπλίαν). Wrong; for the armor is regarded as a whole — *the panoply* — which is a transcript of this word. Rightly, Rev., *his whole armor.* Tynd., *his harness.*

Spoils (τὰ σκῦλα). See on Mark 5:35. Compare on *goods,* Matthew 12:29.

24. **Dry places** (ἀνύδρων τόπων). Rev., more literally, *waterless.* The haunts of evil spirits (Isaiah 13:21, 22; 34:14). By *satyrs* in these two passages are meant goblins shaped like goats, which were sacrificed to by some of the Israelites (Leviticus 17:7, 2 Chronicles 11:15); a remnant of the Egyptian worship of Mendes or Pan, who, under the figure of a goat, was worshipped by the Egyptians as the fertilizing principle in nature. In Isaiah 34:14, it is said "the *screech-owl* shall rest there." This is rendered in margin of A.V. and in the Rev., Old Testament, the *night-monster* (Hebrew, *Lilith*); and by Cheyne (Isaiah) *night-fairy.* The reference is to a popular superstition that Lilith, Adam's first wife, forsook him and became a demon which murdered young children and haunted desert places.

Rest. See on Matthew 11:28.

26. **Taketh to him** (παραλαμβάνει). See on Matthew 4:5.

Seven. Emphatic: "taketh spirits, *seven* of them."

More wicked. See on ch. 3:19; Mark 7:21.

Dwell (κατοικεῖ). Settle *down* (κατά) to make their *dwelling* (οἶκος) there.

27. **Blessed,** etc. “She speaks well, but womanly” (Bengel).

29-36. Compare Matthew 12:38-45.

29. **Were gathered thick together** (ἐπαθροιζομένων). The present participle; and therefore, as Rev., *were gathering together unto him*, or *upon* him (ἐπί). Only here in New Testament.

Evil. See on *adulterous.* Matthew 12:39.

30. **A sign to the Ninevites.** Compare Matthew 12:40.

31. **Shall rise up** (ἐγερθησεται). From the dead.

A greater (πλεῖον). Lit., *something more.* See on Matthew 12:6. Wyc., *here is more than Solomon.*

32. **Shall rise up** (ἀναστήσονται). This verb is also used of rising from the dead, and that is implied here; but the meaning is, *shall appear as witness.* Hence Rev., *stand up.* See on Matthew 12:41.

Preaching (κήρυγμα). The proclamation. See on 2 Peter 2:5.

33. **Candle.** Properly, *lamp.*

Secret place (κρυπτὴν). Rather, a *cellar* or *crypt.* which latter is the Greek word transcribed.

The bushel. See on Matthew 5:15.

Candlestick. Properly *stand.* See on Matthew 5:15.

Which enter in (εἰσπορευόμενοι). Better with the continuous force of the present participle, *are entering in* from time to time.

Light (φέγγος). The word occurs in only two other places: Matthew 24:29; Mark 13:24, on which see notes.

34. **Single — full of light.** See on Matthew 6:22.

35. **The light that is in thee.** Lit., *the light, that, namely, which is in thee;* thus emphasizing the inward light. See on Matthew 6:23.

36. **The bright shining of a candle** (ὁ λύχνος τῇ ἀστραπῇ). More correctly, as Rev., *the lamp with its bright shining.* Ἀστραπή means *lightning:* see ch. 10:18; and that is the usual meaning in classical Greek, though it occurs, rarely, of the light of a lamp. It is used here to emphasize the idea of moral illumination.

37. **Besought** (ἐρωτᾷ). Too strong. Better, as Rev., *asketh.* The present tense.

Dine (ἀριστήσῃ). See on *dinner,* Matthew 22:4. The morning meal, immediately after the return from morning prayers in the synagogue.

Washed (ἐβαπτίσθη). See on Mark 7:4.

39. **Platter** (πίνακος). The word rendered *charger* in Matthew 14:8, on which see note. Compare, also, παροψίς, *platter,* Matthew 23:25.

41. **Such things as ye have** (τὰ ἐνόντα). Only here in New Testament. Commentators differ as to the meaning, but generally reject that of the A.V. Rev., *those things which are within.* The meaning is, give alms of the *contents* of the cups and platters. Jesus is insisting upon *inward* righteousness as against pharisaic externalism, and says: "Your virtue consists in washing the *outside,* and making a respectable appearance. Cultivate rather the loving, brotherly spirit of *inward* righteousness, which will prompt you to give of the food which the vessels contain (that which is within) to your suffering brother." "Do you think it is enough to wash your hands before eating? There is a surer means. Let some poor man partake of your meats and wines" (Godet). So Bengel, Meyer, Alford.

Compare Matthew 9:13; Hosea 6:6. Wyc., *That thing that is over* (i.e., remaining in the dishes) *give ye alms.* [9]

42. **Ye tithe** (ἀποδεκατοῦτε). *Tithe* is *tenth.* See on Matthew 23:23.

Rue (πήγανον). Probably from πήγνυμι, *to make fast;* because of its thick, fleshy leaves. Matthew has *anise.* See on 23:23.

Herb (λάχανον). See on Mark 4:32. Wyc. has *wort,* originally the general term for a plant. Hence *colewort, liverwort,* and similar words. Compare the German *wurz, root* or *herb.*

43. **Pharisees** (τοῖς Φαρισαίοις). Luke's form of expression differs from that of Matthew, who says, "*ye Pharisees;* while Luke has "woe unto you, *the* Pharisees," marking them by the article as a well-known religious body.

44. **Tombs which appear not** (τὰ μνημεῖα τὰ ἄδηλα). Lit., *the tombs, the unseen ones.* The word ἄδηλος, *unapparent,* occurs only here and 1 Corinthians 14:8, of the trumpet giving an *uncertain* sound.

That walk over (περιπατοῦντες). The participle, and without the article; and therefore better, *as they walk;* walk *about* (περί) on their daily business. In Matthew the sepulchres are whitened, that men may see them and avoid ceremonial defilement. Here they are not seen, and men walking on them are unconsciously defiled. See on Matthew 23:27.

45. **Reproachest** (ὑβρίζεις). The lawyer converts Jesus' *reproach* (see Mark 16:14, *upbraided*) into an *insult;* the word meaning to *outrage* or *affront.*

Us also (καὶ ἡμᾶς). Or perhaps better, *even us,* the learned.

46. **Also** (καὶ). Emphatic. "*Even* or *also* unto you lawyers, woe." Note the article as in the address to the Pharisees (ver. 43): You, *the* lawyers.

Ye lade. Compare *heavy laden,* Matthew 11:28.

Grievous to be born (δυσβάστακτα). Only here and Matthew 23:4.

Touch (προσψαύετε). Only here in New Testament. A technical term in medicine for feeling gently a sore part of the body, or the pulse. Matthew 23:4, has κινῆσαο, *move.*

47. **Ye build.** Or *are building,* carrying on the work now. See on Matthew 23:29.

Tombs of the prophets. See on Matthew 23:29.

48. **Ye bear witness that ye allow** (μάρτυρές ἐστε καὶ συνεὐδοκεῖτε). Rev., more correctly, *ye are witnesses and consent.* The compound verb means "give your *full* approval." Ye *think* (δοκεῖτε); *favorably* (εὖ); *along with them* (σύν).

51. **The altar and the temple.** Οἴκου, *temple,* lit., *house,* is equivalent to ναοῦ, *sanctuary* (Rev.), in Matthew 23:35. The altar is the altar of burnt-offering. See on Matthew 4:5; and compare 2 Chronicles 24:18-21.

53. **To urge him vehemently** (δεινῶς ἐνέχειν). See on Mark 6:19.

Provoke to speak (ἀποστοματίζειν). Only here is New Testament. From ἀπό, *from,* and στόμα, *the mouth.* Originally to dictate to a pupil what he is to learn by heart. Thus Plato: "When the grammar-master dictated (ἀποστοματίζοι) to you" ("Euthydemus," 276). Hence to catechize, with the idea of putting words into Christ's mouth, and making him say what they wanted him to say.

54. **Lying in wait — to catch** (ἐνεδρεύοντες–θηρεῦσαι). Metaphors from hunting.

CHAPTER 12

1. **An innumerable multitude** (τῶν μυριάδων τοῦ ὄχλου). The word μυρίας strictly means *a number of ten thousand.* It is our word *myriad.* Hence, generally, of any countless number.

First of all. Many connect this with what follows: "first of all beware," etc.

Leaven. See on Matthew 13:33.

Which (ἥτις). Classifying the leaven: which belongs to the category of hypocrisy.

Hypocrisy. See on *hypocrites,* Matthew 23:13.

2. **Covered up** (συγκεκαλυμμένον). Only here in New Testament: implying *close* concealment.

3. **Closets** (ταμείοις). The word has the same root as τέμνω, to *cut* or *divide,* and means an apartment where supplies are divided and apportioned: a *treasury, magazine,* and therefore a secret and well-guarded place. There the *steward* (ταμίας), the *distributor,* has his seat.

House-tops. See on Matthew 24:17.

4. **Unto you, my friends** (ὑμῖν τοῖς φίλοις μου). See on *Pharisees* and *lawyers,* ch. 11:43, 46. Not an *address,* "O my friends," but, "unto you, *the* friends of me."

Be not afraid of (μὴ φοβηθῆτε ἀπὸ). Lit., "fear not *from;*" i.e., from the hands of.

5. **I will forewarn** (ὑποδείξω). Rev., *warn.* See on *warned,* ch. 3:7.

Hell. See on Matthew 5:22.

6. **Sparrows.** See on Matthew 10:29.

Fall. See on Matthew 10:29.

7. **Confess me.** Lit., "confess *in* me." See on Matthew 10:32.

10. **A word** (λόγον). Distinguished from *blaspheme,* which follows. A word against the poor and humble Son of Man might, as Godet observes, have proceeded from a sincerely pious Jew, under the influence of his early education, which taught him to regard Jesus as an enthusiast or even as an impostor. The sin of the Jews was in rejecting and resisting the power of the Spirit of Pentecost. Pardon was offered them there for the sin of crucifying the Lord (see Acts 2:38-40, and compare Acts 3:17-19).

11. **Answer** (ἀπολογήσησθε). See on 1 Peter 3:15.

14. **Made** (κατέστησεν). Appointed or constituted.

15. **Beware of** (φυλάσσεσθε ἀπὸ). Lit., *guard yourselves from.*

17. **Bestow** (συνάξω). Lit., *gather together.*

18. **Fruits** (γενήματα). Some texts, however, read τὸν σῖτον, *my corn.* So Rev.

19. **Soul** (ψυχή). See on Mark 12:30.

Take thine ease. See on Matthew 11:28.

20. **Fool** (ἄφρων). Senseless. In Xenophon's "Memorabilia," Socrates, addressing Aristodemus, says, "Which do you take to be the more worthy of admiration, those who make images *without sense* (ἀφρονά) or motion, or those who make *intelligent* and active creations?" (1, iv., 4). Sometimes, also, in the sense of *crazed, frantic,* but never in New Testament.

Is required (ἀπαιτοῦσιν). Lit., *they require;* i.e., the messengers of God. The indefiniteness is impressive.

Whose shall those things be which thou hast provided? The Greek order puts that first which was uppermost in the rich man's thought — *his accumulations:* "and *the things which thou hast provided* (Rev., *prepared*), whose shall they be?" God does not say, "the things which thou *hast* or *possessest.*" The whole question of the tenure of his property is opened for the rich man. He had said *my* fruits and *my* goods. Now his proprietorship is ignored. They are not his. Whose shall they be? He is to be dispossessed at once. Plato relates how Pluto complained to Zeus that the souls of the dead found their way to the wrong places, because the judged have their clothes on, and evil souls are clothed in fair bodies, so that the judges, who also have their clothes on and their souls veiled by their mortal part, are deceived. Zeus replies: "In the first place, I will deprive men of the foreknowledge of death which they now have. In the second place, they shall be entirely stripped before they are judged, for they shall be judged when they are dead; and the judge, too, shall be naked; that is to say, dead. He, with his naked soul, shall pierce into the other naked soul, and they shall die suddenly and be deprived of all their kindred, and leave their brave attire strewn upon the earth" ("Gorgias," 523).

22. **Take no thought.** See on Matthew 6:25.

24. **Consider.** See on Matthew 7:3.

Storehouse (ταμεῖον). See on ver. 3.

25. **Stature** (ἡλικίαν). The original meaning of the word is *time of life, age.* So, commonly, in classical Greek. See, also, John 9:21, 23; Hebrews 11:11. The other meaning, *stature,* also occurs. Herodotus speaks of one who was of the same *height* (ἡλικιήν) with another (3:16). But both the usage and the connection are in favor of the meaning *age.* A measure of time is sometimes represented by a measure of length, as in Psalms 39:5; but, most of all, the addition of a cubit (a foot and a half) to one's *stature* would not be a *small* one, as the text implies (*that which is least*), but a

very large one. Moreover, Christ is speaking of food and clothing, the object of which is to foster and prolong *life.* Rev., *age,* in margin.

27. **How they grow.** Some texts omit *they grow,* and read *how they toil not,* etc.

Toil — spin (κοπιᾷ–νήθει). Some read, instead of *toil,* ὑφαίνει, *weave.*

28. **Which is today in the field.** Construe *in the field* with *the grass;* and render *is* absolutely: *exists, lives.* So Rev., *the grass in the field which today is.*

Oven (κλίβανον). Strictly, a covered earthen vessel, wider at bottom than at top, in which bread was baked by putting hot embers round it. The regular oven or furnace is ἰπνός. Herodotus, speaking of the papyrus-plant (*byblus*), the lower portion of which is used for food, says, "Such as wish to enjoy the byblus in full perfection, bake it first in a *closed vessel* (ἐν κλιβάνῳ), heated to a glow" (2:92).

And seek not what ye, etc. *Ye* is emphatic: "and *ye,* seek not what," etc.

29. **Be ye of doubtful mind** (μετεωρίζεσθε). Only here in New Testament. The verb primarily means to *raise to a height; buoy up,* as with false hopes; and so to *unsettle,* or *excite,* or keep in fluctuation. Thus Thucydides says of the war between Athens and Sparta: "All Hellas was *excited* (μετέωρος) by the coming conflict between the two chief cities" (2:8).

33. **Bags** (βαλλάντια). From βάλλω, *to throw.* Something into which money and other things are *cast.* Rev., *purses.* See on ch. 10:4. Wyc., *satchels.*

Moth. Compare James 5:2.

36. **Shall return** (ἀναλύσῃ). The verb means, originally, to *unloose:* so of vessels, to unloose their moorings and go to sea. Of *departing* generally. This is its sense in the only other passage where it occurs, Philippians

1:23, “having a desire to *depart,* or *break up;* the metaphor being drawn from breaking up an encampment.” Compare *departure* (ἀναλύσεως), 2 Timothy 4:6. The rendering *return* is a kind of inference from this: when he shall *leave the wedding* and return.

Wedding (τῶν γάμων). Properly, the marriage-*feast.* See on Matthew 22:2.

37. **Watching.** See on Mark 13:35.

Gird himself. As a servant girding up his loose garments to wait on the table.

Serve. See on *minister,* Matthew 20:26.

38. **Second watch.** See on Mark 13:35.

39. **What hour** (ποίᾳ ὥρᾳ). See on Matthew 24:42.

Would come. Lit., *cometh.* See on Matthew 24:43.

Broken through. See on Matthew 6:19.

42. **That faithful and wise steward.** Lit., *that faithful steward, the wise man.*

Household (θεραπείας). From its original meaning of *waiting on, attendance* (Luke 9:11), it comes to mean *the retinue* of attendants; the body of household servants.

Portion of meat (σιτομέτριον). Lit., *measure of food.*

In due season. At the appointed time for distributing rations. See on Matthew 24:45.

45. **Delayeth.** The emphatic word, since the thought of the lord's *delay* and of the *postponement* of the reckoning is uppermost in the servant's thought.

46. **Unbelievers** (ἀπίστων). Much better as Rev., *the unfaithful;* for it is of *fidelity,* not of *faith,* that Christ is speaking. Wyc., *unfaithful men.*

48. **Stripes.** See on ch. 10:30.

Commit. See on *set before,* ch. 9:16.

49. **Fire.** A spiritual impulse which shall result in the divisions described in the following verses.

50. **Am I straitened.** See on ch. 4:38, and compare 2 Corinthians 5:14; Philippians 1:23. Wyc., *constrained.*

53. **The father shall be divided,** etc. But the verb is in the plural. Rightly, as Rev., "*They* shall be divided, the father against the son," etc.

Daughter-in-law. See on Matthew 10:35.

54. **A cloud.** With the definite article, *the* cloud, which you so often see.

There cometh a shower. Or, *a shower is coming.* See on James 5:7.

It is (γίνεται). Better, as Rev., *it cometh to pass.*

55. **Heat** (καύσων). See on James 1:10; Matthew 20:12.

Discern (δοκιμάζειν). See on *trial* and *tried,* 1 Peter 1:7. It means here *test* or *prove.* You can test and prove the weather by your signs; but you cannot apply the proof which lies in the signs of the times. Rev., *interpret,* gives the idea. Wyc., *prove.*

57. **Of yourselves.** In the exercise of your ordinary habits of observation which you apply to the heavens.

58. **When thou goest** (ὡς γὰρ ὑπάγεις). The A.V. does not translate γὰρ, *for.* Rev., correctly, *for as thou art going.* Their own judgment should show them the necessity of repentance toward God; and this duty is urged under the figure of a debtor who meets his creditor in the way, and whose best policy it is to make terms on the spot.

As thou art in the way. Emphatic, standing first in the Greek order: "*On the way* give diligence."

Hale (κατασύρῃ). Drag. Compare *haul.* Only here in New Testament.

Officer (πράκτορι). From πράσσω, *to effect* or *accomplish;* to bring things to an issue, and hence to *exact.* The name *praktor* was given at Athens to an officer charged with the collection of taxes; hence an *exactor,* as Rev., in margin. Only here in New Testament.

Mite (λεπτὸν). See on Mark 12:42.

CHAPTER 13

4. **Sinners** (ὀφειλέται). Lit., *debtors.* Possibly with reference to the figure at the close of the last chapter. Compare Matthew 5:25; 6:12; 18:24; Luke 11:4.

7. **These three years I come.** The best texts insert ἀφ᾽ οὗ, *from which,* or *since.* "It is three years *from the time at which* I came."

Cut it down (ἔκκοψον). Rather, "cut it *out*" (ἐκ) from among the other trees and the vines.

Why cumbereth it. The A.V. omits the very important καὶ, *also* (Rev.), which, as Trench observes, is the key-word of the sentence. Besides being barren in itself, it *also* injures the soil. "Not only is it unfruitful, but it draws away the juices which the vines would extract from the earth, intercepts the sun, and occupies room" (Bengel). The verb *cumbereth* (καταργεῖ) means to *make of no effect.* So Romans 3:3, 31; Galatians 3:17. *Cumbereth* expresses the meaning in a very general and comprehensive way. The specific elements included in it are expressed by Bengel above. De Wette, *makes the land unfruitful.* See on *barren and unfruitful,* 2 Peter 1:8.

9. **And if it bear fruit, well; and if not, then after that.** Join *after that* with *bear fruit.* "If it bear fruit *for the future* (εἰς τὸ μέλλον, Rev., *thenceforth*), well; but if not, thou shalt cut it down." Trench ("Parables") cites an Arabian writer's receipt for curing a palm-tree of barrenness. "Thou must take a hatchet, and go to the tree with a friend, unto whom thou sayest, 'I will cut down this tree, for it is unfruitful.' He answers, 'Do not so, this year it will certainly bear fruit.' But the other says, 'It must needs be — it must be hewn down;' and gives the stem of the tree three blows with the back of the hatchet. But the other restrains him, crying, 'Nay, do it not, thou wilt certainly have fruit from it this year, only have patience with it, and be not overhasty in cutting it down; if it still refuses to bear fruit, then cut it down.' Then will the tree that year be

certainly fruitful and bear abundantly." Trench adds that this story appears to be widely spread in the East.

Thou shalt cut it down. The vine-dresser does not say, "*I* will cut," but refers that to the master.

11. **Spirit of infirmity.** A spirit which caused infirmity. An evil demon, see ver. 16, though it is not certain that it was a case of possession. The details of the disease, and the noting of the time of its continuance, are characteristic of a physician's narrative.

Bowed together (συγκύπτουσα). Only here in New Testament.

Lift herself up (ἀνακύψαι). Only here in New Testament, unless John 8:7-10 be accepted as genuine. Used by Galen of strengthening the vertebrae of the spine.

12. **Thou art loosed** (ἀπολέλυσαι). The only passage in the New Testament where the word is used of disease. Medical writers use it of releasing from disease, relaxing tendons, and taking off bandages.

13. **She was made straight** (ἀνορθώθη). The verb occurs, Acts 15:16, of *setting up* the tabernacle of David, and Hebrews 12:12 of *lifting up* the hands which hang down.

15. **Loose** (λύει). Compare *thou art loosed,* ver. 12.

Stall. See on ch. 2:7.

16. **Satan.** "True to its principle of contrast, this book gives Satan a prominent position (Abbot). See ch. 4:13; 10:18; 22:3, 31. See Introduction.

17. **Were ashamed.** Rev., more correctly, *were put to shame.*

Glorious things. See on Matthew 11:10.

Were done (γινομένοις). Lit., *are being done,* denoting their being then in progress.

19. **His garden.** Properly, as Rev., *his own* (ἑαυτοῦ) where he could personally observe and tend it.

Great tree. The best texts omit *great.*

Birds. See on ch. 9:58.

Branches (κλάδοις). See on Mark 11:8.

21. **Leaven.** See on Matthew 12:33.

24. **Strive.** Used only by Luke and Paul, except John 18:36. Originally to contend for a prize in the public games; and thus conveying a sense of *struggle.* The kindred noun, ἀγωνία, *agony,* is used of Christ's struggle in Gethsemane (ch. 22:44). Compare 1 Timothy 6:12; 2 Timothy 4:7.

Strait gate (στενῆς θύρας). Rev., *narrow door.* See on Matthew 7:13. The *door of a house,* and not a *gate,* is meant (ver. 25). In Matthew 7:13, where the image is of a *gate* opening into a *way,* πύλη, *gate,* is used.

25. **When once** (ἀφ οὗ). Lit., *from the time that.* Compare ver. 7. Some editors connect this with the previous sentence: "Shall not be able *when once,*" etc.

Whence (πόθεν). Of what family. Ye do not belong to *my* household. See John 7:27: "We know *whence* he (Jesus) is;" *i.e.,* we know his birthplace and family.

26. **In thy presence** (ἐνώπιον σοῦ). Not as beloved and familiar guests. Compare *with you* (μεθ ὑμῶν), Matthew 26:29.

27. **I know not whence.** "The sentence is fixed, but it is repeated with emphasis" (Bengel).

Shall sit down (ἀνακλιθήσονται). Sit down *at table.* Jesus casts his thought into a familiar Jewish image. According to the Jewish idea, one of the main elements of the happiness of the Messianic kingdom was the privilege of participating in splendid festive entertainments along with the patriarchs of the nation. With this accords ver. 30, in allusion to places at the banquet. Compare ch. 14:7-9; Matthew 23:6.

31. **Day.** The best texts read *hour.*

Will kill (θέλει ἀποκτεῖναι). As in so many cases the A.V. renders as the future of the verb *to kill;* whereas there are two distinct verbs; to *will* or *determine,* and *to kill.* The meaning is, Herod *willeth* or *is determined* to kill thee. Rev., *would fain,* seems rather feeble.

32. **That fox.** Herod. Describing his cunning and cowardice.

Cures (ἰάσεις). Used by Luke only.

I shall be perfected (τελειοῦμαι). The present tense: "the present of the certain future" (Meyer). The meaning is, *I come to an end: I have done.* Expositors differ greatly. Some interpret, "I end *my career of healing,*" etc.; others, *my life.*

33. **It cannot be** (οὐκ ἐνδέχεται). The verb means to *accept* or *admit;* so that the sense is, "it is not *admissable* that." The expression is ironical and hyperbolical, with reference to Jerusalem as having a monopoly of such martyrdoms. "It would be contrary to use and wont, and, in a manner, to theocratic decorum, if such a prophet as I should perish elsewhere than in Jerusalem" (Godet).

34. **Would I have gathered** (ἠθέλησα ἐπισυνάξαι). Lit., "I *desired* to gather." See on *will kill,* ver. 31.

Hen. See on Matthew 23:37.

CHAPTER 14

1. **Watched** (ἦσαν παρατηρούμενοι). The participle and finite verb, *were engaged in watching.* Closely (παρά). See on Mark 3:2.

2. **Which had the dropsy** (ὑδρωπικὸς). Lit., *a dropsical man.* The usual way of marking a dropsical patient in medical language.

4. **Took.** Took hold of him. Luke 20:20; 1 Timothy 6:12.

5. **Pit** (φρέαρ). The primary meaning is a *well,* as distinguished from a *fountain.*

Pull out. More correctly *up* (ἀνά).

7. **They chose.** Imperfect: *were choosing.* Something going on before his eyes.

The chief seats. Or *couches.* The Greek writers refer to the absurd contentions which sometimes arose for the chief seats at table. Theophrastus designates one who thrusts himself into the place next the host as μικροφιλότιμος, *one who seeks petty distinctions.*

8. **Wedding.** More properly, *marriage-feast.*

9. **Begin.** Emphasizing the shame of the reluctant movement toward the lower place.

The lowest. Since the other, intervening places are all assigned.

10. **Sit down** (ἀνάπεσε). Lit., *lay yourself back.*

11. **Humbled.** See on *lowly,* Matthew 7:29.

12. **Dinner — supper.** See on Matthew 22:4. *Supper* (δεῖπνον) is the principal meal at evening, and corresponding to the modern late dinner.

Call not thy friends, etc. A striking parallel occurs in Plato's "Phaedrus," 233. "And, in general, when you make a feast, invite not your friend, but the beggar and the empty soul, for they will love you, and attend you, and come about your doors, and will be the best pleased, and the most grateful, and will invoke blessings on your head."

13. **Feast** (δοχήν). Or *reception.* Used by Luke only. See on ch. 5:29.

15. **Blessed.** See on Matthew 5:3.

16. **Made** (ἐποίει). Imperfect, *was making.* His preparations were in progress. A definite act among these preparations is described by the aorist, *he bade* (ἐκάλεσεν), the technical word for inviting to a festival. See Matthew 22:3; John 2:2.

Sent his servant. "If a sheikh, bey, or emeer invites, he always sends a servant to call you at the proper time. This servant often repeats the very formula mentioned in Luke 14:17: *Come, for the supper is ready.* The fact that this custom is confined to the wealthy and to the nobility is in strict agreement with the parable, where the man who made the supper is supposed to be of this class. It is true now, as then, that to refuse is a high insult to the maker of the feast (Thomson, "Land and Book"). Palgrave mentions a similar formula of invitation among the Bedouins of Arabia. "The chief, or some unbreeched youngster of his family, comes up to us with the customary *tefaddaloo,* or *do us the favor*" ("Central and Eastern Arabia").

18. **Make excuse** (παραιτεῖσθαι). Also rendered in New Testament *refuse,* Hebrews 12:19, 25, where both meanings occur. See also 2 Timothy 2:23, Rev. Our phrase, *beg off,* expresses the idea here.

I must needs (ἔχω ἀνάγκην). Lit., *I have necessity:* a strong expression.

Go (ἐξελθεῖν). Go *out* (ἐξ) from the city.

20. **I cannot.** A newly married man had special indulgence allowed him. See Deuteronomy 24:5. Herodotus relates how Croeus refused for his son an invitation to a hunt on this ground. “But Croesus answered, ‘Say no more of my son going with you; that may not be in anywise. He is but just joined in wedlock, and is busy enough with that’” (1:36). The man who had the most plausible excuse returned the surliest and most peremptory answer. Compare 1 Corinthians 7:33.

21. **Streets** (πλατείας) — **lanes** (ῥύμας). The former word from πλατύς, *broad;* the broad streets contrasted with the narrow *lanes.* Wyc., *great streets and small streets.*

22. **As thou has commanded.** Following the reading ὡς, *as.* The best texts substitute ὃ, *what.* Render as Rev., “*What* thou didst command is done.”

23. **Hedges** (φραγμοὺς). See on Matthew 21:33. It may mean either a *hedge,* or a *place enclosed with a hedge.* Here the hedges beside which vagrants rest.

Compel. Compare *constrained,* Matthew 14:22; Acts 26:11; Galatians 6:12. Not to use force, but to constrain them against the reluctance which such poor creatures would feel at accepting the invitation of a great Lord.

May be filled (γεμισθῇ). A very strong word; properly of loading a ship. “Nature and grace alike abhor a vacuum” (Bengel).

27. **His cross.** More correctly, *his own.* An important charge. All must bear the cross, but not all *the same* cross: each one *his own.*

28. **A tower.** The subject of the parable is the life of Christian discipleship, which is figured by a tower, a lofty structure, as something distinguished from the world and attracting attention.

Counteth (ψηφίζει). Only here and Revelation 13:18. From ψῆφος, a *pebble* (see Revelation 2:17), used as a counter. Thus Herodotus says that

the Egyptians, when they calculate (λογίζονται ψήφοις, *reckon with pebbles*), move their hand from right to left (2:36). So Aristophanes, "Reckon roughly, not with pebbles (ψήφοις), but on the hand" ("Wasps," 656). Similarly *calculate,* from Latin *calculus, a pebble.* Used also of *voting.* Thus Herodotus: "The Greeks met at the altar of Neptune, and took *the ballots* (τὰς ψήφους) wherewith they were to give their votes." Plato: "And you, would you *vote* (ἂν ψῆφον θεῖο, *cast your pebble*) with me or against me?" ("Protagoras," 330). See Acts 26:10.

Cost (τὴν δαπάνην). Allied to δάπτω, *to devour.* Hence *expense,* as something which *eats up* resources.

Sufficient (εἰς ἀπαρτισμόν). Lit., *unto completion.* The kindred verb ἀπαρτίζω, not used in New Testament, means to *make even* or *square,* and hence to *complete.*

29. **To finish** (ἐκτελέσαι). Lit., "to finish *out*" (ἐκ).

Behold (θεωροῦντες). Attentively watching the progress of the building. See on ch. 10:18.

Begin to mock. As his resources come to an end.

30. **This man** (οὗτος ὁ ἄνθρωπος). With sarcastic emphasis.

Was not able (οὐκ ἴσχυσεν). From ἰσχύς, *strength.* See on *power,* 2 Peter 2:11. To be strong in body or in resources, and so *to be worth,* as Lat., *valere.* "This man was not *worth* enough, or was not *good* for the completion." In this latter sense, Matthew 5:13, "*good* for nothing."

31. **To make war against another king** (ἑτέρῳ βασιλεῖ συμβαλεῖν εἰς πόλεμον). Lit., *to come together with another king for war.* So Rev., *to encounter another king in war.*

> "Out he flashed,
> And into such a song, such fire for fame,
> Such trumpet-blowings in it, coming down

To such a stern and iron-clashing close,
That when he stopped we longed *to hurl together*."

TENNYSON, *Idyls of the King.*

With ten thousand (ἐν δέκα χιλιάσιν). Lit., *in* ten thousands: i.e., *in the midst* of; *surrounded by.* Compare Jude 14.

32. **Asketh** (ἐρωτᾷ). On a footing of equality: king treating with king. See on ch. 11:9.

Conditions of peace (τὰ πρὸς εἰρήνην). Lit., *things looking toward peace: preliminaries.* Compare Romans 14:19, *things which make for peace* (τὰ τῆς εἰρήνης, *the things of peace*).

33. **Forsaketh** (ἀποτάσσεται). *Bids good-by to.* Rev., *renounceth.* See on ch. 9:61. "In that *forsaketh* lies the key to the whole passage" (Trench). Christian discipleship is founded in self-renunciation.

34. **Have lost its savor.** See on Matthew 5:34.

Shall it be seasoned. See on Mark 9:50.

CHAPTER 15

4. **In the wilderness.** Not a desert place, but uncultivated plains, pasturage. Note that the sheep are being *pastured* in the wilderness. A traveler, cited anonymously by Trench, says: “There are, indeed, some accursed patches, where scores of miles lie before you like a tawny Atlantic, one yellow wave rising before another. But far from infrequently there are regions of wild fertility where the earth shoots forth a jungle of aromatic shrubs” (“Parables”).

5. **When he hath found it.** Matthew, *If so be that he find it.*

On his shoulders. Lit., his *own* shoulders. “He might have employed a servant’s aid, but love and joy make the labor sweet to himself” (Bengel). the “Good Shepherd” is a favorite subject in early Christian art. “We cannot go through any part of the catacombs, or turn over the pages of any collection of ancient Christian monuments, without coming across it again and again. We know from Tertullian that it was often designed upon chalices. We find it ourselves painted in fresco upon the roofs and walls of the sepulchral chambers; rudely scratched upon gravestones, or more carefully sculptured on sarcophagi; traced in gold upon glass, molded on lamps, engraved on rings; and, in a word, represented on every species of Christian monument that has come down to us.... It was selected because it expressed the whole sum and substance of the Christian dispensation.... He is sometimes represented alone with his flock; at other times accompanied by his apostles, each attended by one or more sheep. Sometimes he stands amidst many sheep; sometimes he caresses one only; but most commonly — so commonly as almost to form a rule to which other scenes might be considered the exceptions — he bears a lost sheep, or even a goat, upon his shoulders” (Northcote and Brownlow, “Roma Sotteranea”). A beautiful specimen is found in the mausoleum of Galla Placidia, at Ravenna, erected about 450 A.D. It is a mosaic in green and gold. The figure is a beautiful one, youthful in face and form, as is usual in the early mosaics, and surrounded by his sheep. Facing this appears, over the altar, the form of Christ seated beside a kind of furnace, on the other

side of which stands a little open bookcase. He is engaged in casting heretical books into the fire. Are they, indeed, the same — the Shepherd Christ of the Gospels, and the polemic Christ of the ecclesiastics?

6. **With me.** "Not with the sheep. Our life is *his* joy" (Gregory, cited by Trench).

7. **Repenteth.** See on Matthew 3:2.

THE PARABLES OF THE LOST COIN AND OF THE PRODIGAL SON.

Peculiar to Luke. 8-32.

8. **Pieces of silver** (δραχμὰς). Used by Luke only. A coin worth about eighteen cents, commonly with the image of an owl, a tortoise, or a head of Pallas. As a weight, 65.5 grains. A common weight in dispensing medicines and writing prescriptions. Wyc., transcribing the Greek word, *dragmes.* Tynd., *grotes.*

9. **Her friends.** Female friends, for the noun is used in the feminine form.

I lost. Through her own carelessness. Of the sheep, Jesus says "*was* lost." "A sheep strays of itself, but a piece of money could only be lost by a certain negligence on the part of such as should have kept it" (Trench). In the one case, the attention is fastened on the condition of the thing lost; in the other, upon the sorrow of the one who has lost.

12. **The portion.** According to the Jewish law of inheritance, if there were but two sons, the elder would receive two portions, the younger the third of all movable property. A man might, during his lifetime, dispose of all his property by gift as he chose. If the share of younger children was to be diminished by gift or taken away, the disposition must be made by a person presumably near death. No one in good health could diminish, except by gift, the legal portion of a younger son. The younger son thus was entitled by law to his share, though he had not right to claim it during his father's lifetime. The request must be regarded as asking a favor (Edersheim).

Unto them. Even to the elder, who did not ask it.

13. **All.** Everything was taken out of the father's hands.

Took his journey (ἀπεδήμησεν). Answering to our phrase *went abroad.*

Wasted (διεσκόρπισεν). The word used of winnowing grain. See on Matthew 25:24.

With riotous living (ζῶν ἀσώτως). Lit., *living unsavingly.* Only here in New Testament. The kindred noun, ἀσωτία, is rendered by the Rev., in all the three passages where it occurs, *riot* (Ephesians 5:18; Titus 1:6; 1 Peter 4:4). See note on the last passage.

14. **Spent.** See on *cost*, ch. 14:28.

In that land. Want is characteristic of the "far country." The prodigal feels the evil of his environment. "*He* (with a shade of emphasis) began to be in want."

To be in want (ὑστερεῖσθαι). From ὕστερος, *behind.* Compare our phrase of one in straitened circumstances, *to fall behind.*

15. **Joined himself** (ἐκολλήθη). The verb means to *glue* or *cement.* Very expressive here, implying that he *forced himself* upon the citizen, who was unwilling to engage him, and who took him into service only upon persistent entreaty. "The unhappy wretch is a sort of appendage to a strange personality" (Godet). Compare Acts 9:26. Wyc., *cleaved.* See, also, on Acts 5:13.

To feed swine. As he had received him reluctantly, so he gave him the meanest possible employment. An ignominious occupation, especially in Jewish eyes. The keeping of swine was prohibited to Israelites under a curse.

16. **He would fain** (ἐπεθύμει). *Longing* desire. Imperfect tense, *he was longing,* all the while he was tending the swine.

Filled his belly (γεμίσαι τὴν κοιλίαν). The texts vary. The Rev. follows the reading χορτασθῆναι, "He would fain *have been filled,*" using the same word which is employed by *filling* those who hunger and thirst after righteousness (Matthew 5:6, see note), and of the five thousand (Matthew 14:20). He had wanted the wrong thing all along, and it was no better now. All he wanted was to fill his belly.

Husks (κερατίων). Carob-pods. The word is a diminutive of κέρας, *a horn,* and means, literally, *a little horn,* from the shape of the pod. The tree is sometimes called in German *Bockshornbaum, Goat's-horn-tree.* "The fleshy pods are from six to ten inches long, and one broad, lined inside with a gelatinous substance, not wholly unpleasant to the taste when thoroughly ripe" (Thomson, "Land and Book"). The shell or pod alone is eaten. It grows in Southern Italy and Spain, and it is said that during the Peninsular War the horses of the British cavalry were often fed upon the pods. It is also called *Saint John's bread,* from a tradition that the Baptist fed upon its fruit in the wilderness. Edersheim quotes a Jewish saying, "When Israel is reduced to the carob-tree, they become repentant."

17. **Came to himself.** A striking expression, putting the state of rebellion against God as a kind of *madness.* It is a wonderful stroke of art, to represent the beginning of repentence as the return of a sound consciousness. Ackermann ("Christian Element in Plato") observes that Plato thinks of redemption as *a coming to one's self;* an apprehending of one's self as existent; as a severing of the inmost being from the surrounding element. Several passages of Plato are very suggestive on this point. "He who bids a man know himself, would have him know his soul" ("Alcibiades," i., 130). "'To see her (the soul) as she really is, not as we now behold her, marred by communion with the body and other miseries, you should look upon her with the eye of reason, in her original purity, and then her beauty would be discovered, and in her image justice would be more clearly seen, and injustice, and all the things which we have described. Thus far we have spoken the truth concerning her as she appears at present; but we must remember also that we have seen her only

in a condition which may be compared to that of the sea-God Glaucus, whose original image can hardly be discerned, because his natural members are broken off and crushed, and in many ways damaged by the waves; and incrustations have grown over them of sea-weed and shells and stones, so that he is liker to some sea-monster than to his natural form. And the soul is in a similar condition, disfigured by ten thousand ills: but not there, Glaucon, not there must we look'

"'Where, then?'

"'At her love of wisdom. Let us see whom she affects, and what converse she seeks, in virtue of her near kindred with the immortal and eternal and divine; also, how different she would become, if wholly following this superior principle, and born by a divine impulse out of the ocean in which she now is, and disengaged from the stones and shells and things of earth and rock, which, in wild variety, grow around her, because she feeds upon earth, and is crusted over by the good things of this life as they are termed. Then would you see her as she is'" ("Republic," 611).

Have bread enough and to spare (περισσεύονται ἄρτων). Lit., *abound in loaves.* Wyc., *plenty of loaves.*

Perish. Better, *I am perishing.* The best texts insert ὧδε, *here,* in contrast with the father's *house,* suggested by the father's *servants.*

20. **His father.** An affecting touch in the Greek: *his own* father.

Ran. Trench cites an Eastern proverb: "Who draws near to me (God) an *inch,* I will draw near to him an *ell;* and whoso *walks* to meet me, I will *leap* to meet him."

Kissed. See on Matthew 26:49.

21. **To be called thy son.** He omits *make me a servant.* The slavish spirit vanishes in the clasp of the father's arms. Bengel suggest that the father would not suffer him to utter the news. I once heard Norman McLeod say in a sermon, "Before the prodigal son reached his home he thought over

what he should do to merit restoration. He would be a hired servant. But when his father came out and met him, and put his arms round him, and the poor boy was beginning to say this and that, *he just shut his mouth,* and said, 'I take you to my heart, and that' enough.'"

22. **To his servants.** Bond-servants. There is a fine touch in throwing in the *bond-servants* immediately after *thy son* (ver. 21).

Bring forth. Some texts add *quickly* (ταχὺ). So Rev.

The best robe (στολὴν τὴν πρώτην). Lit., *a robe, the first.* Properly of a long, flowing robe, a *festive* garment. See Mark 16:5; Luke 20:46.

Ring. See on James 2:2. Compare Genesis 41:42.

Shoes. Both the ring and the shoes are marks of a free man. Slaves went barefoot.

23. **The fatted calf.** The article denoting one set apart for a festive occasion. Tynd., "*that* fatted calf."

24. **Is alive — is found** (ἀνέζησεν — εὑρέθη). Both aorists, and pointing back to a definite time in the fast; doubtless the moment when he "came to himself." Wyc., *hath lived.*

The Prodigal Son is a favorite subject in Christian art. The return of the penitent is the point most frequently chose, but the dissipation in the far country and the degradation among the swine are also treated. The dissipation is the subject of an interesting picture by the younger Teniers in the gallery of the Louvre. The prodigal is feasting at a table with two courtesans, in front of an inn, on the open shutter of which a tavern-score is chalked. An old woman leaning on a stick begs alms, possibly foreshadowing the fate of the females at the table. The youth holds out his glass, which a servant fills with wine. In the right-hand corner appears a pigsty where a stable-boy is feeding the swine, but with his face turned toward the table, as if in envy of the gay revellers there. All the costumes and other details of the picture are Dutch. Holbein also represents him

feasting with his mistress, and gambling with a sharper who is sweeping the money off the table. The other points of the story are introduced into the background. Jan Steen paints him at table in a garden before an inn. A man plays a guitar, and two children are blowing bubbles — "an allegory of the transient pleasures of the spendthrift." Mrs. Jameson remarks that the riotous living is treated principally by the Dutch painters. The life among the swine is treated by Jordaens in the Dresden Gallery. The youth, with only a cloth about his loins, approaches the trough where the swine are feeding, extends his hand, and seems to ask food of a surly swineherd, who points him to the trough. In the left-hand corner a young boor is playing on a pipe, a sorrowful contrast to the delicious music of the halls of pleasure. Salvator Rosa pictures him in a landscape, kneeling with clasped hands amid a herd of sheep, oxen, goats, and swine. Rubens, in a farm-stable, on his knees near a trough, where a woman is feeding some swine. He looks imploringly at the woman. One of the finest examples of the treatment of the return is by Murillo, in the splendid picture in the gallery of the Duke of Sutherland. It is thus described by Stirling ("Annals of the Artists of Spain"): "The repentant youth, locked in the embrace of his father, is, of course, the principal figure; his pale, emaciated countenance bespeaks the hardships of his husk-coveting time, and the embroidery on his tattered robe the splendor of his riotous living. A little white dog, leaping up to caress him, aids in telling the story. On one side of this group a man and a boy lead in the fatted calf; on the other appear three servants bearing a light-blue silk dress of Spanish fashion, and the gold ring; and one of them seems to be murmuring at the honors in preparation for the lost one."

25. **Music** (συμφωνίας). A symphony: concerted music.

26. **Inquired** (ἐπυνθάνετο). Imperfect. *Began to inquire.*

27. **Is come — safe and sound.** Compare *is alive — is found.* "How nice is the observance of all the lesser proprieties of the narration. The father, in the midst of all his natural affection, is yet full of the moral significance of his son's return — that he has come back another person from what he was when he went, or while he tarried in that far land; he sees into the deep of his joy, that he is receiving him now indeed a son, once dead but

now alive; once lost to him and to God, but now found alike by both. But the servant confines himself to the more external features of the case, to the fact that, after all he has gone through of excess and hardship, his father has yet received him *safe and sound*" (Trench).

28. **He was angry** (ὠργίσθη). Not with a mere temporary fit of passion, but, as the word imports, with a deep-seated wrath.

29. **Kid** (ἔριφον). Some read the diminutive, ἐρίφιον, "a *little* kid." In any event a contrast is intended between the kid and the fatted calf.

30. **This thy son.** Not *my brother,* but with the bitterest sarcasm.

Was come (ἦλθεν). He says *came,* as of a stranger. Not *returned.*

Devoured (καταφαγών). We say "eat *up;*" the Greek said "eat *down*" (κατά). The word is suggested, no doubt, by the mention of the calf, the kid, and the feasting.

CHAPTER 16

THE PARABLE OF THE UNJUST STEWARD.

Peculiar to Luke. 1-8.

1. **Steward** (οἰκονόμον). From οἶκος, *a house,* and νέμω, *to distribute* or *dispense.* Hence, one who assigns to the members of the household their several duties, and pays to each his wages. The paymaster. He kept the household stores under lock and seal, giving out what was required; and for this purpose received a signet-ring from his master. Wyc., *fermour,* or *farmer.* Here probably the *land*-steward.

Was accused (διεβλήθη). Only here in New Testament. From διά, *over, across,* and βάλλω, *to throw. To carry across,* and hence to carry reports, etc., from one to another; to carry *false* reports, and so to *calumniate* or *slander.* See on *devil,* Matthew 4:1. The word implies *malice,* but not necessarily *falsehood.* Compare Latin *traducere* (*trans, over, ducere, to lead*), whence *traduce.*

Had wasted (ὡς διασκορπίζων). Lit., *as wasting.* Rev., *was wasting;* not merely a past offense, but something going on at the time of the accusation. See ch. 15:13.

2. **How is it that I hear this** (τί τοῦτο ἀκούω)? Better as Rev., *What is this that I hear?*

Give an account (ἀπόδος τὸν λόγον). Lit., "give *back*" (ἀπό). Rev., *render. The* (τὸν) account which is due. Aristophanes has a striking parallel: "And now give back my signet; for thou shalt no longer be my steward" ("Knights," 947).

Thou mayest (δυνήσῃ). More strictly, as Rev., *thou canst.*

3. **Taketh away.** Or *is taking away.* He was not yet dispossessed, as is shown by what follows.

I cannot (οὐκ ἰσχύω). See on ch. 14:30. “I have not strength.” His luxurious life had unfitted him for hard labor. In Aristophanes (“Birds,” 1431), a sycophant is asked: “Tell me, being a young man, do you lodge informations against strangers?” He replies: “Yes; why should I suffer, for I know not how to dig?”

To beg (ἐπαιτεῖν). See on *besought*, Matthew 15:23.

4. **They may receive.** The debtors of his master (ver. 5).

5. **He called.** Alford and Trench think that the debtors were together; but the words seem to me to indicate that he dealt with them separately. He called to him *each* one, and said unto the *first; after that* (ἔπειτα) another.

6. **Measures** (βάτους). Lit., *baths.* The *bath* was a Hebrew measure, but the amount is uncertain, since, according to Edersheim, there were three kinds of measurement in use in Palestine: the original Mosaic, corresponding with the Roman; that of Jerusalem, which was a fifth larger; and the common Galilaen measurement, which was more than a fifth larger than the Jerusalem. Assuming the first standard, the bath would be about fifty-six pints, and the debt, therefore, a large one.

Take thy bill (δέξαι σου τὰ γράμματα). Lit., *take back thy writings.* Rev., *bond.* Wyc., *obligation;* and in ver. 7, *letters.* The plural is used for a single document. The *bill* is the *bond* which the buyer has give, and which is in the steward’s keeping. He gives it *back* to the debtor for him to alter the figures.

Sit down quickly. It was a secret transaction, to be hurried through.

7. **To another** (ἑτέρῳ). A *different* one with a different debt, and his circumstances demanding a different rate of discount.

Measures (κόρους). *Cors.* A *cor* was ten *baths;* the dry and the fluid measures being the same.

8. **The Lord.** Of the steward. Rev., properly, “*his* Lord.”

Commended. Admiring his shrewdness, though he himself was defrauded.

Unjust steward. Lit., *steward of injustice.* See on *forgetful hearer,* James 1:25; and compare *words of grace,* Luke 4:22; *unjust judge,* Luke 18:6; *son of his love,* Colossians 1:13; *lust of uncleanness,* 2 Peter 2:10. The idiom is a Hebrew one. The phrase expresses Jesus' judgment on what the steward's master praised.

Wisely (φρονίμως). See on Matthew 10:16. Wyc., *prudently.* I would suggest *shrewdly,* though in the modern sense of *sagaciously,* since the earlier sense of *shrewd* was *malicious*, or *wicked.* Plato says: "All knowledge separated from righteousness and other virtue appears to be *cunning* and not *wisdom.*" In Matthew 7:24-26, it is applied to the sagacious man who built his house on the rock, opposed to the *foolish* (μωρός) man who built on the sand. "It is a middle term, not bringing out prominently the moral characteristics, either good or evil, of the action to which it is applied, but recognizing in it a skilful adaption of the means to the end — affirming nothing in the way of moral approbation or disapprobation, either of means or end, but leaving their worth to be determined by other considerations" (Trench, "Parables").

In their generation (εἰς τὴν γενεὰν τὴν ἑαυτῶν). The A.V. misses the point, following Wyc. Lit., *in reference to their own generation;* i.e., the body of the children of this world to which they belong, and are kindred. They are shrewd in dealing with *their own kind;* since, as is shown in the parable, where the debtors were accomplices of the steward they are all alike unscrupulous. Tynd., *in their kind.*

Than the children of light. Lit., *sons of the light.* The men of the world make their intercourse with one another more profitable than the sons of light do *their* intercourse with their own kind. The latter "forget to use God's goods to form bonds of love to the comtemporaries who share their character" (Godet); forget to "*make* friends of the mammon," etc.

9. **Make to yourselves friends.** Compare Virgil, “Aeneid,” vi., 664. Among the tenants of Elysium he sees “those who, by good desert, made others mindful of them.”

Of the mammon of unrighteousness (ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας). The same idiom as in ver. 8, *steward of injustice.* Compare *unrighteous mammon,* ver. 11. *Mammon* should be spelt with one *m.* It is a Chaldee word, meaning *riches.* It occurs only in this chapter and at Matthew 6:24. “*Of* the mammon” is, literally, *by means of.* In the phrase *of unrighteousness,* there is implied no condemnation of property as such; but it is styled *unrighteous,* or *belonging to unrighteousness,* because it is the characteristic and representative object and delight and desire of the selfish and unrighteous world: their love of it being a root of all evil (1 Timothy 6:10). Wyc., *the riches of wickedness.*

Ye fail (ἐκλίπητε). But all the best texts read ἐκλίπῃ, “When *it* (the mammon) fails.”

They may receive. The friends.

Habitations (σκηνάς). Lit., *tents* or *tabernacles.*

10. **That which is least.** A general proposition, yet with a reference to mammon as the *least* of things. See next verse.

11. **Faithful.** Fidelity is, therefore, possible toward the unrighteous mammon.

12. **That which is another’s.** God’s. Riches are not *ours,* but given us in trust.

Your own. Equivalent *to the true riches.* That which forms part of our eternal being — the redeemed self. Compare the parable of the Rich Fool (ch. 12:20), where the *life* or *soul* is distinguished from the *possessions.* “Thy *soul* shall be required; whose shall the *wealth* be?” Compare, also, *rich toward God* (ch. 12:21). Chrysostom, cited by Trench, says of

Abraham and Job, “They did not serve mammon, but *possessed and ruled themselves,* and were masters, and not servants.”

13. **Servant** (οἰκέτης). Properly, *household* servant.

Serve. See on *minister,* Matthew 20:26.

The other. See on Matthew 6:24.

Hold to. See on Matthew 6:24.

14. **Covetous** (φιλάργυροι). Rev. renders literally, according to the composition of the word, *lovers of money.* Only here and 2 Timothy 3:2. Compare the kindred noun, 1 Timothy 6:10. The usual word for covetous is πλεονέκτης (1 Corinthians 5:10, 11; 6:10).

Derided (ἐξεμυκτήριξον). Only here and ch. 23:35. Lit., *to turn up the nose at.* The Romans had a corresponding phrase, *naso adunco suspendere, to hang on the hooked nose:* i.e., to turn up the nose and make a hook of it, on which (figuratively) to hang the subject of ridicule. Thus Horace, in one of his satires, giving an account of a pretentious banquet at the house of a rich miser, describes on of the guests as *hanging everything to his nose;* i.e., making a joke of everything that occurred. The simple verb occurs at Galatians 6:7, of mocking God.

15. **Abomination.** See on Matthew 24:15.

16. **Presseth.** Rev., *entereth violently.* See on Matthew 11:12. Wyc., *maketh violence into it.* Tynd., *striveth to go in.*

17. **Tittle.** See on Matthew 5:18.

The Parable of Dives and Lazarus.

Peculiar to Luke. 19-31.

19. **Was clothed.** Imperfect, and frequentative; denoting his *habitual* attire.

Purple (πορφύραν). Originally the purple *fish* from which the color was obtained, and thence applied to the color itself. Several kinds of these were found in the Mediterranean. The color was contained in a vein about the neck. Under the term *purple* the ancients included three distinct colors:
1. A deep violet, with a black or dusky tinge; the color meant by Homer in describing an ocean wave: "As when the great sea grows *purple* with dumb swell" ("Iliad,: xiv., 16).
2. Deep scarlet or crimson — the Tyrian purple.
3. The deep blue of the Mediterranean. The dye was permanent. Alexander is said by Plutarch to have found in the royal palace at Susa garments which preserved their freshness of color though they had been laid up for nearly two hundred years; and Mr. St. John ("Manner and Customs of Ancient Greece") relates that a small pot of the dye was discovered at Pompeii which had preserved the tone and richness attributed to the Tyrian purple. This fixedness of color is alluded to in Isaiah 1:18 — *though your sins were as scarlet,* the term being rendered in the Septuagint φοινικοῦν, which, with its kindred words, denoted darker shades of red. A full and interesting description of the purple may be found in J. A. St. John's "Manners and Customs of Ancient Greece," iii., 224 sq.

Fine linen (βύσσον). *Byssus.* A yellowish flax, and the linen made from it. Herodotus says it was used for enveloping mummies (2:86), a statement confirmed by microscopic examinations. He also speaks of it as a bandage for a wound (7:181). It is the word used by the Septuagint for linen (Exodus 25:4; 28:5; 35:6, etc.). Some of the Egyptian linen was so fine that it was called *woven air.* Sir Gardner Wilkinson says that some in his possession was, to the touch, comparable to silk, and not inferior in texture to the finest cambric. It was often as transparent as lawn, a fact illustrated by the painted sculptures, where the entire form is often made distinctly visible through the outer garment. Later Greek writers used the word for *cotton* and *silk.* See Wilkinson's "Ancient Egyptians," first series, iii., 114 sq., and Rawlinson's "History of Ancient Egypt," i., 487, 512. A yellow byssus was used by the Greeks, the material for which

grew around Elis, and which was enormously costly. See Aeschylus, "Persae," 127.

Fared sumptuously (εὐφραινόμενος λαμπρῶς). Lit., *making merry in splendor.* Compare ch. 15:23, 24, 29, 32. Wyc., *he ate, each day, shiningly.*

20. **Beggar.** See on *poor,* Matthew 5:3.

Lazarus. Abbreviated from Ἐλεάζαρος, *Eleazar,* and meaning *God a help.* "It is a striking evidence of the deep impression which this parable has made on the mind of Christendom, that the term *lazar* should have passed into so many languages as it has, losing altogether its signification as a proper name" (Trench).

Was laid (ἐβέβλητο). Lit., *was thrown:* cast carelessly down by his bearers and left there.

Gate (πυλῶνα). The *gateway,* often separated from the house or temple. In Matthew 26:71, it is rendered *porch.*

Full of sores (εἱλκωμένος). Only here in New Testament. The regular medical term for *to be ulcerated.* John uses the kindred noun ἕλκος, *an ulcer* (Revelation 16:2). See next verse.

21. **Desiring** (ἐπιθυμῶν). Eagerly, and not receiving what he desired. The same thing is implied in the story of the prodigal, where the same word is used, "*he would fain* have been filled" (ch. 15:16), but the pods did not satisfy his hunger.

The crumbs that fell (τῶν πιπτόντων). Lit., *the things falling.* The best texts omit ψιχίων, *crumbs.*

Moreover (ἀλλὰ καὶ). Lit., *but even.* "*But* (instead of finding compassion), *even* the dogs," etc.

Licked (ἐπέλειχον). Only here in New Testament. Cyril, cited by Hobart, says: "The only attention, and, so to speak, medical dressing, which his sores received, was from the dogs who came and licked them."

22. **Abraham's bosom.** A Rabbinical phrase, equivalent to being with Abraham in Paradise. "To the Israelite Abraham seems the personal center and meeting-point of Paradise" (Goebel).

23. **Hell.** Rev., *Hades.* Where Lazarus also was, but in a different region. See on Matthew 16:18.

24. **Cool** (καταψύχειν). Only here in New Testament. Common in medical language. See on ch. 21:26. Compare the exquisite passage in Dante, where Messer Adamo, the false coiner, horribly mutilated, and in the lowest circle of Malebolge, says:

> "I had, while living, much of what I wished;
> And now, alas! a drop of water crave.
> The rivulets that from the verdant hills
> Of Cassentin descend down into Arno,
> *Making their channels to be soft and cold,*
> Ever before me stand, and not in vain:
> For far more doth their image dry me up
> Than the disease which strips my face of flesh."
>
> *Inferno,* xxx., 65 sq.

Tormented (ὀδυνῶμαι). Used by Luke only. *Tormented* is too strong. The word is used of the sorrow of Joseph and Mary when the child Jesus was missing (ch. 2:48); and of the grief of the Ephesian elders on parting with Paul (Acts 20:38). Rev., *I am in anguish.*

25. **Son** (τέκνον). Lit., *child.*

Receivedst (ἀπέλαβες). Received *back* (ἀπό) as a reward or quittance. Compare ch. 6:34; 18:30; 23:41.

Gulf (χάσμα). From χάσκω, *to yawn.* Transcribed into the English *chasm.* In medical language, of the cavities in a wound or ulcer.

Is fixed (ἐστήρικται). Compare ch. 22:32; and see on 1 Peter 5:10.

27. **Send him to my father's house.** Compare Dante, where Ciacco, the glutton, says to Dante:

> "But when thou art again in the sweet world,
> I pray thee to the mind of others bring me."
>
> *Inferno*, vi., 88.

31. **Be persuaded.** Dives had said, "they will repent." Abraham replies, "they will not be even *persuaded.*"

Though one rose. Dives had said, "if one *went.*"

From the dead (ἐκ νεκρῶν). Dives had said *from* the dead, but using a different preposition (ἀπό). It is wellnigh impossible to give the English reader this nice play of prepositions. The general distinction is ἀπό, *from the outside;* ἐκ, *from within.* Thus Luke 2:4, Joseph went up *from* (ἀπό) Galilee, the *province, out of* (ἐκ) the *city* of Nazareth. Abraham's preposition (ἐκ, *out of*) implies a more complete identification with the dead than Dives' ἀπό, *from.* A rising *from among* the dead was more than a messenger going *from* the dead. "We can hardly pass over the identity of the name Lazarus with that of him who actually was recalled from the dead; but whose return, far from persuading the Pharisees, was the immediate exciting cause of their crowning act of unbelief" (Alford).

CHAPTER 17

1. **Impossible** (ἀνένδεκτον). *Inadmissable.* Only here in New Testament. See on *it cannot be,* ch. 13:33.

Offenses. See on *offend,* Matthew 5:29; and compare on Matthew 16:23.

2. **It were better** (λυσιτελεῖ). Only here in New Testament. The verb means *to pay what is due,* and is equivalent to our phrase, *it pays.*

Millstone. Compare Matthew 18:6. The correct reading here is λίθος μυλικὸς, *a millstone;* not *a great millstone* as Matthew.

Thrown (ἔῤῥιπται). *Hurled:* with an underlying sense of violence, called out by so great an outrage.

3. **Rebuke.** See on *straitly charged,* ch. 9:21.

6. **Sycamine.** Or *mulberry.* Luke distinguishes between this and συκομορέα, *the fig-mulberry* (ch. 19:4). The names were sometimes confused, but a physician would readily make the distinction, as both were used medicinally.

9. **I trow not.** Omitted by the best texts.

10. **Unprofitable** (ἀχρεῖοι). From χρεία, *requirement;* something which the master *must* pay. Not *useless,* but having rendered no service beyond what was *due.* "The *profit* does not begin until the servant goes beyond his obligation" (Meyer). "A *servant* owes *all things*" (Bengel).

11. **Through the midst of.** It may also mean *between* or *on the borders of.* The Am. Rev. insists on the latter.

12. **Lepers.** See on ch. 5:12.

20. **With observation** (μετὰ παρατηρήσεως). Only here in New Testament. The progress of the kingdom cannot be defined by visible marks like that of an earthly kingdom. Its growth in the world is a process of *pervasion,* like the working of the leaven through the lump.

21. **Within.** Better, *in the midst of.* Meyer acutely remarks that "*you* refers to the Pharisees, in whose hearts nothing certainly found a place less than did the ethical kingdom of God." Moreover, Jesus is not speaking of the *inwardness* of the kingdom, but of its *presence.* "The whole language of the kingdom of heaven being within men, rather than men being within the kingdom, is modern" (Trench, after Meyer).

24. **Lighteneth** (ἀστράπτουσα). Only here and ch. 24:4.

25. **Rejected.** See on *disallowed,* 1 Peter 2:4; and *tried,* 1 Peter 1:7.

31. **Goods.** See on Matthew 12:29.

On the house-top. See on Matthew 24:17.

33. **Shall preserve** (ζωογονήσει). Only here and Acts 7:19. Originally to *engender;* thence to *produce alive* or *endue with life,* and so to *preserve alive.* Wyc., *shall quicken it.*

37. **Eagles.** See on Matthew 24:28.

CHAPTER 18

THE PARABLES OF THE UNJUST JUDGE AND THE PHARISEE AND PUBLICAN.

Peculiar to Luke. 1-14.

1. **To the end that men ought** (πρὸς τὸ δεῖν). Lit., *with reference to its being necessary* always to pray, etc.

Faint (ἐγκακεῖν). To turn coward or lose heart.

2. **Regarded** (ἐντρεπόμενος). See on Matthew 21:37.

3. **Avenge** (ἐκδίκησον). The word is too strong. It means *do me justice.* See on Romans 12:19.

5. **Lest by her continual coming she weary me** (ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με). Εἰς τέλος, lit., *unto the end,* may mean *continually;* but *weary* or *wear out* for ὑπωπιάζῃ is more than doubtful. That word is from ὑπώπιον, *the part of the face under the eyes,* and means *to strike under the eye;* to give one a black eye. It is used only once again, by Paul, 1 Corinthians 9:27, and in its literal sense: "I *buffet* my body;" treat it as the boxer does his adversary. The more literal sense of this word, and of εἰς τέλος, *in the end,* or *finally,* give a sound and much livelier meaning here. "Lest *at last* she come and *assault* me." So Goebel and Meyer, and so Wyc., "Lest *at the last* she, coming, *strangle* me;" and Tynd., "Lest at the last she come and *rail on me.*" The judge fears lest importunity may culminate in personal violence. Perhaps, also, as Goebel suggests, he intentionally exaggerates his fear.

6. **The unjust judge.** Lit., *the judge of injustice.* See on ch. 16:8.

7. **And shall not God.** The emphasis is on God. In the Greek order, "and *God,* shall he not," etc.

Though he bear long with them. A very different passage, and interpretations vary greatly.

(1.) The verb μακροθυμέω means *to be long-suffering,* or to *endure patiently.* Such is its usual rendering in the New Testament.

(2.) *Them* (αὐτοῖς) refers not to the *persecutors* of God's elect, but to the *elect themselves.* The Rev. cuts the knot by the most literal of renderings: "and he is long-suffering over (ἐπι) them."

(3.) The secondary meaning of *restraining* or *delaying* may fairly be deduced from the verb, and explained either
(a) of *delaying punishment,* or
(b) of delaying *sympathy* or *help.*

The Am. Rev. adopts the former, and throws the sentence into the form of a question: "And is he slow to punish on their behalf" (ἐπ' αὐτοῖς)? I venture to suggest the following: Καὶ not infrequently has the sense of *yet,* or *and yet.* So Euripides: "Thou are Jove-born, and yet (καὶ) thy utterance is unjust" ("Helena," 1147). Aristophanes: "O crown, depart, and joy go with thee: *yet* (καὶ) I part from thee unwillingly" ("Knights," 1249). So John 9:30: "Ye know not from whence he is, *and yet* (καὶ) he hath opened my eyes." John 16:32: "Ye shall leave me alone, and *yet* (καὶ) I am not alone," etc. Render, then, "Shall not God avenge his own elect, which cry unto him day and night; yet he delayeth help on their behalf," even as the unjust judge delayed to avenge the widow? Surely he will, and that ere long. This rendering, instead of *contrasting* God with the judge, carries out the parallel. The judge delays through *indifference.* God delays also, or seems to delay, in order to try his children's faith, or because his purpose is not ripe; but he, too, will do justice to the suppliant. Tynd., *Yea, though he defer them.*

> "He hides himself so wondrously,
> As though there were no God;
> He is least seen when all the powers
> Of ill are most abroad.

O there is less to try our faith,
In our mysterious creed,
Than in the godless look of earth
In these our hours of need.

It is not so, but so it looks;
And we lose courage then;
And doubts will come if God hath kept
His promises to men."

FABER.

8. **Nevertheless.** Notwithstanding God is certain to vindicate, will the Son of man find on earth a persistence in faith answering to the widow's?

9. **Despised** (ἐξουθενοῦντας). Lit., *made nothing of.* Rev., *set at nought.*

Others (τοὺς λοιποὺς). The expression is stronger. Lit., *the rest.* They threw all others beside themselves into one class. Rev., correctly, *all others.*

10. **The other** (ἕτερος). With an implication of his being a *different* man. See on Matthew 6:24.

Publican. See on ch. 3:12.

11. **Stood** (σατθεὶς). Lit., *having been placed.* Took his stand. It implies taking up his position *ostentatiously;* striking an attitude. But no necessarily in a bad sense. See on ch. 19:8; and compare Acts 5:20. Standing was the ordinary posture of the Jews in prayer. Compare Matthew 6:5; Mark 11:25.

Prayed (προσηύχετο). Imperfect: *began* to pray, or *proceeded* to pray.

Other men (οἱ λοιποὶ τῶν ἀνθρώπων). Lit., *the rest of men.* See on ver. 9. A Jewish saying is quoted that a true Rabbin ought to thank God every

day of his life; 1, that he was not created a Gentile; 2, that he was not a plebeian; 3, that he was not born a woman.

Extortioners. As the publicans.

This publican. Lit., *this (one), the publican.* This publican here. “He lets us see, even in the general enumeration, that he is thinking of the publican, so, afterward, he does not omit directly to mention him” (Goebel).

12. **Twice in the week.** The law required only one fast in the year, that on the great day of Atonement (Leviticus 16:29; Numbers 29:7); though public memorial fasts were added, during the Captivity, on the anniversaries of national calamities. The Pharisees fasted every Monday and Thursday during the weeks between the Passover and Pentecost, and again between the Feast of Tabernacles and that of the Dedication of the Temple.

I give tithes (ἀποδεκατῶ). See on Matthew 23:23.

Possess (κτῶμαι). Wrong. The Israelite did not pay tithes of his *possessions,* but only of his *gains* — his annual increase. See Genesis 28:22; Deuteronomy 14:22. Besides, the verb, in the present tense, does not mean to *possess,* but *to acquire;* the meaning *possess* being confined to the perfect and pluperfect. Rev., *get.* Compare Matthew 10:9 (Rev.); Acts 22:28; Luke 21:19 (on which see note); 1 Thessalonians 4:4 (Rev.).

13. **Standing** (ἑστὼς). In a timid attitude: *merely* standing, not *posturing* as the Pharisee. See on ver. 11.

Afar off. Some explain, from *the sanctuary;* others, from the *Pharisee.*

Lift up his eyes. As worshippers ordinarily.

Be merciful (ἱλάσθητι). Lit., *be propitiated.*

A sinner (τῷ ἁμαρτωλῷ). With the definite article, “*the* sinner.” “He thinks about no other man” (Bengel).

15-17. Compare Matthew 19:13-15; Mark 10:13-16.

15. **Infants** (τὰ βρέφη). See on 1 Peter 2:2.

Touch. So Mark. Matthew has *lay his hands on them and pray.*

16. **Suffer.** See on Matthew 19:14. Only Mark notes the taking in his arms.

18-30. Compare Matthew 19:16-30; 20:1-16; Mark 10:17-31.

18. **Ruler.** Peculiar to Luke.

20. **Why callest thou me good?** See on Matthew 19:17.

Do not commit adultery, etc. Compare the different arrangement of the commandments by the three synoptists.

22. **Yet lackest thou one thing** (ἔτι ἕν σοι λείπει). Lit., *still one thing is lacking to thee.* Mark alone adds that Jesus, looking upon him, loved him.

Come (δεῦρο). Lit., *hither.*

23. **He was very sorrowful.** Rev., more correctly renders ἐγενήθη, *he became.* See on Mark 10:22.

Very rich. The Greek order forms a climax: "rich *exceedingly.*"

25. **Camel.** See on Matthew 19:24.

To go through the eye of a needle (διὰ τρήματος βελόνης εἰσελθεῖν). Rev., more literally, *to enter in through a needle's eye.* Both Matthew and Mark use another word for needle (ῥαφίς); see on Mark 10:25. Luke alone has βελόνη, which, besides being an older term, is the

peculiar word for the *surgical* needle. The other word is condemned by the Greek grammatrians as barbarous.

28. **All** (πάντα). The best texts read τὰ ἴδια, *our own.* So Rev.

31-34. Compare Matthew 20:17-19. Mark 10:32-34.

31. **By** the prophets (διά). Lit., *through;* the preposition expressing secondary agency.

34. **Saying** (ῥῆμα). See on ch. 1:37.

Were said (λεγόμενα). Or, more correctly, which *were being said* to them at the moment.

35-43.; 19:1. Compare Matthew 20:29-34. Mark 10:46-52.

39. **Cried** (ἔκραζεν). A stronger word than ἐβόησεν, *cried,* in the previous verse, which is merely to *cry* or *shout,* while this is to cry *clamorously; to scream* or *shriek.* Compare Matthew 15:23; Mark 5:5; Acts 19:28-34.

To be brought unto (ἀχθῆναι πρὸς). Used by Luke alone in the sense of bringing the sick to Christ. He also uses the compound verb προσάγω, which was a common medical term for bringing the sick to a physician, both in that and in other senses. See ch. 9:41; Acts 16:20; 27:27.

CHAPTER 19

THE STORY OF ZACCHAEUS.

Peculiar to Luke. 1-10.

1. **Jericho.** The city was close to the fords of the Jordan, on the frontier of Peraea, and on the richest plain of Palestine, abounding most in the choicest productions, especially balsam; and was, therefore, an appropriate seat for an officer of superior rank to preside over the collection of revenues. See on Matthew 9:9; Luke 3:12.

2. **Named** (ὀνόματι καλούμενος). Lit., *called by name.* Compare ch. 1:61.

Zacchaeus. *Saccai,* "the just."

3. **He sought** (ἐζήτει). Imperfect. He was busy seeking as Jesus passed.

Who he was. Lit., *is.* No to see *what kind of a person,* but *which one of the crowd* he was.

Stature (ἡλικία). See on ch. 12:25.

4. **Sycamore** (συκομορέαν). From συκῆ, *fig-tree,* and μόρον, the *mulberry.* The fig-mulberry, resembling the fig in its fruit, and the mulberry in its leaves. Some old writers derived it from μωρὸς, *foolish,* because it produced worthless figs. Dr. Thomson says that it bears several crops yearly, which grow on short stems along the trunk and the large branches. They are very insipid, and none but the poorer classes eat them. Hence Amos expresses the fact that he belongs to the humblest class of the community, by calling himself a gatherer of sycamore fruit (Amos 7:14). It grows with its large branches low down and wide open, so that Zacchaeus could easily have climbed into it. It is a favorite and pleasant

conceit with old commentators that Zacchaeus' sycamore that day bore precious fruit.

5. **I must abide.** "Adopting the royal style which was familiar to him, and which commends the loyalty of a vassal in the most delicate manner by freely exacting his services" ("Ecce Homo").

7. **To be guest** (καταλῦσαι). More correctly, Rev., *lodge.* See on ch. 9:12.

A sinner. See on ch. 3:12.

8. **Stood** (σταθεὶς). See on ch. 18:11. Describing a formal act, as of one who is about to make a solemn declaration. He was like the Pharisee in attitude, but not in spirit. The more formal word for standing, applied to the *Pharisee* in the temple, is here used of *the publican.*

I give. Not, It is my practice to give. Zacchaeus' statement is not a *vindication,* but a *vow.* "I now give by way of restoration."

If I have taken anything by false accusation (εἴ τι ἐσυκοφάντησα). *If — anything* does not state a merely possible case, as if Zacchaeus were unconscious of any such extortion; but is a milder way of saying "*Whatever* I have taken." See on ch. 3:14. It is an odd coincidence, nothing more, that the *fig*-mulberry (sycamore) should occur in connection with the *fig*-shewer (sycophant). It was common for the publicans to put a fictitious value on property or income, or to advance the tax to those unable to pay, and then to charge usurious interest on the private debt. On the harsh exaction of such debts, see Matthew 18:28; Luke 12:58.

Fourfold. The restoration required of a *thief* (Exodus 22:1).

11. **Appear** (ἀναφαίνεσθαι). Only here and Acts 21:3. It means *to be brought to light; shown forth.* The common phrase *show up* (ἀνά) represents it.

13. **His ten servants** (δέκα δούλους ἑαυτοῦ). Rev., rightly, changes to *ten servants of his,* since the *his* is emphatic; lit., *his own.* Moreover, it would be absurd to suppose that this nobleman, of consequence enough to be raised to a loyal dignity, had but ten servants. The number of slaves in a Roman household was enormous, sometimes reaching hundreds. Toward the end of the Republic, it was considered reprehensible not to have a slave for every sort of work.

Pounds (μνᾶς). *Minas.* Between sixteen and eighteen dollars apiece. Meyer very aptly remarks: "The small sum astonishes us. Compare, on the other hand, the talents (Matthew 25). But in Matthew, the Lord transfers to his servant his *whole property;* here he has only devoted a definite sum of money to the purpose of putting his servants to the proof therewith; and the smallness of the amount corresponds to what is so carefully emphasized in our parable, viz., the relation of faithfulness *in the least* to its great recompense (ver. 17); which relation is less regarded in the parable in Matthew" ("Commentary on Luke").

Occupy (πραγματεύσασθε). The word *occupy* has lost the sense which it conveyed to the makers of the A.V. — that of *using* or *laying out what is possessed.* An *occupier* formerly meant *a trader. Occupy,* in the sense of *to use,* occurs Judges 16:11: "new ropes that never were *occupied;*" which Rev. changes to *wherewith no work hath been done.* Compare the Prayer-Book version of the Psalter, Psalms 107:23: "*occupy* that *occupieth* usury." Rev., *trade ye.* Wyc., *merchandise ye.* Tynd., *buy and sell.* See on *traded,* Matthew 25:16.

Till I come (ἕως ἔρχομαι). It is strange that the Rev. follows this reading without comment, while the Reviser's text takes no notice whatever of the reading of four of the leading manuscripts, which is adopted by both Tischendorf and Westcott and Hort; ἐν ᾧ ἔρχομαι, "*while* I come," a condensed form of expression for *while I go and return.*

15. **Had gained by trading** (διεπραγματεύσατο). Only here in New Testament. See on ver. 13.

16. **Hath gained** (προσηργάσατο). Only here in New Testament. Lit., *hath worked besides* (πρὸς) the original sum. Rev., *made.*

Have thou authority (ἴσθι ἐξουσίαν ἔχων). Lit., *Be thou having authority.*

Cities. "A city for a pound, yet not even a cottage could be bought for a pound" (Bengel).

18. **Made** (ἐποίησεν). See on Matthew 25:16.

20. **I kept** (εἶχον). The imperfect. I was keeping while thou wert absent.

Napkin (σουδαρίῳ). The Latin *sudarium,* from *sudor, perspiration:* a cloth for wiping off the sweat. Trench notes that the napkin which the idle servant does not need for its proper use (Genesis 3:19) he uses for the wrapping up of his pound.

21. **Austere** (αὐστηρὸς). From αὔω, *to dry. Dry,* and thence *hard.* See on *hard,* Matthew 25:24.

Sow (ἔσπειρας). See on *strawed,* Matthew 25:24.

22. **Thou knewest.** To be read interrogatively. "Didst thou know that? Then, for that reason, thou shouldst have been the more faithful."

23. **Bank** (τράπεζαν). Lit., the *table* of the money-changer. Wyc., *board.* See on *exchangers,* Matthew 25:27.

Usury (τόκῳ). Better *interest,* as Rev. See on *usury,* Matthew 25:27.

27. **But** (πλὴν). Rev., *howbeit.* However it may be with the unfaithful servant.

Slay (κατασφάξατε). Only here in New Testament. A strong word: *slaughter;* cut them *down* (κατά).

29-44. Compare Matthew 21:1-11; Mark 11:1-11.

29. **Bethphage.** See on Matthew 21:1.

31. **The Lord.** See on Matthew 21:3.

35. **Their garments.** More strictly, *their own* garments (ἑαυτῶν), in their reverence and love for their Lord. See on Matthew 25:7.

36. **Spread** (ὑπεστρώννυον). Only here in New Testament.

37. **The descent.** Two distinct sights of Jerusalem are caught on this route, an inequality of ground hiding it for a time after one has first seen it. Verse 37 marks the *first* sight, verse 41 the *second* and nearer view (see Introduction, on Luke's topographical accuracy). "At this point (the former) the first view is caught of the southeastern corner of the city. The temple and the more northern portions are hid by the slope of Olivet on the right: what is seen is only Mount Zion, now, for the most part, a rough field, crowned with the mosque of David, and the angle of the western walls, but then covered with houses to its base, and surmounted by the castle of Herod, on the supposed site of the palace of David.... It was at this point that the shout of triumph burst forth from the multitude" (Stanley, "Sinai and Palestine").

41. **He drew nigh.** "Again the procession advanced. The road descends a slight declivity, and the glimpse of the city is again withdrawn behind the intervening ridge of Olivet. A few moments, and the path mounts again; it climbs a rugged ascent, it reaches a ledge of smooth rock, and in an instant the whole city bursts into view.... It is hardly possible to doubt that this rise and turn of the road was the exact point where the multitude paused again, and He, when he beheld the city, wept over it" (Stanley).

42. **Wept** (ἔκλαυσεν). With audible weeping.

43. **A trench** (χάρακα). Rev., correctly, as Tynd., *a bank.* Only here in New Testament. The word literally means *a pointed stake,* used in fortifying the intrenchments of a camp, and thence the palisade itself. In

fortifying a camp or besieging a city, a ditch was dug round the entire circuit, and the earth from it thrown up into a wall, upon which sharp stakes were fixed. Every Roman soldier carried three or four of these stakes on the march. Wyc., *with pale.*

Keep thee in (συνέξουσιν). See on ch. 4:38.

44. **Lay thee even with the ground** (ἐδαφιοῦσιν). Only here in New Testament. Primarily, to *beat level,* like a threshing-floor or pavement. The Septuagint uses it in the sense of *dashing down to the ground* (Psalms 137:9, and elsewhere). So Rev., from the succeeding reference to the children, and in allusion to the Psalm.

Visitation. See on 1 Peter 2:12.

45-48. Compare Matthew 21:12-19; Mark 11:12-19.

46. **Thieves** (λῃστῶν). See on Matthew 26:55; Luke 10:30; Mark 11:17.

48. **Were very attentive** (ἐξεκρέματο). Only here in New Testament. Lit., as Rev., *hung upon him.* Tynd., *stuck by him.*

CHAPTER 20

1-8. Compare Matthew 21:23-32; Mark 11:27-33.

5. **They reasoned** (συνελογίσαντο). Only here in New Testament. The preposition, σύν, *together,* and the additional *with themselves,* denote a very close conference.

6. **Will stone** (καταλιθάσει). Only here in New Testament. "Stone us *down*" (κατά); *i.e.,* stone us to death.

They be persuaded (πεπεισμένος ἐστιν). Lit., *It* (the people collectively) *is having been persuaded.* Demoting a long-standing and settled persuasion.

9-19. Compare Matthew 21:33-46; Mark 12:1-12.

9. **Let it out.** See on Matthew 21:33.

Went into a far country. Not necessarily *far,* but as Rev., *another* country. See on Mark 13:34.

A long time (ἱκανούς). See on ch. 7:6.

10. **Of the fruit.** See on Mark 12:2.

11. **He sent yet** (προσέθετο πέμψαι). Lit., *he added to send.* A Hebrew form of expression.

12. **Wounded** (τραυματίσαντες). Only here and Acts 19:16.

13. **It may be** (ἴσως). Only here in New Testament. The adverb of ἴσος, *equal.* It expresses more than *perhaps,* implying rather a strong probability. Compare the phrase, *it is an even chance that.*

Reverence. See on Matthew 21:37.

16. **Destroy.** See on Matthew 21, 41.

God forbid (μὴ γένοιτο). Lit., *may it not be.*

17. **The stone,** etc. See on 1 Peter 2:4-7.

18. **Shall be broken** (συνθλασθήσεται). Rev., rightly, *broken to pieces.* See on Matthew 21:44.

Grind him to powder (λικμήσει). See on Matthew 21:44.

20-26. Compare Matthew 22:15-22; Mark 12:13-17.

20. **Watched.** See on Mark 3:2.

Spies (ἐγκαθέτους). Only here in New Testament. From ἐγκαθίημι, *to send in, as a garrison into a city.* Hence of persons sent in for the purpose of *espionage.*

Which should feign (ὑποκρινομένους). Lit., *feigning.* Rev., *which feigned.* Only here in New Testament. See on *hypocrites,* Matthew 23:13.

The power and authority (τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ). The former, the Roman power in general; the latter, the specific authority of the official.

21. **Acceptest not the person.** See on James 2:1.

22. **Tribute** (φόρον). From φέρω, *to bring.* Something, therefore, which is *brought in* by way of payment. Luke uses the Greek word instead of the Latin κῆνσον, *census,* in Matthew and Mark.

23. **Perceived.** See on *considerest,* Matthew 7:3.

Craftiness (πανουργίαν). From πᾶν, *every,* and ἔργον, *deed.* Readiness for every and any deed. Hence *unscrupulousness,* and so, generally, *knavery.*

24. **Penny.** See on Matthew 20:2.

Image and superscription. See on Matthew 22:20.

26. **His words** (ῥήματος). Singular number. Rev., properly, *saying.* See on ch. 1:37.

27-40. Compare Matthew 22:23-33; Mark 12:18-27.

27. **Asked.** See on Mark 12:18.

36. **Equal unto the angels** (ἰσάγγελοι). Only here in New Testament.

37. **Shewed** (ἐμήνυσεν). Originally *to disclose something secret.* Hence, generally, to *make known.*

At the bush (ἐπὶ τῆς βάτου). Wrong. Render as Rev., *in the place concerning the bush.* See on Mark 12:26.

41-44. Compare Matthew 22:41-46; Mark 12:35-37.

43. **Of thy feet** (τῶν ποδῶν σου). A.V. omits.

46. **Chief rooms.** Rev., correctly, *chief places.* See on Mark 12:39.

47. **Widows' houses.** See on Mark 12:40.

CHAPTER 21

1-4. Compare Mark 12:41-44.

1. **Treasury.** See on Mark 12:41.

Rich. Standing last and emphatically in the sentence, "Saw them that were casting, etc. — *rich men.*" Not the rich only were casting in. Compare Mark 12:41.

2. **Poor.** See on Matthew 5:3.

Mites. See on Mark 12:42.

3. **This poor widow.** See on Mark 12:43.

4. **Offerings of God.** The best texts omit *of God.* Rev., more simply, *unto the gifts.*

Penury (ὑστερήματος). Lit., *lack.* Rev., neatly, *of her want.*

5-19. Compare Matthew 24:1-14; Mark 13:1-13.

5. **Stones.** See on Mark 13:1.

Offerings (ἀναθήμασιν). Only here in New Testament. From ἀνατίθημι, *to set up.* Hence of something *set up* in the temple as a votive offering. Such were the golden vines presented by Herod the Great, with bunches of grapes as large as a man, and mounted above the entrance to the holy place. The magnificent porch of the temple was adorned with many such dedicated gifts, such as a golden wreath which Sosius offered after he had taken Jerusalem in conjunction with Herod; and rich flagons which Augustus and his wife had given to the sanctuary. Gifts were bestowed by princes friendly to Israel, both on the temple and on provincial synagogues. The word ἀνάθεμα, (Galatians 1:8, Rev.), is the same word,

something *devoted,* and so devoted to *evil* and *accursed.* Luke uses the classical form. The other is the common or Hellenistic form. The two forms develop gradually a divergence in meaning; the one signifying *devoted* in a *good,* the other in a *bad* sense. The same process may be observed in other languages. Thus *knave, lad,* becomes a *rascal villian,* a *farmer,* becomes a *scoundrel: cunning, skilful,* becomes *crafty.*

6. **Behold** (θεωρεῖτε). See on ch. 10:18.

Thrown down. See on Mark 13:2.

8. **Deceived.** Rev., rightly, *led astray.* See on Matthew 24:4.

In my name. See on Matthew 18:5.

9. **Commotions** (ἀκαταστασίας). From ἀ, *not,* and καθίστημι, *to establish.* Hence *disestablishments; unsettlements.* Rev., *tumults.*

Be not terrified (μὴ πτοηθῆτε). Only here and ch. 24:37.

By and by (εὐθέως). Better as Rev. *immediately.*

11. **Earthquakes.** See on Matthew 13:8.

Famines and pestilences (λιμοὶ καὶ λοιμοὶ). Some texts reverse the order of the words. A *paronomasia* or combination of like-sounding words: *limoi, loimoi.* Especially common in Paul's epistles.

Fearful sights (φοβητρά). Only here in New Testament, and rare in classical Greek. In Septuagint, Isaiah 19:17. Not confined to *sights,* but fearful *things.* Rev., better, *terrors.* Used in medical language by Hippocrates, of fearful objects imagined by the sick.

13. **It shall turn** (ἀποβήσεται). Lit., *turn out; issue.*

14. **To answer.** See on *answer,* 1 Peter 3:15.

19. **Possess ye** (κτήσεσθε). Wrong. See on ch. 18:12. Rev. rightly, *ye shall win.*

20-36. Compare Matthew 24:15-42. Mark 13:14-37.

22. **Vengeance** (ἐκδικήσεως). Of rendering *full* justice, or satisfaction. See on *avenge,* ch. 18:3.

23. **Distress** (ἀνάγκη). Originally *constraint, necessity;* thence *force* or *violence,* and in the classical poets, *distress, anguish.*

24. **Edge** (στόματι). Lit., *the mouth.* So Wyc. Either in the sense of the *foremost* part, or picturing the sword as a devouring monster. In Hebrews 11:33, 34, the word is used in both senses: "the *mouths* of lions;" "the *edge* of the sword."

Led away captive. See on *captives,* ch. 4:18.

Trodden down. Denoting the oppression and contempt which shall follow conquest.

25. **Signs** (σημεῖα). See on Matthew 24:24.

Distress (συνοχὴ). Only here and 2 Corinthians 2:4. Kindred with συνεχομένη, *taken* (ch. 4:38), on which see note. The original idea of the word is *being held in a tight grasp.*

With perplexity, the sea and the waves roaring. The A.V. follows the reading ἠχούσης, the participle, *roaring.* The proper reading is ἠχοῦς, the noun, *the roaring.* Render *perplexity for the roaring of the sea,* etc. 'Ηχώ, *roaring,* is properly a *returned* sound, an *echo.* Generally a *ringing* sound, as of the blows on an anvil.

Waves (σάλου). Only here in New Testament. The radical notion of the word is *unsteady motion,* especially the rolling swell of the sea. Rev., better, *billows.*

26. **Failing** (ἀποψυχόντων). Only here in New Testament. The word originally means to *leave off breathing;* to *swoon.* Thus Homer, when Laertes recognizes Ulysses:

> "He threw
> Round his dear son his arms. The hardy chief,
> Ulysses, drew him *fainting* (ἀποψύχοντα) to his heart."
>
> *Odyssey*, xxiv., 346.

So also Sophocles, of Hector dragged behind Achilles' chariot:

> "He *breathed out his life* (ἀπέψυξεν βίον).
>
> *Ajax,* 1031.

Matthew alone uses the simple verb, ψύχω, to *breathe,* or *blow.* See on *wax cold,* Matthew 24:12. Luke uses four compounds of this simple verb, all of which are peculiar to him. Compare *cool,* ch. 16:24; *refreshing,* Acts 3:19; *gave up the ghost,* Acts 5:5, 10.

Expectation (προσδοκίας). Only here and Acts 12:11.

The world. See on ch. 2:1.

Shall be shaken (σαλευθήσονται). Compare Matthew 11:7; Luke 6:38; Acts 4:31; Hebrews 12:26, 27. The root of the verb is the same as that of *billows,* ver 25.

28. **Look up.** See on ch. 13:11. Graphic, as implying being previously *bowed down* with sorrow.

Redemption (ἀπολύτρωσις). See on *lettest depart,* ch. 2:29.

29. **Parable.** See on Matthew 24:32.

30. **Ye see** (βλέποντες). Lit., "*looking,* ye know," etc. Implying careful *observation,* with a view to determine the progress of the season.

Know (γινώσκετε). *Perceive* would be better.

31. **Come to pass** (γινόμενα). The present participle. Rev., more correctly, "*coming* to pass:" in process of fulfilment. Compare Mark 13:29.

34. **Overcharged** (βαρηθῶσιν). Weighed down. Compare ch. 9:32; 2 Corinthians 5:4.

Surfeiting (κραιπάλῃ). Only here in New Testament. Derivation uncertain: akin to the Latin *crapula, intoxication.* Trench finds an equivalent in *fulsomeness,* in its original sense of *fulness.* In the medical writings it is used of *drunken nausea* or *headache.*

Drunkenness (μέθῃ). Compare *are well drunk*, John 2:10. This and kindred words in the New Testament always refer to intoxication, or that which intoxicates. See note on John 2:10.

Cares (μερίμναις). See on Matthew 6:25.

Of this life (βιωτικαῖς). The rendering is too general; though it might be difficult to give a better. Βίος, *life,* means life considered either as to its *duration* (1 Peter 4:3); the *means of support* (Mark 12:44; Luke 8:43; 21:4; 1 John 3:17); or *the manner of leading it* (1 Timothy 2:2). The meaning here is *pertaining to the support* or *luxury of life;* and so in the only other passages where it occurs, 1 Corinthians 6:3, 4. The parallel is Matthew 6:31. Wyc., *business of this life.*

Suddenly (αἰφνίδιος). Only here and 1 Thessalonians 5:3.

35. **As a snare.** Join with the previous sentence: "come suddenly as a snare." Compare *entangle,* Matthew 22:15.

36. **Watch.** See on Mark 13:33.

37. **Abode** (ηὐλίζετο). Only here and Matthew 21:17.

38. **Came early in the morning** (ὤρθριζεν). Only here in New Testament.

CHAPTER 22

1-6. Compare Matthew 26:17-19. Mark 14:12-16.

1. **Feast** (ἑορτὴ). Properly *festival.* See on Mark 14:1.

Drew nigh. Imperfect: "*was drawing nigh.*"

2. **Sought.** Imperfect, *were seeking,* contemporaneously with the approach of the feast.

Kill (ἀνέλωσιν). Lit., *to take up and carry off,* and so *to make way with.*

3. **Satan.** See on ch. 13:16.

Iscariot. See on Matthew 10:5.

4. **Captains** (στρατηγοῖς). The leaders of the temple-guards. Compare Acts 4:1.

6. **Promised** (ἐξωμολόγησεν). See on Matthew 3:6; 11:25. The idea is that of an *open* and *fair* consent or pledge.

10. **A man — pitcher.** See on Mark 14:13.

11. **Guest-chamber.** See on Mark 14:14.

12. **And he** (κἀκεῖνος). See on Mark 14:15.

Furnished. See on Mark 14:15. Wyc., *strewed.*

14-18; 24-30. Compare Matthew 26:20; Mark 14:17.

14. **The apostles.** Both Matthew and Mark have *the twelve.*

15. **With desire I have desired.** Expressing *intense* desire. Compare John 3:29, *rejoiceth with joy;* Acts 4:17, *threaten with threatening.*

19-20. Compare Matthew 26:26-29. Mark 14:22-25. 1 Corinthians 11:23-25.

19. **Bread** (ἄρτον). Better, *a loaf.*

20. **The cup.** See on Mark 14:23.

Testament (διαθήκη) — **shed.** See on Matthew 26:28.

21. **Betrayeth** (παραδιδόντος). The present participle: *is now engaged in betraying.*

With me. "He does not say *with you:* thus separating the traitor from the rest of the disciples, and showing that now he alone has to do with that wretch, as with an enemy" (Bengel).

24. **A strife** (φιλονεικία). Properly, "an *eager* contention." Only here in New Testament.

Greatest. Strictly, *greater.*

26. **Doth serve.** See on *minister,* Matthew 20:26.

28. **Continued** (διαμεμενηκότες). Lit., "have remained *through*" (διά).

29. **I appoint** (διατίθεμαι). Implying *allotment:* assigning in the course of *distribution* (διά). Wyc., *dispose.* Luke is especially fond of compounds with διά.

31. **Hath desired** (ἐξητήσατο). Only here in New Testament. It sometimes means *to obtain* by asking, or *to beg off.* So Xenophon, "Anabasis," i., 1, 3. The mother of Cyrus, who is charged with an attempt to kill his brother, *begged him off* (ἐξαιτησαμένη). Rev., in margin,

obtained you by asking. The result proved that Satan had obtained him for the time.

Sift (σινιάσαι). Only here in New Testament.

Wheat (σῖτον). A general term, *grain.*

32. **Prayed** (ἐδεήθην). See on *prayers,* ch. 5:33.

Art converted (ἐπιστρέψας). Converted is simply the Latinized rendering of the word *to turn round (convertere).* Rev. renders the aorist participle, denoting a definite act, by *once:* "when *once* thou *hast turned again.*"

Strengthen (στήρισον). See on ch. 16:25, and 1 Peter 5:10. Rev., *stablish,* which is much better. *Strengthen* may denote only a *temporary* effect. The word implies *fixedness.*

34. **Peter.** The only instance of Christ's directly addressing him as Peter. He refers to him by that name, Mark 16:7.

The cock. See on Matthew 26:34.

Deny. See on Mark 14:30.

36. **He that hath no sword,** etc. But *sword* is not governed by *hath.* It is too far off in the sentence. The meaning is, he that hath not a *purse* or *scrip* (and is therefore penniless), let him sell his garment and buy a sword. So Wyc.

37. **Have an end** (τέλος ἔχει). The phrase is synonymous with *be accomplished* τελεσθῆναι, Rev., *fulfilled*). In classical Greek this latter word is often used of the fulfilment of an oracle: also of things which are settled beyond controversy. The two expressions here give the two meanings. The prophecy is *fulfilled;* the things concerning me are *finally settled.*

39-46. Compare Matthew 26:30, 36-46; Mark 14:26, 32-42.

40. **The place.** See on *Gethsemane,* Matthew 26:36.

41. **Was withdrawn** (ἀπεσπάσθη). The Vulgate has *avulsus est*, "he was *torn* away," as by an inward urgency. Godet adopts this view, and so, apparently, Wyc., *he was taken away.* Meyer inclines to it; De Wette decidedly rejects it. Compare Acts 21:1.

Prayed. Imperfect, *began to pray.*

43. **There appeared** (ὤφθη). The word most commonly used in the New Testament of seeing visions. See Matthew 17:3; Mark 9:4; Luke 1:11; 22:43; Acts 2:17; 7:35. The kindred noun ὀπτασία, wherever it occurs in the New Testament, means *a vision*. See Luke 1:22; 24:23, etc.

Strengthening (ἐνισχύων). Only here and Acts 9:19. See on *was not able,* ch. 14:30; and *cannot,* ch. 16:3. Commonly intransitive; *to prevail in or among.* Used transitively only by Hippocrates and Luke.

44. **Being in an agony** (γενόμενος ἐν ἀγωνίᾳ). There is in the aorist participle a suggestion of a *growing intensity* in the struggle, which is not conveyed by the simple *being.* Literally, though very awkwardly, it is, *having become in an agony:* having progressed from the first prayer (*began to pray,* ver. 41) into an intense struggle of prayer and sorrow. Wycliffe's rendering hints at this: *and he, made in agony, prayed. Agony* occurs only here. It is used by medical writers, and the fact of a *sweat* accompanying an agony is also mentioned by them.

More earnestly (ἐκτενέστερον). See on *fervently,* 1 Peter 1:22.

Was (ἐγένετο). More correctly, as Rev., *became.* See on γενόμενος, *being,* above.

Great drops (θρόμβοι). Only here in New Testament: *gouts* or *clots.* Very common in medical language. Aristotle mentions a bloody sweat

arising from the blood being in poor condition; and Theophrastus mentions a physician who compared a species of sweat to blood.

45. **For sorrow.** The mention of the cause of the drowsiness is characteristic.

47-53. Compare Matthew 27:47-56; Mark 14:43-52.

47. **Multitude — one of the twelve.** See on Matthew 26:47.

To kiss. See on Matthew 26:47.

50. **The servant.** See on Matthew 26:51.

His right ear. Lit., *his ear, the right one.* See on Matthew 26:51; and compare Mark 14:47. Both Matthew and Mark use diminutives.

51. **Suffer ye thus far.** This is variously interpreted. I think the text requires that the words should be addressed to the disciples, and taken as the answer to the question, *shall we smite,* etc. The meaning then is, *permit them to go so far as to seize me.* The expression thus corresponds with Matthew 26:52.

Ear (ὠτίου). This time Luke uses the diminutive. Wyc., *little ear.*

Healed. Only Luke records the healing.

52. **Thief** (λῃστὴν). See on Matthew 26:55; Luke 10:30; Mark 11:17.

54-62. Compare Matthew 26:57, 58, 69-75; Mark 14:53, 54, 66-72.

55. **Kindled** (περιαψάντων). Lit., *kindled all round* (περί): set in full blaze.

Hall. Or *court.* See on Mark 14:54.

56. **By the fire** (πρὸς τὸ φῶς). See on Mark 14:54.

63. **Smote** (δέροντες). Originally to *flay;* thence to *cudgel.* Compare our vulgarism, to *tan* or *hide.*

66. **The elders** (πρεσβυτέριον). More correctly, the *assembly* of *the elders.* So Rev.

CHAPTER 23

1-5. Compare Matthew 27:1, 2; 11, 14; Mark 15:1-5.

2. **We found.** In a judicial sense: as the result of their examination before the council.

5. **Were the more fierce** (ἐπίσχυον). Only here in New Testament. The verb means, literally, *to grow strong.* See on ch. 14:30; 16:3. Here the sense is, they were *more energetic and emphatic.* Rev., *urgent.* Wyc., *waxed stronger.*

Stirreth up (ἀνασείει). See on Mark 15:11. The increased urgency is shown by the use of a stronger word than *perverteth* (ver. 2).

6. **Of Galilee.** The best texts omit.

7. **Sent** (ἀνέπεμψεν). Lit., sent him *up* (ἀνά). Used of sending up to a higher court. Compare Acts 25:21, of sending Paul to Caesar. It also means to *send back,* as in ver. 11, and Philemon 11.

8. **Of a long time** (ἐξ ἱκανοῦ). See on ch. 7:6.

Hoped (ἤλπιζεν). Imperfect; *was hoping* — all this long time.

Miracle (σημεῖον). See on Matthew 11:20; and compare Acts 2:22, Rev.

9. **Many** (ἱκανοῖς). Compare *long,* ver. 8.

10. **Vehemently** (εὐτόνως). Only here and Acts 18:28, of the preaching of Apollos. Originally the word means *well-strung;* hence, in medical language, of a well-toned body.

11. **Gorgeous** (λαμπρὰν). Lit., *bright* or *brilliant.* Compare Acts 10:30; Revelation 15:6. Wyc. and Tynd., *white.* Mark has *purple* (πορφύραν), and Matthew *scarlet* (κοκκίνην).

Apparel (ἐδθῆτα). The general term for raiment. Matthew specifies the garment (27:28). Mark has simply *purple* (15:17).

13-25. Compare Matthew 27:15-26; Mark 15:6-15.

14. **Perverteth** (ἀποστρέφοντα). Another compound of στρέφω, *to turn;* διαστρέφοντα is rendered by the same word in ver. 2. Probably the words are used without any intentional distinction of meaning. Διαστρέφοντα implies more of the idea of *distraction* (compare Wyc., *turning upside down*); turning different ways; while ἀποστρέφοντα emphasizes the turning *away* (ἀπό) of the people from their civil and religious allegiance. So Wyc., *turning away.*

Examined (ἀνακρίνας). Originally implying a *thorough* examination; ἀνά, *up,* from bottom to top. Technically, of a legal examination.

16. **Chastise** (παιδεύσας). Originally to *bring up a child* (παῖς). Hence, *to instruct,* so Acts 7:22, of Moses *instructed* in the wisdom of the Egyptians; and Acts 22:3, of Paul *instructed* in the law. To *discipline* or *correct,* as Hebrews 12:6, 7. The word is not synonymous with *punish,* since it always implies an infliction which contemplates the subject's amendment; and hence answers to *chastise* or *chasten.* So Hebrews 12:10; Revelation 3:19. In popular speech *chastise* or *punish* are often confounded. *Chasten* is from the Latin *castus,* "pure," "chaste;" and to *chasten* is, properly, to *purify.* This meaning underlies even the use of the word by Pilate, who was not likely to be nice in his choice of words. Instead of *punishing* him with death, he will *chastise* him, in order to teach him better. So Wyc., *I shall deliver him amended.*

18. **All together** (παμπληθεὶ). The whole multitude (τλῆθος) of them. Only here in New Testament.

Away (αἶρε). Lit., *take away.* Compare Acts 21:36; 22:22.

19. **Who** (ὅστις). Classifying him. One of such a kind as that he had been imprisoned, etc.

20. **Spake** (προσεφώνησεν). Addressed. Compare Acts 21:40; 22:2. Always in the New Testament in the sense of *to accost,* whether an individual or a crowd.

21. **Shouted** (ἐπεφώνουν). Imperfect. *Kept shouting.* Used by Luke only. Compare Acts 12:22; 22:24.

22. **Said** (εἶπεν). Dropping the speech-making tone, and simply asking a question.

23. **They were instant** (ἐπέκειντο). *Instant,* in the sense of *urgent, pressing.* See on ch. 7:4. Compare Romans 12:12; 2 Timothy 4:2; Luke 7:4; Acts 26:7. The verb means *to lie upon,* and answers to our vulgarism, *to lay one's self down to work.* Compare Aristophanes, "Knights," 253: κἀπικείμενος βόα, *roar with all your might.* Lit., *roar, lying down to it.*

Their voices. Omit *of the chief priests.*

Prevailed (κατίσχυον). Had *power* (ἰσχύς) to bear *down* (κατά) the remonstrances of Pilate. Only here and Matthew 16:18.

24. **Gave sentence** (ἐπέκρινεν). Pronounced the final sentence. Only here in New Testament.

26-33. Compare Matthew 27:31-34; Mark 15:20-23.

26. **Laid hold on** (ἐπιλαβόμενοι). Compare the peculiar word used by Matthew and Mark. See on Matthew 5:41.

27-32. Peculiar to Luke. See Introduction, on the gospel of womanhood.

30. **Hills** (βουνοῖς). Only here and ch. 3:5.

31. **Tree** (ξύλῳ). Originally *wood, timber.* In later Greek, *a tree.* Used of the *cross* by Peter, Acts 5:30; 10:39; and 1 Peter 2:24. Compare Galatians 3:13.

32. **Two other.** The possible omission of a comma before *malefactors* in the A.V. might make a very awkward and unpleasant statement. Better Rev., *two others, malefactors.*

Put to death (ἀναιρεθῆναι). Lit., *to take up and carry away;* so that the Greek idiom answers to our *taken off.* So Shakespeare:

> "The deep damnation of his *taking off.*"
>
> *MacBeth,* i., 7.

> "Let her who would be rid of him, devise
> His speedy *taking off.*"
>
> *Lear,* v., 1.

33. **Calvary** (Κρανίον). The Greek word is the translation of the Hebrew *Golgotha.* See on Matthew 27:33.

35-43. Compare Matthew 27:39-44; Mark 15:29-32.

35. **Beholding.** See on ch. 10:18.

Scoffed. See on ch. 16:14.

If he. The A.V. does not give the contemptuous emphasis on οὗτος, *this fellow.*

36. **Coming to him.** Coming up close to the cross.

Vinegar. See on Matthew 27:34.

38. **Superstition.** See on Mark 15:26.

39. **Railed** (ἐβλασφήμει). Imperfect: *kept up a railing.*

41. **Receive.** *Are receiving* would be better.

Amiss (ἄτοπον). Lit., *out of place,* and so *strange, eccentric, perverse;* as in 2 Thessalonians 3:2, where it is rendered *unreasonable.* The expression here answers nearly to our familiar phrase, "has done nothing *out of the way.*" Compare Acts 28:6; *no harm.*

42. **Into thy kingdom.** Some texts read εἰς, *into,* ἐν, *in.* So Rev. In that case we must understand, "in thy kingly glory."

43. **In Paradise** (παραδείσῳ). Originally *an enclosed park,* or *pleasure-ground.* Xenophon uses it of the parks of the Persian kings and nobles. "There (at Celaenae) Cyrus had a palace and a great park (παράδεισος), full of wild animals, which he hunted on horseback.... Through the midst of the park flows the river Maeander ("Anabasis," i., 2, 7). And again: "The Greeks encamped near a great and beautiful *park,* thickly grown with all kinds of trees" (2:4, 14.) In the Septuagint, Genesis 2:8, of the garden of Eden. In the Jewish theology, the department of Hades where the blessed souls await the resurrection; and therefore equivalent to *Abraham's bosom* (ch. 16:22, 23). It occurs three times in the New Testament: here; 2 Corinthians 12:4; Revelation 2:7; and always of the abode of the blessed.

> "Where'er thou roam'st, one happy soul, we know,
> See at thy side in woe,
> Waits on thy triumph — even as all the blest
> With him and Thee shall rest.
> Each on his cross, by Thee we hang awhile,
> Watching thy patient smile,
> Till we have learn'd to say, "Tis justly done,
> Only in glory, Lord, thy sinful servant own.'"
>
> KEBLE, *Christian Year.*

44-46. Compare Matthew 27:45-50; Mark 15:33-37.

44. **Sixth hour.** Midday.

Ninth hour. See on Matthew 27:46.

45. **Veil.** See on Matthew 27:51.

46. **I commend** (παρατίθεμαι). See on ch. 9:16.

Gave up the ghost (ἐξέπνευσεν). Lit., *breathed out* (*his life*). Wyc., *sent out the spirit.* See on Matthew 27:50.

47-49. Compare Matthew 27:51-56; Mark 15:38-41.

49. **That followed** (συνακολυθοῦσαι). Lit., followed *with* (σύν). So Rev. See on Matthew 27:55.

50. **Councillor.** See on Mark 15:43. Matthew calls him *rich;* Mark, *honorable;* Luke, *good and just.*

51. **Consented** (συγκατατεθειμένος). Only here in New Testament. Another of Luke's numerous compounds. the Greek student will be struck with the array of compounds, from ver. 49 to 56, inclusive. The verb means *to put* (τίθημι), *down* (κατά), *along with* (σύν). Hence to put down the same *vote* or *opinion* with another: to agree with or assent to.

53. **Linen** (σινδόνι). See on Mark 14:51; and compare Luke 16:19.

Hewn in stone (λαξευτῷ). Only here in New Testament, and not at all in classical Greek.

56. **Returned** (ὑποστρέψασαι). This word occurs thirty-two times in Luke, and only three times in the rest of the New Testament. It is a significant fact that, reckoning the aggregate space occupied by the four Gospels, nearly one-sixth of the whole amount is occupied with the account of the twenty-four hours beginning with the last supper and

ending with the burial of Jesus. There is no day in all Bible history narrated with the fulness of that day. If we possessed the whole life of Christ, written with the same detail, the record would occupy *one hundred and eighty* volumes as large as the *whole Bible.*

CHAPTER 24

1-3. Compare Matthew 28:1; Mark 16:2-4.

1. **Very early in the morning** (ὄρθρου βαθέως). Lit., *at deep dawn,* or *the dawn being deep.* It is not uncommon in Greek to find βαθύς, *deep,* used of *time;* as *deep* or *late* evening. Plutarch says of Alexander, that he supped "at *deep evening;*" i.e., late at night. Philo says that the Hebrews crossed the Red Sea "*about deep dawn* (as here), while others were yet in bed." So Socrates, in prison, asks Crito the time of day. He replies, ὄρθρος βαθύς, *the dawn is deep,* i.e. *breaking* (Plato, "Crito," 43).

4-8. Compare Matthew 28:5-7; Mark 16:5-7.

4. **Shining** (ἀστραπτούσαις). Only here and ch. 17:24. Akin to ἀστράπη, *lightning.* See on *bright shining,* ch. 11:36; and compare ch. 17:24.

11. **To them** (ἐνώπιον αὐτῶν). Rev., literally, *in their sight.*

Idle tales (λῆρος). Lit., *silly talk; nonsense.* Only here in New Testament. Used in medical language of the wild talk of delirium. Wyc., *madness.* Tynd., *feigned things.*

12. **Stooping down.** See on *looketh,* James 1:25. The best texts omit this verse.

Clothes. Not *garments,* but the linen *bandages* in which the body had been rolled. So Rev., *cloths.*

13. **Threescore furlongs.** Seven miles.

15. **Went with** (συνεπορεύετο). The use of the imperfect here is very beautiful. Jesus drew near while they were absorbed in their talk, and *was already walking* with them when they observed him.

17. **Ye have** (ἀντιβάλλετε). Lit., *throw back and forth; exchange.*

> "Discussed a doubt and tossed it to and fro" (Tennyson).

And are sad (σκυθρωποί). Only here and Matthew 6:16, on which see note. The best texts put the interrogation point after *walk,* add καὶ ἐστάθησαν, and render, *and they stood still, looking sad.* So Rev.

18. **Art thou only a stranger in Jerusalem** (σὺ μόνος παροικεῖς Ἰερουσαλὴμ). Παροικεῖν, *to dwell as a stranger,* is used in later Greek of strangers who have no rights of citizenship, and no settled home. Compare Hebrews 11:9. See on *strangers,* 1 Peter 1:1; and compare *sojourning,* 1 Peter 1:17. The *only* of the A.V. is commonly understood adverbially: "Are you *nothing but* a stranger?" But the emphasis of the question falls there, and the word is an adjective. Render "Dost thou *alone* dwell as a stranger in Jerusalem?" Are you the *only* one who sojourns as a stranger in Jerusalem, and who does not know, etc. So, nearly, Wyc., *Thou alone art* a pilgrim in Jerusalem.

18. **What things** (ποῖα). Lit., "*what kind* of things."

21. **Trusted** (ἠλπίζομαν). More correctly, *hoped.* Imperfect: *were hoping* all the while.

Should have redeemed. Rev., more correctly, *should redeem* (λυτροῦσθαι). See on 1 Peter 1:18.

Beside all this (σὺν πᾶσιν τούτοις). Lit., *with all these things:* his betrayal and crucifixion, etc.

Today is the third day (τρίτην ταύτην ἡμέραν ἄγει σήμερον). The best texts omit *today.* The phrase forms an idiom which cannot be neatly rendered. Literally it is, "He (Christ) is *passing* (ἄγει) this day as the third." Rev., *It is now the third day since,* etc.

22. **Made us astonished** (ἐξέστησαν). Literally the verb means to *put out of place;* and so, to *drive one out of his senses.* Hence the A.V. is feeble. Rev., better, *amazed us.*

Early (ὀρθριναὶ). Lit., *early ones.* Only here and Revelation 22:16. Compare ὄρθρος, *dawn,* ver. 1.

23. **That they had seen — which said.** Cleopas, absorbed in his story, throws himself back to the time of his interview with the women. Lit., "They came saying that *they have seen* a vision of angels which *say*" (λέγουσιν).

25. **Fools and slow of heart** (ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ). This is an unfortunate translation, in the light of the ordinary, popular use of the word *fool.* Jesus would never have called those sorrowful disciples *fools* in that sense. The word is compounded of ἀ, *not,* and νοέω, which implies, besides *seeing,* perception *of the mind* as consequent upon sight. It is therefore equivalent to *dull of perception.* They had read what the prophets had spoken, but had failed to *perceive* its application to Christ. While this rebuke relates to the *understanding,* the following one, *slow of heart,* goes deeper, and contemplates the region of *feeling* and *moral susceptibility.* Your heart is dull and slow to respond to these testimonies of your own prophets. Compare *hardness of heart,* Mark 16:14.

All (ἐπὶ πᾶσιν). Rev., rightly, *in all; relying upon* (ἐπί) all the utterances of the prophets.

26. **Ought not** (οὐχὶ ἔδει). The A.V. does not convey the precise meaning, which is, that, in the eternal order of things, and in fulfilment of the eternal counsel of God as expressed in the prophecies, it was *essentially fitting* that Christ should suffer. Rev. is clumsy but correct: *beloved it not the Christ to suffer?*

27. **He expounded** (διερμήνυεν). Or *interpreted: throughout* (διά). Imperfect, he *went on* interpreting from passage to passage.

28. **They went** (ἐπορεύοντο). Imperfect, *were going.* So Rev.

Made as though (προσεποιήσατο). The verb means originally *to add or attach to;* hence to take to one's self what does not belong to him; and so, *to pretend;* though *pretending* as implying anything false, does not attach to this act of Jesus. He *was* going on, and would have gone on but for their invitation. Only here in New Testament.

29. **They constrained** (παρεβιάσαντο). *Contrary to* (παρά) his apparent intention of going on. Only here and Acts 16:15.

Is far spent (κέκλικεν). Lit., *has declined.* Wyc., *is now bowed down.*

30. **And gave** (ἐπεδίδου). A very beautiful use of the imperfect, indicating that while he was *in the act of distributing* they recognized him. He blessed, and having broken, *was giving* it to them, when, in an instant, their eyes *were opened* (aorist tense).

31. **They knew** (ἐπέγνωσαν). *Clearly* recognized.

And he vanished out of their sight (αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν). Lit., *he, invisible, became away from them.* It is not simply, he suddenly departed from them, but he passed away from them invisibly. The ἐγένετο, *became,* is construed with ἀπ' αὐτῶν, *from them.* [10]

32. **Did not our heart burn — while he talked — opened.** (οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν — ὡς ἐλάλει — διήνοιγεν). The A.V., as usual, pays no attention to the graphic imperfects here. They are speaking of something which was in progress: "*was* not our heart *burning* (finite verb and participle) while he *was speaking,* and *was opening* the scriptures?"

34. **Is risen** (ἠγέρθη) — **appeared** (ὤφθη). Both aorists. The Lord *rose* and *appeared.* So Wyc. See on *appeared,* ch. 22:43.

35. **They told** (ἐξηγοῦντο). Rev., *rehearsed* is better, because the verb means to *tell at length* or *relate in full.*

36. **Jesus himself.** The best texts omit *Jesus.* Render as Rev., "he *himself* stood."

And saith unto them, Peace be unto you. The best texts omit.

38. **Thoughts** (διαλογισμοὶ). See on James 2:4, and *deceiving,* James 1:22. Rev., *reasonings.* As if he had said, "Why do you reason about a matter which your spiritual perception ought to discern at once." Compare note on *fools,* ver. 25. [11]

39. **Handle** (ψηλαφήσατε). Compare 1 John 1:1. The word occurs also Acts 17:27; Hebrews 12:18. "It never expresses the so handling an object as to exercise a moulding, modifying influence upon it, but at most a feeling of its surface; this, it may be, with the intention of learning its composition (Genesis 27:12, 21, 22); while, not seldom, it signifies no more than a feeling *for* or *after* an object, without any actual coming in contact with it at all" (Trench, "Synonyms"). Compare Acts 17:27. Used of groping in the dark, Job 5:14; of the blind, Isaiah 49:10; Deuteronomy 28:29; Judges, 16:26. See on Hebrews 12:18.

41. **Meat** (βρώσιμον). Only here in New Testament. Lit., *anything eatable.* Wyc., *anything that shall be eaten.* Rev., better, *anything to eat,* as the word *meat* has largely lost, in popular usage, its old sense of *food* in general.

42. **Broiled.** Only here in New Testament.

Of an honey-comb. The best texts omit.

44. **The words.** The best texts insert *my.*

Must (δεῖ). See on *ought not,* ver. 26.

45. **Understanding** (νοῦν). Which had been closed. See on *fools,* ver. 25.

46. **Thus is behoved.** The best texts omit. Render, as Rev., *thus it is written that the Christ should suffer.*

Christ (τὸν Χριστὸν). Note the article, *the* Christ, and see on Matthew 1:1.

47. **Should be preached.** See on *preacher,* 2 Peter 2:5.

In his name. On the foundation of (ἐπί). See on Matthew 24:5.

Remission. See on ch. 3:3, and on *forgiven,* James 5:15.

Beginning from Jerusalem. Some editors place a period after *nations,* and join these words with the next sentence, omitting *and:* "beginning from Jerusalem ye are witnesses." [12]

49. **I send** (ἐγὼ ἐξαποστέλλω). Rev., better, send *forth,* giving the force of ἐξ. *I* emphatic.

Endued with power. The Rev. has properly substituted the simpler *clothed,* which, to the English reader, conveys the exact figure in the word. This metaphorical sense of *clothed* is found in classical Greek. Aristophanes has *clothes with audacity;* Homer, *clothed with strength;* Plutarch, *clothes with nobility and wealth.*

51. **And was carried up into heaven.** Some texts omit.

THE

ACTS OF THE APOSTLES.

CHAPTER 1

1. **The former** (τὸν πρῶτον). Lit., *the first*. Luke refers to his Gospel.

Treatise (λόγον). Or narrative.

Began (ἤρξατο). This is interpreted in two ways. Either,

(1), as a simple historical statement equivalent to "all that Jesus did and taught." In favor of this is the fact that the synoptists often record that which is done or said *according to its moment of commencement,* thus giving vividness to the account. See Matthew 11:20; 26:22, 37; Mark 6:7; 14:19; Luke 8:38, etc. According to this explanation the word serves "to recall to the recollection from the Gospel all the several incidents and events, up to the ascension, in which Jesus had *appeared as* doer and teacher" (Meyer). Or,

(2), as indicating that the Gospel contains the *beginning,* and the Acts of the Apostles the *continuation,* of the doings and teachings of Jesus. "The earthly life of Jesus, concluded with the ascension, has its fruit and continued efficacy; and his heavenly life, commencing with the ascension, has its manifestation and proof in the acts and experiences of the apostles and first churches. The history of the Church was under the immediate control of the exalted Redeemer, and may justly be considered as the continuation in heaven of the work which he had begun on earth" (Baumgarten and Gloag).

While the truth and importance of this statement are admitted, it is objected that such an intention on Luke's part would have been more clearly intimated, and not left to be inferred from a single doubtful phrase. As regards Luke's *intention*, I think the first explanation is more likely to be correct. The second, however, states a truth, the value and importance of which cannot be overestimated, and which should be kept in mind constantly in the study of the book of Acts. This is well put by Bernard ("Progress of Doctrine in the New Testament," Lect. IV.): "Thus the history which follows is *linked* to, or (may I not rather say) *welded* with, the past; and the founding of the Church in the earth is presented as one continuous work, begun by the Lord in person, and perfected by the same Lord through the ministry of men.... 'The former treatise' delivered to us, not all that Jesus did and taught, but 'all that Jesus *began* to do and teach *until* the day when he was taken up.' The following writings appear intended to give us, and do, in fact, profess to give us, that which Jesus *continued* to do and teach *after* the day in which he was taken up."

2. **Had given commandment** (ἐντειλάμενος). Special injunctions or charges. Compare Matthew 4:6; Mark 13:34; Hebrews 11:22.

Through the Holy Ghost. Construe with *had given commandment:* by means of the Holy Spirit, which inspired him. Not, as some interpreters, with *whom he had chosen.*

3. **Shewed himself** (παρέστησεν). This verb is rendered in a variety of ways in the New Testament, as *give* or *furnish*, *present, provide, assist, commend*. The original meaning is *to place beside*, and so *commend to the attention*. Hence, *to set before the mind; present, shew.*

Infallible proofs (τεκμηρίοις). The word is akin to τέκμαρ a *fixed boundary, goal, end*; and hence a *fixed* or *sure sign* or *token*. The Rev. omits *infallible*, probably, assuming that a *proof* implies certainty.

Being seen (ὀπτανόμενος). Only here in New Testament. Rev., *appearing.*

Forty days (δι᾽ ἡμερῶν τεσσεράκοντα). Lit., *"through* forty days." Rev., by *the space of.* The only passage where the interval between the resurrection and the ascension is given.

4. **Being assembled together** (συναλιζόμενος). From σύν, *together,* and ἁλής *thronged* or *crowded.* Both the A.V. and Rev. give *eating together* in margin, following the derivation from σύν, *together,* and ἅλς *salt:* eating salt together, and hence generally of association at table.

Commanded (παρήγγειλεν). Originally to *pass on* or *transmit;* hence, as a military term, of *passing a watchword* or *command;* and so generally to *command*

To wait for (περιμένειν). Only here in New Testament.

The promise (ἐπαγγελίαν). Signifying a *free* promise, given without solicitation. This is the invariable sense of the word throughout the New Testament, and this and its kindred and compound words are the only words for *promise* in the New Testament. Ὑπισχνέομαι, *meaning* to promise in *response to a request,* does not occur; and ὁμολογέω, Matthew 14:7, of Herod promising Salome, really means to *acknowledge* his obligation for her lascivious performance. See note there.

Not many days hence (οὐ μετὰ πολλὰς ταύτας ἡμέρας). Lit., *not after many of these days.* Not after *many*, but after a *few.*

6. **Asked** (ἐπηρώτων). The imperfect, denoting the *repetition* and urging of the question.

7. **The times — the seasons** (χρόνους — καιροὺς). Rev. properly omits the article. The former of these words, *time absolutely,* without regard to circumstances; the latter, *definite periods, with the idea of fitness.*

His own (τῇ ἰδίᾳ). Stronger than the simple possessive pronoun. The adjective means *private, personal*. Often used adverbially in the phrase κατ᾽ ἰδίαν, *apart, privately.* See Matthew 17:1; 24:3.

8. **Unto me** (μοι). The best texts read μου, *of me;* or, as Rev., *my witnesses.*

Samaria. Formerly they had been commanded not to enter the cities of the Samaritans (Matthew 10:5).

10. **Looked steadfastly** (ἀτενίζοντες ἦσαν). See on Luke 4:20.

12. **A Sabbath-day's journey** (σαββάτου ἔχον ὁδόν). Lit., *having a Sabbath's way.* The way conceived as belonging to the mountain; connected with it in reference to the neighborhood of Jerusalem. A Sabbath-day's journey, according to Jewish tradition, was about three-quarters of a mile. It was the supposed distance between the camp and the tabernacle in the wilderness (Joshua 3:4.)

13. **An upper room** (τὸ ὑπερῷον). With the article, denoting some well-known place of resort. It was the name given to the room directly under the flat roof. Such rooms were often set apart as halls for meetings. In such an apartment Paul delivered his farewell address at Troas (Acts 20:8), and the body of Dorcas was laid (Acts 9:37). Used by Luke only.

Abode (ἦσαν καταμένοντες). The participle and finite verb, denoting *continuance* or *habitual residence*. Hence more correctly, as Rev., "where *they were* abiding."

14. **Continued** (ἦσαν προσκαρτεροῦντες). Participle and finite verb as above. The verb is from καρτερὸς, *strong, stanch*, and means originally to *persist obstinately in*. In this sense here, and in Romans 12:12; 13:6. Hence to *adhere firmly to*. So in Mark 3:9, "that a small ship should *wait on him;*" i.e., keep near at hand. The idea of *steady persistence* is supplied by the Rev., *steadfastly.*

With one accord (ὁμοθυμαδὸν). See on agree, Matthew 18:19. 18:19.

In prayer. The best texts omit *and supplication.*

Mary. Mentioned here for the last time in the New Testament.

15. **Of the disciples** (τῶν μαθητῶν). The best texts read ἀδελφῶν, *brethren.*

The number of the names together were about, etc. (ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ). Much better as Rev., *and there was a multitude of persons gathered together, about,* etc. Ὄχλος, *multitude*, would not be used of a *number* about to be stated.

16. **Men and brethren** (ἄνδρες ἀδελφοὶ). Lit., *men,* brothers. Brother-men. More dignified and solemn than the simple *brethren.*

This scripture. The best texts substitute *the.* See on Mark 12:10.

The Holy Ghost (τὸ Πνεῦμα τὸ Ἅγιον). Lit., *The Spirit, the Holy.*

Guide. See on *lead,* Luke 6:39.

17. **Numbered** (κατηριθμημένος). Only here in New Testament.

With (σύν). The best texts read ἐν, *among*. So Rev.

Obtained (ἔλαχε). Strictly, "received *by lot.* " Rev., better, *received.* Compare Luke 1:9. In classical Greek, of receiving public magistracies.

Part (τὸν κλῆρον). The A.V. does not give the force of the article, *the* lot which was his. So Rev., "*his* portion:" lit., *lot.*.

Ministry. See on minister, Matthew 20:26. Compare *bishopric*, ver. 20.

18. **Purchased** (ἐκτήσατο). See on *possess*, Luke 18:12. Better, as Rev., *obtained.* Judas did not purchase the field, but the priests did with the money which he returned to them (Matthew 27:7). The expression means merely that the field was purchased with the money of Judas.

Falling headlong (πρηνὴς γενόμενος). Lit., *having become headlong.*

He burst asunder (ἐλάκησε). Only here in New Testament. Lit., *to* crack, to burst with a noise. So Homer, of the bones cracking beneath a blow ("Iliad," xiii., 616). Compare Aristophanes, "Clouds," 410.

19. **Aceldama.** Or, more properly, *Akeldamach.* The word is Aramaic, the language then spoken in Palestine.

20. **Habitation** (ἔπαυλις). Only here in New Testament. The word is used in classical Greek of a place for cattle. So Herodotus (i., 111): "The herdsman took the child in his arms, and went back the way he had come, till he reached the *fold*" (ἔπαυλιν). Also of a *farm-building,* a *country-house.*.

Bishopric (ἐπισκοπὴν). See on 1 Peter 2:12. Rev., better, *office,* with *overseership* in margin. Compare Luke 19:44.

Another (ἕτερος). And *different* person. See on ch. 2:4.

21. **Went in and went out.** An expression for constant intercourse. Compare Deuteronomy 18:19; Psalms 121:8; John 10:9; Acts 9:28.

Among us (ἐφ' ἡμᾶς). The margin of Rev., *over us,* i.e., *as our head,* is a sound rendering, and supported by Matthew 25:21, 23; Luke 9:1. The rendering *before, in the presence of,* occurs Matthew 10:18; Luke 21:12.

22. **Witness** (μάρτυρα). One who shall bear testimony: not a *spectator,* a mistake often made on Hebrews 12:1. Compare Acts 2:32.

23. **Barsabas.** A patronymic, *son of Saba:* like Bar Jona, Matthew 16:17.

24. **Which knowest the hearts** (καρδιογνῶστα). Only here and ch. 15:8. Lit, *heart-knower.*

25. **That he may take part** (λαβεῖν τὸν κλῆρον). Lit., *to take the lot.* But the best texts read τὸν τόπον, *the place.* Rev., *to take the place.*

By transgression fell (παρέβη). See on *trespasses,* Matthew 6:14. The rendering of the A.V. is explanatory. Rev., better, *fell away.*

His own place. Compare "*the place* in this ministry." Τὸν ἴδιον, *his own,* is stronger than the simple possessive pronoun. It is the place which was *peculiarly* his, as befitting his awful sin — Gehenna.

26. **He was numbered** (συγκατεψηφίσθη). Only here in New Testament. See on *counteth,* Luke 14:28.

CHAPTER 2

1. **Was fully come** (συμπληροῦσθαι). Used by Luke only. See on Luke 9:51. Lit., as Rev., margin, *was being fulfilled*. The day, according to the Hebrew mode, is conceived as a *measure* to be filled up. So long as the day had not yet arrived, the measure was not full. The words denote *in process of fulfillment*.

Pentecost. Meaning *fiftieth*; because occurring on the fiftieth day, calculated from the second day of unleavened bread. In the Old Testament it is called *the feast of weeks*, and *the feast of harvest*. Its primary object was to thank God for the blessings of harvest. See Deuteronomy 16:10, 11.

With one accord (ὁμοθυμαδὸν). The best texts substitute ὁμοῦ, together. So Rev.

2. **A sound** (ἦχος). See on Luke 4:37.

Of a rushing mighty wind (φερομένης πνοῆς βιαίας). Lit., of *a mighty wind born along*. Πνόη is a *blowing*, a *blast*. Only here and ch. 27:25. Rev., *as of the rushing of a mighty wind*.

The house. Not merely the *room*. Compare ch. 1:13.

Were sitting. Awaiting the hour of prayer. See ver. 15.

3. **There appeared.** See on Luke 22:43.

Cloven tongues (διαμεριζόμεναι γλῶσσαι). Many prefer to render *tongues distributing themselves*, or *being distributed* among the disciples, instead of referring it to the cloven appearance of each tongue. Rev., *tongues parting asunder*.

Like as of fire. Not *consisting of fire*, but *resembling* (ὡσεὶ).

It sat. Note the singular. *One* of these luminous appearances sat upon each.

4. **Began.** Bringing into prominence the *first* impulse of the act. See on *began,* ch. 1:1.

With other tongues (ἑτέραις γλώσσαις). Strictly *different,* from their native tongues, and also different tongues spoken by the different apostles. See on Matthew 6:24.

Gave (ἐδίου). A graphic imperfect; *kept giving* them the language and the appropriate words as the case required from time to time. It would seem that each apostle was speaking to a group, or to individuals. The *general* address to the multitude followed from the lips of Peter.

Utterance (ἀποφθέγγεσθαι). Used only by Luke and in the Acts. Lit., *to utter.* A peculiar word, and purposely chosen to denote the *clear, loud* utterance under the miraculous impulse. It is used by later Greek writers of the utterances of oracles or seers. So in the Septuagint, of prophesying. See 1 Chronicles 25:1; Deuteronomy 32:2; Zechariah 10:2; Ezekiel 13:19.

5. **Dwelling** (κατοικοῦντες). Denoting an *abiding*; but here it must be taken in a wide sense, since among these are mentioned those whose permanent residence was in Mesopotamia, etc. See ver. 9.

Devout. See on Luke 2:25.

6. **When this was noised abroad** (γενομένης δὲ τῆς φωνῆς τεύτης). Wrong. Lit., *And this sound having taken place.* Rev., correctly, *when this sound was heard.* The sound of the rushing wind.

Were confounded (συνεχύθη). Lit., *was poured together;* so that *confound* (Latin, *confundere*) is the most literal rendering possible. Used only by Luke and in the Acts. Compare 19:32; 21:31.

Heard (ἤκουον). Imperfect, *were hearing.*

Language (διαλέκτῳ). Rather, *dialect;* since the foreigners present spoke, not only different languages, but different *dialects* of the same language. The Phrygians and Pamphylians, for instance, both spoke Greek, but in different idioms; the Parthians, Medes, and Elamites all spoke Persian, but in different provincial forms.

7. **Amazed** and **marvelled** (ἐξίσταντο καὶ ἐθαύμαζον). The former word denotes the first overwhelming surprise. The verb is literally *to put out of place;* hence, out of *one's senses.* Compare Mark 3:21: "*He is beside himself.*" The latter word, *marvelled,* denotes the continuing wonder; meaning to *regard* with amazement, and with a suggestion of beginning to speculate on the matter.

Galilaeans. Not regarded as a *sect,* for the name was not given to Christians until afterward; but with reference to their *nationality.* They used a peculiar dialect, which distinguished them from the inhabitants of Judaea. Compare Mark 14:70. They were blamed for neglecting the study of their language, and charged with errors in grammar and ridiculous mispronunciations.

9. **Parthians, Medes, and Elamites.** Representing portions of the Persian empire.

Judaea. The dialect of Galilee being different from that of Judaea.

Asia. Not the Asiatic continent nor Asia Minor. In the time of the apostles the term was commonly understood of the proconsular province of Asia, principally of the kingdom of Pergamus left by Attalus III. to the Romans, and including Lydia, Mysia, Caria, and at times parts of Phrygia. The name Asia Minor did not come into use until the fourth century of our era.

10. **Egypt.** Where the Jews were numerous. Two-fifths of the population of Alexandria were said to have been Jews.

Cyrene. In Libya, west of Egypt.

Strangers (ἐπιδημοῦντες). See on 1 Peter 1:1. Rev., rightly, *sojourners.*

11. **Arabians.** Whose country bordered on Judaea, and must have contained many Jews.

Speak (λαλούντων). Rev., rightly, gives the force of the participle, *speaking.*

Wonderful works (μεγαλεῖα). See on *majesty,* 2 Peter 1:16. From μέγας, *great.* Rev., *mighty works.* Used by Luke only.

12. **Were in doubt** (διηπόρουν). Used by Luke only. See on Luke 9:7. Better, as Rev., *perplexed.*

13. **Others** (ἕτεροι). Of a *different* class. The first who commented on the wonder did so *curiously,* but with no prejudice. Those who now spoke did so in a hostile spirit. See on ver. 4.

Mocking (διαχλευάζοντες; so the best texts). From χλεύη, *a joke.* Only here in New Testament.

New wine (γλεύκους). Lit., "*sweet wine*." Of course intoxicating.

14. **Standing up** (σταθεὶς). See on Luke 18:11; 19:9.

Said (ἀπεφθέγξατο). See on ver. 4 Better, rev., *spake forth.* "This most solemn, earnest, yet sober speech" (Bengel).

Hearken (ἐνωτίσασθε). Only here in New Testament. From ἐν, *in;* and οὖς, the ear. Rev., *give ear*.

Words (ῥήματα). See on Luke 1:37.

15. **Third hour.** Nine in the morning: the hour of morning prayer. Compare 1 Thessalonians 5:7.

17. **All flesh.** Without distinction of age, sex, or condition.

Visions (ὁράσεις). Waking visions.

Dream dreams (ἐνύπνια ἐνυπνιασθήσονται). The best texts read ἐνυπνίοις, *with dreams*. The verb occurs only here and Jude 8. The reference is to visions in *sleep.*

19. **I will shew** (δώσω). Lit., *I will give.*

Wonders (τέρατα). Or *portents.* See on Matthew 11:20.

Signs. See on Matthew 11:20.

20. **That great and notable day of the Lord come.** The Rev. heightens the emphasis by following the Greek order, *the day of the Lord, that great and notable day*. *Notable* (ἐπιφανῆ) only here in New Testament. The kindred noun ἐπιφάνεια, *appearing* (compare our word *Epiphany*), is often used of the second coming of the Lord. See 1 Timothy 6:14; 2 Timothy 4:1; Titus 2:13.

22. **Approved** (ἀποδεδειγμένον). The verb means to *point out* or *shew forth. Shewn* to be that which he claimed to be.

Miracles (δυνάμεσι). Better, Rev., *mighty works.* Lit., *powers.* See on Matthew 11:20.

23. **Being delivered** (ἔκδοτον). An adjective: *given forth, betrayed.*

Ye have taken. The best texts omit.

Wicked hands. The best texts read by *the hand of lawless men.*

Crucified (προσπήξαντες). Only here in New Testament. The verb simply means to *affix* to or on anything. The idea of the cross is left to be supplied.

Have slain (ἀνείλετε). See on Luke 23:32. Rev., rendering the aorist more closely, *did slay.*

24. **Pains** (ὠδῖνας). The meaning is disputed. Some claim that Peter followed the Septuagint mistranslation of Psalms 18:5, where the Hebrew word for *snares* is rendered by the word used here, *pains*; and that, therefore, it should be rendered *snares* of death; the figure being that of escape from the snare of a huntsman. Others suppose that death is represented *in travail,* the birth-pangs ceasing with the delivery; *i.e.,* the resurrection. This seems to be far-fetched, though it is true that in classical Greek the word is used commonly of birth-throes. It is better, perhaps, on the whole, to take the expression in the sense of the A.V., and to make the *pains of death* stand for death generally.

25. **I foresaw** (προωρώμην). Not to *see beforehand,* but to *see before one's self,* as in Psalms 16:8.

I should not be moved (μὴ σαλευθῶ). Or be *shaken.* Generally so rendered in the New Testament. See Matthew 11:7; 24:29; Hebrews 12:26, etc.

26. **Rejoiced** (ἠγαλλιάσατο). Rev., *was glad.* See on 1 Peter 1:6.

Shall rest (κατασκηνώσει). See on *nests,* Matthew 8:20. Better, as Rev., *dwell.* Lit., *dwell in a tent or tabernacle.* Rendered *lodge,* Matthew 8:32; Mark 4:32; Luke 8:19. It is a beautiful metaphor. My flesh shall *encamp on hope;* pitch its tent there to rest through the night of death, until the morning of resurrection.

In hope (ἐπ' ἐλπίσι). Lit., *on* hope: resting on the hope of resurrection; his body being poetically conceived as hoping.

27. **Leave** (ἐγκαταλείψεις). Lit., leave *behind.*

Suffer (δώσεις). Lit., *give.*

29. **Let me speak** (ἐξὸν εἰπεῖν). Lit., *it is permitted me.* Rev., *I may.* It is allowable for him to speak, because the facts are notorious.

Freely (μετὰ παῤῥησίας). Lit., *with freedom.* The latter word from πᾶν, *all,* and ῥῆσις, *speech; speaking everything,* and therefore without reserve.

The patriarch (πατριάρχου). From ἄρχω, *to begin,* and πατριά, *a pedigree.* Applied to David as the father of the royal family from which the Messiah sprang. It is used in the New Testament of Abraham (Hebrews 7:4), and of the sons of Jacob (Acts 7:8).

He is dead and buried (ἐτελεύτησε καὶ ἐτάφη). Aorists, denoting what occurred at a definite past time. Rev., rightly, *he both died and was buried.*

His sepulchre is with us. Or *among* us (ἐν ἡμῖν). On Mount Zion, where most of the Jewish kings were interred in the same tomb.

30. **According to the flesh, he would raise up Christ.** The best texts omit. Render as Rev., *he would set one upon his throne.*

34. **Is not ascended** (οὐ ἀνέβη). Aorist, *did not ascend.*

35. **Thy footstool.** A.V. omits *of thy feet.*

36. **Assuredly** (ἀσφαλῶς). From ἀ, *not,* and σφάλλω, *to cause to fall.* Hence, *firmly, steadfastly.*

37. **They were pricked** (κατενύγησαν). Only here in New Testament. The word does not occur in profane Greek. It is found in the Septuagint, as Genesis 34:7, of the grief of the sons of Jacob at the dishonor of Dinah. See, also, Psalms 109. (Sept. 108) 16: "*broken* in heart." The kindred noun κατάνυξις occurs Romans 11:8, in the sense of *slumber* (Rev., *stupor).* Compare Isaiah 29:10. See, also, Psalms 60 (Sept. 59) 3: οἶνον κατανύξεως, *the wine of astonishment* (Rev., *wine of staggering).* The radical idea of the word is given in the simple verb νύσσω, *to prick with a sharp point. So* Homer, of the puncture of a spear; of horses *dinting* the earth with their hoofs, etc. Here, therefore, of the sharp, painful emotion,

the *sting* produced by Peter's words. Cicero, speaking of the oratory of Pericles, says that his speech left *stings* in the minds of his hearers ("De Oratore," iii., 34.

38. **Repent.** See on Matthew 3:2.

In the name (ἐπὶ τῷ ὀνόματι). Lit., *upon* the name. See on Matthew 28:19.

Remission. See on Luke 3:3; James 5:15.

39. **Afar off** (εἰς μακρὰν). Lit., *unto a long way.* Referring probably to the Gentiles, who are described by this phrase both in the Old and New Testaments. See Zechariah 6:15; Ephesians 2:11-13. Peter knew the *fact* that the Gentiles were to be received into the Church, but not the *mode.* He expected they would become Christians through the medium of the Jewish religion. It was already revealed in the Old Testament that they should be received, and Christ himself had commanded the apostles to preach *to all nations.*

Shall call (προσκαλέσηται). Rev. gives the force of πρός, *to*: "shall call *unto him.*"

40. **Other** (ἑτέροις). And various.

Did he testify (διεμαρτύρετο). The preposition διά gives the force of *solemnly, earnestly.*

Save yourselves (σώθητε). More strictly, *be ye saved.*

Untoward (σκολιᾶς). Lit., *crooked. Toward* in earlier English meant *docile, apt.* The opposite is *froward* (*fromward*). So Shakespeare:

> "'Tis a good hearing when children are *toward,*
> But a harsh hearing when women are *froward.*"
>
> *Taming of the Shrew,* v., 2.

"Spoken like a *toward* prince."

3 *Henry VI.*, ii., 2.

Untoward, therefore, meant *intractable, perverse.* So Shakespeare:

"What means this scorn, thou most *untoward* knave?"

K. *John,* i., 1.

"And if she be froward,
Then hast thou taught Horensio to be *untoward.*"

Taming of the Shrew, iv., 5.

Compare Deuteronomy 32:5.

42. **Continued steadfastly.** See on ch. 1:14.

Doctrine (διδαχῇ). Better, *teaching.*

Fellowship (κοινωνίᾳ). From κοινός, *common*. A relation between individuals which involves a common interest and a mutual, active participation in that interest and in each other. The word answers to the Latin *communio*, from *communis, common.* Hence, sometimes rendered *communion,* as 1 Corinthians 10:16; 9 Corinthians 13:14. *Fellowship* is the most common rendering. Thus Philippians 1:5: "your *fellowship* in the gospel," signifying *co-operation* in the widest sense; *participation* in sympathy, suffering, and labor. Compare 1 John 1:3, 6, 7. Occasionally it is used to express the particular form which the spirit of fellowship assumes; as in Romans 15:26; Hebrews 13:16, where it signifies the giving of alms, but always with an emphasis upon the principle of Christian fellowship which underlies the gift.

Breaking (κλάσει). Used by Luke only, and only in the phrase *breaking of bread.* The kindred verb κλάζω or κλάω, *to break,* occurs often, but,

like the noun, only of breaking bread. Hence used to designate the celebration of the Lord's Supper.

Prayers (προσευχαῖς). Always of prayer to God. Compare on δεήσεις, *prayers,* Luke 5:33; and *besought*, Luke 8:38.

43. **Fear** (φόβος). Not *terror,* but reverential *awe*: as Mark 4:41; Luke 7:16; 1 Peter 1:17, etc.

44. **Common** (κοινὰ). Compare *fellowship,* ver. 42.

45. **Possessions** (κτήματα). Landed property.

Goods (ὑπάρξεις). Possessions in general; movables.

46. **With one accord** (ὁμοθυμαδὸν). See on Matthew 18:19.

From house to house (κατ' οἶκον). Better, as Rev., *at home,* contrasted with *in the temple.* Compare Philemon 2; Colossians 4:15; 1 Corinthians 16:19.

Did eat their meat (μετελάμβανον τροφῆς). Rev., *take their food. Partake* would be better, giving the force of μετά, *with.* Note the imperfect: "*continued* to partake."

Singleness (ἀφελότητι). Only here in New Testament. Derived from ἀ, *not,* and φελλεύς, *stony ground.* Hence of something *simple* or *plain.*

47. **Added** (προσετίθει). Imperfect: *kept adding.*

Such as should be saved (τοὺς σωζομένους). Lit., as Rev., those *that were being saved.* The rendering of the A.V. would require the verb to be in the future, whereas it is the present participle. Compare 1 Corinthians 1:18. Salvation is a thing of the *present,* as well as of the *past* and *future.* The verb is used in all these senses in the New Testament. Thus, *we were saved* (not *are,* as A.V.), Romans 8:24; *shall* or *shalt* be saved, Romans 10:9, 13; *ye are being saved,* 1 Corinthians 15:2. "Godliness,

righteousness, is life, is salvation. And it is hardly necessary to say that the divorce of morality and religion must be fostered and encouraged by failing to note this, and so laying the whole stress either on the past or on the future — on the first call, or on the final change. It is, therefore, important that the idea of salvation as a rescue from sin, through the knowledge of God in Christ, and therefore a *progressive condition,* a present state, should not be obscured, and we can but regret such a translation as Acts 2:47, 'The Lord added to the church daily such *as should be saved,*' where the Greek implies a different idea" (Lightfoot, "on a Fresh Revision of the New Testament").

To the church. See on Matthew 16:18.

CHAPTER 3

1. **Went up** (ἀνέβαινον). The imperfect: *were going up.* So Rev., ascending the terraces, on the highest of which the temple stood.

Ninth hour. The time of the evening sacrifice; or, as the words *of prayer* indicate, half an hour later, for the prayer which accompanied the offering of incense.

2. **That was** (ὑπάρχων). Lit., *being.* See on James 2:15.

Was carried (ἐβαστάζετο). Imperfect: "was *being* carried as they *were going up* (ver. 1)

They laid (ἐτίθουν). Imperfect: "they were *wont* to lay."

4. **Fastening his eyes** (ἀτενίσας). See on Luke 4:20; and compare Acts 1:10.

Look (βλέψον). Attentively. See on Matthew 7:3.

6. **Silver and gold** (ἀργύριον καὶ χρυσίον). Properly, silver and gold *money.* See on 1 Peter 1:18.

7. **He took** (πιάσας). The verb means originally to *press* or *squeeze;* and hence implies taking hold with a *firm* grasp.

Feet (βάσεις). A peculiar, technical word, used by Luke only, and described by Galen as the part of the foot lying beneath the leg, upon which the leg directly rests, as distinguished from the ταρσὸς, *the flat of* the foot between the toes and heel, and πεδίον, *the part next the toes.*

Ankle-bones (σφυρά). Only here in New Testament. Also technical. Some of the best texts read σφυδρά, but the meaning is the same.

Received strength (ἐστερεώθησαν). Used by Luke only. Compare "the churches were *established* (ch. 16:5), and the kindred noun στερέωμα, *steadfastness* (Colossians 2:5). In medical language applied to the bones in particular.

8. **Leaping up** (ἐξαλλόμενος). Strictly, *leaping forth.* Only here in New Testament. Used in medical language of the sudden starting of a bone from the socket, of starting from sleep, or of the sudden bound of the pulse.

Walked (περιεπάτει). The imperfect. Correctly, as Rev., began to walk; or, perhaps, continued walking about, testing his newly acquired power.

The medical notes of the case are, that the disease was congenital, had lasted over forty years (ch. 4:22), and the progressive steps of the recovery — leaped up, stood, walked.

10. **They knew** (ἐπεγίνωσκον). Or *recognized.* Rev., took *knowledge.*

Wonder (θάμβους). Used by Luke only. See on Luke 4:36.

Amazement (ἐκστάσεως). See on Mark 5:42; and compare Luke 5:26.

11. **The lame man which was healed.** The best texts omit. Render *as he held.*

Held (κρατοῦντος). Held them *firmly*, took *fast* hold. The verb from κράτος, *strength.*

Greatly wondering (ἔκθαμβοι). Wondering *out of* measure (ἐκ). Compare *wonder.* (ver. 10).

12. **He answered.** The question expressed in the people's explanations of surprise.

Men of Israel. Lit., *men, Israelites.* An honorable and conciliatory form of address. The term Israelite gradually gave place to that of *Jew*; but Israel was the sacred name for the Jews, as the nation of the theocracy, the

people under God's covenant, and hence was for the Jew his especial badge and title of honor. "To be descendants of Abraham, this honor they must share with the Ishmaelites; of Abraham and Isaac, with the Edomites; but none except themselves were the seed of Jacob, such as in this name of Israelite they were declared to be. Nor was this all, but more gloriously still, their descent was herein traced up to him, not as he was Jacob, but as he was Israel, who, as a prince, had power with God and with men, and had prevailed" (Trench, "Synonyms"). So Paul, in enumerating to the Philippians his claims to have confidence in the flesh, says he was "of the stock of *Israel.*" It is said that the modern Jews in the East still delight in this title.

Our own (ἰδίᾳ). See on ch. 1:7.

13. **His son** (παῖδα). Rightly, *servant,* as Rev. See on Luke 1:54. The A.V. renders, in Matthew 12:18, *servant,* quoting from Isaiah 42:1; but elsewhere, where applied to Jesus, *son* or *child,* which Rev. in every case has changed to *servant.* The word is continually used, like the Latin *puer,* in the sense of *servant,* and in the Septuagint as the *servant of God.* See 2 Samuel 7:5, 8, 19, 20, 21, 25, 26. Compare Luke 1:69. The term *servant of Jehovah,* or *servant of the Lord,* is applied in the Old Testament

(1) to a worshipper of God, Nehemiah 1:10; Daniel 6:21; so to Abraham, Psalms 105:6, 42; to Joshua, Joshua 24:29; to Job, Job 1:8.
(2) To a minister or ambassador of God called to any service, Isaiah 49:6; of Nebuchadnezzar, Jeremiah 27:6; of the prophets, Amos 3:7; of Moses, Deuteronomy 34:5.
(3) Peculiarly of the Messiah, Isaiah 42:1; 52:13; as God's chosen servant for accomplishing the work of redemption. "Unless we render *servant* in the passages where *the phrase* παῖς Θεοῦ occurs in the New Testament, there will be no allusion throughout it all to that group of prophecies which designate the Messiah as the servant of Jehovah, who learned obedience by the things which he suffered" (Trench, "On the Authorized Version of the New Testament").

When he. *He* is ἐκείϛου the pronoun of more definite and emphatic reference, *the latter, Pilate,* "in order to make the contrast felt between what *Pilate* judged and what *they* did." This is further emphasized in the next verse.

14. **Desired** (ἠτήσασθε). Or *demanded.* See on Luke 11:9.

A murderer (ἄνδρα φονέα). Lit., *a man who was a murderer.*

To be granted (χαρισθῆναι) By way of favor (χάρις).

15. **The Prince of life** (ἀρχηγὸν τῆς ζωῆς). The Greek brings out by the position of these words what Bengel calls "the magnificent antithesis " between a *murderer* and the *Prince of life*. "Ye demanded a *murderer*, but the *Prince of life* ye killed." This is the only place where the phrase occurs. ʻΑρχηγός, though sometimes rendered *prince,* means, primarily, *beginning,* and thence *originator, author*. Better here as Rev., in margin, *author*, and so by Rev. at Hebrews 2:10; 12:2.

16. **Through faith** (ἐπὶ τῇ πίστει) Note the article: *the* faith which *we* had; not the cripple's faith, which was not demanded as a condition of his cure. *Through* faith (ἐπί) is rather *on account of*, or *on the basis of.* Rev., *by*. Compare ch. 2:38; and see on Matthew 28:19.

Made strong (ἐστερέωσε). See on ver. 7.

Ye see (θεωρεῖτε). See on Luke 10:18.

Perfect soundness (ὁλοκληρίαν). Only here in New Testament. From ὅλος, *entire,* and κλῆρος, *a lot.* Denoting, therefore, the condition of one who has his *entire allotment.*

19. **Be converted** (ἐπιστρέψατε). Not a good rendering, because the verb is in the active voice. Better as Rev., *turn again.* See on Luke 22:32.

Blotted out (ἐξαλειφθῆναι) Forgiveness of sins under the figure of the erasure of hand-writing. The word is used thus in Psalms 51 (Sept. 1.), 1;

Isaiah 43:25. Also at Colossians 2:14. In classical Greek the verb is opposed to ἐγγράφειν, *to enter a name.* So Aristophanes: "They do things not to be born, *entering* (ἐγγράφοντες) some of us, and others, *erasing* (ἐξαλείφοντες) up and down, twice or thrice" ("Peace," 1180). More especially with reference to an item in an account.

When (ὅπως ἄν). Wrong. Render *in order that,* or *that* (so there may come), as Rev.

Times (καιροὶ). Better, *seasons.* See on ch. 1:7.

Of refreshing (ἀναψύξεως). Only here in New Testament. The word means *cooling,* or *reviving with fresh air.* Compare the kindred verb, *to wax cold,* Matthew 24:12, and see note.

Presence (προσώπου). Lit., *the face.*

20. **Which before was preached** (τὸν προκεκηρυγμένον). But the best texts read προκεχειρισμένον, *appointed.* Compare ch. 22:14. Used by Luke only, ch. 22:14; 26:16. The verb originally means to *take in hand.*

21. **Of restitution** (ἀποκαταστάσεως). Only here in New Testament. The kindred verb, *to restore,* occurs Matthew 17:11; Acts 1:6, etc. As a technical medical term, it denotes *complete restoration of health; the restoring to its place of a dislocated joint,* etc.

Since the world began (ἀπ' αἰῶνος). The American Revisers insist on *from of old.*

23. **Shall be destroyed** (ἐξολοθρευθήσεται). Only here in New Testament. Rev., "*utterly* destroyed," giving the force of ἐξ out.

25. **Covenant** (διαθήκης). See on Matthew 26:28.

Made (διέθετο). The Rev. *gives covenanted* in margin. The noun *covenant* is derived from the verb διατίθνμι, originally to *distribute* or *arrange.* Hence to arrange or settle *mutually; to make a covenant with.*

26. His Son Jesus. The best texts omit *Jesus*. Render *servant* for *son,* and see on ver. 13.

CHAPTER 4

1. **Captain of the temple.** It was the duty of the Levites to keep guard at the gates of the temple, in order to prevent the unclean from entering. To them the duties of the temple police were entrusted, under the command of an official known in the New Testament as "the captain of the temple," but in Jewish writings chiefly as "the man of the temple mount." Josephus speaks of him as a person of such consequence as to be sent, along with the high-priest, prisoner to Rome.

Came upon (ἐπέστησαν). Or *stood by them*, suddenly. Compare Luke 24:4; Acts 22:20; 23:11. Of *dreams* or *visions, to appear to.*

2. **Being grieved** (διαπονούμενοι). Only here and ch. 16:18. The Rev. renders the force of διά by "*sore* troubled;" vexed *through and through.*

The resurrection. The Sadducees denied both the resurrection and a future state. "In the Gospels the Pharisees are represented as the great opponents of Christ; in the Acts it is the Sadducees who are the most violent opponents of the apostles. The reason of this seems to be, that in the Gospels Jesus Christ came in direct collision with the Pharisees, by unmasking their hypocrisies and endangering their influence among the people; whereas the apostles, in testifying to the resurrection of Christ, opposed the creed of the Sadducees. Perhaps, also, in attacking the apostles, who taught the resurrection of that Jesus whom the Pharisees had persecuted and crucified, the Sadducees aimed an indirect blow at the favorite dogma of their rival sect" (Gloag, "Commentary on Acts").

3. **In hold** (εἰς τήρησιν). A somewhat antiquated rendering. Better, as Rev., *in ward.* See on 1 Peter 1:4.

4. **The number was about five thousand.** Translate ἐγενήθη as Rev., *came to be*; indicating the addition to the original number of *the many that believed.*

7. **What power — what name.** Lit., what *sort of* power; what *kind* of name.

Have ye done. The *ye* closes the sentence in the Greek with a contemptuous emphasis: *you people.*

12. **Salvation** (ἡ σωτηρία). Note the article: *the* salvation; the Messianic deliverance.

13. **Boldness.** See *on freely,* ch. 2:29.

Perceived (καταλαβόμενοι). The word, meaning originally to *seize upon* or *lay hold of*, occurs frequently in the New Testament in different phases of this original sense. Thus, to *apprehend* or *grasp*, Ephesians 3:18; Philippians 3:12, 13; Romans 9:30: of *seizure* by a demon, Mark 9:18: of something *coming upon* or *overtaking*, John 12:35; 1 Thessalonians 5:4: of *comprehending*, grasping *mentally*, as here, Acts 10:34; 25:25.

Unlearned (ἀγράμματοι). Or, very literally, *unlettered.* With special reference to Rabbinic culture, the absence of which was conspicuous in Peter's address.

Ignorant (ἰδιῶται). Originally, one in a *private* station, as opposed to one in office or in public affairs. Therefore one without professional knowledge, a layman; thence, generally, *ignorant, ill-informed;* sometimes *plebeian, common.* In the absence of certainty it is as well to retain the meaning given by the A.V., perhaps with a slight emphasis on the want of *professional* knowledge. Compare 1 Corinthians 14:16, 23, 24; 2 Corinthians 11:6.

Took knowledge (ἐπεγίνωσκον). Or *recognized.* See on ch. 3:10.

15. **Conferred** (συνέβαλον). See *on pondered,* Luke 2:19.

17. **It spread** (διανεμηθῇ). Only here in New Testament. Lit., *be distributed.* In 2 Timothy 2:17, "their word will *eat* as canker," is, literally, *will have distribution or spreading* (νομὴν ἕξει). Bengel, however, goes

too far when he represents the members of the council as speaking in the figure of a canker. “They regard the whole as a canker.”

18. **To speak** (φθέγγεσθαι). See on 2 Peter 2:16.

21. **Punish** (κολάσωνται). Originally, to *curtail* or *dock*; to *prune* as trees: thence to *check, keep in bounds, punish.*

24. **Lord** (δέσποτα). See on 2 Peter 2:1.

25. **Servant** (παιδός). See on ch. 3:13.

Rage (ἐφρύαξαν). Only here in New Testament. Originally, to *neigh* or *snort* like a horse. Of men, to give one’s self haughty airs, and to act and speak insolently. Philo describes a proud man as “walking on tiptoe, and *bridling* (φρυαττόμενος), with neck erect like a horse.”

27. **Didst anoint** (ἔχρισας). See on *Christ*, Matthew 1:1.

28. **Thy hand.** Thy disposing power.

32. **Heart and soul.** See on Mark 12:30.

33. **Gave** (ἀπεδίδουν). Lit., *gave back* (ἀπό); as something which they were in duty bound to give.

37. **The money** (τὸ χρῆμα). The *sum* of money.

CHAPTER 5

2. **Kept back** (ἐνοσφίσατο). Only here, ver. 3, and Titus 2:10, where it is rendered *purloining*. From νόσφι, *aloof, apart.* The verb means to *set apart for one's self*; hence to *appropriate wrongfully*.

3. **To lie to** (ψεύσασθαι). Rather, *to deceive.* The design of Satan was to *deceive* the Holy Ghost. *To lie to* would require a different case in the noun, which occurs in ver. 4, where the same verb is properly rendered *lie* (unto God). Satan fills the heart to *deceive.* The result of the attempt is merely to *lie.*

4. **Whiles it remained, was it not thine own** (οὐχὶ μένον σοὶ ἔμενε). A play on the words. Lit., *remaining, did it not remain to thee*? Rev., very happily, *whiles it remained, did it not remain thine own*?

Conceived (ἔθου). Lit., *put* or *fixed. Wherefore didst thou fix this deed in thy heart? —* i.e, *resolve upon it.*

5. **Gave up the ghost** (ἐξέψυξε). Used by Luke only. A rare word, occurring in the Septuagint, and in medical writers. See Ezekiel 21:7, "Every spirit *shall faint.*" See, also, *on failing,* Luke 21:26.

6. **Wound him up** (συνέστειλαν). Better, as Rev., *wrapped him round.* The verb means to *draw together,* or *draw in;* hence used for *shortening sail, reducing expenses, lowering or humbling* a person. In 1 Corinthians 7:29, it occurs in the phrase, "the time is *short* (συνεσταλμένος Rev., properly, *shortened)*;" i.e., *drawn together, contracted.* In the sense of w*rapping up* it is found in Aristophanes, of *wrapping cloaks or garments about one;* also of *tucking up* the garments about the loins, as a preparation for service. In the sense of *shrouding for burial,* it occurs in Euripides ("Troades," 382): "They were not *shrouded* (συνεπεστάλησαν) by the hands of a wife." In medical language, of *bandaging* a limb; of the *contraction* of tumors, and of organs of the body,

etc. Some, however, as Meyer, refer the word here to *the pressing together* of the dead man's limbs.

8. **Answered.** "The woman, whose entrance into the assembly of the saints was like a speech" (Bengel).

For so much (τοσούτου). Perhaps pointing to the money still lying at his feet.

9. **Ye have agreed together** (συνεφωνήθη ὑμῖν). The verb is passive. Lit., *was it agreed by you*. The figure in the word is that of *concord of sounds*. Your souls were *attuned* to each other respecting this deceit. See on *music*, Luke 15:25.

To tempt (πειράσαι). To put it to the proof whether the Holy Spirit, ruling in the apostles, could be deceived. See on ver. 3.

The feet. Graphic. The steps of the young men returning from the burial are heard at the door.

12. **Were wrought** (ἐγένετο). The best texts read ἐγίνετο, the imperfect, *were being wrought* from time to time.

All. The whole body of believers.

13. **The rest.** Unbelievers, deterred by the fate of Ananias from uniting themselves to the church under false pretenses.

Join himself (κολλᾶσθαι). See on Luke 15:15; 10:11. In all but two instances (Romans 12:9; 1 Corinthians 6:17), the word implies a forced, unnatural, or unexpected union. Thus Philip would not, without a special command, have "joined himself" to the chariot of the Ethiopian prince (Acts 8:29). Saul's attempt to join himself to the apostles was regarded by them with suspicion (Acts 9:26); and the fact that certain persons "clave to" Paul in Athens is expressly contrasted with the attitude of the citizens at large. The sense of an *unnatural* union comes out clearly in 1 Corinthians 6:16.

14. **Were added** (προσετίθεντο). Imperfect: *kept being added.*

15. **Couches** (κραββάτων). See on Mark 2:4.

The shadow of Peter passing by. But the proper rendering is, *as Peter passed by, his shadow might*, etc. [13]

18. **In the common prison** (ἐν τηρήσει δημοσίᾳ). Incorrect. Τήρησις is not used in the sense of *prison,* but is an abstract term meaning *ward* or *keeping,* as in ch. 4:3. There is no article, moreover. Note, too, that another word is used for *the prison* in the next verse (τῆς φυλακῆς). Rev., therefore, correctly, *in public ward.*

19. **By night** (διὰ τῆς νυκτὸς). More correctly, *during this night*: διά *in the course of.* Compare ch. 16:9.

20. **Stand.** Compare ch. 2:14; and see on Luke 18:11; 19:8.

Of this life. The eternal life which Christ revealed. It is a peculiar use of the phrase, which is commonly employed in contrast with *the life to come,* as 1 Corinthians 15:19. Compare John 6:63, 68. Not equivalent *to these words of life.*

21. **Early in the morning** (ὑπὸ τὸν ὄρθρον). Ὑπό, *beneath,* is often used in the sense of *just about,* or *near.* Ὄρθρον is from ὄρνυμι, *to cause to arise: the dawn.* See on Luke 24:1. Render as Rev., *about daybreak.*

Taught (ἐδίδασκον). Imperfect: *began teaching.*

The council (συνέδριον). The Sanhedrim.

The senate (γερουσίαν). From γέρων, *an old man*, like the Latin *senatus*, from *senex*, *old*. Taking on very early an official sense, the notion of *age* being merged in that of *dignity*. Thus in Homer γέροντες are the chiefs who form the king's council. Compare the Latin *patres, fathers*, the

title used in addressing the Roman senate. The word in this passage is the name of the Spartan assembly, *Gerousia*, the *assembly of elders*, consisting of thirty members, with the two kings. "The well-known term," as Meyer remarks, "is fittingly transferred from the college of the Greek *gerontes* to that of the Jewish presbyters." They summoned, not only those elders of the people who were likewise members of the Sanhedrim, but the whole council (*all the senate*) of the representatives of the people.

Prison (δεσμωτήριον). Still another word for prison. Compare vv. 18, 19. Rev., *prison-house*. The different words emphasize different aspects of confinement. Τήρησις is *keeping*, as the result of guarding. See on ver. 18. Φυλακή emphasizes the being put under *guard*, and δεσμωτήριον the being put in *bonds*.

22. **Officers** (ὑπηρέται) See on Matthew 5:25.

24. **They doubted** (διηπόρουν). See on Luke 9:5. Rev., *were much perplexed*, giving the force of διά, *thoroughly* at a loss. Compare Luke 24:4. [14]

28. **Did not.** The best texts omit οὐ, *not*, and the question.

We straitly charged. So Rev. (παραγγελίᾳ παρηγγείλαμεν). Lit., *we charged you with a charge.* See on Luke 22:15, *with desire I have desired.*

Intend (βούλεσθε). Or *ye want.* See on *willing*, Matthew 1:19.

This man's. The phrase is remarkable as furnishing the first instance of that avoidance of the name of Christ which makes the Talmud, in the very same terms, refer to him most frequently as *Peloni*, "so and so."

29. **We ought** (δεῖ). Stronger, *we must.*

To obey (πειθαρχεῖν). Not often used in the New Testament to express obedience, the most common word being ὑπακούω. Sometimes πείθω is used. But this word, in itself, is the only one of the several in use which expresses the conception of *obedience* exclusively. 'Υπακούειν is to obey

as the result of *listening* to another: πείθεσθαι is to obey as the result of *persuasion.* This is the special term for the obedience which one owes to authority (ἀρχή). It occurs four times in the New Testament: Acts 5:29, 32; 27:21; Titus 3:1; and in every case, of obedience to established authority, either of God or of magistrates. In Acts 27:21, where it is used of the ship's officers *hearkening* to Paul's admonition not to loose from Crete, Paul speaks of his admonition as divinely inspired; compare 27:10. In ch. 4:19, Peter and John say *hearken* (ἀκούειν). That is a mere *listening to* or *considering* the proposition made to them. This is a deliberate course of action.

30. **Ye slew** (διεχειρίσασθε). Only here and ch. 26:21. To slay with one's own hands.

Tree. See on Luke 23:31.

31. **Prince**. See on ch. 3:15.

Repentance — remission. See on Matthew 3:2; James 5:15; Luke 3:3.

32. **Witnesses.** See on Acts 1:22.

Obey. See on ver. 29.

33. **They were cut to the heart** (διεπρίοντο). Only here and ch. 7:54. The verb means, originally, *to saw asunder*. A strong figure for exasperation.

To slay. See on Luke 23:32.

34. **The apostles.** The best texts substitute τοὺς ἀνθρώπους, the men.

A little space (βραχύ). Better as Rev., *a little while.*

36. **Joined themselves** (προσεκολλήθη). The best texts read προσεκλίθη, *were inclined*; i.e., *leaned to*, or *took sides with.*

37. **Obeyed.** Note the word for *obeyed* (ἐπείθοντο), implying the *persuasive* power of Theudas' boasting. See on ver. 29.

Taxing (ἀπογραφῆς). See on Luke 2:1, 2.

Much people. The best texts omit *much*.

Were dispersed (διεσκορπίσθησαν). See on Matthew 25:24.

38. **Refrain** (ἀπόστητε). Lit., *stand off*.

Of men (ἐξ ἀνθρώπων). *Out of* men, proceeding out of their devices.

It will come to naught (καταλυθήσεται). Lit., be *loosened down*. Used of the dilapidation of the temple (Luke 21:6), and of the dissolution of the body under the figure of striking a tent (2 Corinthians 5:1). See on Mark 13:2.

39. **To fight against God** (θεομάχοι). Lit., to be *God-fighters*.

41. **They were counted worthy to suffer shame** (κατηξιώθησαν ἀτιμασθῆναι). This is an instance of what rhetoricians style an *oxymoron*, from ὀξύς, *sharp*, and μωρός, foolish; a *pointedly foolish* saying, which is witty or impressive through sheer contradiction or paradox, as *laborious idleness, sublime indifference*. In this case the apostles are described as *dignified by indignity*.

CHAPTER 6

1. **And** (δέ). Better *but*, as a contrast is now introduced with the prosperous condition of the Church indicated at the close of the last chapter.

Was multiplied (πληθυνόντων). Lit., "when the disciples *were* multiplying;" the present participle indicating something in progress.

A murmuring (γογγυσμὸς). See on the kindred word *murmerers*, Jude 16.

Grecians (Ἑλληνιστῶν). Rev., much better, *Grecian Jews*, with *Hellenists* in *margin*. "Grecians" might easily be understood of Greeks in general. The word *Hellenists* denotes *Jews*, not *Greeks*, but Jews *who spoke Greek.* The contact of Jews with Greeks was first effected by the conquests of Alexander. He settled eight thousand Jews in the Thebais, and the Jews formed a third of the population of his new city of Alexandria. From Egypt they gradually spread along the whole Mediterranean coast of Africa. They were removed by Seleucus Nicator from Babylonia, by thousands, to Antioch and Seleucia, and under the persecutions of Antiochus Epiphanes scattered themselves through Asia Minor, Greece, Macedonia, and the Aegean islands. The vast majority of them adopted the Greek language, and forgot the Aramaic dialect which had been their language since the Captivity. The word is used but twice in the New Testament — here and ch. 9:29 — and, in both cases, of Jews who had embraced Christianity, but who spoke Greek and used the Septuagint version of the Bible instead of the original Hebrew or the Chaldaic *targum* or paraphrase. The word Ἕλλην, which is very common in the New Testament, is used in antithesis, either to "Barbarians" or to "Jews." In the former case it means all nations which spoke the Greek language (see Acts 18:17; Romans 1:14; 1 Corinthians 1:22, 23). In the latter it is equivalent to *Gentiles* (see Romans 1:16; 2:9; 1 Corinthians 10:32; Galatians 2:3). Hence, in either case, it is wholly different from *Hellenist*.

Hebrews. *Hebrew* is the proper antithesis to *Hellenist*. A man was Ἰουδαῖος, a *Jew*, who traced his descent from Jacob, and conformed to the religion of his fathers. He might speak Greek and be a Hellenist. He was Ἑβραῖος, *a Hebrew*, only as he spoke Hebrew and retained Hebrew customs. The distinction between Hebrew and Hellenist was a distinction within the Jewish nation, and not between it and other nations. Thus Paul calls himself a *Hebrew of Hebrews*; i.e., a Hebrew and of Hebrew parents (Philippians 3:5; compare 2 Corinthians 11:22).

Were neglected (παρεθεωροῦντο). Only here in New Testament. Lit., *were overlooked*. The imperfect denoting something habitual.

Daily (καθημερινῇ). Only here in New Testament.

Ministration (διακονίᾳ). Or *service*. See on *minister*, Matthew 20:26. The reference is to the distribution of provision.

2. **Reason** (ἀρεστόν). Lit., *pleasing* or *agreeable.*

Leave (καταλείψαντας). Rather *forsake* or *abandon*: *leave in the lurch.*

Serve tables. Superintend the distribution of food.

3. **Of good report** (μαρτυρουμένους). Lit., *attested, having witness born them.*

4. **We will give ourselves continually** (προσκαρτερήσομεν). See on ch. 1:14. Rev., *continue steadfastly.*

5. **Stephen,** etc. The names are all Greek. There is no reason to infer from this that they were all Hellenists. It was customary among the Jews to have two names, the one Hebrew and the other Greek. They were probably partly Hebrews and partly Hellenists.

7. **To the faith** (τῇ πίστει). Opinions differ greatly as to whether this is to be taken as meaning faith *in Jesus Christ,* or *faith* considered as

Christian doctrine — the Gospel; the faith in the ecclesiastical sense. This passage and Galatians 1:23 are the strong passages in favor of the latter view; but the general usage of the New Testament, added to the fact that in both these passages the former meaning gives a good, intelligible, and perfectly consistent sense, go to confirm the former interpretation.

1. In the great majority of New Testament passages *faith* is clearly used in the sense of *faith in Jesus Christ:* "the conviction and confidence regarding Jesus Christ as the only and perfect mediator of the divine grace and of eternal life, through his work of atonement" (Meyer).

2. This interpretation is according to the analogy of such expressions as *obedience of Christ* (2 Corinthians 10:5), where the meaning is, clearly, obedience *to* Christ: *obedience of the truth* (1 Peter 1:22). Accordingly, faith, though it becomes in man the *subjective* moral power of the new life, regenerated through the power of the Spirit, is regarded *objectively* as a *power —* the authority which commands submission.

3. This interpretation is according to the analogy of the expression *hearing of faith* (Galatians 3:2), which is to be rendered, not as equivalent to *the reception of the Gospel,* but as the *report* or *message* of faith; i.e., *which treats of* faith, ἀκοὴ, *hearing* being always used in the New Testament in a passive sense, and often rendered *fame, rumor, report* (see Matthew 4:24; 14:1; Mark 1:28; John 12:38; Romans 10:16). Compare, also, *obedience of faith* (Romans 1:5; 16:26), where faith is to be taken as the *object,* and not as the *source,* of the obedience; and hence is not to be explained as the obedience which *springs from faith,* but as the obedience *rendered to faith* as the authoritative impulse of the new life in Christ.

The great majority of the best modern commentators hold that faith is to be taken as the *subjective principle* of Christian life (though often regarded objectively as a spiritual power), and not as *Christian doctrine*.

8. **Did** (ἐποίει). Imperfect: *was working wonders* during the progress of the events described in the previous verse.

9. **Synagogue.** See on *Church*, Matthew 16:18.

Of the libertines. In Jerusalem, and probably in other large cities, the several synagogues were arranged according to nationalities, and even crafts. Thus we have in this verse mention of the synagogues of the Cyrenians, Alexandrians, Cilicians, and Asiatics. *Libertines* is a Latin word (*libertini, freedmen*), and means here Jews or their descendants who had been taken as slaves to Rome, and had there received their liberty; and who, in consequence of the decree of Tiberius, about 19 A.D., expelling them from Rome, had returned in great numbers to Jerusalem. They were likely to be the chief opponents of Stephen, because they supposed that by his preaching, their religion, for which they had suffered at Rome, was endangered in Jerusalem.

10. **They were not able** (οὐκ ἴσχυον). See on Luke 14:30; 16:3.

11. **Suborned** (ὑπέβαλον). Only here in New Testament. The verb originally means to *put under*, as carpets under one's feet; hence, to *put one person in place of another*; to *substitute*, as another's child for one's own; to *employ a secret agent in one's place*, and to *instigate* or *secretly instruct* him.

12. **They stirred up the people** (συνεκίνησαν τὸν λαὸν). The verb occurs only here in the New Testament. It implies to stir up as *a mass*, to move them *together* (σύν). This is the first record of the hostility of *the people* toward the disciples. See ch. 2:47.

Caught (συνήρπασαν). Used by Luke only. Better as Rev., *seized*. See on Luke 8:29.

14. **This Jesus of Nazareth.** Contemptuous.

CHAPTER 7

1. **Then said the high-priest.** “The glorified countenance of Stephen has caused a pause of surprise and admiration, which the high-priest interrupts by calling upon the accused for his defense” (Gloag).

2. **Brethren.** Addressing the audience generally.

Fathers. Addressing the members of the Sanhedrim.

Of glory. *Outward, visible* glory, as in the shekinah and the pillar of fire.

Appeared (ὤφθη). See on Luke 22:43.

5. **Inheritance** (κληρονομίαν). See on 1 Peter 1:4.

Not so much as to set his foot on (οὐδὲ βῆμα ποδός). Lit., *not even the stepping of a foot.* From the original meaning, a *pace or step,* which occurs only here in the New Testament, comes the sense of a *step* considered as a *raised place* or *seat,* and hence a *tribune* or *judgment-seat,* which is its meaning in every other passage of the New Testament.

Possession (κατάσχεσιν). Only here and ver. 45. See on *keep,* Luke 8:15. It denotes a *permanent* possession.

8. **The covenant of circumcision.** There is no article, and it is better omitted in rendering. He gave him *a covenant,* the peculiar character of which is defined by the next word — *of circumcision*; i.e., of which circumcision was the completion and seal.

9. **Moved with envy** (ζηλώσαντες). Compare James 4:1; and see on *envying*, James 3:14.

10. **Afflictions** (θλίψεων) See on Matthew 13:21.

11. **Sustenance** (χορτάσματα). For their cattle: fodder. See on *shall be filled*, Matthew 5:6.

12. **In Egypt** (ἐν Αἰγύπτῳ). But the best texts read εἰς Αἴγυπτον, *into Egypt*, and construe with *sent forth*: "he sent forth our fathers *into Egypt*."

13. **Joseph's race.** Note the repetition of the name. "A certain sense of patriotic pride is implied in it."

14. **Threescore and fifteen.** Lit., "*in* (ἐν) threescore and fifteen;" the idiom expressing the sum *in which* all the individuals were included.

17. **When** (καθὼς). Rev., more correctly, *as*; the word being not a particle of *time*, but meaning *in proportion as*.

18. **Another** (ἕτερος). Not merely a *successor*, but a monarch of a *different* character.

Knew not. As sixty years had elapsed since Joseph's death, and a new dynasty was coming to the throne, this may be taken literally: did not know his history and services. Some explain, *did not recognize his merits*.

19. **Dealt subtilely** (κατασοφισάμενος). Only here in New Testament. Lit., to *employ cunning against*. See on σοφὸς, *wise*, James 3:13.

So that they cast out (τοῦ ποιεῖν ἔκθετα). Lit., *make exposed*. The verb ἐκτίθημι, to *set out*, or *place outside*, is not uncommon in classical Greek for the *exposure* of a new-born child. Thus Herodotus, of Cyrus, exposed in infancy: "The herdsman's wife entreated him not to *expose* (ἐκθεῖναι) the babe" (1, 112). The rendering of the A.V., *"so that* they cast out," is correct, expressing the *result*, and not Pharaoh's design.

Young children (βρέφη). Incorrect. See on 1 Peter 2:2. Rev., rightly *babes*.

Live (ζωογονεῖσθαι) Or, *be preserved alive*. See on Luke 17:33.

20. **Time** (καιρῷ). Better, *season* or *juncture*. "Sad, seasonable" (Bengel). See on Acts 1:7.

Exceeding air (ἀστεῖος τῷ θεῷ). Lit., *fair unto God*: a Hebrew superlative. Compare Jonah 3:3: *great unto God*; A.V., *exceeding great*. Genesis 10:9, of Nimrod: *a mighty hunter before the Lord*. 2 Corinthians 10:4: *mighty unto God*; i.e., *in God's sight*. 'Αστεῖος, *fair* (only here and Hebrews 11:23), is from ἄστυ, *a town*, and means originally *town-bred*; hence *refined, elegant, comely*. The word is used in the Septuagint of Moses (Exodus 2:2), and rendered *goodly*. The Jewish traditions extol Moses' beauty. Josephus says that those who met him, as he was carried along the streets, forgot their business and stood still to gaze at him.

21. **Took up** (ἀνείλετο). Used among Greek writers of taking up exposed children; also of *owning* new-born children. So Aristophanes: "I exposed (the child) and some other woman, having taken it, *adopted* (ανείλετο) it" ("Clouds," 531). There is no reason why the meaning should be limited to *took him up from the water* (as Gloag).

23. **It came into his heart** (ἀνέβη ἐπὶ τὴν καρδίαν). Lit., "*it arose* into his heart." "There may be something in the depth of the soul which afterward emerges and ascends from that sea into the heart as into an island" (Bengel). The expression is imitated from the Hebrew, and occurs in the Septuagint: "The ark shall not *come to mind*;" lit., *go up into the heart* (Jeremiah 3:16). See, also, Jeremiah 32:35; Isaiah 65:17.

24. **Defended** (ἠμύνατο). Only here in New Testament. The word means originally to ward off from one's self, with a collateral notion of *requital* or *revenge*.

25. **Understood** (συνιέναι) See on *understanding*, Mark 12:33.

26. **Appeared** (ὤφθη). With the suggestion of a *sudden* appearance as in a vision; possibly with the underlying notion of a messenger of God. See on Luke 22:43.

Would have set them at one (συνήλασεν αὐτοὺς εἰς εἰρήνην). Lit., *drove them together to peace; urged* them.

31. **The sight** (τὸ ὅραμα). Always in the New Testament of a *vision*. See on Matthew 17:9.

To behold (κατανοῆσαι). See on Matthew 7:3. Compare Luke 12:24, 27.

32. **Trembled** (ἔντρομος γενόμενος). Lit., *having become trembling*; having fallen into a tremor.

34. **I have seen, I have seen** (ἰδὼν εἶδον). Lit., *having seen I saw*. A Hebraism. See Exodus 3:7 (Sept.). Compare Judges 1:28: *utterly drive them out*; lit., *removing did not utterly remove*. Judges 4:9: *going I will go*; i.e., *I will surely go*. Genesis 37:8: *reigning shalt thou reign*; i.e., *shalt thou indeed reign*. So Rev. here, "I have *surely* seen."

35. **Deliverer** (λυτρωτη,ν). Strictly, a *ransomer* or *redeemer*. Only here in New Testament, See on *ransom*, Matthew 20:28; and *redeemed*, 1 Peter 1:18.

By the hand (ἐν χειρὶ) The best texts read σύν χειρὶ, "*with* the hand;" i.e., *in association with* the protecting and helping power of the angel.

38. **Lively.** Better, *living*, as Rev. Compare 1 Peter 2:4, 5.

39. **Turned back in their hearts.** Not desiring to go back, but longing for the idolatries of Egypt.

40. **Shall go before us.** As symbols to be born before them on the march. Compare Nehemiah 9:18.

41. **They made a calf** (ἐμοσχοποίησαν). Only here in New Testament, and not in Septuagint. Bengel says, "A very notorious crime is denoted by an extraordinary and newly-coined word." This was in imitation of the Egyptian bull-worship. Several of these animals were worshipped at different places in Egypt. *Apis* was worshipped at Memphis. Herodotus

says: “Now this Apis, or Epaphus, is the calf of a cow which is never afterward able to bear young. The Egyptians say that fire comes down from heaven upon the cow, which thereupon conceives Apis. The calf which is so called has the following marks: He is black, with a square spot of white upon his forehead, and on his back the figure of an eagle. The hairs in his tail are double, and there is a beetle upon his tongue” (3, 28). He was regarded by the Egyptians, not merely as an emblem, but as a God. He was lodged in a magnificent court, ornamented with figures twelve cubits high, which he never quitted except on fixed days, when he was led in procession through the streets. His festival lasted seven days, and all came forward from their houses to welcome him as he passed. He was not allowed to reach the natural term of his life. If a natural death did not remove him earlier, he was drowned when he reached the age of twenty-five, and was then embalmed and entombed in one of the sepulchral chambers of the Serapeum, a temple devoted expressly to the burial of these animals.

Another sacred bull was maintained at Heliopolis, in the great Temple of the Sun, under the name of *Mnevis*, and was honored with a reverence next to Apis. Wilkinson thinks that it was from this, and not from Apis, that the Israelites borrowed their notions of the golden calf. “The offerings, dancing, and rejoicings practiced on the occasion, were doubtless in imitation of a ceremony they had witnessed in honor of Mnevis during their sojourn in Egypt” (“Ancient Egyptians,” 2 ser., vol. ii., p. 197). A third sacred bull, called *Bacis*, was maintained at Hermonthis, near Thebes. It was a huge, black animal, and its hairs were said to grow the wrong way. Other bulls and cows did not hold the rank of gods, but were only sacred.

Offered (ἀγνήγαγον). Lit., *led up*. See on James 2:21.

42. **To worship** (λατρεύειν). Rev., more correctly, *serve*. See on Luke 1:74.

The host of heaven. Star-worship, or Sabaeanism, the remnant of the ancient heathenism of Western Asia, which consisted in the worship of the stars, and spread into Syria, though the Chaldaean religion was far from being the simple worship of the host of heaven; the heavenly bodies being

regarded as real persons, and not mere metaphorical representations of astronomical phenomena. It is to the Sabaean worship that Job alludes when, in asserting the purity of his life (31:26, 27), he says: “If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hands: this also were an iniquity to be punished by the judge: for I should have denied the God that is above.” Though not a part of the religion of the Egyptians, Rawlinson thinks it may have been connected with their earlier belief, since prayer is represented in hieroglyphics by a man holding up his hands, accompanied by a star (Herodotus, vol. ii., p. 291).

43. **Tabernacle of Moloch.** The portable tent-temple of the God, to be carried in procession. Moloch was an Ammonite idol to whom children were sacrificed. According to Rabbinical tradition, his image was hollow, heated from below, with the head of an ox and outstretched arms, into which children were laid, their cries being stifled by the beating of drums.

Remphan. The texts vary between *Remphan, Rephan,* and *Romphan.* It is supposed to be the Coptic name for *Saturn,* to which the Arabs, Egyptians, and Phoenicians paid divine honors.

45. **That came after** (διαδεξάμενοι). Only here in New Testament. The verb originally means to *receive from one another, in succession;* and that appears to be the more simple and natural rendering here: *having received it* (from Moses). Rev., very neatly, *in their turn.*

Jesus. Joshua. The names are the same, both signifying *Savior.* See on Matthew 1:21.

Into the possession (ἐν τῇ κατασχέσει). Rev., *when they entered on the possession.* [15]

Before the face (ἀπὸ προσώπου). More strictly, “*away from* the face.” The same expression occurs in the Septuagint, Deuteronomy 11:23.

46. **Desired** (ᾐτήσατο). More correctly, *asked*: through Nathan. See 2 Samuel 7:2.

Tabernacle (σκήνωμα). It was not a *tabernacle* or *tent* which David proposed to build, but a *house.* See 2 Samuel 7:2. Rev., rightly, *habitation*. Compare οἶκον, a house, ver. 47 and 2 Chronicles 6:18.

48. **The Most High.** In contrast with heathen gods, who were confined to their temples.

Temples made with hands (χειροποιήτοις ναοῖς). The best texts omit ναοῖς, *temples.* The meaning is more general: *in things made with hands*. The expression is, however, used of a sanctuary in Isaiah 16:12: "Moab shall come to his *sanctuary* (τὰ χειροποίητα)." The phrase *work*, or *works of men's hands*, is common in the Old Testament of *idols.* See Deuteronomy 4:28; 2 Kings 19:18; 2 Chronicles 32:19; Psalms 115:4. Compare Mark 14:58; Ephesians 2:11; Hebrews 9:11, 24; 2 Corinthians 5:1.

49. **What house.** Rev., more correctly, "*what manner* of house" (ποῖον).

51. **Stiff-necked and uncircumcised** (σκληροτράχηλοι καὶ ἀπερίτμητοι). Both only here in New Testament.

Resist (ἀντιπίπτετε). It is a very strong expression, implying *active* resistance. Lit., *to fall against* or *upon*. Used of *falling upon* an enemy. Only here in New Testament.

Ye have been (γεγένησθε). More correctly, as Rev., *ye have become.*

53. **Who** (οἵτινες). Stronger than the simple relative *who*, and emphasizing their sin by contrast with their privileges: *inasmuch as ye were those who received*, etc.

By the disposition of angels (εἰς διαταγὰς ἀγγέλων). Lit., *unto ordinances of angels.* Εἰς means *with reference to*. *Disposition* (διαταγή) is used by A.V. in the sense of *arrangement*, as we say a general *disposed*

his troops. The word occurs only here and Romans 13:2, where it is rendered *ordinance.* The kindred verb διατάσσω occurs often, mostly in the sense of *command* or *appoint.* See Matthew 11:1; Luke 3:13. In 1 Corinthians 11:34, it is translated *set in order.* The reference is most probably to the Jewish tradition that the law was given through the agency of angels. See Deuteronomy 32:2. Compare Psalms 68:17. Paul expressly says that the law was *administered by the medium of angels* (Galatians 3:19). Compare *the word spoken by angels* (Hebrews 2:2). Render, therefore, as Rev., *as it was ordained by angels.*

54. **They were cut.** See on ch. 5:33. In both instances, of *anger.* A different word is used to express *remorse*, ch. 2:37.

Gnashed (ἔβρυχον). Originally to *eat greedily,* with a noise, as wild beasts: hence *to gnash* or grind the teeth.

55. **Being** (ὑπάρχων). See on James 2:15.

Looked up steadfastly. Compare ch. 1:10; 3:4,12; 6:15; and see on Luke 4:20.

Standing. Rising from the throne to protect and receive his servant. Usually Jesus is represented in the New Testament as *seated* at the Father's right hand. See Ephesians 1:20; Colossians 3:1; Hebrews 1:3.

56. **I see** (θεωρῶ). See on Luke 10:18.

The Son of man. A title never applied to Christ by any of the apostles or evangelists, except here by Stephen. See on Luke 6:22.

57. **Stopped** (συνέσχον). Lit., *held together.*

58. **Stoned.** According to the Rabbis, the scaffold to which the criminal was to be led, with his hands bound, was to be twice the size of a man. One of the witnesses was to smite him with a stone upon the breast, so as to throw him down. If he were not killed, the second witness was to throw another stone at him. Then, if he were yet alive, all the people were to

stone him until he was dead. The body was then to be suspended till sunset.

A young man (νεανίου). Which, however, gives no indication of his age, since it is applied up to the age of forty-five. Thirty years after Stephen's martyrdom, Paul speaks of himself as *the aged* (Philemon 9).

Saul. The first mention of the apostle to the Gentiles.

59. **Calling upon God.** *God* is not in the Greek. From the vision just described, and from the prayer which follows, it is evident that *Jesus* is meant. So Rev., *the Lord*.

Jesus. An unquestionable prayer to *Christ*.

60. **Lay not this sin to their charge** (μὴ στήσῃς αὐτοῖς τὴν ἁμαρτίαν ταύτην). Lit., *fix not this sin upon them*.

He fell asleep (ἐκοιμήθη). Marking his calm and peaceful death. Though the pagan authors sometimes used *sleep* to signify *death*, it was only as a poetic figure. When Christ, on the other hand, said, "Our friend Lazarus *sleepeth* (κεκοίμηται)," he used the word, not as a figure, but as the expression of a *fact*. In that mystery of death, in which the pagan saw only nothingness, Jesus saw continued life, rest, waking — the elements which enter into sleep. And thus, in Christian speech and thought, as the doctrine of the resurrection struck its roots deeper, the word *dead*, with its hopeless finality, gave place to the more gracious and hopeful word *sleep*. The pagan burying place carried in its name no suggestion of hope or comfort. It was a *burying-place*, a *hiding-place*, a *monumentum*, a mere *memorial* of something gone; a *columbarium*, or dove-cot, with its little pigeon-holes for cinerary urns; but the Christian thought of death as sleep, brought with it into Christian speech the kindred thought of a chamber of rest, and embodied it in the word *cemetery* (κοιμητήριον) — *the place to lie down to sleep*.

CHAPTER 8

1. **Death** (ἀναιρέσει). Lit., *taking off.* See on Luke 23:32.

2. **Devout.** See on Luke 2:25.

Carried to his burial (συνεκόμισαν). Only here in New Testament. Lit., to *carry together;* hence, either to *assist in burying* or, better, to bring the dead to *the company* (σύν) of the other dead. The word is used of bringing in harvest.

Stephen (Στέφανον). Meaning *crown.* He was the first who received the martyr's crown.

Lamentation (κοπετὸν). Lit., *beating* (of the breast). Only here in New Testament.

3. **Made havoc** (ἐλυμαίνετο). Only here in New Testament. In Septuagint, Psalms 79:13, it is used of the *laying waste* of a vineyard by the wild boar. Compare Acts 9:21, where the A.V. has *destroyed,* but where the Greek is πορθήσας, *devastated.* Canon Farrar observes: "The part which he played at this time in the horrid work of persecution has, I fear, been always underrated. It is only when we collect the separate passages — they are no less than eight in number — in which allusion is made to this sad period, [16] it is only when we weigh the terrible significance of the expressions used that we feel the load of remorse which must have lain upon him, and the taunts to which he was liable from malignant enemies" ("Life and Work of St. Paul"). Note the imperfect, *of continued* action.

5. **Philip.** The *deacon* (Acts 6:5). Not the *apostle.* On the name, see on Mark 3:18.

Christ (τὸν Χριστόν). Note the article, "*the* Christ," and see on Matthew 1:1.

He did (ἐποίει). Imperfect. *Kept doing* from time to time, as is described in the next verse.

7. **Taken with palsies** (παραλελυμένοι). Rev., more neatly, *palsied.* See on Luke 5:18.

Were healed. See on Luke 5:15.

9. **Used sorcery** (μαγεύων). Only here in New Testament. One of the wizards so numerous throughout the East at that time, and multiplied by the general expectation of a great deliverer and the spread of the Messianic notions of the Jews, who practiced upon the credulity of the people by conjuring and juggling and soothsaying.

Bewitched (ἐξιστῶν). Better as Rev., *amazed*. See on ch. 2:7.

10. **The great power of God.** The best texts add ἡ καλουμένη, *which is called*, and render *that power of God which ms called great.* They believed that Simon was an *impersonated* power of God, which, as the highest of powers, they designated as *the great.*

11. **Bewitched.** *Amazed*, as ver. 9

13. **Continued with.** See on ch. 1:14.

Miracles and signs (σημεῖα καὶ δυνάμεις). Lit., *signs* and *powers*. See on Matthew 11:20; Acts 2:22.

Which were done (γινομέας). The present participle. Lit., *are coming to pass*.

He was amazed. After having *amazed* the people by his tricks. See ver. 9. The same word is employed.

14. **Samaria.** The *country,* not the city. See vv. 5, 9.

16. **They were** (ὑπῆρχον). See on James 2:15. Rev., more literally, *had been.*

In the name (εἰς τὸ ὄνομα). Lit., "*into* the name." See on Matthew 28:19.

20. **Perish with thee** (σὺν σοὶ εἴν εἰς ἀπώλειαν). Lit., *be along with thee unto destruction.* Destruction overtake thy money and thyself.

21. **Part nor lot.** *Lot* expresses the same idea as *part*, but figuratively.

Matter (λόγῳ). The matter of which we are talking: the subject of discourse, as Luke 1:4; Acts 15:6.

Right (εὐθεῖα). Lit., *straight.*

22. **If perhaps.** The doubt suggested by the heinousness of the offense.

Thought (ἐπίνοια). Only here in New Testament. Lit., *a thinking on* or *contriving;* and hence implying *a plan* or *design.*

23. **In the gall** (εἰς χολὴν). Lit., *into.* Thou hast fallen *into* and continuest in. *Gall*, only here and Matthew 27:34. *Gall of bitterness* is bitter enmity against the Gospel.

Bond of iniquity (σύνδεσμον ἀδικίας). Thou hast fallen into iniquity as into fetters. The word σύνδεσμον denotes a *close, firm* bond (σύν, *together).* It is used of the bond of Christian peace (Ephesians 4:3)*;* of the close compacting of the church represented as a body (Colossians 2:19); and of love as the *bond* of perfectness (Colossians 3:14). See Isaiah 58:6.

26. **The south** (μεσημβρὶαν). *A* contracted form of μεσημερία, *midday, noon,* which is the rendering at Acts 22:6 the only other passage where it occurs. Rev. gives *at noon* in margin.

Desert. Referring to the *route*. *On desert*, see on Luke 15:4. There were several roads from Jerusalem to Gaza. One is mentioned by the way of Bethlehem to Hebron, and thence through a region actually called a desert.

27. **Of Ethiopia.** The name for the lands lying south of Egypt, including the modern Nubia, Cordofan, and Northern Abyssinia. Rawlinson speaks of subjects of the Ethiopian queens living in an island near Meroe, in the northern part of this district. He further remarks: "The monuments prove beyond all question that the Ethiopians borrowed from Egypt their religion and their habits of civilization. They even adopted the Egyptian as the language of religion and of the court, which it continued to be till the power of the Pharaohs had fallen, and their dominion was again confined to the frontier of Ethiopia. It was through Egypt, too, that Christianity passed into Ethiopia, even in the age of the apostles, as is shown by the eunuch of Queen Candace."

Of great authority (δυνάστης). A general term for a potentate.

Candace. The common name of the queens of Meroe: a titular distinction, like Pharaoh in Egypt, or Caesar at Rome.

Treasure (γάζης). Only here in New Testament. A Persian word.

29. **Join thyself** (κολλήθητι). See on Luke 15:15; 10:11; Acts 5:12.

30. **Understandest thou what thou readest** (ἆρά γε γινώσκεις ἃ ἀναγινώσκεις); The play upon the words cannot be translated. The interrogative particles which begin the question indicate a doubt on Philip's part.

31. **How can I** (πῶς γὰρ ἂν δυναίμην)? Lit., *for how should I be able?* the *for* connecting the question with an implied negative: "No; for how could I understand except," etc.

32. **The place of the scripture** (ἡ περιοχὴ τῆς γραφῆς). Strictly, *the contents of the passage.* See on Mark 12:10; 1 Peter 2:6.

He read. Rev., correctly, *was reading;* imperfect.

33. **Humiliation.** See on Matthew 11:29.

Generation. His contemporaries. Who shall declare their wickedness?

35. **Opened his mouth.** Indicating a solemn announcement. Compare Matthew 5:2.

37. The best texts omit this verse.

39. **Caught away.** Suddenly and miraculously.

And he went, etc. (ἐπορεύετο γὰρ). A mistranslation. Rev., rightly, "*for* he went." A reason is given for the eunuch's seeing Philip no more. He did not stop nor take another road to seek him, but went on his way.

CHAPTER 9

1. **Breathing out** (ἐμπνέων). Lit., *breathing upon* or *at,* and so corresponding to *against the disciples.*

Threatenings and slaughter (ἀπειλῆς καὶ φόνου). Lit., *threatening;* so Rev. In the Greek construction, the case in which these words are marks them as the *cause* or *source* of the "breathing;" breathing hard *out of* threatening, and murderous desire.

2. **Of this way** (τῆς ὁδοῦ). Rev., more correctly, "*the* way." A common expression in the Acts for the Christian religion: "the characteristic direction of life as determined by faith on Jesus Christ" (Meyer). See ch. 19:9; 22:4; 24:22. For the fuller expression of the idea, see ch. 16:17; 18:25.

Women. Paul three times alludes to his persecution of women as an aggravation of his cruelty (ch. 8:3; 9:2; 22:4).

3. **There shined round about** (περιήστραψεν). Only here and ch. 22:6. *Flashed.* See on Luke 11:36; 24:4.

A light. Compare ch. 22:6; 26:13.

4. **Saying.** In Paul's own account he says that the words were spoken in Hebrew (ch. 26:14).

5. **It is hard for thee,** etc. Transferred from ch. 26:14, and omitted by the best texts.

6. **Trembling and astonished.** The best texts omit.

7. **Speechless** (ἐνεοί). Only here in New Testament.

11. **Street** (ῥύμην). See on Luke 14:21. A *narrow* street or *lane.*

Straight. So called from its running in a direct line from the eastern to the western gate of the city.

15. **Chosen vessel** (σκεῦος ἐκλογῆς). Lit., *an instrument of choice*. On *vessel*, see on Matthew 12:29; and on the figure, compare 2 Corinthians 4:7.

16. **How great things** (ὅσα). Rev., more correctly, *how many*.

17. **Brother.** In Christ.

18. **There fell — scales** (ἀπέπεσον — λεπίδες). Both words occur only here in the New Testament. In Paul's own account of his conversion in ch. 26. he does not mention his blindness: in ch. 22. he mentions both the blindness and the recovery of sight, but not the particular circumstances which Luke records. The mention of the *scales*, or incrustations, such as are incidental to ophthalmia, is characteristic of the physician, and ἀποπίπτειν, *to fall off*, was used technically by medical writers of the falling of scales from the skin, and of particles from diseased parts of the body. "We may suppose that Luke had often heard Paul relate how he felt at that moment" (Hackett).

20. **Christ.** The correct reading is *Jesus*, the individual or personal name of the Lord. *Christ* was not yet current as his personal name. Paul's object was to establish the identity of Jesus the Nazarene with the Messiah.

21. **Destroyed** (πορθήσας). Rather, *laid waste, made havoc of*, as Rev. Compare ch. 8:3. Paul uses the same word in Galatians 1:13.

22. **Confounded.** See on ch. 2:6.

Proving (συμβιβάζων). The verb means *to bring* or *put together*: hence to *compare* and *examine*, as *evidence*, and so to *prove*. Used in the literal and physical sense in Ephesians 4:16. In Colossians 2:2, of being *knit together* in love. In 1 Corinthians 2:16, of *instructing, building up*, by *putting*

together. In this sense the word occurs in the Septuagint. See Leviticus 10:11; Judges 8:8.

The Christ. Note the article. Not a *proper name*, but an *appellative*. See on ver. 20.

23. **To kill.** See on Luke 23:32.

24. **Laying await** (ἐπιβουλὴ). So rendered by A.V. wherever it occurs, viz., ch. 20:3, 19; 23:30; but properly changed by Rev., in every case, to *plot*. "Laying await" refers rather to the *execution* of the plot than to the plot itself.

Watched. See on Mark 3:2. Imperfect: *they were* or *kept watching*, day and night.

25. **By the wall** (διὰ τοῦ τείχους). Rev., more accurately, *through* the wall, as is explained by 2 Corinthians 11:33. Either through the window of a house overhanging the wall, or through a window in the wall itself opening to houses on its inner side. Hackett says that he observed such windows in the wall at Damascus. On the mode of escape, compare Joshua 2:15; 1 Samuel 19:12.

Basket (σπυρίδι). See on Matthew 14:20. In Paul's account of this adventure he uses σαργάνη, a *plaited* or *braided* basket of wicker-work; or, as some think, of *ropes*.

26. **Join himself.** See on ch. 5:13; Luke 15:15; 10:11.

27. **Declared** (διηγήσατο). Related throughout. See on Luke 8:39; and compare on *declaration*, Luke 1:1.

Had preached boldly (ἐπαῤῥησιάσατο). See on freely, ch. 2:29.

29. **Grecians.** Rev., correctly, *Grecian Jews*. See on ch. 6:1.

Went about (ἐπεχείρουν). Better, *attempted*: lit., *took in hand*.

31. **The churches.** The best texts read *the church*; embracing all the different churches throughout the three provinces of Palestine.

Edified. Or *build up.*

Comfort (παρακλήσει). From παρακαλέω, *to call toward* or *to one's side* for help. The word is rendered in the New Testament both exhortation and consolation. Compare Acts 13:15; Romans 12:8; 2 Corinthians 8:17; Hebrews 12:5; and Luke 2:25 (see note); 2 Thessalonians 2:16; Matthew 5:4. In some passages the meaning is disputed, as Philippians 2:1, where, as in 1 Corinthians 14:3, it is joined with παραμύθιον or παραμυθία, the meaning of which also varies between *incentive* and *consolation* or *assuagement*. Here *exhortation* is the rendering approved by the best authorities, to be construed with *was multiplied: was multiplied by the exhortation of the Holy Ghost*; i.e., by the Holy Spirit inspiring the preachers, and moving the hearts of the hearers.

32. **Lydda.** The *Lod* of the Old Testament (Ezra 2:33); about a day's journey from Jerusalem.

33. **Eight years.** The duration of the malady, and the fact of his having been bedridden for the whole time, are characteristic of the physician's narrative.

Bed. See on Mark 2:14.

Sick of the palsy. Better, as Rev., *palsied.* See on Luke 5:18.

34. **Jesus Christ.** But note the article: Jesus *the* Christ; *the Anointed; Messiah*.

Maketh thee whole (ἰᾶταί σε). Rev., *healeth thee*. See on Luke 6:19.

Make thy bed (στρῶσον σεαυτῷ) Lit., *strew for thyself*. Not, *henceforth*, but *on the spot*, as an evidence of restoration.

35. **Saron.** Rev., properly, *Sharon*. Always with the definite article: *the plain*; extending thirty miles along the sea from Joppa to Caesarea.

36. **Disciple** (μαθήτρια). A feminine form, only here in New Testament.

Tabitha — Dorcas. The latter word being the Greek equivalent of the former, which is Aramaic, and meaning *gazelle*, which in the East was a favorite type of beauty. See Song of Solomon 2:9, 17; 4:5; 7:3. It was customary at this time for the Jews to have two names, one Hebrew and the other Greek or Latin; and this would especially be the case in a seaport like Joppa, which was both a Gentile and a Jewish town. She may have been known by both names.

37. **Upper chamber.** See on ch. 1:13.

38. **That he would not delay** (μὴ ὀκνῆσαι). The best texts read ὀκνήσῃς, putting the request in the form of a direct address, *Delay not.*

To come (διελθεῖν). Lit., to *come through*. Rev., *come on.*

39. **Coats and garments.** See on Matthew 5:40.

Which (ὅσα). Lit., *as many as*.

Made (ἐποίει). The imperfect: *was accustomed to make*.

CHAPTER 10

1. **Centurion.** See on Luke 7:2.

Band (σπείρης). See on Mark 15:16.

Italian. Probably because consisting of Roman soldiers, and not of natives of the country.

2. **Devout** (εὐσεβὴς). See on *godliness*, 2 Peter 1:3.

Prayed (δεόμενος). See on *prayers*, Luke 5:33.

" Unheard by all but angel ears
The good Cornelius knelt alone,
Nor dream'd his prayers and tears
Would help a world undone.

" The while upon his terrac'd roof
The lov'd apostle to his Lord,
In silent thought aloof
For heavenly vision soared."
Keble, *Christian Year.*

3. **A vision.** See on ch. 8:31.

Evidently (φανερῶς). Better, *clearly* or *distinctly*, as opposed to a *fancy.*

4. **When he looked** (ἀτενίσας). Rev., more accurately, *fastening his eyes.* Compare ch. 8:55; and see on Luke 4:20.

6. **A tanner.** Showing that the strictness of the Jewish law was losing its hold on Peter; since the tanner's occupation was regarded as unclean by strict Jews, and the tanners were commanded to dwell apart. "If a tanner married without mentioning his trade, his wife was permitted to get a

divorce. The law of levirate marriage might be set aside if the brother-in-law of the childless widow was a tanner. A tanner's yard must be at least fifty cubits from any town" (Farrar, "Life and Work of St. Paul").

By the seaside. Outside the walls, both for proximity to the business, and because of the ceremonial requirement referred to above. Mr. William C. Prime, describing a visit to Joppa, says: "I was walking along the sea-beach, looking for shells, and at about a fourth of a mile from the city, to the southward, I found two tanneries directly on the seaside. I observed that the rocks in front of them were covered with the water a few inches deep, and that they soaked their hides on these rocks and also submitted them to some process in the water which I did not stop to understand" ("Tent-life in the Holy Land").

Of them that waited on him continually (προσκαρτερούντων αὐτῷ). See on ch. 1:14.

8. **Declared** (ἐξηγησάμενος). Better, as Rev., *rehearsed*. See on Luke 24:35.

9. **They** (ἐκείνων). *Those* messengers, the servants and the soldier. The pronoun has a more specific reference than the English *they*.

10. **Very hungry** (πρόσπεινος). Only here in New Testament.

Would have eaten (ἤθελε γεύσασθαι). Rev., correctly, *desired to eat*. Γευέσθαι is rendered both to *eat* and to *taste*, more frequently the latter. See Matthew 27:34; John 2:9; 1 Peter 2:3; and compare Acts 20:11.

He fell into a trance (ἐπέπεσεν ἐπ' αὐτὸν ἔκστασις). Lit., *an ecstasy fell upon him*. The best texts, however, read ἐγένετο, *came upon him*, or *happened to him*. See on *astonishment*, Mark 5:42. Luke alone employs the word in this sense of *ecstasy* or *trance*.

11. **Saw** (θεωρεῖ). Rev., better, and more literally, *beholdeth*. See on Luke 10:18. The present tense is graphically introduced into the narrative.

Unto him. The best texts omit.

Sheet (ὀθόνην). Only here and ch. 11:5. Originally *fine linen*; later, *sail-cloth* or a *sail*. Dr. J. Rawson Lumby suggests that the word, "applied to loose, bellying sails of ships," may indicate that the form of vessel which appeared to Peter "recalled an image most familiar to his previous life — the wind-stretched canvas of the craft on the Lake of Galilee" ("Expositor," iii, 272).

Knit (δεδεμένον). If this is retained, we must render *bound,* or *attached;* but the best texts omit, together with the following *and*. Render, as Rev., *let down by four corners.* Compare ch. 11:5.

Corners (ἀρχαῖς). Lit., *beginnings;* the *extremity* or *corner,* marking a *beginning* of the sheet. "We are to imagine the vessel, looking like a colossal four-cornered linen cloth, letting itself down, while the corners attached to heaven to support the whole." The word is used in this sense by Herodotus, describing the sacrifices of the Scythians. The victim's forefeet are bound with a cord, "and the person who is about to offer, taking his station behind the victim, pulls *the end* (ἀρχὴν) of the rope, and thereby throws the animal down" (4, 60). The suggestion of *ropes* holding the corners of the sheet (Alford, and, cautiously, Farrar) is unwarranted by the usage of the word. It was the technical expression in medical language for the *ends of bandages.* The word for *sheet* in this passage was also the technical term for a *bandage,* as was the kindred word ὀθόνιον, used of the *linen bandages* in which the Lord's body was swathed. See Luke 2412; John 19:40; 20:5, 6, 7. Mr. Hobart says: "We have thus in this passage a technical medical phrase — the ends of a bandage — used for the ends of a sheet, which hardly any one except a medical man would think of employing" ("Medical Language of St. Luke").

12. **All manner of four-footed beasts** (πάντα τὰ τετράποδα). Lit., *all the four-footed beasts.* Without exception, clean and unclean. Not, *of very many kinds*.

Wild beasts. The best texts omit.

14. **Not so** (μηδαμῶς). Stronger: *by no means.* "With that simple and audacious self-confidence which in his (Peter's) character was so singularly mingled with fits of timidity and depression, he boldly corrects the voice which orders him, and reminds the divine Interlocutor that he must, so to speak, have made an oversight" (Farrar, "Life and Works of Paul"). Compare Matthew 16:22.

Common (κοινὸν). *Unholy.*

15. **Call not thou common** (σὺ μὴ κοίνου). The thought goes deeper than merely *styling* "common." Lit., *do not thou defile*. Do not *profane* it by *regarding* and calling it common. Rev., "*make not thou common*."

17. **Doubted** (διηπόρει). See on Luke 9:7.

In himself. On reflection, as compared with his ecstatic state.

Had made inquiry (διερωτήσαντες). "Having inquired *out*;" having asked their way *through* (διά) streets and houses, until they found the dwelling of the tanner, who was an obscure man, and not easily found.

18. **Called.** A general summons to anyone within, in order to make inquiries.

19. **Thought on** (διενθυμουμένου). Was *earnestly* (διά) pondering.

22. **Was warned** (ἐχρηματίσθη). See on Matthew 2:12.

24. **Near** (ἀναγκαίους). The word originally means *necessary*; hence of those who are bound by *necessary* or *natural* ties; *blood-relations.* But as *relatives* or *kinsmen* is expressed by συγγενεῖς, this must be taken in the sense of *intimate friends* a meaning which it has in later Greek writers.

25. **Worshipped** (προσεκύνησεν). An unfortunate translation, according to modern English usage, but justified by the usage of earlier English, according to which to *worship* meant simply to *honor*. *Worship* is

worthship, or honor paid to *dignity* or *worth*. This usage survives in the expressions *worshipful* and *your worship*. In the marriage-service of the English Church occurs the phrase, "With my body I thee *worship*." So Wycliffe renders Matthew 19:19, "*Worship* thy father and thy mother;" and John 12:26, "If any man serve me, my Father shall *worship* him." Here the meaning is that Cornelius paid reverence by prostrating himself after the usual oriental manner.

28. **An unlawful thing** (ἀθέμιτον). The word is peculiar to Peter, being used only here and 1 Peter 4:3. See note there. It emphasizes the violation of *established order*, being from the same root as τίθημι, to *lay down* or *establish*. The Jews professed to ground this prohibition on the law of Moses; but there is no direct command in the Mosaic law forbidding Jews to associate with those of other nations. But Peter's statement is general, referring to the general practice of the Jews to separate themselves in common life from uncircumcised persons. Juvenal says that the Jews were taught by Moses "not to show the way except to one who practices the same rites, and to guide the circumcised alone to the well which they seek " (Sat., xiv., 104, 105). Tacitus also says of the Jews that "among themselves they are inflexibly faithful, and ready with charitable aid, but hate all others as enemies. They keep separate from all strangers in eating, sleeping, and matrimonial connections" ("Histories," v., 5).

Of another nation (ἀλλοφύλῳ) Only here in New Testament. Used of the Philistines, 1 Samuel 13:3-5 (Sept.).

Me. Emphatic, by contrast with *ye*. "Ye know," etc., "but God hath showed *me*."

29. **With what intent** (τίνι λόγῳ). More strictly, *for what reason*.

30. **Four days ago** (ἀπὸ τετάρτης ἡμέρας) Lit., *from the fourth day*; reckoning backward from the day on which he was speaking.

I was fasting, and. The best texts omit.

At the ninth hour I prayed (τὴν ἐννάτην προσευχόμενος). Lit., *praying during the ninth hour*. With the omission of *I was fasting, and*, the rendering is as Rev., *Four days ago, until this hour, I was keeping the ninth hour of prayer*. [17]

31. **Said** (φησι). Rev., *saith*. The historical present, giving vividness to the narrative.

33. **Well** (καλῶς). You have done a courteous and handsome thing in coming. Compare 3 John 5, 6.

34. **I perceive.** See on ch. 4:13.

Respecter of persons (προσωπολήμπτης). See on *respect of persons*, James 2:1. Only here in New Testament.

36. **The word** (τὸν λόγον). The message.

37. **That word** (ῥῆμα). The contents of the message: the *report* or *history* which it proclaimed.

38. **Anointed** (ἔχρισεν). See on *Christ*, Matthew 1:1.

Went about (διῆλθεν). Lit., went *through* (the country). Compare ch. 8:4.

And healing. The *and* (καὶ) has a particularizing force: doing good, *and in particular*, healing.

Oppressed (καταδυναστευομένους). Only here and James 2:6, on which see note.

39. **They slew.** The best texts insert καὶ, *also*: "whom *also* they slew;" *also* having an *incressive* force. They added this crowning atrocity to other persecutions.

Tree. See on Luke 23:31.

40. **Shewed him openly** (ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι). Lit., *gave him to become manifest*. Compare, for the construction, ch. 2:27.

41. **Chosen before** (προκεχειροτονημένοις). Only here in New Testament. The simple verb χειροτονέω, *to appoint*, occurs Acts 14:23; 2 Corinthians 8:19; and originally means to *stretch out the hand* for the purpose of giving a vote. Hence to *elect* by show of hands, and generally to *appoint*. Plato uses the word of the election of leaders of choruses ("Laws," 765). In later ecclesiastical usage it signified *ordain*, as bishops or deacons.

Who (οἵτινες). The compound pronoun marks them more strongly as belonging to the *class* of eye-witnesses.

42. **Testify** (διαμαρτύρασθαι). See on ch. 2:40.

Remission. See on Luke 3:3; James 5:15.

43. **His name.** As in the Lord's prayer: not simply the *title*, but all that is embraced and expressed by the name: Christ's "entire perfection, as the object revealed to the believer for his apprehension, confession, and worship" (Meyer).

44. **The Holy Ghost fell.** The only example of the bestowment of the Spirit before baptism.

45. **They of the circumcision.** From this point Luke distinguishes Christians into two classes — those of the circumcision and those of the uncircumcision; calling the former *Jews*, and the latter *Gentiles* or *Greeks*.

Were amazed. See on ch. 2:7.

47. **Water** (τὸ ὕδωρ). Note the article: *the* water; co-ordinating the water with the Spirit (see 1 John 5:8), and designating water as the recognized and customary element of baptism.

CHAPTER 11

l. **In Judaea** (κατὰ τὴν Ἰουδαίαν). More correctly, "*throughout* Judaea."

2. **They of the circumcision.** See on ch. 5:45.

3. **Men uncircumcised** (ἄνδρας ἀκροβυστίαν ἔχοντας). An indignant expression. See Ephesians 2:11.

4. **Began.** Graphically indicating the solemn purport of the speech (compare Luke 12:1), perhaps, in connection with *expounded*, his beginning with the first circumstances and going through the whole list of incidents.

6. **I considered.** See on Matthew 8:3; Luke 22:24, 27.

12. **Nothing doubting** (μηδὲν διακρινόμενον). The Rev. renders *making no distinction*, taking the verb in its original sense, which is *to separate or distinguish*. The rendering seems rather strained, *doubting* being a common rendering in the New Testament and giving a perfectly good sense here. See Matthew 21:21; Mark 11:23, and note on James 1:6. It was natural that Peter should hesitate.

The six brethren. The men of Joppa who had gone with Peter to Cornelius, and had accompanied him also to Jerusalem, either as witnesses for him or for their own vindication, since they had committed the same offense.

13. **An angel.** It has the definite article: "*the* angel," mentioned in ch. 10.

17. **Forasmuch as** (εἰ). Better, as Rev., *if*.

The like (ἴσην). Lit., *equal*; making them, *equally* with us, recipients of the Holy Spirit.

19. **They which were scattered abroad** (οἱ διασπαρέντες). On the technical expression, *the dispersion*, see on 1 Peter 1:1. Not so used here.

20. **The Greeks** (Ἕλληνας). Some, however, read Ἑλληνιστὰς, *the Grecian Jews.* See on ch. 6:1. The express object of the narrative has been to describe the admission of *Gentiles* into the church. There would have been nothing remarkable in these men preaching to Hellenists who had long before been received into the church, and formed a large part of the church at Jerusalem. It is better to follow the rendering of A.V. and Rev., though the other reading has the stronger MS. evidence. Note, also, the contrast with the statement in ver. 19, *to the Jews only*. There is no contrast between Jews and Hellenists, since Hellenists are included in the general term *Jews*.

23. **Purpose** (προθέσει). Originally, *placing in public*; *setting before*. Hence of the *shew-bread*, the loaves *set forth* before the Lord (see on Mark 2:26). Something *set before* one as an object of attainment: a *purpose*.

24. **Good** (ἀγαθὸς). More than strictly *upright.* Compare Romans 5:7, where it is distinguished from δίκαιος, *just* or *righteous.* "His benevolence effectually prevented him censuring anything that might be new or strange in these preachers to the Gentiles, and caused him to rejoice in their success" (Gloag).

25. **To seek** (ἀναζητῆσαι). Strictly, like our "hunt *up*" (ἀνά).

26. **Were called Christians** (χρηματίσαι Χριστιανούς). The former of these two words, rendered *were called*, meant, originally, to *transact business*, to *have dealings with*; thence, in the course of business, to *give audience to*, to *answer*, from which comes its use to denote *the responses of an oracle*; a divine *advice* or *warning*. See Acts 10:22; and compare Matthew 2:12; Hebrews 11:7. Later, it acquires the meaning to *bear a name*; to *be called*, with the implication of a name used in the ordinary *transactions* and *intercourse* of men; the name under which one passes. [18] This process of transition appears in the practice of naming men according

to their occupations, as, in English, “John the Smith,” “Philip the Armorer;” a practice which is the origin of many familiar family names, such as *Butler, Carpenter, Smith, Cooper*. Compare in New Testament *Alexander the coppersmith* (2 Timothy 4:14); *Matthew the publican* (Matthew 10:3); *Luke the physician* (Colossians 4:14); *Erastus the chamberlain* (Romans 16:23); *Rahab the harlot* (Hebrews 11:31). In the same line is the use of the word calling, to denote one’s business. The meaning of the word in this passage is illustrated by Romans 7:3.

The disciples *were called*. They did not assume the name themselves. It occurs in only three passages in the New Testament: here; ch. 26:28; and 1 Peter 4:16; and only in the last-named passage is used by a Christian of a Christian. The name was evidently not given by the Jews of Antioch, to whom *Christ* was the interpretation of *Messiah*, and who would not have bestowed that name on those whom they despised as apostates. The Jews designated the Christians as *Nazarenes* (Acts 24:5), a term of contempt, because it was a proverb that nothing good could come out of Nazareth (John 1:47). The name was probably not assumed by the disciples themselves; for they were in the habit of styling each other *believers, disciples, saints, brethren, those of the way*. It, doubtless, was bestowed by the Gentiles. Some suppose that it was applied as a term of ridicule, and cite the witty and sarcastic character of the people of Antioch, and their notoriety for inventing names of derision; but this is doubtful. The name may have been given simply as a distinctive title, naturally chosen from the recognized and avowed devotion of the disciples to Christ as their leader. The Antiochenes mistook the nature of the name, not understanding its use among the disciples as an *official* title — *the Anointed* — but using it as a *personal* name, which they converted into a *party* name.

27. **Prophets.** See on Luke 7:26.

28. **The world.** See on Luke 2:1.

29. **According to his ability** (καθὼς ηὐπορεῖτό τις). Lit., *according as any one of then was prospered.* The verb is from εὔπορος, *easy to pass or travel through*; and the idea of prosperity is therefore conveyed under the

figure of an easy and favorable journey. The same idea appears in our *farewell*; *fare* meaning original]y to *travel*. Hence, to bid one *farewell* is to wish him a *prosperous journey*. Compare *God-speed*. So the idea here might be rendered, *as each one fared well*.

To send relief (εἰς διακονίαν πέμψαι). Lit., *to send for ministry*

CHAPTER 12

1. **That time** (ἐκεῖνον τὸν καιρὸν). More correctly, that *juncture*. See on ch. 1:7. The date is A.D. 44.

Herod the king. Called also Agrippa, and commonly known as Herod Agrippa I., the grandson of Herod the Great.

Stretched forth his hands (ἐπέβαλεν τὰς χεῖρας). Lit. *laid on his hands*. The A.V. is wrong, and so is the Rev. Render, *laid hands on certain of the church to afflict them*.

Vex (κακῶσαι). *Vex* is used in the older and stronger sense of *torment* or *oppress*. See Exodus 22:21; Numbers 25:17; Matthew 15:22. Its modern usage relates rather to petty annoyances. Rev., better, *afflict*.

2. **Killed — with the sword.** While the martyrdom of Stephen is described at length, that of James, the first martyr among the apostles, is related in two words.

3. **He proceeded to take** (προσέθετο συλλαβεῖν). Rev., *seize*. Lit., *he added to take*. A Hebrew form of expression. Compare Luke 19:11, *he added and spake*; Luke 20:12, *again he sent a third*; lit., *he added to send*.

4. **Quaternions.** A quaternion was a body of four soldiers; so that there were sixteen guards, four for each of the four night-watches.

The passover. The whole seven days of the feast.

Bring him forth (ἀναγαγαγεῖν αὐτὸν). Lit., *lead him up*; i.e., to the elevated place where the tribunal stood, to pronounce sentence of death before the people. See John 19:13.

5. **Without ceasing** (ἐκτενὴς). Wrong. The word means *earnest*. See on *fervently*, 1 Peter 1:22; and compare *instantly*, Acts 26:7; *more earnestly*,

Luke 22:44; *fervent*, 1 Peter 4:8. The idea of *continuance* is, however, expressed here by the finite verb with the participle. Very literally, *prayer was arising earnest*.

6. **Would have brought.** Rev., correctly, *was about to bring*.

Kept (ἐτήρουν). See on *reserved*, 1 Peter 1:4. The imperfect, *were keeping*.

7. **Came upon** (ἐπέστη). Better, as Rev., *stood by*. See on ch. 4:1; and compare Luke 2:9.

Prison (οἰκήματι). Not the prison, but the *cell* where Peter was confined. So, rightly, Rev.

8. **Garment** (ἱμάτιον). The *outer* garment, or mantle. See on Matthew 5:40.

10. **Ward** (φυλακὴν). Better, *watch*: the soldiers on guard. Explanations of the *first* and *second* watch differ, some assuming that the first was the single soldier on guard at the door of Peter's cell, and the second, another soldier at the gate leading into the street. Others, that *two* soldiers were at each of these posts, the two in Peter's cell not being included in the four who made up the watch.

12. **When he had considered** (συνιδών). The verb strictly means to *see together*, or at the same time. Hence, *to see in one view*, to *take in at a glance*. Peter's mental condition is described by two expressions: First, he *came to himself* (ver. 12), or, lit., *when he had become present in himself*; denoting his awaking from the dazed condition produced by his being suddenly roused from sleep and confronted with a supernatural appearance (see ver. 9). Secondly, *when he had become aware* (συνισών); denoting his *taking in the situation*, according to the popular phrase. I do not think that any of the commentators have sufficiently emphasized the force of σύν, *together*, as indicating his *comprehensive perception* of all the elements of the case. They all refer the word to his recognition of his deliverance from prison, which, however, has already been noted in ver.

11. While it may include this, it refers also to all the circumstances of the case present at that moment. He had been freed; he was there in the street alone; he must go somewhere; there was the house of Mary, where he was sure to find friends. Having *taken in* all this, *perceived it* all, he went to the house of Mary. [19]

13. **Door of the gate.** The small outside door, forming the entrance from the street, and opening into the πυλών, or *doorway*, the passage from the street into the court. Others explain it as the *wicket*, a small door in the larger one, which is less probable.

A damsel (παιδίσκη). Or *maid*. The word was used of a young female slave, as well as of a young girl or maiden generally. The narrative implies that she was more than a mere menial, if a servant at all. Her prompt recognition of Peter's voice, and her joyful haste, as well as the record of her name, indicate that she was one of the disciples gathered for prayer.

Rhoda. *Rose.* The Jews frequently gave their female children the names of plants and flowers: as *Susannah* (lily); *Esther* (myrtle); *Tamar* (palm-tree). "God, who leaves in oblivion names of mighty conquerors, treasures up that of a poor girl, for his church in all ages" (Quesnel).

14. **She knew.** Or *recognized.*

15. **Constantly affirmed** (διϊσχυρίζετο). Better, *confidently* affirmed; *constant* is used in its older sense of *consistent.* The verb contains two ideas: *strong* assertion (ἰσχύς), and *holding* to the assertion *through* all contradiction (διά); hence, she strongly and *consistently* asserted.

Angel. Guardian angel, according to the popular belief among the Jews that every individual has his guardian angel, who may, on occasion, assume a visible appearance resembling that of the person whose destiny is committed to him.

17. **Beckoning** (κατασείσας). Lit., *having shaken downward* with his hand, in order to bespeak silence and attention. It was a familiar gesture of Paul. See ch. 21:40; 26:1.

19. **Examined** (ἀνακρίνας). See on Luke 23:14; and compare ch. 4:9.

Put to death (ἀπαχθῆναι). Lit., *led away*; i.e., to execution. A technical phrase like the Latin *ducere*. Compare Matthew 27:31.

Abode (διέτριβεν). Originally, to *rub away*, or *consume*; hence, of *time*, to *spend*.

20. **Highly displeased** (θυμομαχῶν). Originally, *to fight desperately*: but as there is no record of any war of Herod with the Tyrians and Sidonians, the word is to be taken in the sense of the A.V. Only here in New Testament.

Chamberlain (τὸν ἐπὶ τοῦ κοιτῶνος). Lit., *the one over the bedchamber*.

21. **Set** (τακτῇ). Appointed. Only here in New Testament. What the festival was, is uncertain. According to some, it was in honor of the emperor's safe return from Britain. Others think it was to celebrate the birthday of Claudius; others that it was the festival of the Quinquennalia, observed in honor of Augustus, and dating from the taking of Alexandria, when the month *Sextilis* received the name of the Emperor — *August*.

Arrayed (ἐνδυσάμενος). More literally, *having arrayed himself*.

Royal apparel. Josephus says he was clothed in a robe entirely made of silver.

Throne. See on ch. 7:5. The elevated seat or throne-like box in the theater, set apart for the king, from which he might look at the games or address the assembly.

Made an oration (ἐδημηγόρει). Only here in New Testament. The word is used especially of a popular harangue (δῆμος, *the commons*). "At Jerusalem Agrippa enacted the Jew, with solemn gait and tragic countenance, amidst general acclamation; but at Caesarea he allowed the

more genial part of a Greek to be imposed on him. It was at a festival in this Hellenic capital, after an harangue he had addressed to the populace, that they shouted, “It is the voice of a God and not of a man” (Merivale, “History of the Romans under the Empire”).

22. **The people** (δῆμος). The *assembled* people.

A God. As most of the assembly were heathen, the word does not refer to the Supreme Being, but is to be taken in the pagan sense — *a God*.

23. **An angel of the Lord smote him.** An interesting parallel is furnished by the story of Alp Arslan, a Turkish prince of the eleventh century. “The Turkish prince bequeathed a dying admonition to the pride of kings. ‘In my youth,’ said Alp Arslan, ‘I was advised by a sage to humble myself before God; to distrust my own strength; and never to despise the most contemptible foe. I have neglected these lessons, and my neglect has been deservedly punished. Yesterday, as from an eminence, I beheld the numbers, the discipline, and the spirit of my armies; the earth seemed to tremble under my feet, and I said in my heart, surely thou art the king of the world, the greatest and most invincible of warriors. These armies are no longer mine; and, in the confidence of my personal strength, I now fall by the hand of an assassin’” (Gibbon, “Decline and Fall”).

Eaten of worms (σκωληκόβρωτος). Only here in New Testament. Of Pheretima, queen of Cyrene, distinguished for her cruelties, Herodotus says: “Nor did Pheretima herself end her days happily. For on her return to Egypt from Libya, directly after taking vengeance on the people of Barca, she was overtaken by a most horrid death. Her body swarmed with worms, which ate her flesh while she was still alive” (4, 205). The term, as applied to disease in the human body, does not occur in any of the medical writers extant. Theophrastus, however, uses it of a disease in plants. The word σκώληξ is used by medical writers of intestinal worms. Compare the account of the death of Antiochus Epiphanes, the great persecutor of the Jews. “So that the worms rose up out of the body of this wicked man, and whiles he lived in sorrow and pain, his flesh fell away, and the filthiness of his smell was noisome to all his army” (2 Macc. ix. 9). Sylla, the Roman dictator, is also said to have suffered from a similar disease.

Gave up the ghost. See on ch 5:5.

CHAPTER 13

1. **Prophets.** See on Luke 7:26.

Lucius of Cyrene. Attempts have been made to identify him with Luke the evangelist; but the name *Lucas* is an abbreviation of *Lucanus*, and not of *Lucius*. It is worth noting, however, that, according to Herodotus (iii., 131), the physicians of Cyrene had the reputation of being the second best in Greece, those of Crotona being the best; and that Galen the physician says that Lucius was before him a distinguished physician in Tarsus of Cilicia. From this it has been conjectured that Luke was born and instructed in medicine in Cyrene, and left that place for Tarsus, where he made Paul's acquaintance, and was, perhaps, converted by him (Dr. Howard Crosby, "The New Testament, Old and New Version"). But, apart from the form of the name (see above), the mention of the evangelist's name here is not in accord with his usual practice, since he nowhere mentions his own name, either in the Gospel or in the Acts; and if the present passage were an exception, we should have expected to find his name last in the list of the worthies of Antioch. Of the five here named, four are known to be Jews; and therefore, probably, Lucius was also a Jew from Cyrene, where Jews are known to have abounded. Luke the evangelist, on the contrary, was a Gentile. Nothing certain can be inferred from Romans 16:21, where Lucius is enumerated by Paul among his *kinsmen*. If συγγενεῖς, *kinsmen*, means here, as is claimed by some, *countrymen*, it would prove Lucius to be a Jew; but the word is commonly used of relatives in the New Testament. In Romans 9:3, Paul applies the term to his fellow-countrymen, "my brethren, my *kinsmen* according to the flesh, *who are Israelites."*

Which had been brought up with (σύντροφος). Some render *foster-brother*, as Rev.; others, *comrade*. The word has both meanings.

2. **Ministered** (λειτουργούντων). See on the kindred noun *ministration*, Luke 1:23. This noun has passed through the following meanings: 1. A *civil service*, especially in the technical language of Athenian law. 2. A

function or office of any kind, as of the bodily organs. 3. *Sacerdotal ministration*, both among the Jews and the heathen (see Hebrews 8:6; 9:21). 4. The *eucharistic services*. 5. *Set forms of divine worship* (Lightfoot, "On Philippians," ii., 17). Here, of the performance of Christian worship. Our word *liturgy* is derived from it.

Separate. The Greek adds δή, *now*, which is not rendered by A.V. or Rev. It gives precision and emphasis to the command, implying that it is for a special purpose, and to be obeyed at the time. Compare Luke 2:15; Acts 15:36; 1 Corinthians 6:20.

4. **Sailed.** On Luke's use of words for *sailing*, see Introduction.

5. **Synagogues.** The plural implies that the Jews were numerous in Salamis. Augustus, according to Josephus, made Herod the Great a present of half the revenue of the copper mines of Cyprus, so that numerous Jewish families would be settled in the island. In the reign of Trajan, upon the breaking out of a Jewish insurrection, the whole island fell into the hands of the Jews, and became a rallying-point for the revolt. It is said that two hundred and forty thousand of the native population were sacrificed to the fury of the insurgents. When the rebellion was extinguished, the Jews were forbidden thenceforth, on pain of death, to set foot on the island.

Minister (ὑπηρέτην). Better, as Rev., *attendant*. See on Matthew 5:25.

6. **Sorcerer** (μάγον). That the man was an impostor is told us in the next word, but not in this term. It is the word used of the *wise men* who came to the Savior's cradle. See Matthew 2:1, 7, 16. Elymas was a *magian*; of what kind is shown by *false prophet*. See on Matthew 2:1.

Bar-Jesus. Son of Jesus or Joshua.

7. **The deputy** (ἀνθυπάτῳ). Better, Rev., *proconsul*. See Introduction to Luke, on Luke's accuracy in designating public officers.

Sergius Paulus. Di Cesnola relates the discovery at Soli, which, next to Salamis, was the most important city in the island, of a slab with a Greek inscription containing the name of Paulus, proconsul.

Prudent (συνετῷ). Better, as Rev., a man of understanding. See on Matthew 11:25.

8. **Elymas.** An Arabic word, meaning *the wise*, and equivalent to *Magus*. See on ver. 6.

Withstood. "The position of soothsayer to a Roman proconsul, even though it could only last a year, was too distinguished and too lucrative to abandon without a struggle" (Farrar, "Life and Work of Paul").

9. **Saul — Paul.** The first occurrence of the name of Paul in the Acts. Hereafter he is constantly so called, except when there is a reference to the earlier period of his life. Various explanations are given of the change of name. The most satisfactory seems to be that it was customary for Hellenistic Jews to have two names, the one Hebrew and the other Grreek or Latin. Thus John was also called *Marcus*; Symeon, *Niger*; Barsabas, *Justus*. As Paul now comes prominently forward as the apostle to the Gentiles, Luke now retains his Gentile name, as he did his Jewish name during his ministry among the Jews. The connection of the name Paul with that of the deputy seems to me purely accidental. It was most unlike Paul to assume the name of another man, converted by his instrumentality, out of respect to him or as a memorial of his conversion. Farrar justly observes that there would have been in this "an element of vulgarity impossible to St. Paul"

Set his eyes on him. See on Luke 4:20.

10. **Mischief** (ῥᾳδιουργίας). Only here in New Testament. Originally, *ease* or *facility in doing*; hence readiness in turning the hand to anything, bad or good; and so *recklessness*, *unscrupulousness, wickedness*. A kindred word (ῥᾳδιούργημα, *lewdness*, Rev., *villainy*) occurs at ch. 18:14.

Right ways. Or *straight*, possibly with an allusion to Elymas' *crooked* ways.

11. **Mist** (ἀχλὺς). Only here in New Testament. The word is used by medical writers as a name for a disease of the eyes. The mention of the successive stages, first *dimness*, then *total darkness*, are characteristic of the physician. "The first miracle which Paul performed was the infliction of a judgment; and that judgment the same which befell himself when arrested on his way to Damascus" (Gloag).

12. **Astonished** (ἐκπλησσόμενος). See on Matthew 7:28.

13. **Loosed** (ἀναχθέντες). See on Luke 8:22.

Paul and his company (οἱ περὶ τὸν Παῦλον). Lit., *those around Paul.* In later writers, used to denote the principal person alone, as John 11:19, came to *Mary and Martha*; where the Greek literally reads, *came to the women around Mary and Martha*. Paul, and not Barnabas, now appears as the principal person.

15. **Exhortation.** See on ch. 9:31.

16. **Beckoning.** See on ch. 12:17.

Men of Israel. See on ch. 3:12.

17. **People** (λαοῦ). Restricted in the Acts to the people of Israel.

18. **Suffered he their manners** (ἐτροποφόρησεν). From πρόπος, *fashion* or *manner*, and φορέω, *to bear* or *suffer*. The preferable reading, however, is ἐτροφοφόρησεν; from τροφός, *a nurse*; and the figure is explained by, and probably was drawn from, Deuteronomy 1:31. The American revisers properly insist on the rendering, *as a nursing-father bare he them.*

19. **Divided by lot** (κατεκληρονόμησεν). The A.V. gives the literal rendering. The Rev., *gave them their land for an inheritance*, is correct, so

far as the meaning *inheritance* is concerned (see on 1 Peter 1:4), but does not give the sense of *distribution* which is contained in the word.

24. **Before his coming** (πρὸ προσώπου τῆς εἰσόδου αὐτοῦ). Lit., *before the face of his entrance*. A Hebrew form of expression.

25. **Think ye** (ὑπονοεῖτε). Originally, *to think secretly*: hence to *suspect*, *conjecture*.

26. **To you.** The best texts read *to us*.

33. **Hath fulfilled** (ἐκπεπλήρωκε). *Completely* fulfilled; force of ἐκ, *out and out*.

34. **The sure mercies** (τὰ ὅσια τὰ πιστά). Lit., *the holy things, the sure*. Rev., *the holy and sure blessings.*

35. **Suffer** (δώσεις). Lit., *give*.

36. **Was laid unto** (προσετέθη). Lit., was *added unto*. Compare ch. 2:47; 5:14.

41. **Perish** (ἀφανίσθητε). Lit., *vanish*.

Declare (ἐκδιηγῆται). Only here and ch. 15:3. See on *shew*, Luke 8:39. The word is a very strong expression for the fullest and clearest declaration: *declare throughout*.

42. **Next** (μεταξὺ). The word commonly means *intermediate*, and hence is explained by some as referring to the intermediate week. But the meaning is fixed by ver. 44; and though the word does not occur in the New Testament elsewhere in the sense of *next*, it has that meaning sometimes in later Greek.

43. **Religious** (σεβομένων). Lit., *worshipping*. Compare ver. 50 and ch. 16:14.

Proselytes (προσηλύτων). Originally, one who *arrives at* a place; *a stranger*; thence of one who *comes over* to another faith.

45. **Envy** (ζήλου). Rev., *jealousy.* See on James 3:14.

46. **Put** (ἀπωθεῖσθε). Not strong enough. Better, as Rev., *thrust*, denoting *violent* rejection.

Lo (ἰδοὺ). Marking a *crisis*.

50. **Honorable** (εὐσχήμονας). See on Mark 15:43. Women of *rank*, or, as Rev., of *honorable state.*

Coasts (ὁρίων). Not a good rendering, because it implies merely a *sea-coast*; whereas the word is a general one for *boundaries*.

51. **Shook off.** See on Matthew 10:14.

Dust. See on Luke 10:11.

CHAPTER 14

3. **Long** (ἱκανὸν). See on Luke 7:6.

Abode. See on ch. 12:19.

In the Lord. Lit., *upon* (ἐπί) the Lord: *in reliance on* him.

5. **Assault** (ὁρμὴ). Too strong, as is also the Rev., *onset*. In case an actual assault had been made, it would have been absurd for Luke to tell us that "they were ware of it." It is rather the *purpose* and *intention* of assault beginning to assume the character of a *movement*. See on James 3:4.

To stone. Paul says he was stoned *once* (2 Corinthians 11:25). This took place at Lystra (see ver. 19).

6. **Were ware** (συνιδόντες). Rev., *became aware*. See on *considered*, ch. 12:12.

7. **They preached the gospel** (ἦσαν εὐαγγελιζόμενοι). The finite verb with the participle, denoting *continuance*. They prolonged their preaching for some time.

8. **Impotent** (ἀδύνατος). The almost universal meaning of the word in the New Testament is *impossible* (see Matthew 19:26; Hebrews 6:4, etc.). The sense of *weak* or *impotent* occurs only here and Romans 15:1.

9. **Heard** (ἤκουε). The force of the imperfect should be given here. He *was hearing* while Paul preached.

10. **Upright** (ὀρθός). Only here and Hebrews 12:13. Compare *made straight*, Luke 13:13, and see note there.

Leaped (ἥλατο). Better, as Rev., *leaped up*. Note the aorist tense, indicating a *single* act, while the imperfect, *walked*, denotes *continuous* action.

11. **In the speech of Lycaonia.** The apostles had been conversing with them in Greek. The fact that the people now spoke in their native tongue explains why Paul and Barnabas did not interfere until they saw the preparations for sacrifice. They did not understand what was being said by the people about their divine character. It was natural that the surprise of the Lystrans should express itself in their own language rather than in a foreign tongue.

In the likeness of men (ὁμοιωθέντες ἀνθρώποις). Lit., *having become like to men*. A remnant of the earlier pagan belief that the gods visited the earth in human form. Homer, for example, is full of such incidents. Thus, when Ulysses lands upon his native shore, Pallas meets him

> "in the shape
> Of a young shepherd delicately formed,
> As are the sons of kings. A mantle lay
> Upon her shoulder in rich folds; her feet
> Shone in their sandals; in her hands she bore
> A javelin."
>
> Odyssey, xiii., 485 sq.

Again, one rebukes a suitor for maltreating Ulysses:

> "Madman! what if he
> Came down from heaven and were a God! The gods
> Put on the form of strangers from afar,
> And walk our towns in many different shapes,
> To mark the good and evil deeds of men."
>
> Odyssey, xvii., 485 sq.

12. **Barnabas Jupiter, and Paul Mercury.** The Greek names of these deities were *Zeus* and *Hermes*. As the herald of the gods, Mercury is the God of skill in the use of speech and of eloquence in general, for the

heralds are the public speakers in the assemblies and on other occasions. Hence he is sent on messages where persuasion or argument are required, as to Calypso to secure the release of Ulysses from Ogygia ("Odyssey," i., 84); and to Priam to warn him of danger and to escort him to the Grecian fleet ("Iliad," xxiv., 390). Horace addresses him as the "eloquent" grandson of Atlas, who artfully formed by oratory the savage manners of a primitive race ("Odes," i., 10). Hence the tongues of sacrificial animals were offered to him. As the God of ready and artful speech, his office naturally extended to business negotiations. He was the God of prudence and skill in all the relations of social intercourse, and the patron of business and gain. A merchant-guild at Rome was established under his protection. And as, from its nature, commerce is prone to degenerate into fraud, so he appears as the God of thievery, exhibiting cunning, fraud, and perjury. [20] "He represents, so to speak, the utilitarian side of the human mind.... In the limitation of his faculties and powers, in the low standard of his moral habits, in the abundant activity of his appetites, in his indifference, his ease, his good nature, in the full-blown exhibition of what Christian theology would call conformity to the world, he is, as strictly as the nature of the case admits, a product of the invention of man. He is the God of intercourse on earth" (Gladstone, "Homer and the Homeric Age").

The chief speaker (ὁ ἡγούμενος τοῦ λόγου). Lit., *the leader in discourse*. Barnabas was called *Jupiter*, possibly because his personal appearance was more imposing than Paul's (see 2 Corinthians 10:1, 10), and also because Jupiter and Mercury were commonly represented as companions in their visits to earth. [21]

13. **Of Jupiter** (τοῦ Διὸς). Properly, *the* Jupiter, the tutelary deity of Lystra. It is unnecessary to supply *temple*, as Rev. The God himself was regarded as present in his temple.

The gates (πυλῶνας). What gates are intended is uncertain. Some say, the *city gates*; others, the *temple gates*; and others, the *doors of the house* in which Paul and Barnabas were residing. See on ch. 12:13.

14. **Ran in** (εἰσεπήδησαν). A feeble translation, even if this reading is retained. The verb means to *leap* or *spring*. The best texts read

ἐξεπήδησαν, *sprang forth*, probably from the gate of their house, or from the city gate, if the sacrifice was prepared in front of it.

Crying out (κράζοντες). Inarticulate shouts to attract attention.

15. **Of like passions** (ὁμοιοπαθεῖς). Only here and James 5:17, on which see note. Better, *of like nature.*

Turn (ἐπιστρέφειν). Compare 1 Thessalonians 1:9, where the same verb is used.

16. **Times** (γενεαῖς). More correctly, *generations*, as Rev.

17. **Rains.** Jupiter was Lord of the air. He dispensed the thunder and lightning, the rain and the hail, the rivers and tempests. "All signs and portents whatever, that appear in the air, belong primarily to him, as does the genial sign of the rainbow" (Gladstone, "Homer and the Homeric Age"). The mention of rain is appropriate, as there was a scarcity of water in Lycaonia.

Food. Mercury, as the God of merchandise, was also the dispenser of food.

"No one can read the speech without once more perceiving its subtle and inimitable coincidence with his (Paul's) thoughts and expressions. The rhythmic conclusion is not unaccordant with the style of his most elevated moods; and besides the appropriate appeal to God's natural gifts in a town not in itself unhappily situated, but surrounded by a waterless and treeless plain, we may naturally suppose that the 'filling our hearts with food and gladness' was suggested by the garlands and festive pomp which accompanied the bulls on which the people would afterward have made their common banquet" (Farrar, "Life and Work of Paul"). For the coincidences between this discourse and other utterances of Paul, compare ver. 15, and 1 Thessalonians 1:9; ver. 16, and Romans 3:25; Acts 17:30; ver. 17, and Romans 1:19, 20.

19. **Stoned.** See on ver. 5.

20. **To Derbe.** A journey of only a few hours.

21. **Taught** (μαθητεύσαντες). More correctly, *made disciples of*, as Rev. See on Matthew 13:52.

Many. See on Luke 7:6.

22. **Confirming.** See on *stablish*, 1 Peter 5:10.

23. **Ordained** (χειροτονήσαντες). Only here and 2 Corinthians 8:19. Rev., more correctly, *appointed*. The meaning *ordain* is later. See on ch. 10:41.

Elders (πρεσβυτέπους). For the general superintendence of the church. The word is synonymous with ἐπίσκοποι, *overseers* or *bishops* (see on *visitation*, 1 Peter 2:12). Those who are called *elders*, in speaking of Jewish communities, are called *bishops*, in speaking of Gentile communities. Hence the latter term prevails in Paul's epistles.

Commended (παρέθεντο). See on *set before*, Luke 9:16; and *commit*, 1 Peter 4:19.

27. **With them** (μετ' αὐτῶν). In connection with them; assisting them.

And how (καὶ ὅτι). Better, *that*. The *and* has an incressive and particularizing force: "and *in particular, above all*."

CHAPTER 15

1. **Taught.** Rather the imperfect, *were teaching*. They had not merely broached the error, but were inculcating it.

Manner (ἔθει). Better, *custom*, as Rev.

2. **Question** (ζητήματος). Found only in the Acts, and alwaye of a question *in dispute*.

3. **Being brought on their way** (προπρμφθέντες). Lit., *having been sent forth*; under escort as a mark of honor.

Declaring. See on ch. 13:41. In the various towns along their route.

4. **Were received** (προπεμφθέντες). The word implies a *cordial welcome*, which they were not altogether sure of receiving.

5. **Arose.** In the assembly.

Sect. See on *heresies*, 2 Peter 2:1.

7. **The word of the gospel** (τὸν λόγου τοῦ εὐαγγελίου). This phrase occurs nowhere else; and εὐαγγέλιον, *gospel*, is found only once more in Acts (ch. 20:24).

8. **Which knoweth the heart** (καρδιογνώστης). Only here and ch. 1:24.

10. **Were able** (ἰσχύσαμεν). See on Luke 14:30; 16:3.

12. **Hearkened.** The imperfect (ἤκουον) denotes attention to a continued narrative.

Declaring (ἐξηγουμένων). Better, as Rev., *rehearsing*. See on Luke 24:35.

What miracles, etc. Lit., how many (ὅσα).

13. **James.** See Introduction to Catholic Epistles.

18. **Known unto God,** etc. The best texts join these words with the preceding verse, from which they omit *all*; rendering, *The Lord, who maketh these things known from the beginning of the world.*

19. **Trouble** (παρενοχλεῖν). Only here in New Testament. See on *vexed*, Luke 6:18.

20. **Write** (ἐπιστεῖλαι). Originally, to *send to*, as a message; hence, by *letter*. The kindred noun ἐπιστολή, whence our *epistle*, means, originally, *anything sent by a messenger*. *Letter* is a secondary meaning.

Pollutions (ἀλισγημάτων). A word not found in classical Greek, and only here in the New Testament. The kindred verb ἀλισγεῖν, to *pollute*, occurs in the Septuagint, Daniel 1:8; Malachi 1:7, and both times in the sense of defiling by food. Here the word is defined by *things sacrificed to idols* (ver. 29); the flesh of idol sacrifices, of which whatever was not eaten by the worshippers at the feasts in the temples, or given to the priests, was sold in the markets and eaten at home. See 1 Corinthians 10:25-28; and Exodus 34:15.

Fornication. In its literal sense. “The association of *fornication* with three things in themselves indifferent is to be explained from the then moral corruption of heathenism, by which fornication, regarded from of old with indulgence, and even with favor, nay, practiced without shame even by philosophers, and surrounded by poets with all the tinsel of lasciviousness, had become in public opinion a thing really indifferent” (Meyer). See Dollinger, “The Gentile and the Jew,” ii., 237 sq.

Strangled. The flesh of animals killed in snares, and whose blood was not poured forth, was forbidden to the Israelites.

23. **Greeting** (χαίρειν). The usual Greek form of salutation. It occurs nowhere else in the salutation of a New Testament epistle save in the Epistle of James (1:1). See note there. It appears in the letter of Claudius Lysias (ch. 23:26).

24. **Subverting** (ἀνασκευάζοντες). Only here in New Testament, and not found either in the Septuagint or in the Apocrypha. Originally, it means to *pack up baggage*, and so to *carry away*; hence, to *dismantle* or *disfurnish*. So Thucydides (4, 116) relates that Brasidas captured Lecythus, and then pulled it down and dismantled it (ἀνασκευάσας). From this comes the more general meaning to lay waste, or ravage. The idea here is that of turning the minds of the Gentile converts upside down; throwing them into confusion like a dismantled house.

We gave no commandment (οὐ διεστειλάμεθα). The word originally means to *put asunder*; hence, to *distinguish*, and so of a commandment or injunction, to *distinguish* and *emphasize* it. Therefore implying *express orders*, and so always in the New Testament, where it is almost uniformly rendered *charge*. The idea here is, then, "we gave no express injunction on the points which these Judaizers have raised."

25. **Barnabas and Paul.** Here, as in ver. 12, Barnabas is named first, contrary to the practice of Luke since Acts 13:9. Barnabas was the elder and better known, and in the church at Jerusalem his name would naturally precede Paul's. The use of the Greek salutation, and this order of the names, are two undesigned coincidences going to attest the genuineness of this first document preserved to us from the Acts of the primitive church.

29. **Blood.** Because in the blood was the animal's life, and it was the blood that was consecrated to make atonement. See Genesis 9:6; Leviticus 17:10-14; Deuteronomy 12:23, 24. The Gentiles had no scruples about eating blood; on the contrary, it was a special delicacy. Thus Homer:

> "At the fire
> Already lie the paunches of two goats,
> Preparing for our evening meal, and both
> Are filled with fat and blood. Whoever shows

himself the better man in this affray,
And conquers, he shall take the one of these
He chooses."

Odyssey, xviii., 44 sq.

The heathen were accustomed to drink blood mingled with wine at their sacrifices.

Farewell (ἔῤῥωσθε). Lit., *be strong*, like the Latin *valete*. Compare the close of Claudius Lysias' letter to Festus (ch. 23:30).

31. **Consolation.** See on Acts 9:31.

32. **Many words.** Or, lit., *much discourse*; adding the *spoken* to the *written* consolation.

Exhorted. Or *comforted*. See on ver. 31. The latter agrees better with *consolation* there.

Confirmed. See on ch. 14:22.

36. **Let us go again and visit** (ἐπιστρέψαντες δὴ ἐπισκεψώμεθα). Lit., *Having returned, let us now visit*. The A.V. omits *now*. See on ch. 13:2.

In every city (κατὰ πᾶσαν πόλιν). Κατά has the force of *city by city*.

38. **Him** (τοῦτον). Lit., *that one*. It marks him very strongly, and is an emphatic position at the end of the sentence.

Departed (ἀποστάντα). Rev., *withdrew*. It furnishes the derivation of our word *apostatize*.

39. The contention was so sharp (ἐγένετο παροξυσμὸς). More correctly, *there arose a sharp contention*. Only here and Hebrews 10:24. Our word *paroxysm* is a transcription of παροξυσμὸς. An angry dispute is indicated.

Barnabas. The last mention of him in the Acts.

40. **Recommended.** Which was not the case with Barnabas, leading to the inference that the church at Antioch took Paul’s side in the dispute.

CHAPTER 16

3. **To go forth** (ἐξελθεῖν). The word is used of going forth as a missionary in Luke 9:6; 3 John 7.

5. **Were established** (ἐστερεοῦντο). Rather, were *strengthened.* Another word is used for *established.* See ch. 14:22; 15:32, 41; 18:23. There is a difference, moreover, between being *strengthened* and *established.* See 1 Peter verse 10.

6. **Asia**. See on ch. 2:9.

8. **Passing by Mysia.** Not *avoiding*, since they could not reach Troas without traversing it; but *omitting* it as a preaching-place.

Came down. From the highlands to the coast.

10. **We sought.** Note the introduction, for the first time here, of the first person, intimating the presence of the author with Paul.

Assuredly gathering (συμβιβάζοντες). See on *proving,* ch. 9:22.

11. **Came with a straight course** (εὐθυδρομήσαμεν). Lit., *we ran a straight course.* A nautical term for *sailing before the wind.*

12. **Chief** (πρώτη). Some explain, the *first city* to which they came in Macedonia.

A colony (κολωνία). Roman towns were of two classes: *municipia,* or *free towns,* and *colonies.* The distinction, however, was not sharply maintained, so that, in some cases, we find the same town bearing both names. The two names involved no difference of right or of privilege. The historical difference between a colony and a free town is, that the free towns were taken into the state from without, while the colonies were offshoots from within. “The municipal cities insensibly equaled the rank

and splendor of the colonies; and in the reign of Hadrian it was disputed which was the preferable condition, of those societies which had issued from, or those which had been received into, the bosom of Rome" (Gibbon, "Decline and Fall").

The colony was used for three different purposes in the course of Roman history: as a fortified outpost in a conquered country; as a means of providing for the poor of Rome; and as a settlement for veterans who had served their time. It is with the third class, established by Augustus, that we have to do here. The Romans divided mankind into *citizens* and *strangers.* An inhabitant of Italy was a citizen; an inhabitant of any other part of the empire was *a peregrinus,* or *stranger.* The colonial policy abolished this distinction so far as privileges were concerned. The idea of a colony was, that it was another Rome transferred to the soil of another country. In his establishment of colonies, Augustus, in some instances, expelled the existing inhabitants and founded entirely new towns with his colonists; in others, he merely added his settlers to the existing population of the town then receiving the rank and title of a colony. In some instances a place received these without receiving ally new citizens at all. Both classes of citizens were in possession of the same privileges, the principal of which were, exemption from scourging, freedom from arrest, except in extreme cases, and, in all cases, the right of appeal from the magistrate to the emperor. The names of the colonists were still enrolled in one of the Roman tribes. The traveler heard the Latin language and was amenable to the Roman law. The coinage of the city had Latin inscriptions. The affairs of the colony were regulated by their own magistrates named *Dumviri*, who took pride in calling themselves by the Roman title of *praetors* (see on verse 20).

13. **Out of the city** (ἔξω τῆς πόλεως). The best texts read πύλης, *the gate.*

River. Probably the *Gangas* or *Gangites.*

Where prayer was wont to be made (οὗ ἐνονίζετο προσευχὴ εἶναι). The best texts read ἐνομίζομεν προσευχὴν, *where we supposed there was a place of prayer.* The number of Jews in Philippi was small, since it

was a military and not a mercantile city; consequently there was no synagogue, but only a *proseucha*, or *praying-place*, a slight structure, and often open to the sky. It was outside the gate, for the sake of retirement, and near a stream, because of the ablutions connected with the worship.

14. **Lydia.** An adjective: the *Lydian*; but as Lydia was a common name among the Greeks and Romans, it does not follow that she was named from her native country.

A seller of purple. On *purple*, see note on Luke 16:19.

Thyatira. The district of Lydia, and the city of Thyatira in particular, were famous for purple dyes. So Homer:

> "As when some Carian or Maeonian [22] dame
> Tinges with purple the white ivory,
> To form a trapping for the cheeks of steeds"
>
> Iliad, iv., 141.

An inscription found in the ruins of Thyatira relates to the guild of dyers.

Heard (ἤκουεν). Imperfect, *was hearing* while we preached.

15. **Constrained** (παρεβιάσατο). Only here and Luke 24:29, on which see note. The constraint was from ardent gratitude.

16. **Damsel.** See on ch. 12:13.

Spirit of divination (πνεῦμα Πύθωνα). Lit., *a spirit, a Python.* Python, in the Greek mythology, was the serpent which guarded Delphi. According to the legend, as related in the Homeric hymn, Apollo descended from Olympus in order to select a site for his shrine and oracle. Having fixed upon a spot on the southern side of Mount Parnassus, he found it guarded by a vast and terrific serpent, which he slew with an arrow, and suffered its body to *rot* (πυθεῖν) in the sun. Hence the name of the serpent *Python* (rotting); *Pytho,* the name of the place, and the epithet

Pythian, applied to Apollo. The name *Python* was subsequently used to denote a prophetic *demon*, and was also used of *soothsayers* who practiced *ventriloquism*, or speaking from the belly. The word ἐγγαστρίμυθος, *ventriloquist*, occurs in the Septuagint, and is rendered *having a familiar spirit* (see Leviticus 19:31; 20:6,27; 1 Samuel 28:7, 8). The heathen inhabitants of Philippi regarded the woman as inspired by Apollo; and Luke, in recording this case, which came under his own observation, uses the term which would naturally suggest itself to a Greek physician, a *Python-spirit,* presenting phenomena identical with the convulsive movements and wild cries of the Pythian priestess at Delphi.

Soothsaying (μαντευομένη). Akin to μαίνομαι, *to rave*, in allusion to the temporary madness which possessed the priestess or sibyl while under the influence of the God. Compare Virgil's description of the Cumaean Sibyl:

> "And as the word she spake
> Within the door, all suddenly her visage and her hue
> Were changed, and all her sleeked hair and gasping breath she drew,
> And with the rage her wild heart swelled, and greater was she grown,
> Nor mortal-voiced; for breath of God upon her heart was blown
> As he drew nigher."
>
> *Aeneid*, vil, 45 sq.

18. **Grieved** (διαπομηθεὶς). Not strong enough. Rather, *worn out*. Both grieved at the sad condition of the woman, and thoroughly annoyed and indignant at the continued demonstrations of the evil spirit which possessed her. Compare ch. 4:2.

19. **Was gone** (ἐξῆλθεν). Went out with the evil spirit.

20. **Magistrates** (στρατηγοῖς). Their usual name was *duumviri* answering to the consuls of Rome; but they took pride in calling themselves στρατηγοί, or *praetors*, as being a more honorable title. This is the only place in the Acts where Luke applies the term to the rulers of a city. See Introduction to Luke.

Jews. Who at this time were in special disgrace, having been lately banished from Rome by Claudius (see Acts 18:2). The Philippians do not appear to have recognized the distinction between Christians and Jews.

21. **Being Romans.** The Romans granted absolute toleration to conquered nations to follow their own religious customs, and took the gods of these countries under their protection. Otho, Domitian, Commodus, and Caracalla were zealous partisans of the worship of Isis; Serapis and Cybele were patronized at Rome; and in the reign of Nero the religious dilettante at Rome affected Judaism, and professed to honor the name of Moses and the sacred books. Poppaea, Nero's consort, was their patroness, and Seneca said, "the Jewish faith is now received on every hand. The conquered have given laws to the conquerors." On the other hand, there were laws which forbade the introduction of strange deities among the Romans themselves. In 186 B.C., when stringent measures were taken by the government for the repression of Bacchanalian orgies in Rome, one of the consuls, addressing an assembly of the people, said: "How often in the ages of our fathers was it given in charge to the magistrates to prohibit the performance of any foreign religious rites; to banish strolling sacrificers and soothsayers from the forum, the circus, and the city; to search for and burn books of divination; and to abolish every mode of sacrificing that was not conformable to the Roman practice" (Livy, xxxix., 16) It was contrary to strict Roman law for the Jews to propagate their opinions among the Romans, though they might make proselytes of other nations.

22. **Rent off their clothes** (περιῤῥήξαντες). Only here in New Testament. By the usual formula of command to the lictors: *Go, lictors; strip off their garments; let them be scourged!*

To beat (ῥαβδίζειν). From ῥάβδος, *a rod.* Rev. properly adds, *with rods.*

23. **Prison.** See on ch. verse 21.

24. **The inner prison**. Some have supposed this to be the *lower* prison, being misled by the remains of the Mamertine prison at Rome, on the declivity of the Capitoline, and near the Arch of Septimius Severus. This consists of two chambers, one above the other, excavated in the solid rock. In the center of the vault of the lower chamber is a circular opening, through which it is supposed that prisoners were let down into the dungeon. Modern excavations, however, have shown that these two chambers were connected with a series of large chambers, now separated by an alley from the prison of St. Peter. The opening into the passage leading to these was discovered in the lower dungeon. Under this passage ran a drain, which formed branch of the Cloaca Maxima, or main sewer. Six of these chambers have been brought to light, evidently apartments of a large prison in the time of the Roman kings. Mr. John Henry Parker, from whose elaborate work on the primitive fortifications of Rome these details are drawn, believes that the prison of St. Peter now shown to tourists formed the vestibule and guard-room of the great prison. It was customary to have a vestibule, or house for the warder, at a short distance from the main prison. Thus he distinguished the *inner* prison from this vestibule. With this agrees the description in the Rev. John Henry Newman's "Callista:" "The state prison was arranged on pretty much one and the same plan through the Roman empire, nay, we may say throughout the ancient world. It was commonly attached to the government buildings, and consisted of two parts. The first was the *vestibule*, or *outward* prison, approached from the praetorium, and surrounded by cells opening into it. The prisoners who were confined in these cells had the benefit of the air and light which the hall admitted. From the vestibule there was a passage into the *interior* prison, called *Robur* or *Lignum*, from the beams of wood which were the instruments of confinement, or from the character of its floor. It had no window or outlet except this door, which, when closed, absolutely shut out light and air. This apartment was the place into which Paul and Silas were cast at Philippi. The utter darkness, the heat, and the stench of this miserable place, in which the inmates were confined day and night, is often dwelt upon by the martyrs and their biographers."

Stocks (ξύλον). Lit., *the timber.* An instrument of torture having five holes, four for the wrists and ankles and one for the neck. The same word is used for *the cross*, ch. 5:30; 10:39; Galatians 3:13; 1 Peter 2:24.

25. **Prayed and sang praises** (προσευχόμενοι ὕμνουν). Lit., *praying, they sang hymns.* The praying and the praise are not described as distinct acts. Their singing of hymns was their prayer, probably Psalms.

27. **Would have killed** (ἔμελλεν ἀναιρεῖν). Rev., more correctly, *was about to kill.* Knowing that he must suffer death for the escape of his prisoners.

29. **A light** (φῶτα). Rev., more correctly, *lights.* Several lamps, in order to search everywhere.

Sprang in. See on *ran in,* ch. 14:14.

33. **He took** (παραλαβὼν). Strictly, "took them *along with* (παρά) *him:"* to some other part of the prison.

Washed their stripes (ἔλουσεν ἀπὸ τῶν πληγῶν). Properly, "washed them *from* (ἀπό) their stripes." The verb λούειν expresses the *bathing* of the *entire* body (Hebrews 10:23; Acts 9:37; 2 Peter 2:22); while νίπτειν commonly means the *washing* of a *part* of the body (Matthew 6:17; Mark 8:3; John 13:5). The jailer *bathed* them; cleansing them from the blood with which they were besprinkled from the stripes.

34. **Brought** (ἀναγαγών). Lit., "brought up (ἀνά)." His house would seem to have been above the court of the prison where they were. See on *took,* verse 33.

Believing (πεπιστευκὼς). More correctly, *having believed;* assigning the reason for his joy: "in that he had believed."

35. **Serjeants** (ῥαβδούχους). Lit., *those who hold the rod.* The Roman *lictors.* They were the attendants of the chief Roman magistrates.

"Ho, trumpets, sound a war-note!
Ho, lictors, clear the way!
The knights will ride, in all their pride,

Along the streets today."

MACAULAY, *Lays of Ancient Rome.*

They preceded the magistrates one by one in a line. They had to inflict punishment on the condemned, especially; on Roman citizens. They also commanded the people to pay proper respect to a passing magistrate, by uncovering, dismounting from horseback, and standing out of the way. The badge of their office was the *fasces*, an ax bound up in a bundle of rods; but in the colonies they carried staves.

Those men. Contemptuous

37. **They have beaten us publicly, uncondemned, men that are Romans.** Hackett remarks that "almost every word in this reply contains a distinct allegation. It would be difficult to find or frame a sentence superior to it in point of energetic brevity." Cicero in his oration against Verres relates that there was a Roman citizen scourged at Messina; and that in the midst of the noise of the rods, nothing was heard from him but the words, "I am a Roman citizen." He says: "It is a *dreadful deed* to *bind* a Roman citizen; it is a *crime* to *scourge* him; it is almost *parricide* to *put him to death*."

40. **They went out.** Note that Luke here resumes the third person, implying that he did not accompany them.

CHAPTER 17

3. **Opening and alleging.** The latter word is rather *propounding*, or *setting forth* (παρατιθέμενος). See on *set before*, Luke 9:16; and *commit*, 1 Peter 4:19. Bengel remarks, "Two steps, as if one, having broken the rind, were to disclose and exhibit the kernel."

4. **Consorted with** (προσεκληρώθησαν). Only here in New Testament. More strictly, "were *added* or *allotted* to."

Chief women. The position of women in Macedonia seems to have been exceptional. Popular prejudice, and the verdict of Grecian wisdom in its best age, asserted her natural inferiority. The Athenian law provided that everything which a man might do by the counsel or request of a woman should be null in law. She was little better than a slave. To educate her was to advertise her as a harlot. Her companions were principally children and slaves. In Macedonia, however, monuments were erected to women by public bodies; and records of male proper names are found, in Macedonian inscriptions, formed on the mother's name instead of on the father's. Macedonian women were permitted to hold property, and were treated as mistresses of the house. These facts are born out by the account of Paul's labors in Macedonia. In Thessalonica, Beroea, and Philippi we note additions of women of rank to the church; and their prominence in church affairs is indicated by Paul's special appeal to two ladies in the church at Philippi to reconcile their differences, which had caused disturbance in the church, and by his commending them to his colleagues as women who had labored with him in the Lord (Philippians 4:2, 3).

5. **Of the baser sort** (ἀγοραίων). From ἀγορά, the *market-place;* hence *loungers in the market-place; the rabble.* Cicero calls them *subrastrani,* those who hung round the *rostra,* or platform for speakers in the forum; and Plautus, *subbasilicani,* the loungers round the *court-house* or *exchange*. The word occurs only here and ch. 19:38, on which see note.

Gathered a company (ὀχλοποιήσαντες). Rev., better, a c*rowd.*. Only here in New Testament.

6. **Rulers of the city** (πολιτάρχας). Another illustration of Luke's accuracy. Note that the magistrates are called by a different name from those at Philippi. Thessalonica was not a c*olony,* but a *free city* (see on *colony,* ch. 16:12), and was governed by its own rulers, whose titles accordingly did not follow those of Roman magistrates. The word occurs only here and verse 8, and has been found in an inscription on an arch at Thessalonica, where the names of the seven *politarchs* are mentioned. The arch is thought by antiquarians to have been standing in Paul's time.

7. **Contrary to the decrees of Caesar.** The charge at Philippi was that of introducing new customs; but as Thessalonica was not a colony, that charge could have no force there. The accusation substituted is that of treason against the emperor; that of which Jesus was accused before Pilate. "The law of treason, by which the ancient legislators of the republic had sought to protect popular liberty from the encroachments of tyranny,... was gradually concentrated upon the emperor alone, the sole impersonation of the sovereign people. The definition of the crime itself was loose and elastic, such as equally became the jealousy of a licentious republic or of a despotic usurper" (Merivale, "History of the Romans under the Empire").

9. **Security** (τὸ ἱκανὸν). See on Luke 7:6. *Bail,* either personal or by a deposit of money. A law term. They engaged that the public peace should not be violated, and that the authors of the disturbance should leave the city.

11. **Searched.** Or *examined.* See on Luke 23:14.

12. **Honorable women.** See on verse 4, and Mark 15:43.

13. **They that conducted** (καθιστῶντες). Lit., *brought to the spot*. Note the different word employed, ch. 15:3 (see note there).

16. **Was stirred** (παρωξύνετο). Better, as Rev., *provoked*. See on the kindred word contention (παροξυσμὸς), ch. 15:39.

Saw (θεωροῦντι). Better, beheld. See on Luke 10:18.

Wholly given to idolatry (κατείδωλον). Incorrect. The word, which occurs only here in the New Testament, and nowhere in classical Greek, means *full of idols*. It applies to the *city*, not to the *inhabitants*. "We learn from Pliny that at the time of Nero, Athens contained over three thousand public statues, besides a countless number of lesser images within the walls of private houses. Of this number the great majority were statues of gods, demi-gods, or heroes. In one street there stood before every house a square pillar carrying upon it a bust of the God Hermes. Another street, named the Street of the Tripods, was lined with tripods, dedicated by winners in the Greek national games, and carrying each one an inscription to a deity. Every gateway and porch carried its protecting God. Every street, every square, nay, every purlieu, had its sanctuaries, and a Roman poet bitterly remarked that it was easier in Athens to find gods than men" (G. S. Davies, "St. Paul in Greece").

18. **Epicureans.** Disciples of Epicurus, and atheists. They acknowledged God in words, but denied his providence and superintendence over the world. According to them, the soul was material and annihilated at death. Pleasure was their chief good; and whatever higher sense their founder might have attached to this doctrine, his followers, in the apostle's day, were given to gross sensualism.

Stoics. Pantheists. God was the soul of the world, or the world was God. Everything was governed by fate, to which God himself was subject. They denied the universal and perpetual immortality of the soul; some supposing that it was swallowed up in deity; others, that it survived only till the final conflagration; others, that immortality was restricted to the wise and good. Virtue was its own reward, and vice its own punishment. Pleasure was no good, and pain no evil. The name *Stoic* was derived from *stoa, a porch.* Zeno, the founder of the Stoic sect, held his school in the *Stoa Paecile,* or *painted* portico, so called because adorned with pictures by the best masters.

Babbler (σπερμολόγος). Lit., *seed-picker*: a bird which picks up seeds in the streets and markets; hence one who picks up and retails scraps of news. Trench ("Authorized Version of the New Testament") cites a parallel from Shakespeare:

> "This fellow picks up wit as pigeons peas,
> And utters it again when Jove doth please.
> He is wit's peddler, and retails his wares
> At wakes, and wassails, meetings, markets, fairs"
>
> *Love's Labor's Lost*, v., 2

Setter-forth (καταγγελεὺς). See on *declare*, verse 23. Compare 1 Peter 4:4,12.

Strange. Foreign.

19. **Areopagus.** The Hill of Mars: the seat of the ancient and venerable Athenian court which decided the most solemn questions connected with religion. Socrates was arraigned and condemned here on the charge of innovating on the state religion. It received its name from the legend of the trial of Mars for the murder of the son of Neptune. The judges sat in the open air upon seats hewn out in the rock, on a platform ascended by a flight of stone steps immediately from the market-place. A temple of Mars was on the brow of the edifice, and the sanctuary of the Furies was in a broken cleft of the rock immediately below the judges' seats. The Acropolis rose above it, with the Parthenon and the colossal statue of Athene. "It was a scene with which the dread recollections of centuries were associated. Those who withdrew to the Areopagus from the Agora, came, as it were, into the presence of a higher power. No place in Athens was so suitable for a discourse upon the mysteries of religion" (Conybeare and Howson). [23]

20. **Strange** (ξενίζοντα). A participle: *surprising*. Compare 1 Peter 4:4,12.

21. **All the Athenians.** No article. Lit., “Athenians, all of them.” The Athenian people collectively.

Strangers which were there (οἱ ἐπιδημοῦντες ξένοι). Rev., more correctly, *the strangers sojourning there.* See on 1 Peter 1:1.

Spent their time (εὐκαίρουν). The word means *to have good opportunity; to have leisure:* also, *to devote one’s leisure to something; to spend the time.* Compare Mark 6:31; 1 Corinthians 16:12.

Something new (τι καινότερον). Lit., *newer:* newer than that which was then passing current as new. The comparative was regularly used by the Greeks in the question *what news?* They contrasted what was new with what had been new up to the time of asking. The idiom vividly characterizes the state of the Athenian mind. Bengel aptly says, “New things at once became of no account; newer things were being sought for.” Their own orators and poets lashed them for this peculiarity. Aristophanes styles Athens *the city of the gapers* (“Knights,” 1262). Demades said that the crest of Athens ought to be a great tongue. Demosthenes asks them, “Is it all your care to go about up and down the market, asking each other, ‘Is there any news?’” In the speech of Cleon to the Athenians, given by Thucydides (iii., 38), he says: “No men are better dupes, sooner deceived by novel notions, or slower to follow approved advice. You despise what is familiar, while you are worshippers of every new extravagance. You are always hankering after an ideal state, but you do not give your minds even to what is straight before you. In a word, you are at the mercy of your own ears.”

22. **I perceive** (θεωρῶ). I *regard* you, in my careful observation of you. See on Luke 10:18.

Too superstitious (δεισιδαιμονεστέρους). This rendering and that of the Rev., *somewhat superstitious,* are both unfortunate. The word is compounded of δείδω, *to fear, and* δαίμων, *a deity.* It signifies either a *religious* or a *superstitious* sentiment, according to the context. Paul would have been unlikely to begin his address with a charge which would have awakened the anger of his audience. What he means to say is, *You are*

more divinity-fearing than the rest of the Greeks. This propensity to reverence the higher powers is a good thing in itself, only, as he shows them, it is misdirected, not rightly conscious of its object and aim. Paul proposes to guide the sentiment rightly by revealing him whom they ignorantly worship. The American revisers insist on *very religious*. The kindred word δεισιδαιμονία occurs ch. 25:19, and in the sense of *religion*, though rendered in A.V. *superstition*. Festus would not call the Jewish religion a superstition before Agrippa, who was himself a Jew. There is the testimony of the Ephesian town-clerk, that Paul, during his three years' residence at Ephesus, did not rudely and coarsely attack the worship of the Ephesian Diana. "Nor yet blasphemers of your goddess" (Acts 19:37).

23. **As I passed by** (διερχο.μενος). More strictly, "passing through (διά)" your city, or your streets.

Beheld (ἀναθεωρῶν). Only here and Hebrews 13:7. Rev:, much better, *observed*. The compound verb denotes a very attentive consideration (ἀνά, *up and down*, *throughout*).

Devotions (σεβάσματα). Wrong. It means the *objects of their worship* — temples, altars, statues, etc.

An altar (βωμὸν). Only here in New Testament, and the only case in which a *heathen* altar is alluded to. In all other cases θυσιαστήριον is used, signifying an altar *of the true God*. The Septuagint translators commonly observe this distinction, being, in this respect, more particular than the Hebrew scriptures themselves, which sometimes interchange the word for the heathen altar and that for God's altar. See, especially, Joshua 22., where the altar reared by the Transjordanic tribes is called, βωμὸς, as being no true altar of God (vv. 10, 11, 16, 19, 23, 26, 34); and the legitimate altar, θυσιαστήριον (vv. 19, 28, 29).

To the unknown God (ἀγνώστῳ Θεῷ). The article is wanting. Render, as Rev., *to an unknown God*. The origin of these altars, of which there were several in Athens, is a matter of conjecture. Hackett's remarks on this point are sensible, and are born out by the following words: "whom

therefore," etc. "The most rational explanation is unquestionably that of those who suppose these altars to have had their origin in the felling of uncertainty, inherent, after all, in the minds of the heathen, whether their acknowledgment of the superior posers was sufficiently full and comprehensive; in their distinct consciousness of the limitation and imperfection of their religious views, and their consequent desire to avoid the anger of any still unacknowledged God who might be unknown to them. That no deity might punish them for neglecting his worship, or remain to all the gods named or known among them, but, distrustful still lest they might not comprehend fully the extent of their subjection and dependence, they erected them also to any other God or power that might exist, although as yet unrevealed to them.... Under these circumstances an allusion to one of these altars by the apostle would be equivalent to his saying to the Athenians thus: 'You are correct in acknowledging a divine existence beyond any which the ordinary rites of your worship recognize; there is such an existence. You are correct in confessing that this Being is unknown to you; you have no just conceptions of his nature and perfections.'"

Ignorantly (ἀγνοοῦντες). Rather, *unconsciously: not knowing*. There is a kind of play on the words *unknown, knowing* not. *Ignorantly* conveys more rebuke than Paul intended.

Declare I (καταγγέλλω). Compare καταγγελεὺς, *setter-forth.,* in verse 18. Here, again, there is a play upon the words. Paul takes up their noun, *setter-forth,* and gives it back to them as a verb. "You say I am a *setter-forth* of strange gods: I now *set forth* unto you (Rev.) the true God."

24. **God.** With the article: "*the* God."

The world (τὸν κόσμον). Originally, *order,* and hence *the order of the world; the ordered universe. So* in classical Greek. In the Septuagint, never *the world*, but *the ordered total of the heavenly bodies; the host of heaven* (Deuteronomy 4:19; 17:3; Isaiah 24:21; 40:26). Compare, also, Proverbs 17:6, and see note on James 3:6. In the apocryphal books, of the universe, and mainly in the relation between God and it arising out of the creation. Thus, *the king of the world* (2 Macc. vii. 9); *the creator or founder of the*

world (2 Maec. vii. 23); *the great potentate of the world* (2 Macc. xii. 15). In the New Testament: 1. In the classical and physical sense, *the universe* (John 17:5; 21:25; Romans 1:20; Ephesians 1:4, etc.). 2. As *the order of things of which man is the center* (Matthew 13:38; Mark 16:15; Luke 9:25; John 16:21; Ephesians 2:12; 1 Timothy 6:7). 3. *Humanity as it manifests itself in and through this order* (Matthew 18:7; 2 Peter 2:5; 3:6; Romans 3:19). Then, as sin has entered and disturbed the order of things, and made a breach between the heavenly and the earthly order, which are one in the divine ideal — 4. *The order of things which is alienated from God, as manifested in and by the human race*: humanity as alienated from God, and acting in opposition to him (John 1:10; 12:31; 15:18, 19; 1 Corinthians 1:21; 1 John 2:15, etc.). The word is used here in the classical sense of the visible creation, which would appeal to the Athenians. Stanley, speaking of the name by which the Deity is known in the patriarchal age, the plural *Elohim*, notes that Abraham, in perceiving that all the *Elohim* worshipped by the numerous clans of his race meant *one God*, anticipated the declaration of Paul in this passage ("Jewish Church," i., 25). Paul's statement strikes at the belief of the Epicureans, that the world was made by "a fortuitous concourse of atoms," and of the Stoics, who denied the creation of the world by God, holding either that God animated the world, or that the world itself was God.

Made with hands (χειροποιήτοις). Probably pointing to the magnificent temples above and around him. Paul's epistles abound in architectural metaphors. He here employs the very words of Stephen, in his address to the Sanhedrim; which he very probably heard. See ch. 7:48.

25. **Is worshipped** (θεραπεύεται). Incorrect. Rendel; as Rev., *served.* Luke often uses the word in the sense of to *heal* or *cure; but* this is its primary sense. See on Luke verse 15. It refers to the clothing of the images of the gods in splendid garments, and bringing them costly gifts and offerings of food and drink.

As though he needed (προσδεόμενος). Properly, "needed anything *in addition* (πρός) to what he already has."

26. Before appointed (προτεταγμένους). The Rev., properly, omits *before,* following the reading of the best texts, προστεταγμένους, *assigned.*

Bounds (ὀροθεσίας). Only here in New Testament. The word, in the singular, means the fixing of boundaries, and so is transferred to the fixed boundaries themselves.

27. **Might feel after.** See on *handle,* Luke 14:39. Compare Tennyson:

> "I stretch lame hands of faith, and grope
> And gather dust and chaff, and call
> To what I feel is Lord of all."
>
> *In Memoriam*, lv.

28. **We are also his offspring.** A line from Aratus, a poet of Paul's own province of Cilicia. The same sentiment, in almost the same words, occurs in the fine hymn of Cleanthes to Jove. Hence the words, "Some of your own poets."

29. **The Godhead** (τὸ θεῖον). Lit., *that which is divine.*

Like to gold, etc. These words must have impressed his hearers profoundly, as they looked at the multitude of statues of divinities which surrounded them.

Graven (χαράγματι). Not a participle, as A.V., but a noun, in apposition with *gold, silver,* and *stone:* "a *graving or carved work of art*," etc.

30. **Winked at** (ὑπεριδὼν). Only here in New Testament. Originally, to overlook; *to suffer to pass unnoticed.* So Rev., *overtooked*.

32. **Resurrection.** This word was the signal for a derisive outburst from the crowd.

Mocked (ἐχλεύαζον). From χλεύη, *a jest.* Only here in New Testament, though a compound, διαχλευάζω, *mock*, occurs, according to the best texts, at ch. 2:13. The force of the imperfect, *began to mock*, should be given here in the translation, as marking the outbreak of derision.

In this remarkable speech of Paul are to be noted: his prudence and tact in not needlessly offending his hearers; his courtesy and spirit of conciliation in recognizing their piety toward their gods; his wisdom and readiness in the use of the inscription "to the unknown God," and in citing their own poets; his meeting the radical errors of every class of his hearers, while seeming to dwell only on points of agreement; his lofty views of the nature of God and the great principle of the unity of the human race; his boldness in proclaiming Jesus and the resurrection among those to whom these truths were foolishness; the wonderful terseness and condensation of the whole, and the rapid but powerful and assured movement of the thought.

34. **Clave.** See on Luke 10:11; 15:15; Acts 5:13.

The Areopagite. One of the judges of the court of Areopagus. Of this court Curtius remarks: "Here, instead of a single judge, a college of twelve men of proved integrity conducted the trial. If the accused had an equal number of votes for and against him, he was acquitted. The Court on the hill of Ares is one of the most ancient institutions of Athens, and none achieved for the city an earlier or more widely spread recognition. The Areopagitic penal code was adopted as a norm by all subsequent legislators" ("History of Greece," i., 307).

CHAPTER 18

1. **Found.** "A Jewish guild always keeps together, whether in street or synagogue. In Alexandria the different trades sat in the synagogue arranged into guilds; and St. Paul could have no difficulty in meeting, in the bazaar of his trade, with the like-minded Aquila and Priscilla" (Edersheim, "Jewish Social Life").

2. **Lately** (προσφάτως). Only here in New Testament, though the kindred adjective, rendered *new,* is found in Hebrews 10:20. It is derived from φένω, *to slay,* and the adjective means, originally, *lately slain;* thence, *fresh*, *new, recent.* It is quite common in medical writings in this sense.

3. **Of the same craft** (ὁμότεχνον) It was a Rabbinical principle that whoever does not teach his son a trade is as if he brought him up to be a robber. All the Rabbinical authorities in Christ's time, and later; were working at some trade. Hillel, Paul's teacher, was a wood-cutter, and his rival, Shammai, a carpenter. It is recorded of one of the celebrated Rabbis that he was in the habit of discoursing to his students from the top of a cask of his own making, which he carried every day to the academy.

Tent-makers (σκηνοποιοὶ). Not weavers of the goat's-hair cloth of which tents were made, which could easily be procured at every large town in the Levant, but makers of *tents* used by shepherds and travelers. It was a trade lightly esteemed and poorly paid.

5. **Was pressed in the spirit** (συνείχετο τῷ πνεύματι). Instead of *spirit* the best texts read λόγῳ, *by the word.* On *pressed* or *constrained,* see note on *taken,* Luke 4:38. The meaning is, Paul *was engrossed by the word.* He was relieved of anxiety by the arrival of his friends, and stimulated to greater activity in the work of preaching the word.

6. **Opposed themselves** (ἀντιτασσομένων). Implying an *organized* or *concerted* resistance. See on resisteth, 1 Peter 5:5.

12. **Gallio.** Brother of the philosopher Seneca (Nero's tutor), and uncle of the poet Lucan, the author of the "Pharsalia." Seneca speaks of him as amiable and greatly beloved.

Deputy. See on Ch. 13:7. The verb, *to be deputy*, occurs only here.

Judgment-seat. See on ch. 7:5.

14. **Lewdness** (ῥᾳδιούργημα). See on *mischief*, ch. 13:10. Rev., *villainy.*

15. **Question.** The best texts read the plural, guests. See on ch. 15:2.

Judge. In the Greek the position of the word is emphatic, at the beginning of the sentence: "*Judge* of these matters I am not minded to be."

17. **Cared for none of these things.** Not said to indicate his indifference to religion, but simply that he did not choose to interfere in this case.

18. **Took his leave** (ἀποταξάμενος). See on Luke 9:61; Mark 6:46.

Priscilla and Aquila. They are named in the same order, Romans 16:3; 2 Timothy 4:19.

Having shorn his head. Referring to Paul, and not to Aquila.

He had a vow. A private vow, such as was often assumed by the Jews in consequence of some mercy received or of some deliverance from danger. Not the Nazarite vow, though similar in its obligations; for, in the case of that vow, the cutting of the hair, which marked the close of the period of obligation, could take place only in Jerusalem.

21. **I must by all means keep this feast that cometh in Jerusalem.** The best texts omit.

24. **Eloquent** (λόγιος). Only here in New Testament. The word is used in Greek literature in several senses. As λόγος means either *reason* or *speech*, so this derivative may signify either one who has thought much, and has

much to say, or one who can say it well. Hence it is used: 1. Of one *skilled in history*. Herodotus, for example, says that the Heliopolitans are the *most learned in history* (λογιώτατοι) of all the Egyptians. 2. Of an *eloquent* person. An epithet of Hermes or Mercury, as the God of speech and eloquence. 3. Of a *learned;* person generally. There seems hardly sufficient reason for changing the rendering of the A.V. (Rev., *learned),* especially as the scripture-learning of Apollos is specified in the words *mighty in the scriptures,* and his superior eloquence appears to have been the reason why some of the Corinthians preferred him to Paul. See 1 Corinthians 1:12; 2:4; 2 Corinthians 10:10.

25. **Instructed.** See on Luke 1:4.

Fervent (ζέων). *Fervent,* which is formed from the participle of the Latin *ferveo*, *to boil* or *ferment,* is an exact translation of this word, which means *to seethe* or *bubble,* and is therefore used figuratively of mental states and emotions. See on *leaven,* Matthew 13:33.

Diligently (ἀκριβῶς). Rather, *accurately;* so far as his knowledge went. The limitation is given by the words following: *knowing only the baptism of John.* See on Luke 1:3; and compare the kindred verb, *inquired diligently*, Matthew 2:7, where Rev. renders *learned carefully/y.*

26. **More perfectly** (ἀκριβέστερον). The comparative of the same word. *More accurately*.

27. **Exhorting** (προτρεψάμενοι). Originally, *to turn forward*, as in flight. Hence, to *impel* or *urge*. The word may apply either to the disciples at Corinth, in which case we must render as A.V., or to Apollos himself, as Rev., *encouraged him.* I prefer the former. Hackett very sensibly remarks that Apollos did not need encouragement, as he *was disposed* to go.

Helped (συνεβάλετο). The radical sense of the word is to *throw together*: hence, to *contribute*; to *help*; to *be useful to*. He threw himself into the work along with them. On different senses of the word, see notes on Luke 2:19; 14:31; and compare Acts 4:15; 27:18; 28:27; 20:14.

Through grace. Grace has the article, the special grace of God imparted. Expositors differ as to the connection; some joining *through grace* with *them which had believed*, insisting on the Greek order of the words; and others with *helped*, referring to grace conferred on Apollos. I prefer the latter, principally for the reason urged by Meyer, that "the design of the text is to characterize Apollos and his work, and not those who believed."

28. **Mightily** (εὐτόνως). See on Luke 23:10.

Convinced (διακατηλέγχετο). Only here in New Testament. See on *tell him his fault*, Matthew 18:15. The compound here is a very strong expression for *thorough* confutation. Confute (Rev.) is better than *convince*. Note the prepositions. He confuted them *thoroughly* (διά), against (κατά) all their arguments.

CHAPTER 19

1. **Upper coasts** (τὰ ἀνωτερικὰ μέρη). *Coasts* is a bad rendering. Better, as Rev., "the upper *country*;" lit., *parts* or *districts.* The reference is to districts like Galatia and Phrygia, lying *up* from the sea-coast and farther inland than Ephesus. Hence the expedition of Cyrus from the sea-coast toward Central Asia was called *Anabasis*, a *going-up*.

Certain disciples. Disciples of John the Baptist, who, like Apollos, had been instructed and baptized by the followers of the Baptist, and had joined the fellowship of the Christians. Some have thought that they had been instructed by Apollos himself; but there is no sufficient evidence of this. "There they were, a small and distinct community about twelve in number, still preparing, after the manner of the Baptist, for the coming of the Lord. Something there was which drew the attention of the apostle immediately on his arrival. They lacked, apparently, some of the tokens of the higher life that pervaded the nascent church; they were devout, rigorous, austere, but were wanting in the joy, the radiancy, the enthusiasm which were conspicuous in others" (Plumptre, "St. Paul in Asia Minor").

2. **Have ye received the Holy Ghost since ye believed?** The two verbs are in the aorist tense, and therefore denote instantaneous acts. The A.V. therefore gives an entirely wrong idea, as there is no question about what happened *after* believing; but the question relates to what occurred *when* they believed. Hence Rev., rightly, *Did ye receive the Holy Ghost when ye believed?*

We have not heard. Also the aorist. We *did not hear;* referring back to the time of their beginning.

Whether there be any Holy Ghost. But, as Bengel observes, "They could not have followed either Moses or John the Baptist without having heard of the Holy Ghost." The words, therefore, are to be explained, not of their being unaware of the *existence* of the Holy Ghost, but of his

presence and baptism on earth. The word ἔστιν, *there be, is* to be taken in the sense of *be present,* or *be given,* as in John 7:39, where it is said, "The Holy Ghost *was not* yet (οὔπω ἦν)," and where the translators rightly render, "was not yet *given."*

3. **Unto what** (εἰς τί). Rev., more correctly, *into.* See on Matthew 28:19.

John. The last mention of John the Baptist in the New Testament. "Here, at last, he wholly gives place to Christ" (Bengel).

10. **Asia.** See on ch. 2:9.

11. **Special** (οὐ τὰς τυχούσας). A peculiar expression. Lit., *not usual* or *common*, such as one might *fall in with* frequently.

12. **Body** (χρωτὸς). Properly, the *surface* of the body, the *skin*; but, in medical language, of the *body.*

Handkerchiefs (σουδάρια). See on Luke 19:20.

Aprons (σιμικίνθια). Only here in New Testament. A Latin word, *semicinctia.* Lit., something passing *half-way round* the body: an *apron* or *waistband.* Perhaps garments worn by Paul when engaged at his trade.

13. **Vagabond** (περιερχομένων). Lit., *going about.* Rev., *strolling.*

Exorcists (ἐξορκιστῶν). Only here in New Testament. The kindred verb, *adjure*, occurs Matthew 26:63, and means, originally, to *administer an oath.* These Jewish exorcists pretended to the power of casting out evil spirits by magical arts derived from Solomon.

14. **Did** (ποιοῦντες). The participle denotes a *practice.*

15. **I know — I know** (γινώσκω — ἐπίσταμαι). There is a purpose in using two different words to denote the demon's recognition of the Divine Master and of the human agent, though it is not easy to convey the difference in a translation. It is the difference between an instinctive

perception or *recognition* of a supreme power and the more intimate *knowledge* of a human agent. A divine mystery would invest Jesus, which the demon would feel, though he could not penetrate it. His knowledge of a *man* would be greater, in his own estimation at least. The difference may be given roughly, thus: "Jesus I *recognize,* and Paul I am *acquainted with.*"

Overcame them (κατακυριεύσας). The best texts read *both of them,* which would imply that only two of the seven were concerned in the exorcism. Rev, better, *mastered,* thus giving the force of κύριος, *master,* in the composition of the verb.

16. **Prevailed against** (ἴσχυσε). See on Luke 14:30; 16:3.

17. **Was known** (ἐγένετο γνωστὸν). More correctly, *became known.*

18. **Confessed and shewed** (ἐξομολογούμενοι καὶ ἀναγγέλλοντες). The two words denote the fullest and most open confession. They *openly* (ἐξ) confessed, and declared *thoroughly* (ἀνά, *from top to bottom*) their deeds. See on Matthew 3:6.

19. **Curious arts** (τὰ περίεργα). The word means, literally, *overwrought, elaborate,* and hence *recondite* or *curious,* as magical practices. Only here and 1 Timothy 5:13, in its original sense of those who busy themselves *excessively* (περί): *busybodies.* The article indicates the practices referred to in the context.

Books. Containing magical formulas. Heathen writers often allude to the *Ephesian letters.* These were symbols, or magical sentences written on slips of parchment, and carried about as amulets. Sometimes they were engraved on seals.

Burned (κατέκαιον). Burned them *up* (κατά). The imperfect is graphic, describing them as throwing book after book on the pile.

Counted (συνψήφισαν). Only here in New Testament. See on Luke 14:28. The preposition σύν, *together,* in the compound verb, indicates the reckoning up of the sum-total.

Fifty thousand pieces of silver. If reckoned in Jewish money, about thirty-five thousand dollars; if in Greek drachmae, as is more probable, about nine thousand three hundred dollars.

23. **The way.** See on ch. 9:2.

24. **Silversmith** (ἀργυροκόπος). Lit., *a silver-beater*.

Shrines. Small models of the temple of Diana, containing an image of the goddess. They were purchased by pilgrims to the temple, just as rosaries and images of the virgin are bought by pilgrims to Lourdes, or bronze models of Trajan's column or of the Colonne Vendome by tourists to Rome or Paris. [24]

Craftsmen (τεχνίταις). In the next verse he mentions *the workmen* (ἐργάτας), the two words denoting, respectively, the *artisans*, who performed the more delicate work, and the *laborers*, who did the rougher work.

25. **Wealth** (εὐπορία). See on *ability*, ch. 11:29. Lit., *welfare. Wealth* is used by the A.V. in the older and more general sense of *weal*, or *well-being* generally. Compare the Litany of the English Church: "In all time of our tribulation, in all time of our *wealth*."

27. **Craft** (μέρος). Lit., *part* or department of trade.

To be set at nought (εἰς ἀπελεγμὸν ἐλθεῖν). Lit., *to come into refutation* or *exposure*; hence, *disrepute*, as Rev. Compare ch. 18:28, and see note there. 'Απελεγμός, *refutation*, occurs only here in New Testament.

Diana. Or *Artemis*. We must distinguish between the Greek Artemis, known to the Romans as Diana, and the Ephesian goddess. The former, according to the legend, was the daughter of Zeus (Jove), and the sister of Apollo. She was the patroness of the chase, the huntress among the immortals, represented with bow, quiver, and spear, clad in hunting-habit,

and attended by dogs and stags. She was both a destroyer and a preserver, sending forth her arrows of death, especially against women, but also acting as a healer, and as the special protectress of women in childbirth. She was also the goddess of the moon. She was a maiden divinity, whose ministers were vowed to chastity.

The Ephesian Artemis is totally distinct from the Greek, partaking of the Asiatic character; and of the attributes of the Lydian Cybele, the great mother of the gods. Her worship near Ephesus appears to have existed among the native Asiatic population before the foundation of the city, and to have been adopted by the Greek immigrants, who gradually transferred to her features peculiar to the Grecian goddess. She was the personification of the fructifying and nourishing, powers of nature, and her image, as represented on current coins of the time, is that of a swathed figure, covered with breasts, and holding in one hand a trident, and in the other a club. This uncouth figure, clad in a robe covered with mystic devices, stood in the shrine of the great temple, hidden by a purple curtain, and was believed to have fallen down from heaven (ver. 35). In her worship the oriental influence was predominant. The priests were eunuchs, and with them was associated a body of virgin priestesses and a number of slaves, the lowest of whom were known as *neocori*, or temple-sweepers (ver. 35). “Many a time must Paul have heard from the Jewish quarter the piercing shrillness of their flutes, and the harsh jangling of testable dances and Corybantic processions, as, with streaming hair, and wild cries, and shaken torches of pine, they strove to madden the multitudes into sympathy with that orgiastic worship which was but too closely connected with the vilest debaucheries” (Farrar, “Life and Work of Paul”).

Magnificence. See on 2 Peter 1:16.

28. **Cried out** (ἔκραζον). The imperfect is graphic; they *continued* crying. This reiteration was a characteristic of the oriental orgiastic rites.

29. **The theater**. The site of which can still be traced. It is said to have been capable of seating fifty-six thousand persons.

Having seized (συναρπάσαντες). Lit., "having seized *along with* (σύν):" carried them along with the rush.

Companions in travel (συνεκδήμους). Only here and 2 Corinthians 8:19. The word is compounded of σύν, *along with*, ἐκ, *forth*, and δῆμος, *country* or *land*, and means, therefore, one who has gone *forth with* another from his *country*.

31. **Of the chief officers of Asia** (τῶν Ἀσιαρχῶν). *The Asiarchs*. These were persons chosen from the province of Asia, on account of their influence and wealth, to preside at the public games and to defray their expenses.

33. **They drew** (προεβίβασαν). More correctly, *urged forward*. See on *before instructed*, Matthew 14:8.

34. **With one voice cried out.** There reverberations of their voices from the steep rock which formed one side of the theater must have rendered their frenzied cries still more terrific.

35. **The town-clerk.** Or *recorder*, who had charge of the city-archives, and whose duty it was to draw up official decrees and present them to assemblies of the people. Next to the commander, he was the most important personage in the Greek free cities.

Worshipper (νεωκόρον). Lit., a *temple-sweeper*. See on verse 27. This title, originally applied to the lowest menials of the temple, became a title of honor, and was eagerly appropriated by the most famous cities. Alexander says, "The city of Ephesus is the *sacristan* of the great goddess Artemis." [25]

36. **Quiet** (κατεσταλμένους). Compare *quieted* (ver. 35). The verb means to *let down or lower;* and so is applied, metaphorically, to *keeping one's self in check; repressing.*

Rash (προπετὲς). Lit., *headlong.*

37. **Robbers of churches** (ἱεροσύλους). The A.V. puts a droll anachronism into the mouth of the town-clerk of a Greek city. Render, rather, as Rev., robbers of *temples.*

38. **The law is open** (ἀγοραῖοι ἄγονται) Lit., *the court-days are being kept.* Rev., *the courts are open.* Compare ch. 17:5.

Deputies (ἀνθύπατοι) Proconsuls, by whom Asia, as a senatorial province, was governed. See Introduction to Luke.

40. **Concourse** (συστροφῆς). Lit., *a twisting together:* hence of anything which is rolled or twisted into a mass; and so of a mass of people, with an underlying idea of *confusion:* a mob. Compare ch. 28:12.

CHAPTER 20

1. **Embraced** (ἀσπασάμενος). Better, as Rev., *took leave.* The word is used for a salutation either at meeting or parting. See ch. 21:6, 7.

2. **Greece.** The Roman province of Achaia, comprehending Greece proper and the Peloponnesus. Luke uses Achaia (ch. 29:21) and *Greece* synonymously, as distinguished from Macedonia.

3. **Sail** (ἀνάγεσθαι). Better, as Rev., *set sail.* See on Luke 8:22; and compare Luke 5:3.

4. **So pater.** The best texts add, *the son of Pyrrhus.* Compare Romans 16:21.

Aristarchus. Compare Acts 19:29.

Gaius. Not the one mentioned in ch. 19:29, who was a Macedonian.

Tychicus and Trophimus. See Colossians 4:7, 8; Ephesians 6:21, 22; 2 Timothy 4:12; Titus 3:2; Acts 21:29; 2 Timothy 4:20.

5. **Us.** The first person resumed, indicating that Luke had joined Paul.

6. **In five days** (ἄχρις ἡμερῶν πέντε). Lit., "*up* to five days," indicating the duration of the voyage from Philippi.

7. **First** (τῇ μιᾷ). Lit., "the *one* day." The cardinal numeral here used for the ordinal.

Week (σαββάτων). The plural used for the singular, in imitation of the Hebrew form. The noun *Sabbath* is often used after numerals in the signification of a *week*. See Matthew 28:1; Mark 16:1; John 20:19.

To break bread. The celebration of the eucharist, coupled with the *Agape*, or love-feast.

Preached (διελέγετο). Better, as Rev., *discoursed with them*. It was a mingling of preaching and conference. Our word *dialogue* is derived from the verb.

8. **Many lights.** A detail showing the vivid impression of the scene upon an eye-witness. It has been remarked that the abundance of lights shows how little of secrecy or disorder attached to these meetings.

The upper chamber. See on ch. 1:13.

9. **The window.** See on ch. 9:25. The windows of an Eastern house are closed with lattice-work, and usually reach down to the floor, resembling a door rather than a window. They open, for the most part, to the court, and not to the street, and are usually kept open on account of the heat.

Fallen into a deep sleep (καταφερόμενος ὕπνῳ βαθεῖ). Lit., *born down by,* etc. A common Greek phrase for being over come by sleep. In medical language the verb was more frequently used in this sense, absolutely, than with the addition of *sleep.* In this verse the word is used twice: in the first instance, in the present participle, denoting the corning on of drowsiness — *falling* asleep; and the second time, in the aorist participle, denoting his being *completely overpowered by* sleep. Mr. Hobart thinks that the mention of the causes of Eutychus' drowsiness — the heat and smell arising; from the numerous lamps, the length of the discourse, and the lateness of the hour — are characteristic of a physician's narrative. Compare Luke 22:45.

Dead (νεκρός). Actually dead. Not *as* dead, *or for* dead.

10. **Fell on him.** Compare 1 Kings 17:21; 2 Kings 4:34.

Trouble not yourselves (μὴ θορυβεῖσθε). Rev., more correctly, *make ye no ado.* They were beginning to utter passionate outcries. See Matthew 9:23; Mark 5:39.

His life is in him. In the same sense in which Christ said, “The damsel is not dead, but sleepeth” (Luke 8:52).

11. **Having gone up.** From the court to the chamber above.

Talked (ὁμιλήσας). Rather, *communed.* It denotes a more familiar and confidential intercourse than *discoursed,* in verse 7.

13. **To go afoot** (πεζεύειν). Only here in New Testament. There is no good reason for changing this to *by land,* as Rev. The A.V. preserves the etymology of the Greek verb. The distance was twenty miles; less than half the distance by sea.

15. **Arrived** (παρεβάλομεν). Only here and Mark 4:30, where it is used more nearly according to its original sense, *to throw beside*; to bring one thing beside another in comparison. Here, of bringing the vessel alongside the island. The *narrative* implies that they only *touched* (Rev.) there, but not necessarily the *word*.

16. **To spend time** (χρονοτριβῆσαι). Only here in New Testament. The word carries the suggestion of a waste of time, being compounded with τρίβω, *to rub; to wear out by rubbing*. The sense is nearly equivalent to our expression, *fritter away time*.

17. **Having sent to Ephesus.** About thirty miles.

Elders. Called *overseers* or *bishops* in verse 28.

20. **Kept back** (ὑπεστειλάμην). A picturesque word. Originally, *to draw in* or *contract.* Used of furling sails, and of closing the fingers; of drawing back for shelter; of keeping back one’s real thoughts; by physicians, of withholding food from patients. It is rather straining a point to say, as Canon Farrar, that Paul is using a nautical metaphor suggested by his constantly hearing the word for furling sail used during his voyage. Paul’s metaphors lie mainly on the lines of military life, architecture, agriculture, and the Grecian games. The statement of Canon Farrar, that he

"constantly draws his metaphors from the sights and circumstances immediately around him," is rather at variance with his remark that, with one exception, he "cannot find a single word which shows that Paul had even the smallest susceptibility for the works of nature" ("Paul," i., 19). Nautical metaphors are, to say the least, not common in Paul's writings. I believe there are but three instances: Ephesians 4:14; 1 Timothy 1:19; 6:9. Paul means here that he suppressed nothing of the truth through fear of giving offense. Compare Galatians 2:12; Hebrews 10:38.

21. **Repentance toward God.** *Repentance* has the article: *the* repentance which is due to God. So, also, *faith*: the faith which is due toward Christ, as the advocate and mediator.

29. **Bound in the spirit.** In *his own* spirit. Constrained by an invincible sense of duty. Not *by the Holy Spirit,* which is mentioned in the next verse and distinguished by the epithet *the Holy.*

23. **Testifieth** (διαμαρτύρεται). The compound verb signifies *full, clear* testimony. Not by internal intimations of the Spirit, but by prophetic declarations "in every city." Two of these are mentioned subsequently, at Tyre and Caesarea (ch 21:4, 11).

24. **But none of these things move me, neither count I,** etc. The best texts omit *neither count I,* and render, *I esteem my life of no account, as if it were precious to myself.*

Dear (τιμίαν). Of value; precious.

Course (δρόμον). A favorite metaphor of Paul, from the race-course. See 1 Corinthians 9: 24-27; Philippians 3:14; 2 Timothy 4:7.

25. **I know.** The *I* is emphatic: *I* know through these special revelations to myself (ver. 23).

26. **This day** (τῇ σήμερον ἡμέρᾳ). Very forcible. Lit., *on today's day;* this, our parting day.

27. **Shunned.** The same word as in verse 20: *kept back.*

28. **To yourselves and to all the flock.** To *yourselves* first, that you may duly care for the *flock.* Compare 1 Timothy 4:16.

Overseers (ἐπισκόπους). Denoting the official function of the elders, but not in the later ecclesiastical sense of *bishops*, as implying an order distinct from *presbyters* or elders. The two terms are synonymous. The *elders,* by virtue of their office, were *overseers.* [26]

To feed (ποιμαίνειν). See on Matthew 2:6. The word embraces more than *feeding*; signifying all that is included in the office of a shepherd: *tending,* or *shepherding.*

Purchased (περιεποιήσατο). Only here and 1 Timothy 3:13. See on *peculiar people*, 1 Peter 2:9. The verb means, originally, to *make* (ποιέω) *to remain over and above* (περί): hence *to keep* or *save for one's self; to compass* or *acquire.*

29. **Grievous** (βαρεῖς). Lit., *heavy*: violent, rapacious.

31. **Watch** (γρηγορεῖτε). See on Mark 8:35.

To warn (νουθετῶν). From νοῦς, *the mind,* and τίθημι, *to put.* Lit., to *put in mind*; *admonish* (so Rev., better than *warn*). "It's fundamental idea is the well-intentioned seriousness with which one would influence the mind and disposition of another by advice, admonition, warning, putting right, according to circumstances" (Cremer).

32. **I commend.** See on 1 Peter 4:19.

Build you up. A metaphor in constant use by Paul, and preserved in the words *edify*, *edification* (Latin, *aedes,* "a house" and *facere,* "to make") by which οἰκοδομέω and its kindred words are frequently rendered. In old English the word *edify* was used in its original sense of *build.* Thus Wycliffe renders Genesis 2:22, "The Lord God *edified* the rib which he took of Adam, into a woman."

So, too, Spenser:

> "a little wide
> There was a holy temple edified."
>
> Faerie Queene, i., 1, 34.

33. **Raiment.** Mentioned along with gold and silver because it formed a large part of the wealth of orientals. They traded in costly garments, or kept them stored up for future use. See on *purple*, Luke 16:19; and compare Ezra 2:69; Nehemiah 7:70; Job 27:16. This fact accounts for the allusions to the destructive power of the moth (Matthew 6:19; James 5:2).

35. **I have shewed you all things** (πάντα ὑπέδειξα ὑμῖν). The verb means to *shew by example.* Thus Luke 6:47, "I will *shew* you to whom he is like," is followed by the illustration of the man who built upon the rock. So acts 9:16. God will shew Paul by practical experience how great things he must suffer. The kindred noun ὑπόδειγμα is always rendered *example* or *pattern.* See John 13:15; James 5:10, etc.; and note on 2 Peter 2:6. Rev., correctly, *In all things I gave you an example.*

So. As I have done.

To help (ἀντιλαμβάνεσθαι). See on Luke 1:54.

He said (αὐτὸς εἶπε). Rev., more strictly, "*he himself* said." This saying of Jesus is not recorded by the Evangelists, and was received by Paul from oral tradition.

The speech of Paul to the Ephesian elders "bears impressed on it the mark of Paul's mind: its ideas, its idioms, and even its very words are Pauline; so much so as to lead Alford to observe that we have probably the literal report of the words spoken by Paul. 'It is,' he remarks, 'a treasure-house of words, idioms, and sentences peculiar to the apostle himself"' (Gloag).

37. **Kissed** (κατεφίλουν). See on Matthew 26:49.

38. **See** (θεωρεῖν). See on Luke 10:18. The word for *steadfast, earnest* contemplation suggests the interest and affection with which they looked upon his countenance for the last time.

CHAPTER 21

1. **Gotten from** (ἀποσπασθέντας). Withdrawn. Some see in the word an expression of the grief and reluctance with which they parted, and render *having torn ourselves away.* See on Luke 22:41.

With a straight course. See on ch. 16:11.

2. **Set forth** (ἀνήχθημεν). Or *set sail.* See on Luke 8:22; 5:3.

3. **Discovered** (ἀναφάναντες). Better, *sighted.* A nautical phrase. The verb literally means *to bring to light*: and its use here is analogous to the English marine phrase, *to raise the land*.

4. **Finding disciples** (ἀνευρόντες τοὺς μαθητὰς). The verb means to discover *after search*; and the article, *the* disciples, refers to the disciples who lived and were recognized members of the church there. The A.V. overlooks both the preposition and the article. The verb might be rendered strictly by our common phrase, "having looked up the disciples." See on Luke 2:16. A small number of disciples is implied in verse 5.

5. **Accomplished** (ἐξαρτίσαι). Only here and 2 Timothy 3:17, where it is used in the sense of *equip* or *furnish*.

Children. The first time that children are mentioned in the notice of a Christian church.

Shore (αἰγιαλὸν). Rev., *beach.* See on Matthew 13:2.

6. **Taken leave.** See on ch. 20:1.

7. **Finished** (διανύσαντες). Only here in New Testament.

Saluted. The word rendered *take leave* in verse 6. See on ch. 20:1.

8. **We that were of Paul's company.** The best texts omit.

Philip. See ch. 8.

The seven. The first deacons. See ch. 6:5.

11. **Bound his own feet and hands.** Imitating the symbolical acts of the Old Testament prophets. See 1 Kings 22:11; Isaiah 20:1-3; Jeremiah 13:1-7; Ezekiel 4:1-6. Compare John 21:18.

12. **Besought him not to go up**. This suggests the case of Luther when on his journey to the Diet of Worms, and the story of Regulus the Roman, who, being, permitted to return to Rome with an embassy from the Carthaginians, urged his countrymen to reject the terms of peace, and to continue the war, and then, against the remonstrances of his friends, insisted on fulfilling his promise to the Carthaginians to return in the event of the failure of negotiations, and went back to certain torture and death.

13. **I am ready** (ἑτοίμως ἔχω). Lit., *I hold myself in readiness.*

15. **Took up our carriages** (ἀποσκευασάμενοι). The verb means to *pack up and carry off,* or simply *to pack* or *store* away. Hence, some explain that Paul packed and stored the greater part of his luggage in Caesarea. The best texts, however, read ἐπισκευασάμενοι, *having equipped ourselves. Carriages* is used in the old English sense, now obsolete, of *that which is carried, baggage.* See 1 Samuel 17:22, A.V.

16. **Bringing with them,** etc. This would imply that Mnason was at Caesarea, and accompanied Paul and his companions to Jerusalem. It seems better to suppose that the disciples accompanied the apostle in order to introduce him to Mnason, whom they knew. Render, *conducting us to Mnason, with whom we should lodge.*

Old (ἀρχαίῳ). Better, as Rev., *early*. The rendering *old* might be taken to mean *aged;* whereas the word means *of long standing.*

21. **They are informed** (κατηχήθησαν). More than *informed*. They had been *carefully instructed*, probably by the Judaizing teachers. See on *instructed*, Luke 1:4.

To forsake Moses (ἀποστασίαν ἀπο, Μωσέως). Lit., *apostasy from Moses*. Compare 2 Thessalonians 2:3.

22. **What is it therefore?** How does the matter lie? What is to be done?

The multitude must needs come together. Some texts omit. So Rev. If retained, we should read *a* multitude.

23. **A vow.** The Nazarite vow. See Numbers 6:1-21.

24. **Be at charges with them** (δαπάνησον ἐπ' αὐτοῖς). Lit., *spend upon them*. Pay the necessary charges on their account. Hence Rev., rightly, "*for* them." The person who thus paid the expenses of poor devotees who could not afford the necessary charges shared the vow so far that he was required to stay with the Nazarites until the time of the vow had expired. "For a week, then, St. Paul, if he accepted the advice of James and the presbyters, would have to live with four paupers in the chamber of the temple which was set apart for this purpose; and then to pay for sixteen sacrificial animals and the accompanying meat-offerings" (Farrar, "Life and Work of Paul"). He must also stand among the Nazarites during the offering of the sacrifices, and look on while their heads were shaved, and while they took their hair to burn it under the caldron of the peace-offerings, "and while the priest took four sodden shoulders of rams, and four unleavened cakes out of the four baskets, and four unleavened wafers anointed with oil, and put them on the hands of the Nazarites, and waved them for a wave-offering before the Lord" (Farrar).

Walkest orderly (στοιχεῖς). See on *elements*, 2 Peter 3:10.

25. **Blood.** See on ch. 15:29.

26. **Purifying himself** (ἁγνισθεὶς). See on 1 Peter 1:22; James 4:8.

Declaring (διαγγέλλων). To the priests who directed the sacrifices and pronounced release from the vow.

Fulfillment — until, etc. There is some dispute and confusion here as to the precise meaning. The general sense is that, having entered the temple toward the close of the period required for the fulfillment of these men's vow he gave notice that the vowed number of Nazarite days had expired, after which only the concluding offering was required.

27. **Asia.** See on ch. 2:9.

Stirred up (συνέχεον). Only here in New Testament. Lit., *poured together, threw into confusion.* See on *confounded,* ch. 2:6; and *confusion,* ch. 19:29.

28. **This place.** The temple. Compare the charge against Stephen, ch. 6:13.

Greeks. See on ch. 6:1.

Temple (ἱερὸν). See on Matthew 4:5. The Jews evidently meant to create the impression that Paul had introduced Gentiles into the inner court, which was restricted to the Jews. The temple proper was on the highest of a series of terraces which rose from the outer court, or Court of the Gentiles. In this outer court any stranger might worship. Between this and the terraces was a balustrade of stone, with columns at intervals, on which Greek and Latin inscriptions warned all Gentiles against advancing farther on pain of death. Beyond this balustrade rose a flight of fourteen steps to the first platform, on which was the Court of the Women, surrounded by a wall. In this court were the treasury, and various chambers, in one of which the Nazarites performed their vows. It was here that the Asiatic Jews discovered Paul

29. **Trophimus.** See on ch. 20:4. As an Ephesian he would be known to the Asiatic Jews.

30. **Drew him out of the temple.** Better, as Rev., *dragged* (εἷλκον). Out of the sacred enclosure and down the steps to the outer court, as they would not defile the temple proper with blood.

The doors were shut. Between the inner and outer courts.

31. **Chief captain** (χιλιάρχῳ). A commander of a thousand men. See on Mark 6:21; and on *centurion*, Luke 7:2.

Band (σπείρης). Or *cohort.* See on Mark 15:16. These troops were quartered in the tower of Antonia, which was at the northwestern corner of the temple-area, and communicated with the temple-cloisters by staircases.

32. **Centurions.** See on Luke 7:2.

Unto them (ἐπ᾽ αὐτούς). Better, *upon* them.

33. **Chains** (ἁλύσεσι). See on Mark 5:4.

34. **Castle** (παρεμβολήν). Better, barracks. The main tower had a smaller tower at each corner, the one at the southeastern corner being the largest and overlooking the temple. In this tower were the quarters of the soldiers. The word is derived from the verb παρεμβάλλω, *to put in beside*, used in military language of distributing auxiliaries among regular troops and, generally, of drawing up in battle-order. Hence the noun means, *a body drawn up in battle-array*, and passes thence into the meaning of an *encampment, soldiers' quarters*, *barracks*. In Hebrews 11:34, it occurs in the earlier sense of *an army*; and in Hebrews 13:11, 13; Revelation 20:9, in the sense of an *encampment.* In grammatical phraseology it signifies a *parenthesis*, according to its original sense of *insertion* or *interpolation*.

36. **Stairs.** Leading from the temple-court to the tower. There were two flights, one to the northern and the other to the western cloister, so that the guard could go different ways among the cloisters in order to watch the people at the Jewish festivals.

So it was (συνέβη). Lit., *it happened.* The verb means, literally, to *come together;* hence, of a *coincidence of events.* It is designedly introduced here to express more vividly the fact of the peculiar emergency and the peril of Paul's situation. Things *came to such a pass* that he had to be carried up the stairs.

37. **Canst thou speak** (γινώσκεις). Lit., *dost thou know?* So Rev.

38. **Art thou not** (οὐκ ἄρα σὺ εἶ). Indicating the officer's surprised recognition of his own mistake. "Thou art not, then, as I supposed." Rev. properly adds *then* (ἄρα).

The Egyptian. A false prophet, who, in the reign of Nero, when Felix was governor of Judaea, collected a multitude of thirty thousand, whom he led from the wilderness to the Mount of Olives, saying that the walls of Jerusalem would fall down at his command and give them free entrance to the city. Felix with an army dispersed the multitude, and the Egyptian himself escaped. There is a discrepancy in the number of followers as stated by Josephus (30,000) and as stated by the commandant here (4,000). It is quite possible, however, that Josephus alludes to the whole rabble, while Lysias is referring only to the armed followers.

Madest an uproar. Better, as Rev., *stirred up to sedition.* The rendering of the A.V. is too vague. The verb means to *unsettle* or *upset,* and the true idea is given in the A.V. of Acts 17:6, *have turned the world upside down.* Compare Galatians 5:12, and kindred words in Mark 15:7; Luke 23:19.

That were murderers (τῶν σικαρίων). The A.V. is too general, and overlooks the force of the article, which shows that the word refers to a class. Rev., rightly, *the assassins.* The word, which occurs only here, and notably on the lips of a Roman officer, is one of those Latin words which "followed the Roman domination even into those Eastern provinces of the empire which, unlike those of the West, had refused to be Latinized, but still retained their own language" (Trench, "Synonyms "). The Sicarii were so called from the weapon which they used — the *sica,* or short, curved dagger. Josephus says: "There sprang up in Jerusalem another description of robbers called *Sikars*, who, under the broad light of day, and in the very

heart of the city, assassinated men; chiefly at the festivals, however, when, mixing among the crowd, with daggers concealed under their cloaks, they stabbed those with whom they were at variance. When they fell, the murderers joined in the general expressions of indignation, and by this plausible proceeding remained undetected" ("Jewish War," c. xiii.). The general New Testament term for *murderer is* φονεύς (see Matthew 22:7; Acts 3:14; 28:4, etc.).

39. **Mean** (ἀσήμου). Lit., *without a mark* or *token* (σῆμα). Hence used of uncoined gold or silver: of oracles which give no intelligible response: of inarticulate voices: of disease without distinctive symptoms. Generally, as here, *undistinguished, mean.* There is a conscious feeling of patriotism in Paul's expression.

40. **Beckoned with the hand.** Compare ch. 26:1.

Tongue (διαλέκτῳ). Lit., *dialect:* the language spoken by the Palestinian Jews — a mixture of Syriac and Chaldaic.

CHAPTER 22

1. **Defence** (ἀπολογίας). See on *answer*, 1 Peter 3:15.

2. **Kept-silence** (παρέσχον ἡσυχίαν). Lit., *gave quiet.*

3. **At the feet.** Referring to the Jewish custom of the pupils sitting on benches or on the floor, while the teacher occupied an elevated platform.

Gamaliel. One of the seven Rabbis to whom the Jews gave the title *Rabban. Rab,* "teacher," was the lowest degree; *Rabbi,* "my teacher," the next higher. and *Rabban,* "our teacher," the highest. Gamaliel was a liberal Pharisee. "As Aquinas among the schoolmen was called *Doctor Angelicus,* and Bonaventura *Doctor Seraphicus,* so Gamaliel was called *the Beauty of the Law.* He had no antipathy to the Greek learning. Candor and wisdom seem to have been features of his character" (Conybeare and Howson). See ch. 5:34 sq.

Instructed (πεπαιδευμένος). See on *chastise,* Luke 23:16.

According to the perfect manner (κατὰ ἀκρίβειαν). Lit., *according to the strictness.* See *on perfect understanding,* Luke 1:3; and *diligently,* Acts 18:25. Compare, also, Acts 18:26; 26:5.

Zealous (ζηλωτὴς). Or a *zealot.* On the word as a title, see on Mark 3:18.

4. **Way.** See on ch. 9:2.

5. **Estate of the elders** (πρεσβυτέριον). The eldership or Sanhedrim.

Went. The imperfect: was *journeying.*

6. **About noon.** Not mentioned in ch. 9.

8. **Of Nazareth** (ὁ Ναζωραῖος). Lit., *the Nazarene.* Not mentioned in ch. 9.

9. **Heard not** (οὐκ ἤκουσαν). The verb is to be taken in the sense of *understood,* as Mark 4:33; 1 Corinthians 14:2, which explains the apparent discrepancy with ch. 9:7.

11. **For the glory of that light.** The cause of his blindness is not stated in ch. 9.

12. **A devout man,** etc. In ch. 9:10, he is called a *disciple.* Paul here "affirms that he was not introduced to Christianity by an opponent of Judaism, but by a strict Jew" (Gloag).

13. **Stood** (ἐπιστὰς). More correctly, as Rev., "standing by (ἐπί)."

Receive thy sight (ἀνάβλεψον). Better, *look up*. See the following words: I looked up upon *him*. The word admits of both translations, *to look up and to recover sight*.

I looked up upon him. Some unite both meanings here: *I looked up with recovered sight.* So Rev., in margin.

14. **The God of our fathers — Just One.** A conciliatory touch in Paul's speech, mentioning both God and Christ by their Jewish names. Compare ch. 3:14; 7:52.

Hath chosen (προεχειρίσατο). See on ch. 3:20. Better, as Rev., *appointed.*

15. **All men.** He keeps back the offensive word *Gentiles* (ch. 9:15).

16. **Wash away** (ἀπόλουσαι). See on ch. 16:33.

17. **I was in a trance** (γενέσθαι με ἐν ἐκστάσει). Rev., more correctly, *I fell into a trance*; the verb meaning *to become*, rather than the simple *to*

be. On *trance*, see note on *astonishment*, Mark 5:42; and compare note on Acts 10:10.

20. Martyr. Better, as Rev., witness. The special sense of the word was probably not in use at this time. See on ch. 1:22. It occurs, however, in Revelation 2:13; 17:6.

Standing by. See on verse 13.

Consenting (συνευδοκῶν). See on allow, Luke 11:48; and compare Acts 8:1.

Slew. See on Luke 23:32.

21. **Gentiles.** "The fatal word, which hitherto he had carefully avoided, but which it was impossible for him to avoid any longer, was enough.... The word 'Gentiles,' confirming all their worst suspicions, fell like a spark on the inflammable mass of their fanaticism" (Farrar, "Life and Work of Paul").

22. **They gave him audience** (ἤκουον). The imperfect. Up to this word *they were listening.*

Lifted up their voice, etc. "Then began one of the most odious and despicable spectacles which the world can witness, the spectacle of an oriental mob, hideous with impotent rage, howling, yelling, cursing, gnashing their teeth, flinging about their arms, waving and tossing their blue and red robes, casting dust into the air by handfuls, with all the furious gesticulations of an uncontrolled fanaticism" (Farrar). Hackett cites Sir John Chardin ("Travels into Persia and the East Indies") as saying that it is common for the peasants in Persia, when they have a complaint to lay before their governors, to repair to them by hundreds or a thousand at once. They place themselves near the gate of the palace, where they suppose they are most likely to be seen and heard, and there set up a horrid outcry, rend their garments, and throw dust into the air, at the same time demanding justice. Compare 2 Samuel 16:13.

24. **Examined** (ἀνετάζεσθαι). Only here and ver. 29. Not found in classical Greek. Apocrypha, *Susanna*, ver. 14.

By scourging (μάστιξιν). Lit., *with scourges.*

25. **Bound him with thongs** (προέτειναν αὐτὸν τοῖς ἱμᾶσιν). Against the rendering of the A.V. is the word προέτειναν, *they stretched forward*, in allusion to the position of the victim for scourging, and the article with *thongs*; "*the* thongs," with reference to some well-known instrument. If the words referred simply to binding him, with thongs would be superfluous. It is better, therefore, to take thongs as referring to the scourge, consisting of one or more lashes or cords, a sense in which it occurs in classical Greek, and to render *stretched him out* for (*or before*) *the thongs.* The word is used elsewhere in the New Testament of *a shoe-latchet* (Mark 1:7; Luke 3:16; John 1:27).

Roman. See on ch. 16:37.

28. **Sum** (κεφαλαίου). Lit., *capital*. The purchase of Roman citizenship was an investment. Under the first Roman emperors it was obtained only at large cost and with great difficulty; later, it was sold for a trifle.

I was free born (ἐγὼ καὶ γεγέννημαι). Lit., *I am even so born*, leaving the mind to supply *free* or *a Roman*. Better, as Rev., *I am a Roman born*.

30. **Brought Paul down.** To the meeting-place of the Sanhedrim: probably not their usual place of assembly, which lay within the wall of partition, which Lysias and his soldiers would not have been allowed to pass.

CHAPTER 23

1. **Earnestly beholding.** See on Luke 4:20. Some, who hold that Paul's eyesight was defective, explain this steadfast look in connection with his imperfect vision.

Men and brethren. He addresses the Sanhedrim as an equal.

I have lived (πεπολίτευμαι). Lit., have lived as a citizen, with special reference to the charge against him that he taught men against the law and the temple. He means that he has lived as a true and loyal Jew.

Conscience (συνειδήσει). See on 1 Peter 3:16.

2. **Ananias.** He is described as a revengeful and rapacious tyrant. We are told that he reduced the inferior priests almost to starvation by defrauding them of their tithes, and sent his creatures to the threshing-floors with bludgeons to seize the tithes by force.

3. **Shall smite thee** (τύπτειν σε μέλλει). More strictly, *is about to smite*. The words are not an imprecation, but a prophecy of punishment for his violent dealing. According to Josephus, in the attack of the Sicarii upon Jerusalem, he was dragged from his hiding-place, in a sewer of the palace, and murdered by assassins.

Thou whited wall. Compare Matthew 23:27.

Contrary to the law (παρανομῶν). A verb. Lit., *transgressing the law.*

4. **Revilest** (λοιδορεῖς). The word signifies *vehement abuse, scolding, berating.*

6. **The one part were Sadducees,** etc. Perceiving the impossibility of getting a fair hearing, Paul, with great tact, seeks to bring the two parties of the council into collision with each other.

The resurrection. A main point of contention between the Pharisees and Sadducees, the latter of whom denied the doctrine of the resurrection, of a future state, and of any spiritual existence apart from the body.

8. **Both.** Showing that *two* classes of doctrines peculiar to the Sadducees, and not *three*, are meant:

1. The resurrection.
2. The existence of spirits, whether angels or souls of men; “neither angel nor spirit.”

9. **Strove.** The diversion was successful. The Pharisees’ hatred of the Sadducees was greater than their hatred of Christianity.

What if a spirit, etc. Neither the A.V. nor Rev. give the precise form of this expression. The words form a broken sentence, followed by a significant silence, which leaves the hearers to supply the omission for themselves: “But if a spirit or angel has spoken to him — “ The words which the A.V. supplies to complete the sentence, *let us not fight against God*, are spurious, borrowed from ch. 5:39.

12. **Banded together** (ποιήσαντες συστροφὴν). Lit., *having made a conspiracy*. See on *concourse*, ch. 19:40.

Bound themselves under a curse (ἀνεθεμάτισαν ἑαυτοὺς). Lit., *anathematized* or *cursed themselves*; invoked God’s curse on themselves if they should violate their vow. On the kindred noun ἀνάθεμα, *a curse*, see note on *offerings*, Luke 21:5. In case of failure, they could procure absolution from their oath by the Rabbis.

13. **Conspiracy** (συνωμοσίαν). Lit., *swearing together; conjuration*. According to its etymology, *conspiracy* is a *breathing* or *blowing together* (Latin, *conspirare*). Hence, of concerted thought and action.

14. **We have bound ourselves under a great curse** (ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς). Lit., *we have anathematized ourselves with*

an anathema. A very strong expression. For similar expressions, see Luke 22:15; John 3:29; Acts 4:17.

15. **Enquire** (διαγινώσκειν). Only here and ch. 24:22. Originally, *to distinguish* or *discern*; hence, *to decide*, as a suit. Rev., more correctly, therefore, *judge.*

More perfectly (ἀκριβέστερον). Rev., better, *more exactly.* See on Luke 1:3; Acts 18:25, 26.

Concerning him (τὰ περὶ αὐτοῦ). Lit., *the things about him.* Rev., better, *his case.*

18. **The prisoner** (ὁ δέσμιος). From δέω, *to bind.* Paul, as a Roman citizen, was held in *custodia militaris,* "military custody." Three kinds of custody were recognized by the Roman law: 1. *Custodia publica* (public custody); confinement in the public jail. This was the worst kind, the common jails being wretched dungeons. Such was the confinement of Paul and Silas at Philippi. 2. *Custodia libera* (free custody), confined to men of high rank. The accused was committed to the charge of a magistrate or senator, who became responsible for his appearance on the day of trial. 3. *Custodia militaris* (military custody). The accused was placed in charge of a soldier, who was responsible with his life for the prisoner's safe-keeping, and whose left hand was secured by a chain to the prisoner's right. The prisoner was usually kept in the barracks, but was sometimes allowed to reside in a private house under charge of his guard.

21. **Have bound themselves.** "If we should wonder how, so early in the morning, after the long discussion in the Sanhedrim, which must have occupied a considerable part of the day, more than forty men should have been found banded together, under an anathema, neither to eat nor to drink till they had killed Paul; and, still more, how such a conspiracy, or, rather, conjuration, which, in the nature of it, would be kept a profound secret, should have become known to Paul's sister's son — the circumstances of the case furnish a sufficient explanation. The Pharisees were avowedly a *fraternity* or *guild*; and they, or some of their kindred fraternities, would furnish the ready material for such a band, to whom this additional vow

would be nothing new or strange, and, murderous though it sounded, only seem a further carrying out of the principles of their order. Again, since the wife and all the children of a member were *ipso facto* members of the guild, and Paul's father had been a Pharisee (ver. 6), Paul's sister also would, by virtue of her birth, belong to the fraternity, even irrespective of the probability that, in accordance with the principles of the party, she would have married into a Pharisaical family" (Edersheim, "Jewish Social Life").

23. **Soldiers** (στρατιώτας). Heavy-armed footmen: legionaries.

Spearmen (δεξιολάβους). Only here in New Testament, and not in classical Greek. From δεξιός, *right*, and λαμβάνω, *to take*. The exact meaning is uncertain. Some explain it as *those who take the right side* of the prisoners whom they have in charge; others, those who *grasp* (*their weapon*) *with the right hand*; others, again, *those who hold* (*a second horse*) *by the right hand*. They are here distinguished from the heavy armed legionaries and the cavalry. They were probably light-armed troops, javelin-throwers or slingers. One of the principal manuscripts reads δεξιοβόλους, "those who t*hrow* with the right hand."

24. **Beasts** (κτήνη). See on Luke 10:34.

25. **After this manner** (περιέχουσαν τὸν τύπον τοῦτον). Lit., *containing this form or type*. See on it is contained, 1 Peter 2:6.

26. **To the most excellent** (τῷ κρατίστῳ). "His excellency": an official title. Compare ch. 24:3; 26:25.

Greeting (χαίρειν). See on ch. 15:23.

27. **Rescued.** Bengel says, "a lie." Lysias wishes to make the impression that Paul's citizenship was the cause of his rescuing him; whereas he did not know of this until afterward. He says nothing about the proposed scourging.

29. **Questions.** See on ch. 15:2.

Nothing — worthy of death or of bonds. Every Roman magistrate before whom the apostle is brought declares him innocent.

30. **When it was told** (μηνυθείσης). Lit., *pointed out, or shown, as* Rev. See on Luke 20:37.

Farewell. The best texts omit. See on ch. 15:29.

31. **Took** (ἀναλαβόντες). Lit., "having taken *up*." Compare *set Paul on, verse* 24.

To Antipatris. A hard night's ride: forty miles.

32. **On the morrow.** After arriving at Antipatris.

33. **Caesarea.** Twenty-six miles from Antipatris.

34. **Of what province** (ἐκ ποίας ἐπαρχίας). Rather, "*from what kind* of a province;" whether senatorial or imperial. See Introduction to Luke. Cilicia was an imperial province.

35. **I will hear thee** (διακούσομαι). Better, as Rev., *will hear thy cause;* the word meaning "to hear *fully* (διά) in a judicial sense." The present questioning was merely preliminary.

Herod's palace. Built by Herod the Great. Judaea being now a Roman province, the palace of its former kings had become the governor's official residence. It thus appears that Paul was leniently dealt with, and not cast into the common prison.

CHAPTER 24

1. **An orator** (ῥήτορος). An advocate. The Jews, being little acquainted with Roman forms and laws, had to employ Roman advocates.

3. **Very worthy deeds** (κατορθωμάτων). From κατορθόω, *to set upright*. Hence, *a success consequent on right judgment*; *a right action*. The best texts, however, read διορθωμάτων, *settings right*; *amendments*. Thus the sentence reads, literally, *obtaining much peace through thee, and amendments taking place for this nation through thy providence,* we *accept,* etc.

Providence (προνοίας). Forethought. *Previdentia Augusti* (*the providence of the emperor*) was a common title on the coins of the emperors.

4. **Be tedious** (ἐγκόπτω). See on *hindered*, 1 Peter 3:7. The meaning is, rather, "that I may not further *hinder* thee, or *detain* thee.

Clemency (ἐπιεικείᾳ) See on *gentle*, 1 Peter 2:18.

A few words (συντόμως). Lit., *concisely*. From συντέμνω, *to cut down or cut short*.

5. **Pestilent fellow** (λοιμὸν). Lit., a *plague* or *pest*.

Ringleader (πρωτοστάτην). Originally, *one who stands first on the right of a line; a file-leader*. Thus Thucydides says that all armies when engaging are apt to thrust outward their right wing; and adds, "*The first man in the front rank* (ὁ πρωτοστάτης) of the right wing is originally responsible for the deflection" (v., 71). Here, of course, metaphorically, as A.V. and Rev. Only here in New Testament.

Sect (αἱρέσεως). See on *heresies*, 2 Peter 2:1.

Nazarenes. The only passage in scripture where this term is used to denote the Christians. See on Matthew 2:23.

6. **To profane** (βεβηλῶσαι). The word is akin to βηλός, *threshold*, and βαίνω, *to step*; and its fundamental idea, therefore, is that of overstepping the threshold of sacred places. The word *profane is* the Latin *pro fanurn, in front of the sanctuary;* that which is kept outside *the fane* because unholy.

We laid hold. The best texts omit all after these words as far as *by examining.*

8. **From whom.** Paul. It would refer to Lysias if the omitted passage above were retained.

9. **Assented** (συνέθεντο). But the best texts read συνεπέθεντο, *jointly set upon or assailed.* So Rev., *joined in the charge*.

10. **The more cheerfully** (εὐθυμότερον). The best texts read the positive of the adverb, εὐθύμως, *cheerfully*.

14. **The way.** See on ch. 9:2.

A sect. See on verse 5. The word is commonly used in an indifferent sense, as signifying merely a *school* or *party.* So ch. 15:5; 28:29. Here, however, in a bad sense — a *schisomatic* sect, as in 1 Corinthians 11:19.

Worship (λατρεύω). Better, as Rev., *serve.* See on Luke 1:74.

God of my fathers (τῷ πατρώῳ Θεῷ). A familiar classical phrase, and therefore well known to Felix. Thus Demosthenes calls Apollo the πατρῷος (ancestral God) of Athens. Socrates is asked (Plato, "Euthydemus," 302), "Have you an *ancestral* Zeus (Ζεὺς πατρῷος)? So, frequently, in the classics. Similarly, the Roman phrase, *Di patrii,* "the gods of *the forefathers."* On the Roman reverence for the ancestral religion, see note on ch. 16:21. The Roman's own sentiment would prepare him to respect Paul's.

15. **Allow** (προσδέχονται). Or, as Rev., *look for*. The word admits of either sense.

16. **Exercise myself** (ἀσκῶ). Originally, *to work raw material, to form*: hence, to *practice, exercise, discipline*; and so, in ecclesiastical language, *to mortify the body*. Of the kindred adjective ἀσκητικός, our word *ascetic* is a transcript.

Void of offense (ἀπόσκοπον). Lit., *without stumbling; unshaken.* The word is used thus in a *passive* sense here, as in Philippians 1:10. In 1 Corinthians 10:32, it occurs in the active sense of *giving offense* to others, causing them to stumble.

18. **Whereupon** (ἐν οἷς). More correctly, *in which* (occupation); *while so engaged.* The best texts, however, read ἐν αἷς, *in which*, the pronoun agreeing in gender with *offerings.* The sense, according to this, is, as Rev., margin, in *presenting which* (*offerings*).

22. **Deferred** (ἀνεβάλετο). Adjourned the case. Only here in New Testament.

I will know the uttermost (διαγνώσομαι). Better, as Rev., *I will determine.* See on ch. 23:15.

23. **Liberty** (ἄνεσιν). From ἀνίημι, to *send up*; thence, to *loosen, release.* It is almost exactly expressed by our vulgarism, *to let up*. The noun here is more correctly rendered by Rev., *indulgence*. In all the other New Testament passages it is rendered *rest, ease*, or *relief*. See 2 Corinthians 2:13; 7:5; 8:13; 2 Thessalonians 1:7.

To minister (ὑπηρετεῖν). See on *officer*, Matthew 5:25.

25. **Righteousness, temperance, the judgment to come.** Three topics which bore directly upon the character of Felix. Tacitus says of him that he “exercised the authority of a king with the spirit of a slave; “and that, by reason of the powerful influence at his command, “he supposed he

might perpetrate with impunity every kind of villainy." He had persuaded his wife Drusilla to forsake her husband and marry him. He had employed assassins to murder the high-priest Jonathan, and might well tremble at the preaching of the judgment to come. *Temperance* (ἐγκράτεια) is, properly, *self-control*; holding the passions in hand.

Trembled (ἔμφοβος γενόμενος) Lit., *having become in fear.* Rev., better, *was terrified*.

For this time (τὸ νῦν ἔχον). Or, *for the present.* Very literally, *as to what has itself now.*

26. **He hoped also** (ἅμα δὲ καὶ ἐλπίζων). *A* comma should be placed after *thee* (ver. 25), and the participle ἐλπίζων, *hoping,* joined with *answered:* "Felix answered, 'Go thy way, etc.,' hoping withal that money would be given him."

Communed (ὡμίλει). See on *talked,* ch. 20:11.

27. **Porcius Festus came into Felix's room** (ἔλαβε διάδοχον ὁ Φῆλιξ Πόρκιον Φῆστον). Rev., better, *Felix was succeeded by Porcius Festus.* The Greek idiom is, *Felix received Porcius Festus as a successor.*

To shew the Jews a pleasure (χάριτας καταθέσθαι τοῖς Ἰουδαίοις). Lit., *to lay up thanks for himself with the Jews*. Rev., correctly, *to gain favor with the Jews.*

CHAPTER 25

1. **Was come into the province** (ἐπιβὰς τῇ ἐπαρχίᾳ). Lit., *having entered upon the province.*.

2. **Besought.** The imperfect denotes their persistence: *kept beseeching*.

3. **Laying wait** (ἐνέδραν ποιοῦντες). Lit., *making* or *arranging an ambush*.

4. **Should be kept** (τηρεῖσθαι). This puts it as a peremptory denial of the Jews' request by Festus; whereas it is only his statement of a fact. Render, as Rev., that Paul *was kept in charge*. Festus' reply is conciliatory, and is put on the ground of convenience.

6. **Judgment-seat.** See on ch. 7:5.

8. **Have I offended** (ἥμαρτον). See on the kindred noun ἁμαρτία, *sin*, Matthew 1:21.

9. **Do a pleasure.** See on ch. 24:27. Rev., better, *to gain favor*.

Before me (ἐπ' ἐμοῦ). Not with him as judge, but by the Sanhedrim in his presence.

10. **Very well** (κάλλιον). The force of the comparative should be preserved: "thou knowest *better* than thy question implies."

11. **Deliver** (χαρίσασθαι). With an underlying sense of giving him up as *a favor* to the Jews.

I appeal (ἐπικαλοῦμαι). The technical phrase for lodging an appeal. The Greek rendering of the Latin formula *appello*.

12. **The council.** A body of men chosen by the governor himself from the principal Romans of the province. These were called *assessors*, sometime *friends*, sometimes *captains.* Though a Roman citizen had the right of appeal to the emperor, a certain discretion was allowed the governors of provinces as to admitting the appeal. It might be disallowed if the affair did not admit of delay, or if the appellant were a known robber or pirate. In doubtful cases the governor was bound to consult with his council, and his failure to do so exposed him to censure. Cicero, in his impeachment of Verres, the brutal governor of Sicily, says; "Will you deny that you dismissed your council, the men of rank with whom your predecessor and yourself had been wont to consult, and decided the case yourself?" (ii., 33). That Festus exercised this discretion in Paul's case is shown by his conferring with the council.

13. **Agrippa the king.** Herod Agrippa II., son of the Herod whose death is recorded in Acts 12:20-23.

Bernice. Sister of Drusilla, the wife of Felix. She is said to have lived in incestuous relations with her brother. Juvenal, in his sixth satire, alludes to this: "A most notable diamond, made more precious by having been worn on the finger of Bernice. This a barbarian king once gave to his incestuous love. This Agrippa gave to his sister."

16. **Opportunity** (τόπον). Lit., *place.* An unclassical use of the word.

18. **Stood up** (σταθέντες). See on Luke 18:11; 19:8.

19. **Superstition** (δεισιδαιμονίας). See on ch. 17:22. Better, *religion,* as Rev. As Agrippa was a Jew by religion, Festus would not have insulted him by applying the word *superstition* to his faith. Note, however, that he speaks of it as *their own* religion, not identifying Agrippa with them. It was a non-committal expression, since the word meant either *religion* or *superstition* according to circumstances. He left Agrippa "to take the word in a good sense, but reserved his own view, which was certainly the Roman one" (Meyer). There is, indeed, a similar tact in Paul's use of the word to the Athenians. He selected "a word which almost imperceptibly shaded off from praise to blame" (Trench). [27]

Affirmed (ἔφασκεν). The imperfect implies something habitual. “Paul *kept asserting*.”

21. **Of the Emperor** (τοῦ Σεβαστοῦ). Lit., the *august one*; hence a translation of Augustus, which was not a proper name, but a title of the Roman emperors.

26. **Lord** (κυρίῳ). An instance of Luke’s accuracy. The title “Lord” was refused by the first two emperors, Augustus and Tiberius. The emperors who followed accepted it. In the time of Domitian it was a recognized title. Antoninus Pius was the first who put it on his coins.

27. **Crimes** (αἰτίας). Rev., more correctly, *charges*.

CHAPTER 26

2. **Happy** (μακάριον). See on *blessed*, Matthew 5:3.

Answer (ἀπολογεῖσθαι). See on 1 Peter 3:15.

3. **Expert** (γνώστην). Lit., *a knower*.

Questions (ζητημάτων). See on ch. 15:2.

4. **My manner of life,** etc. The repeated articles give additional precision to the statement: "*the* manner of life, *that* which was from my youth; *that* which was from the beginning."

6. **For the hope** (ἐπ᾽ ἐλπίδι). Lit., "*on the ground of* the hope."

Made of God. The article clearly defines what promise, "*the one, namely, made of God*."

7. **Twelve tribes** (δωδεκάφυλον). Only here in New Testament. A collective term, embracing the tribes as a whole. Meyer renders *our twelve-tribe-stock*.

Instantly (ἐν ἐκτενείᾳ). Only here in New Testament. Lit., *in intensity*. See on *fervently*, 1 Peter 1:22. Compare *more earnestly*, Luke 22:44; *without ceasing*, Acts 12:5; *fervent*, 1 Peter 4:8. See, also, on *instantly* and *instant*, Luke 7:4; 23:23.

Serving. Compare ch. 24:14; and see on Luke 1:74.

Come (καταντῆσαι). Lit., *to arrive at*, as if at a goal. Compare ch. 16:1; 18:19; 25:13, etc. Rev. *attain*.

8. **That God should raise the dead** (εἰ ὁ Θεὸς νεκροὺς ἐγείρει). Much better, as Rev., *if God raises the dead*. He does not put it as a

supposition, but as a fact: *if God raises the dead,* as you admit that he has the power to do, and as your own writings tell you that he has done.

10. **Saints** (τῶν ἁγίων). Lit., *the holy ones.* Paul did not call the Christians by this name when addressing the Jews, for this would have enraged them; but before Agrippa he uses the word without fear of giving offense. On this word ἅγιος, *holy,* which occurs over two hundred times in the New Testament, it is to be noted how the writers of the Greek scriptures, both in the New Testament and, what is more remarkable, in the Septuagint, bring it out from the background in which it was left by classical writers, and give preference to it over words which, in pagan usage, represented conceptions of mere externality in religion. Even in the Old Testament, where externality is emphasized, ἅγιος is the standard word for holy. [28]

Gave my voice (κατήνεγκα ψῆφον). Lit., *laid down my vote.* See on *counteth*, Luke 14:28. Some suppose that Paul here refers to casting his vote as a member of the Sanhedrim; in which case he must have been married and the father of a family. But this there is no reason for believing (compare 1 Corinthians 7:7, 8); and the phrase may be taken as expressing merely moral assent and approval.

12. **Whereupon** (ἐν οἷς). See on ch. 24:18. Better, *on which errand*; in which affairs of persecution.

13. **Above the brightness of the sun**. Peculiar to this third account of Paul's conversion. The other peculiarities are: the falling of his companions to the ground along with himself; the voice addressing him in Hebrew; and the words, "It is hard for thee to kick against the pricks."

14. **It is hard for thee to kick against the pricks.** Or, goads. The sharp goad carried in the ploughman's hand, against which the oxen kick on being pricked. The metaphor, though not found in Jewish writings, was common in Greek and Roman writings. Thus, Euripides ("Bacchae," 791): "Being enraged, I would kick against the goads, a mortal against a God." Plautus ("Truculentus, 4, 2, 55): "If you strike the goads with your fists, you hurt your hands more than the goads." "Who knows whether at that moment

the operation of ploughing might not be going on within sight of the road along which the persecutor was traveling? (Howson, "Metaphors of St. Paul").

16. **Have I appeared** (ὤφθην). See on Luke 22:43.

To make (προχειρίσασθαι). Better, as Rev., *appoint.* See on ch. 3:20.

A minister and a witness. See on Matthew 5:25; Acts 1:22.

17. **The people.** The Jews.

22. **Help of God** (ἐπικουρίας τῆς παρὰ τοῦ Θεοῦ). Lit., "help *that is* from God." The article defines the nature of the help more sharply than A.V. The word for *help* originally meant *alliance*.

23. **That Christ should suffer** (εἰ παθητὸς ὁ Χριστὸς). Rather, *if* or *whether the Messiah is liable to suffering.* He expresses himself in a problematic form, because it was the point of debate among the Jews whether a suffering Messiah was to be believed in. They believed in a triumphant Messiah, and the doctrine of his sufferings was an obstacle to their receiving him as Messiah. Note the article, "*the* Christ," and see on Matthew 1:1.

24. **Much learning doth make thee mad** (τὰ πολλά σε γράμματα εἰς μανίαν περιτρέπει). The A.V. omits the article with *much learning: "the* much knowledge" with which thou art busied. Rev., "*thy* much learning." *Doth make thee mad:* literally, is *turning thee to madness.*

25. **Speak forth** (ἀποφθέγγομαι). See on ch. 2:4.

28. **Almost thou persuadest** (ἐν ὀλίγῳ με πείθεις). Lit., *in a little thou persuadest*. The rendering *almost* must be rejected, being without sufficient authority. The phrase, *in a little, is* adverbial, and means *in brief; summarily.* We may supply *pains* or *talk.* "With little pains, or with a few words." The words are ironical, and the sense is, *"You are trying to persuade me offhand* to *be a Christian." Thou persuadest* (πείθεις) is

rather, *thou art for persuading; thou attemptest to persuade;* a force which both the present and the imperfect sometimes have. [29]

29. **Almost and altogether** (ἐν ολίγῳ καὶ ἐν μεγάλῳ). [30] Lit., *in little and in great*; i.e., with little or with great pains.

Were (γενέσθαι). Better, as Rev., *might become.* Agrippa's word, "*to become* a Christian," is repeated.

Except these bonds. An exquisite touch of Christian courtesy.

30. **The king, the governor, Bernice.** Mentioned in the order of their rank.

31. **Doeth.** Referring, not to Paul's past conduct, but to the general character of his life.

CHAPTER 27

1. **Sail** (ἀποπλεῖν). Lit., *sail away.*

Band. See on Mark 15:16.

2. **Meaning to sail** (μέλλοντες πλεῖν). This refers the intention to the voyagers; but the best texts read μέλλοντι, agreeing with πλοίῳ, *ship*; so that the correct rendering is, as Rev., *a ship — which was about to sail.*

3. **Touched** (κατήχθημεν). From κατά, *down*, and ἄγω, *to lead* or *bring*. To bring the ship *down* from deep water to the land. Opposed to ἀνήξθημεν, *put to sea* (ver. 2); which is to bring the vessel *up* (ἀνά) from the land to deep water. See on Luke 8:22. *Touched* is an inferential rendering. *Landed* would be quite as good. From Caesarea to Sidon, the distance was about seventy miles.

Courteously (φιλανθρώπως). Only here in New Testament. Lit., *in a man-loving way*; *humanely; kindly.* Rev., *kindly*, better than *courteously. Courteous*, from *court*, expresses rather polish of *manners* than real kindness.

To refresh himself (ἐπιμελείας τυχεῖν). Lit., to *receive care* or *attention*.

4. **We sailed under** (ὑπεπλεύσαμεν). Rev., correctly, *under the lee of*: under the protection of the land.

6. **A ship of Alexandria.** Employed in the immense corn trade between Italy and Egypt. See verse 38. The size of the vessel may be inferred from verse 37.

7. **Many** (ἱκαναῖς). See on Luke 7:6.

Scarce (μόλις). Incorrect. Render, as Rev., *with difficulty*. See, also, *hardly*, in verse 8. The meaning is not that they had scarcely reached Cnidus when the wind became contrary, nor that they had come only as far as Cnidus in many days; but that they were retarded by contrary winds between Myra and Cnidus, a distance of about one hundred and thirty miles, which, with a favorable wind, they might have accomplished in a day. Such a contrary wind would have been the northwesterly, which prevails during the summer months in that part of the Archipelago.

9. **The Fast.** The great day of atonement, called "the Fast" by way of eminence. It occurred about the end of September. Navigation was considered unsafe from the beginning of November until the middle of March.

10. **I perceive** (θεωρῶ). As the result of careful observation. See on Luke 10:18.

Hurt (ὕβρεως). The word literally means *insolence, injury*, and is used here metaphorically: *insolence of the winds and waves*, "like our 'sport' or 'riot' of the elements" (Hackett). Some take it literally, *with presumption*, as indicating the folly of undertaking a voyage at that season; but the use of the word in verse 21 is decisive against this.

Damage (ζημίας). Better, as Rev., *loss*. *Hurt and damage* (A.V.) is tautological. See on the kindred verb, notes on *lose*, Matthew 16:26, and cast away, Luke 9:25.

11. **Master** (κυβερνήτῃ). Only here and Revelation 13:17. Lit., *the steersman*.

12. **Not commodious** (ἀνευθέτου). Lit., *not well situated*.

Lieth toward the southwest and northwest (βλέποντα κατὰ Λίβα καὶ κατὰ Χῶρον). Instead of *lieth*, Rev., literally and correctly, renders looking. The difference between the Rev. and A.V., as to the points of the compass, turns on the rendering of the preposition κατά The words *southwest* and *northwest* mean, literally, the southwest and northwest

winds. According to the A.V., κατὰ means *toward*, and has reference to the quarter from which these winds blow. According to the Rev., κατά means *down*: "looking *down* the southwest and northwest winds," *i.e.*, in the direction *toward* which they blow, viz., northeast and southeast. This latter view assumes that Phenice and Lutro are the same, which is uncertain. For full discussion of the point, see Smith, "Voyage and Shipwreck of St. Paul;" Hackett, "Commentary on Acts;" Conybeare and Howson, "Life and Epistles of St. Paul."

13. **Loosing thence** (ἄραντες). Lit., *having taken up*. It is the nautical phrase for *weighing anchor.* So Rev.

14. **There arose against it** (ἔβαλε κατ' αὐτῆς). Against what? Some say, *the island of Crete*; in which case they would have been driven against the island, whereas we are told that they were driven away from it. Others, the ship. It is objected that the pronoun αὐτῆς, *it*, is feminine, while the feminine noun for *ship* (ναῦς) is not commonly used by Luke, but rather the neuter, πλοῖον. I do not think this objection entitled to much weight. Luke is the only New Testament writer who uses ναῦς (see verse 41), though he uses it but once; and, as Hackett remarks, "it would be quite accidental which of the terms would shape the pronoun at this moment, as they were both so familiar." A third explanation refers the pronoun to the island of Crete, and renders, "there beat down *from it."* This is grammatical, and according to a well-known usage of the preposition. The verb βάλλω is also used intransitively in the sense of to *fall;* thus Homer ("Iliad," xi., 722), of a *river falling* into the sea. Compare Mark 4:37: "the waves *beat* (ἐπέβαλλεν) into the ship; "and Luke 15:12: "the portion of goods *that falleth* (ἐπιβάλλον) to me." The rendering of the Rev. is, therefore, well supported, and, on the whole, preferable: *there beat down from it.* It is also according to the analogy of the expression in Luke 8:23, *there came down a storm.* See note there, and on Matthew 8:24.

A tempestuous wind (ἄνεμος τυφωνικὸς). Lit., a *typhonic wind*. The word τυφῶν means *a typhoon,* and the adjective formed from it means *of the character of a typhoon.*

Euroclydon (Εὐροκλύδων). The best texts read Εὐρακύλων, *Euraquilo:* i.e., between *Eurus,* "the E.S.E. wind," and *Aquilo,* "the north-wind, or, strictly, N. 1/3 E." Hence, E. N. E.

15. **Bear up** (ἀντοφθαλμεῖν). Only here in New Testament. From ἀντί *opposite,* and ὀφθαλμός, *the eye.* Lit, *to look the wind: in the eye.* The ancient ships often had an eye painted on each side of the bow. To sail "into the eye of the wind" is a modern nautical phrase.

We let her drive (ἐπιδόντες ἐφερόμεθα). Lit., *having given up to it, we were born along.*

16. **We had much work to come by the boat** (μόλις ἰσχύσαμεν περικρατεῖς γενέσθαι τῆς σκάφης). Lit., *we were with difficulty able to become masters of the boat:* i.e., to secure on deck the small boat which, in calm weather, was attached by a rope to the vessel's stern. Rev., *we were able with difficulty to secure the boat.* On *with difficulty,* see note on *scarce,* ver. 7.

17. **Helps** (βοηθείαις). Any apparatus on hand for the purpose: ropes, chains, etc.

Undergirding (ὑποζωννύντες). In modern nautical language, *frapping:* passing cables or chains round the ship's hull in order to support her in a storm. Mr. Smith ("Voyage and Shipwreck of St. Paul") cites the following from the account of the voyage of Captain George Back from the arctic regions in 1837: "A length of the stream chain-cable was passed under the bottom of the ship four feet before the mizzen-mast, hove tight by the capstan, and finally immovably fixed to six ringbolts on the quarter-deck. The effect was at once manifest by a great diminution in the working of the parts already mentioned; and, in a less agreeable way, by impeding her rate of sailing."

Quicksands (τὴν σύρτιν). The rendering of the A.V. is too general. The word is a proper name, and has the article. There were two shoals of this name — the "Greater Syrtis" (*Syrtis Major*), and the "Smaller Syrtis" (*Syrtis Minor*). It was the former upon which they were in danger of being

driven; a shallow on the African coast, between Tripoli and Barca, southwest of the island of Crete.

Strake sail (χαλάσαντες τὸ σκεῦος). Lit., as Rev., *lowered the gear.* See on goods, Matthew 12:29. It is uncertain what is referred to here. To strike sail, it is urged, would be a sore way of running upon the Syrtis, which they were trying to avoid. It is probably better to understand it generally of the gear connected with the fair-weather sails. "Every ship situated as this one was, when preparing for a storm, sends down upon deck the 'top-hamper,' or gear connected with the fair-weather sails, such as the topsails. A modern ship sends down top-gallant masts and yards; a cutter strikes her topmast when preparing for a gale" (Smith, "Voyage," etc.). The stormsails were probably set.

18. **Lightened** (ἐκβολὴν ἐποιοῦντο). Lit., *made a casting out.* Rev., *began to throw the freight overboard*. Note the imperfect, *began* to throw. The whole cargo was not cast overboard: the wheat was reserved to the last extremity (ver. 38).

19. **Tackling** (σκευὴν). The word means *equipment, furniture*. The exact meaning here is uncertain. Some suppose it to refer to the main-yard; an immense spar which would require the united efforts of passengers and crew to throw overboard. It seems improbable, however, that they would have sacrificed so large a spar, which, in case of shipwreck, would support thirty or forty men in the water. The most generally received opinion is that it refers to the furniture of the ship — beds, tables, chests, etc.

21. **Hearkened** (πειθαρχήσαντας). See on *obey*, ch. 5:29.

Loosed (ἀνάγεσθαι). Rev., *set sail.* See on Luke 8:22.

Harm (ὕβριν). See on ver. 10.

23. **The angel.** Rev., correctly, *an angel.* There is no article.

Of God (τοῦ Θεοῦ). Rev., correctly, supplies the article: "*the God*," added because Paul was addressing heathen, who would have understood by angel a messenger of the gods.

27. **Adria.** The Adriatic Sea: embracing all that part of the Mediterranean lying south of Italy, east of Sicily, and west of Greece.

Deemed (ὑπενόουν). Better, as Rev., *suspected* or *surmised*.

That they drew near to some country. Lit., *that some land is drawing near to them.*

30. **Under color** (προφάσει). Lit., *on pretense.*

Cast (ἐκτείνειν). Lit., *to stretch out.* The meaning is, *to carry out* an anchor to a distance from the prow by means of the small boat. Rev., *lay out.*

33. **While the day was coming on** (ἄχρι δὲ οὗ ἔμελλεν ἡμέρα γίνεσθαι). Lit., *until it should become day*: in the interval between midnight and morning.

39. **Bay** (κόλπον). See on *bosom*, Luke 6:38.

Shore (αἰγιαλὸν). See on Matthew 13:2. Better, as Rev., *beach.*

They were minded (ἐβουλεύσαντο). Better, as Rev., *took counsel.* See on Matthew 1:19.

40. **Taken up** (περιελόντες). Wrong. The word means *to remove*, and refers here to cutting the anchor-cables, or *casting off*, as Rev.

Committed themselves (εἴων). Wrong. The reference is to the anchors. Rev., correctly, *left them in the sea.*

Rudder bands (ζευκτηρίας τῶν πηδαλίων). Lit., *the bands of the rudders*. The larger ships had two rudders, like broad oars or paddles,

joined together by a pole, and managed by one steersman. They could be pulled up and fastened with hands to the ship; as was done in this case, probably to avoid fouling the anchors when they were cast out of the stern. The bands were now loosened, in order that the ship might be driven forward.

Mainsail (ἀρτέμωνα). Only here in New Testament. Probably the *foresail.* So Rev.

Made toward (κατεῖχον). Lit., *held; bore down for.*

CHAPTER 28

1. **They knew.** The best texts read we knew: *ascertained* or *recognized*: with a reference to ver. 39.

2. **Barbarous people.** From the Roman point of view, regarding all as barbarians who spoke neither Greek nor Latin. Not necessarily *uncivilized*. It is equivalent to *foreigners*.
Compare Romans 1:14; 1 Corinthians 14:11. The inhabitants of Malta were of Carthaginian descent. “Even in the present day the natives of Malta have a peculiar language, termed the Maltese, which has been proved to be essentially an Arabic dialect, with an admixture of Italian” (Gloag).

No little (οὐ τυχοῦσαν). See on *special*, ch. 19:11. Rev., much better, “*no common* kindness.”

Kindness (φιλανθρωπίαν). See on the kindred adverb *courteously*, ch 28:3.

Present rain (ὑετὸν τὸν ἐφεστῶτα). Lit., *which was upon us*, or *had set in*. No mention of rain occurs up to this point in the narrative of the shipwreck. The tempest may thus far have been unattended with rain, but it is hardly probable.

3. **Of sticks** (φρυγάνων). Only here in New Testament. From ἀπό to *roast* or *parch*. Hences *dry* sticks.

Out of (ἐκ). The best texts read ἀπό, *by reason of*.

4. **Justice** (Δίκη). Personified.

Suffereth not (οὐκ εἴασεν). The aorist tense: *did not suffer*. His death is regarded as fixed by the divine decree.

5. **The beast** (τὸ θηρίον). Luke uses the word in the same way as the medical writers, who employed it to denote venomous serpents, and particularly the viper; so much so that an antidote, made chiefly from the flesh of vipers, was termed θηριακή. A curious bit of etymological history attaches to this latter word. From it came the Latin *theriaca*, of which our *treacle* (molasses) is a corruption. Treacle, therefore, is originally a preparation of viper's flesh, and was used later of any antidote. Thus Coverdale's translation of Jeremiah 8:22 has, "There is no more *treacle* in Gilead." Gurnall ("Christian in Complete Armor") says: "The saints' experiences help them to a sovereign *treacle* made of the scorpion's own flesh (which they through Christ have slain), and that hath a virtue above all other to expel the venom of Satan's temptations from the heart." So Jeremy Taylor: "We kill the viper and make *treacle* of him."

6. **Swollen** (πίμπρασθαι). Only here in New Testament. The usual medical word for inflammation.

Looked (προσδοκώντων). Occurring eleven times in Luke, and only five times in the rest of the New Testament. Frequent in medical writers, to denote expectation of the fatal result of illness.

No harm (μηδὲν ἄτοπον). Lit., *nothing out of place*. The word ἄτοπος occurs three times in Luke, and only once elsewhere in the New Testament (2 Thessalonians 3:2). Used by physicians to denote something unusual in the symptoms of disease and also something *fatal* or *deadly* as here. Rev., *nothing amiss.* Compare Luke 23:41; and Acts 25:5, where the best texts insert the word.

Said (ἔλεγον). The imperfect, denoting current talk.

A God. "Observe," says Bengel, "the fickleness of human reasoning. He is either an *assassin*, say they, or a *God*. So, at one time *bulls*, at another *stones*" (Acts 14:13, 19).

7. **The chief man** (τῷ πρώτῳ). Official title, without reference to his rank and possessions. Though not occurring as the official designation of the

governor of Malta in any ancient author, it has been found in two inscriptions discovered in the island.

8. **Sick** (συνεχόμενον). Lit., *taken* or *holden.* See on *taken*, Luke 4:38.

Fever (πυρετοῖς). Lit., *fevers*. This peculiarly medical use of the plural is confined to Luke in the New Testament. It denotes successive and varying attacks of fever.

Bloody flux (δυσεντερίᾳ). Only here in New Testament. Our word *dysentery* is nearly a transcript of it. Hippocrates often speaks of the two complaints in combination.

Healed (ἰάσατο). See on Luke 6:19.

10. **Honors** (τιμαῖς). The word was applied to payments for professional services, and that fact may have influenced Luke in selecting it; but it is evidently not used in that sense here.

11. **Sign.** Answering to the ship's *name* in modern times. It was the image of a God, a man, a beast, or of some other object, sculptured or painted on the prow. The figure of the guardian deity was affixed to the stern.

Castor and Pollux. Known as the *twin brothers* and the *Dioscuri,* or sons of Jove. They were regarded as tutelary deities of sailors.

16. **The centurion delivered the prisoners to the captain of the guard.** The best texts omit.

20. **I am bound** (περίκειμαι). Lit., *compassed.*

22. **We desire** (ἀξιοῦμεν). Rather, *we think it fitting*. Compare ch. 15:38.

Sect. See on *heresies*, 2 Peter 2:1.

25. **Agreed not.** See on *agreed together,* ch. verse 9.

27. **Waxed gross.** See on Matthew 13:15.

Their ears are dull of hearing. Lit., *with their ears they heard heavily.*

Closed. See on Matthew 13:15.

30. **Hired house** (μισθώματι). Probably different from the ξενία, or *lodging-place,* where he resided for the first few days, perhaps as the guest of friends, though under custody, and where he received the Jews (ver. 23).

LIST OF GREEK WORDS USED BY LUKE ONLY

ἀγκάλη, arm, 2:28
ἁγνισμός, purification, Acts 21:26
ἄγνωστος, unknown, Acts 17:23
ἀγοραῖος, pertaining to the market place, base, Acts 17:5
ἀγοραῖοι, court-days, Acts 19:38
ἄγρα, draught, 5:4, 9
ἀγράμματος, unlearned, Acts 4:13
ἀγραυλέω, abide in the field, 2:8
ἀγωνία, agony, 22:44
αἰσθάνομαι, perceive, 9:45
αἰτίαμα, complaint, Acts 25:7
αἴτιον, fault, 23:4, 14, 22; Acts 19:40
αἰχμάλωτος, captive, 4:18, 19
ἀκατάκριτος, uncondemned, Acts 16:37; 22:25
ἀκρίβεια, exactness, perfect manner, Acts 22:3
ἀκρβέστατος, most strict, Acts 26:5
ἀκριβέστερον, more perfect, Acts 18:26; 23:15, 20; 24:22
ἀροατήριον, place of hearing, Acts 25:23
ἀκωλύτως, without hindrance, Acts 28:31
ἀλίσγημα, pollution, Acts 15:20
ἀλλογενής, stranger, 17:18
ἀλλόφυλος, of another nation, Acts 10:28
ἀμάρτυρος, without witness, Acts 14:17
ἀμπελουργός, dresser of the vineyard, 13:7
ἀμύνομαι, defend, Acts 7:24
ἀναβαθμός, stair, Acts 21:35, 40
ἀναβάλλομαι, put off, defer, Acts 24:22
ἀνάβλεψις, recovering of sight, 4:18
ἀναβολή, delay, Acts 25:17
ἀναγνωρίζομαι, to be made known, Acts 7:13
ἀναδείκνυμι, appoint, shew, 10:1; Acts 1:24
ἀνάδειξις, shewing, 1:80
ἀναδίδωμι, deliver, Acts 23:33

ἀναζητέω, seek, 2:44; Acts 11:25
ἀνάθημα, gift, offering, 21:5
ἀναίδεια, importunity, 11:8
ἀναίρεσις, death, Acts 8:1; 22:20
ἀνακαθίζω, set up, 7;15; Acts 9:40
ἀνάκρισις, examination, Acts 25:26
ἀνάληψις, taking up, 9:51
ἀναντίῤῥήτος, not to be spoken against, Acts 19:36
ἀναντιῤῥήτως, without gainsaying, Acts 10:29
ἀναπείζω, persuade, Acts 18:13
ἀναπτύσσω, open, unroll, 4:17
ἀνασκευάζω, subvert, Acts 15:24
ἀνασπάω, pull or draw up, 14:5; Acts 11:10
ἀνατάσσομαι, set forth in order, 1:1
ἀνατρέφω, nourish up, Acts 7:20, 21; 22:3
ἀναφαίνω, bring to light, appear, to sight, 19:11; Acts 21:3
ἀναφωνέω, speak out, 1:42
ἀνάψυξις, refreshing, Acts 3:19
ἀνέκλειπτος, that faileth not, 12:33
ἀνένδεκτον, impossible, 17:1
ἀνετάζω, examine, Acts 22:24, 29
ἀνεύθετος, not commodious, Acts 27:12
ἀνευρίσκω, find, 2:16; Acts 21:4
ἀνθομολογέομαι, give thanks, 2:38
ἀνθυπατεύω, to be deputy or proconsul Acts 18:12
ανθύπατος, deputy, proconsul, Acts 13:7, 8, 12; 19:38
ἀνοικοδομέω, build again, Acts 15:16
ἀντεῖπον, gainsay, 21:15; Acts 4:14
ἀντιβάλλω, exchange, have one to another, 24:17
ἀντικαλέω, bid again in return, 14:12
ἀντικρύ, over against, Acts 20:15
ἀντιπαρέρχομαι, pass by on the other side, 10:31, 32
ἀντιπέραν, over against, 8:26
ἀντιπίπτω, resist, Acts 7:51
ἀντοφθαλμέω, bear up into (into the eye of), Acts 27:15
ἀνωτερικός, upper, Acts 19:1
ἀπαιτέω, ask again, require, 6:30; 12:20

ἀπαρτισμός, finishing, 14:28
ἀπεῖμι, go (away), Acts 17:10
ἀπελαύνω, drive away, Acts 18:16
ἀπελεγμός, refutation, contempt, Acts 19:27
ἀπελπίζω, hope for in return, 6:35
ἀπερίτνητος, uncircumcised, Acts 7:51
ἀπογραφή, taxing (enrolment), 2:2; Acts 5:37
ἀποδέχομαι, receive, 8:40; Acts 2:14; 15:4; 18:27; 24:3; 28:30
ἀποθλίβω, press, 8:45
ἀποκατάστασις, restitution, Acts 3:21
ἀποκλείω, shut to, 13:25
ἀπομάσσομαι, wipe off, 10:11
ἀποπίπτω, fall from, Acts, 9:18
ἀποπλέω, sail away, Acts 13:4; 14:26; 20:15; 27:1
ἀπορία, perplexity, 21:25
ἀποῤῥίπτω, cast, Acts 27:43
ἀποστοματίζω, provoke to speak, 11:53
ἀποφθέγγομαι, shake off, 9:5; Acts 28:5
ἀποφθέγγομαι, speak forth, Acts 2:4, 14; 26:25
ἀποφορτίζομαι, unlade, Acts 21:3
ἀποψύχω, fail at heart, 21:26
ἅπτω, to light, 8:16; 11:33; 15:8; 22:55
ἀπωθέομαι, put away from, Acts 13:46
ἀργυροκόπος, silversmith, Acts 19:24
ἀρήν (ἀρνός, ἀμνός), lamb, 10:3
ἄροτρον, plough, 9:62
ἀρτέμων, mainsail, Acts 27:40
ἀρχιερατικός, of the high-priest, Acts 4:6
ἀρχιτελώνης, chief among the publicans, 19:2
ἄσημος, mean, undistinguished, Acts 21:39
ἀσιτία, abstinence, Acts 27:21
ἄσιτος, fasting, Acts 27:33
ἀσκέω, to exercise, Acts 24:16
ἀσμένως, gladly, Acts 2:41; 21:17
ἆσσον, close by, nearer, Acts 27:13
ἀστράπτω, to lighten (of lightning), 17:24; 24:4
ἀσύμφωνος, not agreeing, Acts 28:25

ἀσώτως, wastefully, unsavingly, 15:13
ἄτεκνος, without children, 20:28, 29, 30
ἄτερ, in the absence of, without 22:6, 35
αὐγή, break of day, Acts 20:11
αὐστηρός, austere, 19:21, 22
αὐτόπτης, eye-witness, 1:2
αὐτόχειρ, with one's own hands, Acts 27:19
ἄφαντος, vanished out of sight, 24:31
ἀφελότης, singleness, Acts 2:46
ἄφιξις, departure, Acts 20:29
ἄφνω, suddenly, Acts 2:2; 16:26; 28:6
ἀφρός, foaming, 9:39
ἀφυπνόω, fall asleep, 8:23
ἀχλύς, Acts 13:11
βαθύνω, deepen, make deep, 6:48
βαλάντιον, purse, 10:4; 12:33; 22:35, 36
βασίλεια, royal mansion, king's court, 7:25
βάσις, foot, Acts 3:7
βάτος, measure, 16:6
βελόνη, needle, 18:25
βία, violence, Acts 5:26; 21:35; 24:7; 27:41
βίαιος, mighty, Acts 2:2
βίωσις, manner of life, Acts 26:4
βολή, a throw, cast, 22:41
βολίζω, to sound (with a lead), Acts 27:28
βουνός, hill, 3:5; 23:30
βραδυπλοέω, sail slowly, Acts 27:7
βρύχω, gnash, Acts 7:54
βρώσιμος, meat, 24:41
βυρσεύς, tanner, Acts 9:43; 10:6, 32
βωμός, altar, Acts 17:23
γάζα, treasure, Acts 8:27
γελάω, laugh, 6:21, 25
γερουσία, senate, Acts 5:21
γῆρας, old age, 1:36,
γλεῦκος, new or sweet wine, Acts 2:13
γνώστης, expert, Acts 26:3

δακψύλιος, ring, 15:22
δανειστής, creditor, 7:41
δαπάνη, cost, 14:28
δεισιδαιμονέστερος, very religious, Acts 17:22
δεισιδαιμονία, religiousness, Acts 25:19
δεξιολάβος, spearman, Acts 23:23
δεσμέν, to bind, 8:29
δεσμοφύλαξ, jailer, Acts 16:23, 27, 36
δεσμώτης, prisoner, Acts 27:1, 42
δευτεραῖος, on the second day, Acts 28:13
δευτερόπρωτος, second after the first, 6:1
δημηγορέω, make an oration, Acts 12:21
δῆμος, people, Acts 12:22; 17:5; 19:30, 33
δῆμόσιος, public, open, Acts 5:18; 16:37; 18:28; 20:20
διαβάλλομαι, to be accused, 16:1
διαγινώσκω, judge, determine, Acts 23:15; 24:22
διάγνωσις, decision, Acts 15:21
διαγογγύζω, murmur, 15:2; 19:7
διαγρηγορέω, to keep awake, or be fully awake, 9:32
διαδέχομαι, receive by succession, Acts 7:45
διάδοχος, successor, Acts 24:27
διακατελέγχομαι, convince, Acts 18:28
διακούομαι, hear (a cause), Acts 23:35
διαλαλέω, noise abroad, converse, 1:65; 6:11
διαλείπω, cease, 7:45
διάλεκτος, tongue, dialect, Acts 1:19; 2:6, 8; 21:40; 22:2; 26:14
διαλύομαι, to be scattered, Acts 5:36
διμάχομαι, strive, Acts 23:9
διαμερισμός, division, 12:51
διανέμομαι, to be spread abroad, Acts 4:17
διανεύω, to beckon, 1:21
διανόημα, thought, 11:17
διανυκτερεύω, continue all night, 6:12
διανῦω, finish, Acts 21:7
διαπλέω, sail over, Acts 27:5
διαπονέομαι, to be grieved, Acts 4:2; 16:18
διαπορέω, to be perplexed, 9:7; 24:4; Acts 2:12; 5:24; 10:17

διαπραγματεύομαι, gain by trading, 19:15
διαπρίομαι, to be cut to the heart; lit., *sawn, Acts* 5:33; 7:54
διασείω, do violence, 3:14
διασπείρω, scatter abroad, Acts 8:1, 4; 11:19;
διάστημει, space, Acts 5:7
διαταράττω, to trouble, 1:29
διατελέω, to continue, Acts 27:33
διατηρέω, to keep, 2:51; Acts 15:29
διαφεύγω, to escape, Acts 27:42
διαφθορά, corruption, Acts 2:27, 31; 13:34, 35, 36, 37
διαφυλάττω, keep, 4:10
διαχειρίζομαι, slay, Acts 5:30; 26:21
διαχλευάζω, mock, Acts 2:13
διαχωρίζομαι, depart, 9:33
διερωτάω, make inquiry, Acts 10:17
διετία, two years, Acts 24:27; 28:30
διήγησις, declaration, 1:1
διαθάλασσος, where two seas meet, Acts 27:41
διΐστημι, separate, intervene, put a space between, 22:59; 24:51; Acts 27:28
διϊσχυρίζομαι, confidently affirm, 22:59; Acts 12:15
δικαστής, judge, 12:14; Acts 7:27, 35
διοδεύω, go throughout, 8:1; Acts 17:1
διοπετής, fallen from Jupiter, Acts 19:35
διόρθωμα, a setting right, Acts 24:3
δούλη, handmaid, 1:38, 48; Acts 2:18
δοχή, feast, reception, 5:29; 14:13
δραχμή, drachma, 15:8, 9
δυσεντερία, as dysentery, Acts 28:8
δωδεκάφυλον, the twelve tribes (collective), Acts 26:7
ἑβδομήκοντα, seventy, 10:1, 17; Acts 7:14; 23:23; 27:37
ἑβραϊκός, Hebraic, 23:38
ἑβραΐς, Hebrew, Acts 21:40; 22:2; 26:14
ἐγκάθετος, spy, 20:20
ἔγκυος, charge, Acts 23:29; 25;16
ἔγκυος, great with child, 2:5
ἐδαφίζω, lay even with the ground, 19:44

ἔδαφος, ground, Acts 22:7
ἐθίζω, to accustom, 2;27
εἰσκαλέω, call in, Acts 10:23
εἰσπηδάω, spring in, Acts 14:14; 16:29
εἰστρέχω, run in, Acts 12:14
ἑκατοντάρχης, centurion, Acts 10:1, 22; 24:23; 27:1, 31
ἐκβολή, casting out, Acts 27:18
ἐκγαμίσκομαι, to be given in marriage, 20:34, 35
ἐκδιηγέομαι, declare, Acts 13:41; 15:3
ἔκδοτος, delivered, Acts 2:23
ἐκεῖστε, thither, Acts 21:3; 22:5
ἔκθαμβος, greatly wondering, Acts 3:11
ἔκθετος, exposed, Acts 7:19
ἐκκολυμβάω, swim out, Acts 27:42
ἐκκομίζομαι, to be carried out, 7:12
ἐκκρέμαμαι, to hang upon, be attentive, 19:48
ἀκλαλέω, tell, Acts 23:22
ἐκμυκτηρίζω, deride, 16:14; 23:35
ἐκπέμπω, send forth, Acts 13:4; 17:10
ἐκπλέω, sail forth, A 15:39; 18:18; 20:6
ἐκπληρόω, fulfil, Acts 13:33
ἐκπλήρωσις, accomplishment, Acts 21:26
ἐκταράσσω, exceedingly trouble, Acts 16:20
ἐκτελέω, finish, 14:29, 30
ἐκτένεια, intensity, Acts 26:7
ἐκτενέστερον, more earnestly, 22:44
ἐκτίθημι, cast out, set forth, expound, Acts 7:21; 11:4; 18:26; 28:23
ἐκψύχω, give up the ghost, Acts 5:5, 10; 12:23
ἐλαίων, of olives, Olivet, Acts 1:12
ἔλευσις, coming, Acts 7:52
ἑλκόομαι, to be ulcerated, 16:20
ἀμβάλλω, cast into, 12:5
ἐμβιβάζω, causeto enter, Acts 27:6
ἐμμαίνομαι, to be mad, Acts 26:11
ἐμπιπλάω, fill, Acts 14:17
ἐμπνέω, breathe, Acts 9:1
ἔναντι, before, 1:8

ἐνδεής, needy, Acts 4:34
ἐνδέχεται, it is admissible or posssible, 13:33
ἐνδιδύσκομαι, to be clothed, 7;27; 16:19
ἐνέδρα, a lying in wait, Acts 23:16; 25:3
ἐνεδρεύω, to lie in wait, 11:54; 23:21
ἔνειμι, to be in (ye have), 11:41
ἐνισχύω, to strengthen, 22:43; Acts 9:19
ἐννέα, nine, 17:17:
ἐνεός, speechless, Acts 9:7
ἐννεύω, make signs, 1:62
ἐντόπιος, belonging to a place, Acts 21:12
ἐνύπνιον, dream, Acts 2:17
ἐνωτίζομαι, hearken, Acts 2:14
ἐξαιτέομαι, to desire, 22:31
ἐξάλλομαι, leap up, Acts 3:8
ἐξαστράπτω, to be glistering, 9:29
ἔξειμι, depart, Acts 13:42; 17:15; 20:7; 27:43
ἑξῆς, next (day), 7:11; 9:37; Acts 21:1; 25:17; 27:18
ἐξολοθρεύομαι, to be destroyed, Acts 3:23
ἐξοχή, exorcist, Acts 19:13
ἐξοχή, eminence, Acts 25:23
ἔξυπνος, out of sleep, awakened, 16:27
ἐξώθω, drive out, Acts 7:45; 27:39
ἐπαθροίζομαι, to be gathered thickly together, 11:29
ἐπαιτέω, to beg, 16:3
ἐπακροάομαι, to listen, Acts 16:25
ἐπάναγκες, necessary, Acts 15:28
ἐπανέρχομαι, to return, 10:35; 19:35
ἐπαρχία, province, Acts 23:34; 25:1
ἔπαυλις, habitation, Acts 1:20
ἐπεγείρω, stir up, Acts 13:50; 14:2
ἐπιδήπερ, forasmuch, 1:1
ἐπέκεινα, beyond, Acts 7:43
ἐπιβιβάζω, to set upon, 10:34; 19:35; Acts 23:24
ἐπιβοάω, to cry out upon, Acts 25:24
ἐπιβουλή, plot, Acts 9:24; 20:3, 19; 23:30
ἐπιγίνομαι, spring up, arise, Acts 28:13

ἐπιδημέω, to dwell as a stranger, Acts 2:10; 17:21
ἐπικουρία, help, Acts 26:22
ἐπικρίνω, give sentence, 23:24
ἐπιλείχω, lick, 16:21
ἐπιμέλεια, care, Acts 27:3
ἐπιμελῶς, diligently, 15:8
ἐπινεύω, to consent, Acts 28:20
ἐπίνοια, thought, Acts 8:22
ἐπιοῦσα, next (day), Acts 7:26; 16:11; 20:15; 21:18; 23:11
ἐπιπορεύομαι, to come to, 8:4;
ἐπισιτισμός, victuals, 9:12
ἐπισκευάζω, to prepare baggage, Acts 21:15
ἐπίστασις, a stirring up, Acts 24:12
ἐπιστάης, master, 5:5; 8:24, 45; 9:33, 49; 17:13
ἐπιστηρίζω, confirm, Acts 14:22; 15:32, 41; 18:23
ἐπιστροφη., conversion, Acts 15:3
ἐπισφαλής, dangerous, Acts 27:9
ἐπισχύω, togrow stronger, become more vehement, 23:5
ἐπιτροπή, commission, Acts 26:12
ἐπιφανής, notable, Acts 2;20
ἐπιφωνέω, cry upon or against, 23:21; Acts 12:22; 22:24
ἐπιχειρέω, take in hand, 1:1; Acts 9:29; 19:13
ἐπιχέω, pour upon, 10:34
ἐποκέλλω, run aground, Acts 27:41
ἐρει.δω, stick fast, Acts 27:41
ἔσθησις, raiment, 24:4
ἑσπέρα, evening, 24:29; Acts 4:3; 28:23
εὐεργετέω, do good, Acts 10:38
εὐεργέτης, benefactor, 22:25
εὐθυδρομέω, run straight, Acts 16:11; 21:1
εὔθυμος, of good cheer, Acts 27:36
εὐθυμότερον, more cheerfully, Acts 24:10
εὐλαβής, devout, 2:25; Acts 2:5; 8:2
εὐπορέομαι, to prosper, Acts 11:29
εὐπορία, prosperity, Acts 19:25
εὐτόνως, vehemently, strongly, 23:10; Acts 18:28
εὐφορέω, bring forth plentifully, 12:16

ἐφάλλομαι, leap upon, Acts 19:16
ἐφημερία, course (of priests), 1:5, 8
ἐφοράω, look upon, 1:25; Acts 4:29;
ζεῦγος, pair, yoke, 2:24; 14:19
ζευκτηρία, rudder-bands, Acts 27:40
ζήτημα, question, Acts 15:2; 18:15; 23:29; 25:19; 26:3
ζωογονέω, to preserve alive, 17:33; Acts 7:19
ἡγεμονία, reign, 3:1
ἡγεμονεύω, to be governor, 2:2; 3:1
θάμβος, amazement, 4:36; 5:9; Acts 3;10
θάρσος, courage, Acts 28:15
θεά, goddess, Acts xix., 27, 35, 37
θεομαχέω, to fight against God, Acts 23:9
θεομάχος, a fighting against God, Acts 5:39
θέρμη, heat, Acts 28:3
θεωρία, a sight, 23;48
θηρεύω, to catch (as a hunter), 11:54
θορυβάζομαι, to be troubled, 10:41
θραύω, bruise, 4:18
θρόμβος, great drop, 22:44
θυμιάω, to burn incense, 1:9
θυμομαχέω, to be highly displeased, Acts 12:20
ἴασις, cure, healing, 13:32; Acts 4:22, 30
ἱδρώς, sweat, 22:44
ἱερατεύω, to perform the priest's duty, 1:8
ἱερόσυλος, robber of temples, Acts 19:37
ἵκμα.ς, moisture, 8:6
ἱππεύς, horseman, Acts 23:23, 32
ἰσάγγελος, equal to the angels, 20:36
ἴσως, perhaps, 20:13
καθάπτω, fasten, seize upon, Acts 28:3
καθεξῆς, in order or succession, 1:3; 8:1; Acts 3:24; 11:4; 18:23;
καθημερινός, daily, Acts 6:1
καθίημι, let down, 5:19; Acts 9:25; 10:11; 11:5
καθόλου, at all, Acts 4:18
καθοπλίζομαι, to be fully armed, 11:21
καθότι, because, according as, 1:7; 19:9; Acts 2:24, 45; 4:35

κάκωσις, affliction, Acts 7:34
καρδιογνώστης, knower of the heart, Acts 1:24; 15:8
καρποφόρος, fruitful, Acts 14:17
κατάβασις, descent, 19:37
καταγγελεύς, setter forth, Acts 17:18
καταδέω, bind up, 10:34
κατακλείω, shut up, 3:20; Acts 26:10
κατακληροδοτέω, divide by lot, Acts 13:19
κατακλίνω, to make recline, 9:14; 14:8; 24:30
κατακολουθέω, follow after, 23:55; Acts 16:17
κατακρημνίζω, to cast down headlong, 4:29
καταλιθάζω, to stone, 20:6
κατάλοιπος, residue, Acts 15:17
καταμένω, abide, 1:13
κατανεύω, beckon, 5:7
κατανύσσω, to prick or pierce, Acts 2:37
καταπίπτω, to fall down, Acts 26:14; 28:6
καταπλέω, arrive at (by sea), 8:26
καταριθμέομαι, to be numbered with, Acts 1:17
κατασείω, to move (the hand), as a signal of silence, Acts 12:17; 13:16; 19:33; 21:40
κατασοφίζομαι, deal subtly with, Acts 7:19
καταστελλω, to appease, quiet, A 19:35, 36
κατασύρω, to drag along, 12:58
κατασφάττω, slay, 19:27
κατάσχεσις, possession, Acts 7:5, 45
κατατρέχω, run down, Acts 21:32
καταφέρω, bear down; oppress, Acts 20:9; 26:10
καταφρονητής, despiser, Acts 13:41
καταψύχω, to cool, 16:24
κατείδωλος, full of idols, Acts 17:16
κατοικία, habitation, Acts 17:26
κέραμος, tiling, 5:19
κεράτιον, husk, 15:16
κηρίον, comb (honey), 24:42
κλάσις, breaking, 24:35; Acts 2:42
κλινίδιον, couch, 5:19, 24

κλισία, company (at table), 9:14
κοιτών, bedchamber, Acts 12:20
κολυμβάω, swim, Acts 27:43
κολωνία, colony, Acts 16:12
κοπετός, lamentation, Acts 8:2
κοπρία, dung, 13:8; 14:35
κόραξ, raven, 12:24
κόρος, measure, 16:7
κουφίζω, lighten (as a ship), Acts 27:38
κραιπάλη, surfeiting, 21:34
κράτιστος, most excellent, 1:3; Acts 23:26; 24:3; 26:25
κτήτωρ, possessor, Acts 4:34
λακέω, burst asunder, Acts 1:18
λακτίζω, to kick, Acts 26:14
λαχευτός, rock-hewn, 23:53
λεῖος, smooth, 3:5
λεπίς, a scale, Acts 9:18
λῆρος, tattle, idle talk, 24:11
λιμήν, a haven, Acts 27:8, 12
λίψ, the southwest wind, Acts 27:12
λόγιος, eloquent, Acts 18:24
λυμαίνομαι, to make havoc, Acts 8:3
λυσιτελεῖ, it is better, 17:2
λυτρωτής, deliverer, Acts 7:35
μαγεία, sorcery, Acts 8:11
μαγεύω, to use sorcery, Acts 8:9
μαθήτρια, female disciple, Acts 9:36
μακροθύμως, patiently, Acts 26:3
μανία, madness, Acts 26:24
μαντεύομαι, to divine, practice soothsaying, Acts 16:16
μαστίζω, to scourge, Acts 26:25
μεγαλεῖα, great things, 1:49; Acts 2:11
μελίσσιος, of honey, 24:42
μεριστής, divider, 12:14
μεσημβρία, south, Acts 8:26; 22:6
μεστόω, to fill, Acts 2:13
μεταβάλλομαι, to change one’s mind, Acts 28:6

μετακαλέομαι, call for, Acts 7:14; 10:32; 20:17; 24:25
μεταπέμπω, send for, Acts 10:5, 22, 29; 11:13; 24:24, 26; 25:3
μετεωρίζομαι, to be of doubtful mind, 12:29
μετοικίζω, to remove the dwelling place, Acts 7:4, 43
μετρίως, moderately, Acts 20:12
μηδαμῶς, by no means, not so, Acts 10:14; 11:8
μίσθιος, hired, salaried, 15:17, 19
μίσθωμα, hired house, Acts 28:30
μνᾶ, pound, mina, 19:13, 16, 18, 20, 24, 25
μόγις, hardly, 9:39
μοσχοποιέω, to make a calf, Acts 7:41
ναύκληρος, ship-owner, Acts 27:11
ναῦς, ship, Acts 27:41
νεανίας, young man, Acts 7:58; 20:9; 23:17, 18, 22
νεοσσός, young (especially of birds), 2:24
νεωκόρος, temple-sweeper, 19:35
νησίον, island, Acts 27:16
νοσσιά, brood, 13:34
ὀγδοήκοντα, fourscore, 2:37; 16:7
ὁδεύω, to journey, 10:33
ὁδοιπορέω, to go on one's journey, Acts 10:9
ὀδοιπορέω, to be sorrowful, 2:48; 16:24, 25; Acts 20:38
ὀθόνη, sheet, Acts 10:11; 11:5
οἴκημα, cell, Acts 12:7
οἰκονομέω, to be a steward, 16:2
ὀκέω, to delay, Acts 9:38
ὁλοκληρία, perfect soundness, Acts 3:16
ὄμβρος, shower, 12:54
ὁμιλέω, talk together, commune, 24:14, 15; Acts 20:11; 24:26
ὁμότεχνος, of the same craft, Acts 18:3
ὄνειδος, reproach, 1:25
ὁπότε, when, 6:3
ὀπτάνομαι, to be seen, Acts 1:3
ὀπτός, broiled, 24:42
ὀργυιά, fathom, Acts 27:28
ὀρεινός, hilly, mountainous, 1:39, 65
ὀρθρίζω, to rise early, 21:38

ὁροθεσία, boundary, Acts 17:26
οὐρανόθεν, from heaven, Acts 14:17; 26:13
οὐσία, substance, property, 15:12, 13
ὀφρύς, brow, 4:29
ὀχλοποιέω, gather a company, Acts 17:5
παθητός, destined to suffer, Acts 26:23
παμπληθεί, all at once, 23:18
πανδοχεῖον, inn, 10:34
πανδοχεύς, host, 10:35
πανοικί, with all one's house, Acts 16:34
πάντη, always, Acts 24:3
παραβιάζομαι, constrain, 24:29; Acts 16:15
παράδοξος, strange, 5:26
παραθεωρέω, neglect, Acts 6:1
παραινέω, admonish, Acts 27:9, 22
παρακαθίζω, sit by, 10:39
παρακαλύπτω, to hide, 9:45
παραλέγομαι, to sail near by, Acts 27:8, 13
παράλιος, near or by the sea, 6:17
παρανομέω, to transgress law, Acts 23:3
παραπλέω, to sail by, Acts 20:16
παράσημος, sign or emblem, Acts 28:11
παρατείνω, continue, prolong, Acts 20:7
παρατήρησις, observation, 17:20
παρατυγχάνω, fall in with, meet, Acts 17:17
παραχειμασία, wintering near or at, Acts 27:12
παρενοχλέω, trouble, Acts 15:19
παρθενία, virginity, 2:36
παροίχομαι, to pass away, Acts 14:16
παροτρύνω, stir up, Acts 13:50
πατρῷος, of the fathers, Acts 22:3; 24:14; 28:17
πεδινός, plain, 6:17
πεζεύω, to go afoot, Acts 20:13
πειράω, attempt, Acts 9:26; 26:21
πενιχρός, poor, 21:2
πεντεκαιδέκατος, fifteenth, 3:1
περιάπτω, kindle, 22:55

περιαστράπτω, shine round about, Acts 9:3; 22:6
περικρατής, master (of the boat) 27:16
περικρύπτω, hide, 1:24
περικυκλόω, compass round, 19:43
περιλάμπω, shine round about, 2:9; Acts 26:13
περιμένω, wait for, Acts 1:4
πέριξ, round about, Acts 5:16
περιοικέω, dwell round about, 1:65
περίοικος, neighbor, 1:58
περιοχή, place, contents of a passage (of scripture), Acts 8:32
περιῤῥήγνυμι, rend off, Acts 16:22
περισπάομαι, to be cumbered, 10:40
περιτρέπω, pervert, Acts 26:24
πήγανον, rue, 11:42
πιέζω, press down, 6:38
πίμπραμαι, to be inflamed or swollen, Acts 28:6
πινακίδιον, writing-tablet, 1:63
πλέω, to sail, 8:23; Acts 21:3; 27:2, 6, 24
πλημμύρα, flood, 6:48
πλόος, sailing, voyage, Acts 21:7 27:9, 10
πολιτάρχης, ruler of the city, Acts 17:6, 8
πολίτης, citizen, 15;15; 19:14; Acts 21:39
πολλαπλασίων, manifold more, 18:30
πορφυρόπωλις, seller of purple, Acts 16;14
πραγματεύομαι, to trade, 19:13
πράκτωρ, officer, exactor, 12:58
πρεσβεία, embassy, 14:32; 19:14
πρηνής, headlong, Acts 1:18
προβάλλω, put forward, 21:30; Acts 19:33
προκηρύσσω, preach before (time), Acts 3:20; 13:24
προμελετάω, meditate beforehand, 21:14
προοράω, see before, Acts 2:25; 21:29
προπορεύομαι, go before, 1:76; Acts 7:40
προσαναβαίνω, go up, 14:10
προσδαπανάω, spend, 8:43
προσαπειλέομαι, threaten farther, Acts 4:21
προσδαπανάω, spend more, 10:35

προσδέομαι, to need, 17:25
προσδοκία, expectation, 21:26; Acts 12:11
προσεάω, permit, Acts 27:7
προσεργάζομαι, gain, 19:16
προσκληρόομαι, consort with, Acts 17:4
προσλαλέω, speak to, Acts 13:43; 28:20
πρόσπεινος, very hungry, Acts 10:10
προσπήγνυμι, crucify, Acts 2:23
προσποιέομαι, make as though, 24:28
προσρήγνυμι, beat vehemently upon, 6:48, 49
προσφάτως, lately, Acts 18:2
προσψαύω, touch, xi., 46
προσωπολῆμπτης, respecter of persons, Acts 10:34
προτάσσομαι, be appointed beforehand, Acts 17:26
προτείνω, bind, Acts 22:25
προτρέπομαι, exhort, Acts 18:27
προϋπάρχω, to be beforetime, 23:12; Acts 8:9
προφέρω, bring forth, 6:45
προχειρίζομαι, choose, appoint, Acts 22:14; 26:16
προχειροτονέομαι, to be chosen before, Acts 10:41
πρώρα, prow, Acts 27:30, 41
πρωτοστάτης, ringleader, Acts 24:5
πτοέομαι, to be terrified, 21:9; 24:37
πτύσσω, to roll together (a parchment), 4:20
πυρά, fire, Acts 28:2, 3
ῥαβδοῦχος, serjeant, Acts 16:35, 38
ῥαδιούργημα, crime,villany, Acts 18:14
ῥαδιουργία, villany, mischief, Acts 13:10
ῥῆγμα, ruin, 6:49
ῥήτωρ, orator, Acts 24:1
ῥώννυμαι, farewell, A 15:29; 23:30
σάλος, swell of the sea, billows, 21:25
σανίς, board, Acts 27:44
σεβαστός, Augustan, Acts 27:1
σικάριος, assassin, Acts 21:38
σίκερα, strong drink, 1:15
σιμικίνθιον, apron, Acts 19:12

σινιάζω, sift, 22:31
σιτομέτριον, portion of meat, 12:42
σκάπτω, dig, 6:48; 13:8; 16:3
σκάφη, boat, Acts 27:16, 30, 32
σκευή, tackling, Acts 27:19
σκηνοποιός, tent-maker, Acts 18:3
σκιρτάω, leap, frisk, 1:41, 44; 6:23
σκληροτράχηλος, stiff-necked, Acts 7:51
σκῦλα, spoils, 11:22
σορός, bier, 7:14
σπαργανόω, wrap in swaddling-clothes, 2:7, 12
σπερμολόγος, babbler, Acts 17:18
στέμμα, garland, Acts 14:13
στερεόω, to strengthen, Acts 3:7, 16; 16:5
στιγμή, moment (of time), 4:5
στρατοπεδάρχης, captain, magistrate, 22:4, 52; Acts 4:1; 5:24, 26; 16:20-38
στρατία, host, 2:13; Acts 7:42
στρατοπεδάρχης, captain of the guard, Acts 28:16
στρατόπεδον, army, 21:20
συγγένεια, kindred, 1:61; Acts 7:3, 14
συγγενίς, kinswoman, 1:36
συγακύπτομαι, to be covered, 12:2
συγκαταβαίνω, to go down with, Acts 25:5
συγκατατίθεμαι, to consent, 23:51
συγκαταψηφίομαι, to be numbered with, Acts 1:26
συγκινέω, stir up, Acts 6:12
συγκομίζω, carry away (for burial), Acts 8:2
συγκύπτω, to be bent together, 13:11
συγκυρία, chance, coincidence, 10:31
συγχέω, stir up, Acts 21:27
συγχύνω, confound or confuse, Acts 2:6; 9:22; 19:32; 21:31
σύγχυσις, confusion, Acts 19:29
συζήτησις, disputation, Acts 15:2, 7; 28:29
συκάμινος, sycamine, 17:6
συκομωραία, sycamore, 19:4
συκοφαντέω, accuse falsely, 3:14; 19:8

συλλογίζομαι, to reason together, 20:5
συμβάλλω, to put together in mind, ponder. confer, encounter, meet, help, 2:19; 14:31; Acts 4:15; 17:18; 18:27; 20:14
συπάρειμι, to be present with, Acts 25:24
συμπεριλαμβάνω, embrace, Acts 20:10
συμπίνω, drink with, Acts 10:41
συμπίπτω, fall in, 6:49
συμπληρόω, fill; of time, to come fully, 8:23; 9:51; Acts 2:1
συμφύομαι, spring up with, 8:7
συμφωνία, music, 15:25
συμψηφίζω, count, or reckon up, Acts 19:19
συναθροίζω, gather together, 24:33; Acts 12:12; 19:25
συναλίζομαι, to be assembled together, Acts 1:4
συναρπάζω, catch, 8:29; Acts 6:12; 19:29; 27:15
συνδρομή, a running together, concourse, Acts 21:30
σύνειμι, to be with, 10:18; Acts 22:11
σύνειμι, (εἶμι, *to go*), to be gathered together, 8:4
συνελαύνω, set at one, Acts 7:26
συνέπομαι, accompany, Acts 20:4
συνεφίστημι, assail together, Acts 16:22
συνθρύπτω, break, Acts 21:13
συνοδεύω, journey with, Acts 9:7
συνοδία, company (of travelers), 2:44
συνομιλέω, talk with, Acts 10:27
συνομορέω, to border together, to adjoin, Acts 18:7
συντόμως, concisely, Acts 24:4
σύντροφος, brought up with, Acts 13:1
συντυγχάνω, to come to, or at, 8:19
συνωμοσία, conspiracy, Acts 23:13
σύρτις, quicksand, Acts 27:17
συσπαράσσω, to tear, 9:42
συστρέφω, gather, Acts 28:3
συστροφή, concourse, Acts 19:40; 23;12
σφάγιον, victim, slain beast, Acts 7:42
σφοδρῶς, exceedingly, Acts 27:18
σφυρόν, ankle-bone, Acts 3:7
σχολή, school, Acts 19:9

τακτός, set, appointed, Acts 12:21
τανῦν, now, Acts 4:29; 5:38; 17:30; 20:32; 27:22
τάραχος, stir, Acts 12:18; 19:23
τάχιστα, with all speed, Acts 17:5
τεκμήριον, proof, Acts 1:3
τελεσφορέω, bring fruit to perfection, 7:14
τεσσαρακονταετής, period of forty years, Acts 7:23
τεσσαρεσκαιδέκατος, fourteenth, Acts 27:27, 33
τετράδιον, quaternion, Acts 12:4
τετραπλόος, fourfold, 19:8
τετραρχέω, to be tetrarch, 3:1
τιμωρέω, punish, Acts 22:5; 26:11
τοῖχος, wall, Acts 23:3
τραῦμα, wound, 10:34
τραυματίζω, to wound, 20:12; Acts 19:16
τραχύς, rough, 3:5; Acts 27:29
τρῆμα, eye (of a needle), 18:25
τρίστεγον, third loft, Acts 20:9
τρισχίλιοι, three thousand, Acts 2:41
τροφοφορέω, to bear as a nursing father, Acts 13:18
τρυγών, turtle-dove, 2:24
τυφωνικός, tempestuous, whirling, Acts 27:14
ὑγρός, moist, fresh, green, 23:31
ὑδρωπικός, a dropsical person, 14:2
ὑπερείδω, overlook, Acts 17:30
ὑπερεκχύνομαι, run over, 6:38
ὑπερῷον, upper room, Acts 1:13; 9:37, 39; 20:8
ὑπηρετέω, serve, minister, Acts 13:36; 20:34; 24:23
ὑποβάλλω, suborn, Acts 6:11
ὑποζώννυμι, undergird, Acts 27:17
ὑποκρίνομαι, feign, 20:20
ὑπολαμβάνω, suppose, answer, receive, 7:43; 10:30; Acts 1:9; 2:15
ὑπονοέω, think, suppose, Acts 13:25; 25:18; 27:27
ὑποπλέω, sail under, Acts 27:4, 7
ὑποπνέω, blow softly, Acts 27:13
ὑποστρώννυμι, spread, 19:36
ὑποτρέχω, run under, Acts 27:16

ὑποχωρέω, withdraw, 5:16; 9:10
φαντασία, pomp, Acts 25:23
φάραγξ, valley, 3:5
φάσις, tidings, Acts 21:31
φάτνη, manger, 2:7, 12, 16; 13:15
φιλανθρώπως, courteously, Acts 27:3
φιλονεικία, strife, 22:24
φιλόσοφος, philosopher, Acts 17:18
φιλοφρόνως, courteously, Acts 28:7
φόβητρον, a terror, fearful sight, 21:11
φόρτος, lading, Acts 27:10
φρονίμως, wisely, 16:8
φρυάσσω, rage, Acts 4:25
φρύγανοον, stick, Acts 28:3
φυλακίζω, imprison, Acts 22:19
φύλαξ, keeper, Acts 5:23; 12:6, 19
χάραξ, trench, 19:43
χάσμα, gulf, 10:26
χειμάζομαι, to be tempest-tossed, Acts 27:18
χειραγωγέω, lead by the hand, Acts 9:8; 22:11
χειραγωγός, one leading by the hand, Acts 13:11
χλευάζω, mock, Acts 17:32
χορός, dancing, 15:25
χόρτασμα, sustenance, Acts 7:11
χράω, lend, 11:5
χρεωφειλέτης, debtor, 7:41; 16:5
χρονοτριβέω, spend time, Acts 20:16
χρώς, body, skin, Acts 19:12
χῶρος, northwest, Acts 27:12
ψώχω, to rub, 6:1
ωνέομαι, to buy, Acts 7:16
ᾠόν, egg, 11:12

INTRODUCTION TO THE

EPISTLES OF JAMES, PETER, AND JUDE

THE name "catholic" is applied to the epistle of James, the two epistles of Peter, the three of John, and the epistle of Jude. The term is variously explained, some regarding it as equivalent to *canonical,* others as opposed to *heretical,* and as applied to writing which agree with the doctrines of the universal church. Others, again, suppose that this group of epistles was so designated, in order to distinguish it from the two other groups formed by the Gospels and Acts, and the Pauline epistles, as a *general* collection of the writings of the other apostles.

The better explanation is that they are called "catholic," or *general,* because addressed to no particular church or individual, but to a number of scattered churches or people (see 1 Peter 1:1, and James 1:1). In this sense the term does not strictly apply to the second and third epistles of John, which are addressed to individuals, and includes them only when regarded in the light of appendices to the first epistle. We speak in this Introduction of the epistles of James, Peter, and Jude only, reserving remarks on the epistles of John for the general introduction to the Johannine writings, in the second volume.

THE

EPISTLE OF JAMES

According to the oldest arrangement of the New Testament, the epistle of James stands first in order of all the apostolical epistles. The most competent critics generally agree in designating as its author James, the president of the church at Jerusalem, and known as the *Lord's brother.*

"No doubt," says Dean Stanley, "if we look at James' influence and authority from the more general point of view, whether of the whole Jewish Christian world or of the whole Gentile Christian world, it sinks into nothing before the majesty of Peter and Paul;" but within the circle of the purely Palestinian Christians, and in Jerusalem, James is the chief representative of the Christian society. The later traditions of the Jewish Christians invest him with a priestly sanctity. His austerities and devotions are described in extravagant terms. He is said to have kneeled until his knees were as hard as the knees of camels, and to have been constant in prayer in the temple. He went barefoot, and practiced abstinence from wine, and wore the long hair, the linen ephod, and the unshorn beard of the Nazarites, and even abstained from washing. He was known as "The Just." The people vied with each other to touch the hem of his garment; and he is reputed to have called down rain in the drought, after the manner of Elijah. His chair was preserved as a relic until the fourth century, and a pillar in the valley of Jehosaphat marked the spot where he fell.

The account of his martyrdom is given by Eusebius from the lost work of Hegesippus, by Josephus, and in the Clementine Recognitions. In Hegesippus and the Recognitions, the story is dramatic and deeply tinged with romance. The narrative of the former "is," says Dr. Schaff, "an overdrawn picture of the middle of the second century, colored by Judaizing traits, which may have been derived from 'the Ascents of James' and other apocryphal sources." It is, substantially, as follows: Having been asked, "What is the gate of Jesus?" he replied that he was the Savior; from which some believed that Jesus is the Christ. The Jews and Scribes

and Pharisees, becoming alarmed, came to James, and besought him to restrain the people from going after Jesus, to persuade against him all that came to the Passover, and, with this view, to stand on the pinnacle of the temple, where he might be seen and heard by all the people. They accordingly placed him there, and said, “O Just One, to whom we all give heed, inasmuch as the people is gone astray after Jesus who is crucified, tell us what is the gate of Jesus?” He answered, with a loud voice, “Why ask ye me concerning Jesus, the Son of man? He sits in heaven, on the right hand of the mighty power, and he is also about to come in the clouds of heaven.” Many being convinced, and saying, “Hosanna to the Son of David!” the Scribes and Pharisees said, “We have done ill in furnishing so great a testimony to Jesus. Let us go and cast him down.” They went up then and threw him down, and as he was not killed by the fall they began to stone him. And he, turning round, knelt and said, “I beseech thee, Lord God and Father, forgive them, for they know not what they do.” But while they were thus stoning him, one of the priests, of the sons of Rechab, cried, saying, “Stop! what do ye? The Just One prays for you;” and one of them, one of the fullers, took the club with which he used to press the cloths, and struck it on the head of the Just One. And so he bore witness, and they buried him on the place by the temple.

The epistle was probably written from Jerusalem, where James would be likely to become acquainted with the condition of the Jews, through those who came up at the feasts. Certain allusions in the epistle go to confirm this. The comparison of the double-minded man to a wave of the sea (1:6), and the picture of the ships (3:4); might well be written by one dwelling near the sea and familiar with it. The illustrations in 3:11, 12 — the figs, the oil, the wine, the salt and bitter springs — are furnished by Palestine, as are the drought (5:17, 18), the former and the latter rain (5:7), and the hot, parching wind (1:11), for which the name καύσων was specially known in Palestine.

The epistle is written from a Jewish stand-point. “Christianity appears in it, not as a new dispensation, but as a development and perfection of the old. The Christian’s highest honor is not that he is a member of the universal church, but that he is the genuine type of the ancient Israelite. It reveals no new principle of spiritual life, such as those which were to turn

the world upside down in the teaching of Paul or of John, but only that pure and perfect morality which was the true fulfilment of the law" (Stanley). Twice only the name of Christ occurs (1:1; 2:1); the word "gospel" not at all; and there is no allusion to Redemption, Incarnation, Resurrection, or Ascension. the rules of morality which he lays down are enforced by Jewish rather than by Christian motives and sanctions. The violation of the "royal law" is menaced with the sentence of the law (2:8, 13); and uncharitable judgment is deprecated on the ground of the law's condemnation, and not as alien to the spirit of Christ.

At the same time, the very legalism of the epistle is the outgrowth of the Sermon on the Mount, the language of which it reflects more than any other book of the New Testament. It meets the formalism, the fatalism, the hypocrisy, the arrogance, insolence, and oppression engendered by the sharp social distinctions of the age, with a teaching conceived in the spirit, and often expressed in the forms of the Great Teacher's moral code. "The epistle," says Dr. Scott, "strikes the ear from beginning to end as an echo of the oral teaching of our Lord. There is scarcely a thought in it which cannot be traced to Christ's personal teaching. If John has lain on the Savior's bosom, James has sat at his feet."

The following correspondences may be noted:

Matthew	**James**
5:3.	1:9; 2:5.
5:4.	4:9.
5:7, 9.	2:13; 3:17.
5:8.	4:8.
5:9.	3:18.
5:11, 12.	1:2; 5:10, 11.
5:19.	1:19 seq., 25; 2:10, 11.
5:22.	1:20.
5:27.	2:10, 11.
5:34 seq.	5:12.
5:48.	1:4.
6:15.	2:13.

6:19.	5:2 seq.
6:24.	4:4.
6:25.	4:13-16.
7:1 seq.	3:1; 4:11 seq.
7:2.	2:13.
7:7, 11.	1:5, 17.
7:8.	4:3.
7:12.	2:8.
7:16.	3:12
7:21-26.	1:22; 2:14; 5:7-9.

The style and diction of the epistle are strongly marked. Links connecting them with the historic individuality of the writer, which are so numerous in the case of Peter, are almost entirely wanting. The expression, “Hearken, my beloved brethren” (2:5), suggests the familiar phrase Acts 15:13; and the ordinary Greek greeting, χαίρειν, *hail* (Acts 15:23), is repeated in James 1:1; the only two places where it occurs in a Christian epistle. The purity of the Greek, and its comparative freedom from Hebraisms, are difficult to account for in a writer who had passed his life in Jerusalem. The style is sententious and antithetic; the thoughts not linked in logical connection, but massed in groups of short sentences, like the proverbial says of the Jews; with which class of literature the writer was evidently familiar. His utterance glows with the fervor of his spirit; it is rapid, exclamatory, graphic, abrupt, sometimes poetical in form, and moving with a rhythmical Greek with Hebrew intensity of expression.”

THE

EPISTLES OF PETER.

The life and character of the apostle Peter are familiar to all readers of the Gospels and Acts. It has already been shown in the Introduction to the Gospel of Mark how the style and diction of that gospel exhibit the influence of Peter, and how the characteristics which appear in the Acts, in those scenes in which Peter was the only or the principal actor, reappear in the second gospel. If these epistles are from his pen, we may therefore expect to find in them traces of the keen-sightedness, the ready application of what is observed, and the impulsiveness and promptness which appear in the other two books, always allowing for the difference between a narrative and a hortatory style.

It has been observed that "the sight, and what it should do and reap, fills a great space in Peter's letters." Accordingly, we read that God's salvation is ready to be *revealed* in the last time (1, 1:5); the angels desire to *look into* the mysteries of the gospel (1, 1:12); Christ was *manifested* at the end of the times (1, 1:20); the Gentiles shall *behold* your good works (1, 2:12); unbelieving husbands shall be convinced by *beholding* the chaste behavior of their wives (1, 3:2); the apostle was a *witness* of Christ's sufferings (1, 5:1), and an *eye-witness* of his majesty (2, 1:16); the elders must exercise *oversight* of the flock (1, 5:2). Similarly he speaks of the day of *visitation,* or, lit., *overlooking* (1, 2:12); Christ is the *bishop,* lit., *overseer,* of souls (1, 2:25); he who lacks Christian graces is *blind, seeing only what is near* (2, 1:9); Lot was vexed at *seeing* the wickedness of his neighbors (2, 2:8); the wicked have *eyes* full of adultery (2, 2:14).

Equally apparent is his readiness to apply what he sees and hears. "Not one thought," says Canon Cook, "connected with the mystery of salvation is presented without an instant and emphatic reference to what a Christian ought to feel, and what he ought to do. No place in the spiritual temple is so humble that he who holds it has not before him the loftiest sphere of spiritual action and thought. Injunctions which touch the heart most

powerfully are impressed upon us as we contemplate the eternal glory, the manifestations of Christ's love." Thus we have sanctification of the spirit *unto obedience* (1, 1:2); be holy in *living* (1, 1:15). The first epistle abounds in exhortations to personal religion (2:10-18; 3:1-16; 4:1-11; 5:1-9). Christian graces shall make believers to be neither *idle* or *unfruitful* (2, 1:8); they shall not fall if they *do* these things (2, 1:10); he exhorts to holy *living* and *godliness* (2, 3:11).

It is in such pointed and practical exhortations as these that the prompt and energetic character of the apostle reappears. Dr. Davidson observes that the writer is "zealous, but mild, earnest, but not fervid;" a statement which is adapted to provoke a smile from one who has felt the nervous grip of the first epistle, and which becomes palpably absurd if we admit, as of course Dr. Davidson does not, the authenticity of the second. The "mild tone" assuredly is not dominant there; but, in any event, it would be strange if the letters did not show traces of the mellowing of years, and of the ripening of the spirit of Christ is this once passionate and headstrong disciple. The second chapter of the second epistle is no feeble reminder of the Peter who smote off the ear of Malchus.

The graphic and picturesque character of these letters is notable. In the two epistles, containing eight chapters, the longest of which consists of but twenty-five verses, there are one hundred and nineteen words which occur nowhere else in the New Testament. Picture-words abound, such as ὠρυόμενος, *roaring* (1, 5:8); ὁπλίσασθε, *arm yourselves* (1, 4:1); ἐπικάλυμμα, *cloke* (1, 2:16); φιμοῦν, *put to silence,* lit., *muzzle* (1, 2:15); σκολιός, *froward,* lit., *awry* or *twisted* (1, 2:18); ἐκτενῶς, *fervently,* lit., *on the stretch* (1, 1:22); ἀπόθεσις, *putting off* (2, 1:14); ἔξοδος, *decease* (2, 1:15); διαυγάζειν, *dawn* (2, 1:19); αὐχμηρὸς, *dark* or *dry* (2, 1:19); ἐπίλυσις, *interpretation*, lit., *untying* (2, 1:20); στρεβλοῦσιν, *wrest,* as with a windlass (1, 3:16), and many others.

The same graphic character appears in what may be styled *reminiscent* words or phrases, in which the former personal experience of the writer is mirrored. Thus, *gird yourselves* with humility (1, 5:5, see note there) recalls the picture of the Lord girded with a towel and washing the disciple's feet. *To look into* (1, 1:12) expresses *a stooping down* to gaze

intently, and carries us back to the visit of Peter and John to the sepulchre on the morning of the resurrection, when they *stooped down* and looked into the tomb. In *feed* the flock (Rev., *tend,* 1, 5:2) is reflected Christ's charge to Peter at the lake. The recurrence of the word ἀπροσωπολήμπτως, *without respect of persons* (1, 1:17), used in a kindred form by Peter, Acts 10:34, would seem to indicate that the scene in the house of Cornelius was present to his mind; and *be watchful* (1, 5:8) may have been suggested by the remembrance of his own drowsiness in Gethsemane, and of Christ's exhortation to watch. So, too, it is interesting to read the words *buffeted* (1, 2:20), *the tree* (τὸ ξύλον, an unusual word, used by him, Acts 5:30; 10:39), and *stripe* or *weal* (1, 2:24), in the light of the gospel narratives of Christ's sufferings. Christ had called Simon *a rock,* and a little later *a stumbling-block.* Peter combines both words into one phrase, *a rock of offense* (1, 2:8). A very striking instance appears in the reference to the Transfiguration (2, 1:17, 18), where he uses the peculiar word ἔξοδος, *decease;* lit., *going out,* which occurs in Luke 9:31, and also in Hebrews 11:22. Compare, also, *tabernacle,* in 2, 1:13, 14, with *let us make three tabernacles.*

Both epistles are pervaded with an Old-Testament atmosphere. The testimony of Old-Testament prophecy, teaching, and history is emphasized (1, 1:10-12; 3:5, 6, 20; 2, 1:19-21; 2:1, 4-8, 15, 16; 3:2, 5, 6). Old-Testament quotations and references are brought into the text, though the introductory formulas, *because it is written,* and *wherefore it is contained in scripture,* do not occur in the second epistle; and the interweaving, as of familiar expressions, is not so conspicuous there as in the first epistles (see 1, 1:16, 24, 25; 2:6, 7, 9, 10, 23, 24; 3:6, 10, 14; 4:8, 18; 5:5, 7; 2, 1:19-21; 2:5, 6, 7, 15, 21; 3:5, 6, 8, 13). The church of Christ is represented as the church of Israel perfected and spiritualized (1, 2:4-10); the exhortation to holiness (1, 1:15, 16) is given in the language of Leviticus 11:44; Christ is described (1, 2:6) in the terms of Isaiah 28:16, and Psalms 118:22; and the prophetic utterance of Isaiah concerning the servant of Jehovah (52:13-53:12) reappears in 1, 2:23, 24.

The epistles are evidently the work of a Jew. We find, as we might expect, the writer illustrating his positions from Jewish history and tradition, as in his references to Noah, Sarah, Balaam, and his use of the word ῥαντισμὸς,

sprinkling (1, 1:2), a peculiarly Levitical term. He shows how the spirit of Christ dwelt in the Old-Testament prophets, and how Christians are a royal priesthood.

The resemblance, both in ideas and expressions, to passages in the epistles of Paul and James is marked, especially in the first epistle. It will be instructive to compare the following:

James	**1 Peter**
1:2, 3.	1:6, 7.
1:10, 11.	1:24.
1:18.	1:23.
4:6, 10.	5:5, 6.
5:20.	4:8.

Paul	**1 Peter**
Romans 12:2.	1:14.
Romans 4:24.	1:21.
Romans 12:1.	2:5.
Romans 9:33.	2:6-8.
Romans 9:25, 26.	2:10.
Romans 13:1-4.	2:13, 14.
Galatians 5:13.	2:16.
Romans 6:18.	2:24.
Romans 12:17.	3:9.
Romans 12:6, 7.	4:10, 11.
Romans 8:18.	5:1.
Romans 2:7, 10.	1:7.
Romans 8:17.	4:13.
Romans 12:13.	4:9.
Romans 13:13.	4:3.
Romans 13:14.	4:1.
1 Thessalonians 5:6.	5:8.
1 Corinthians 16:20.	5:14.

Nor are such resemblances wanting in the second epistle, though they are resemblances in tone, subject, and spirit, rather than verbal. It is in this epistle that Peter designates Paul's writings as scripture (3:16). Compare

Paul	**2 Peter**
Romans 1:28; 3:20.	1:2.
1 Timothy 1:4; 4:7.	1:16.
1 Timothy 6:5; Titus 1:11.	2:3.
1 Corinthians 10:29; Galatians 5:13.	2:19.
Romans 2:4; 9:22.	3:15.
Galatians 2:4.	2:1.

Into the much-vexed question of the authenticity of the second epistle we are not called upon to enter. The point of differences of style between the two epistles is a fair one. There are such differences, and very decided ones, though perhaps they are no more and no greater than can be explained by diversity of subject and circumstances, and the difference in the author's age. Some of the expressions peculiar to the second epistle are — *granting things which pertain unto life and godliness* (1:3); *precious and exceeding great* (1:4); *adding all diligence,* and *supply virtue* (1:5); *an entrance richly supplied* (1:11); *receiving forgetfulness* (1:9); *sects of perdition* (2:1); *cast down to Tartarus* (2:4); *the world compacted out of water and by means of water* (3:5), etc.

But, while allowing for these differences, and recognizing the weakness of the external evidence for the authenticity of the epistle, the internal evidence of style and tone seems to us to outweigh the differences, and to show that both epistles were from the same hand. There is the same picturesqueness of diction, and a similar fertility of unusual words. Of the one hundred and twenty words which occur only in the writings of Peter, fifty-seven are peculiar to the second epistle; and, what is still more noteworthy, only one of these words, ἀπόθεσις, *putting off,* is common to the two epistles — a fact which tells very strongly against the hypothesis of a forgery. That hypothesis, it may be observed, is in the highest degree improbable. The Christian earnestness, the protest against deception, the tender and adoring reminiscence of Christ, the emphasis upon the person

and doctrine of the Lord Jesus which mark this epistle, imply a moral standard quite inconsistent with the perpetration of a deliberate forgery.

Comparisons of expressions in this epistle with those used or inspired by Peter in the Acts of the Apostles exhibit a close correspondence; and a correspondence, which, however, must not be too strongly pressed, appears on a comparison with certain passages in the gospels. Thus the verb δωρέομαι, *to give,* occurs only in Mark 15:45, and 2 Peter 1:3, 4 (see Introduction to Mark, on the relations between Mark and Peter); and the recurrence of the words *exodus,* or *decease,* and *tabernacle* in the same connection (2 Peter 1:13-15, 17, 18) is very striking from the pen of one who, at the Transfiguration, heard the heavenly visitants conversing of Christ's *decease,* and who proposed to build *tabernacles* for their abode. The repeated use of the word στηρίζω, *stablish,* and its derivatives (1:12; 3:17; 2:14; 3:16) is also suggestive, in view of the admonition of Jesus to Peter by the same word — *strengthen* thy brethren (Luke 22:32).

There is the same retrospective character in both epistles. In both the writer teaches that prophecy does not carry its own interpretation; in both he alludes to the small number saved from the flood; both have the same sentiments on the nature and right use of Christian liberty, and on the value of prophecy; in both ἀρετή, *virtue,* is attributed to God, a use of the word occurring nowhere else in the New Testament.

The style of both epistles is vigorous rather than elegant, strong, and sometimes rough, the work of a plain, practical man, and of an observer rather than a reasoner, whose thoughts do not follow each other in logical sequence. The fervid spirit of the writer appears in his habit of massing epithets, and repeating his thoughts in nearly the same words and forms (see, for instance, 1 Peter 1:4; 2:4, 11; 1:19; 2:9. Also, 1:7, and 4:12; 1:13, and 4:7, 5:8; 1:14, and 2:11, 4:2; 2:15, and 3:1, 16; 2:19, and 3:14, 4:14. 2 Peter 1:4, 8, 17; 2:10, 11, 12-15; 3:15). Professor Ezra Abbot has brought out some remarkable correspondences between this epistle and the writings of Josephus, and maintains that the author of the letter is largely dependent upon the Jewish historian (*Expositor,* 2nd series, iii., 49). The second epistle of Peter cannot be studied apart from

THE

EPISTLE OF JUDE

This brief letter is assigned to the Judas of Matthew 13:55, one of the brethren of Jesus, and of James, the author of the catholic epistle. It is a hotly debated question whether Peter's second letter or Jude's epistle is the earlier, and, consequently, which writer drew upon the other. It is quite evident, either that the one used the other's epistle or that both drew from a common source. A satisfactory decision is impossible in the present state of the evidence. The matter which is common to the two epistles, besides various scattered resemblances, is principally in Jude 3-18; 2 Peter 1-5; 2:1-18 (see Ezra Abbot, *Expositor*, 2nd series, iii., 139).

Besides the resemblance to Second Peter, the epistle is marked by its apocryphal references, especially to the Book of Enoch (see notes on 9, 14). In style it is terse and picturesque. "It is Greek as learned by a foreigner, and partly from books, and it is mixed up with Hebrew phrases." It contains at least fifteen words not found elsewhere in the New Testament. Dean Alford says: "It is an impassioned invective, in which the writer heaps epithet on epithet, and image on image, and returns again and again to the licentious apostates against whom he warns the church, as though all language were insufficient to give an adequate idea of their profligacy, and of his own abhorrence of their perversion of the grace and doctrines of the Gospel."

THE

FIRST GENERAL EPISTLE OF PETER

CHAPTER 1

1. **Peter** (Πέτρος). See on Matthew 16:18. As Paul in his letters does not call himself by his original name of Saul, so Peter calls himself, not Simon, but Peter, the name most significant and precious both to himself and to his readers, because bestowed by his Lord. In the opening of the second epistle he uses both names.

An apostle. Of all the catholic epistles, Peter's alone puts forward his apostleship in the introduction. He is addressing churches with which he had no immediate connection, and which were distinctively Pauline. Hence he appeals to his apostleship in explanation of his writing to them, and as his warrant for taking Paul's place.

To the strangers — elect (ver. 2, ἐκλεκτοῖς παρεπιδήμοις). The Rev., properly, joins the two words, *elect who are sojourners,* instead of continuing *elect* with *according to the foreknowledge,* etc., as A.V.

Elect. Regarding all whom he addressed as subjects of saving grace. The term corresponds to the Old-Testament title of Jehovah's people: Isaiah 65:9, 15, 22; Psalms 105:43. Compare Matthew 20:16; 22:14; Romans 8:33.

Sojourners (παρεπιδήμοις). Persons sojourning for a brief season in a foreign country. Though applied primarily to Hebrews scattered throughout the world (Genesis 23:4; Psalms 39:12), it has here a wider, spiritual sense, contemplating Christians as having their citizenship in heaven. Compare Hebrews 11:13. The preposition παρά, in composition, implies a sense of *transitoriness,* as of one who passes *by* to something beyond.

Scattered (διασπορᾶς). Lit., *of the dispersion;* from διασπείρω, *to scatter* or *spread abroad;* σπείρω meaning, originally, *to sow.* The term was a familiar one for the whole body of Jews outside the Holy Land, scattered among the heathen.

2. **According to** (κατὰ). In virtue of; in accordance with.

Foreknowledge (πρόγνωσιν). Only here and Acts 2:23, in Peter's sermon at Pentecost. He is distinguishing there between *foreknowledge* and *determinate counsel.*

The Father. Implying that the relation contemplated by the divine foreknowledge is a new relation of *sonship.*

In sanctification (ἐν ἁγιασμῷ). Compare 2 Thessalonians 2:13. The spiritual state *in* which the being elected to salvation is realized. The word is peculiarly Pauline, occurring eight times in Paul's epistles, and besides only here and Hebrews 12:14.

Unto obedience (εἰς). Note the three prepositions: *according to* (κατά) the foreknowledge; *in* (ἐν) sanctification; *unto* (εἰς) obedience. The *ground, sphere,* and *end* of spiritual sanctification.

Sprinkling (ῥαντισμὸν). Here in a passive sense — *the being sprinkled.* Properly, the ritualistic act of sprinkling blood or water. See Numbers 19:19, 21. Compare Hebrews 9:13; 12:24; Numbers 19:9, 13, where the water in which were the ashes of the red heifer is called ὕδωρ ῥαντισμοῦ, *water of sprinkling* (Septuagint), which the A.V. and Rev. Old Testament render *water of separation.* The word and its kindred verb occur only in Hebrews and Peter.

Jesus Christ. The foreknowledge of *the Father,* the sanctification of *the Spirit,* the obedience and sprinkling of the blood of Jesus Christ *the Son.* The Father *foreknowing,* the Son *atoning,* the Spirit applying the Son's work in *sanctifying.* "The mystery of the Trinity and the economy of our salvation are intimated in this verse" (Bengel).

Grace and peace (χάρις — εἰρήνη). Pauline terms. See Romans 1:7. The salutation is peculiar by the addition of *be multiplied,* which occurs 2 Peter 1:2; Jude 2, and nowhere else in the salutations of the epistles. It is found, however, in the Septuagint, Daniel 4:1 (Sept. 3:31), and 6:25. Professor Salmond observes: "If the Babylon from which Peter writes can be taken to be the literal Babylon (see on 5:13), it might be interesting to recall the epistles introduced by salutations so similar to Peter's, which were written from the same capital by two kings, Nebuchadnezzar and Darius, of two great dynasties, and addressed to all their provinces."

3. **Blessed** (εὐλογητὸς). εὖ, *well,* λόγος, *a word. Well-spoken-of; praised; honored.* Used in the New Testament of God only. The kindred verb is applied to human beings, as to Mary (Luke 1:28): "*Blessed* (εὐλογημένη) art thou." Compare the different word for *blessed* in Matthew 5:3, etc. (μακάριοι), and see notes there. The style of this doxological phrase is Pauline. Compare 2 Corinthians 1:3; Ephesians 1:3.

Hath begotten us again (ἀναγεννήσας ἡμᾶς). The verb is used by Peter only, and by him only here and ver. 23. It is in the aorist tense, and should be rendered, as Rev., *begat;* because regeneration is regarded as a definite historical act accomplished once for all, or possibly because Peter regards the historical act of Christ's resurrection as virtually effecting the regeneration. The latter sentiment would be Pauline, since Paul is wont to speak of Christians as dying and rising with Christ. Romans 7:4; 6:8-11.

Lively (ζῶσαν). Better, as Rev., literally rendering the participle, *living:* a favorite word with Peter. See 1:23; 2:4, 5, 24; 4:5, 6; and compare Acts 9:41, where Peter is the prominent actor; and 10:42, where he is the speaker.

Hope (ἐλπίδα). Peter is fond of this word also (see 1:13, 21; 3:5, 15), which, in classical Greek, has the general signification of *expectancy*, relating to evil as well as to good. Thus Plato speaks of living *in evil hope* ("Republic," i., 330); i.e., in the apprehension of evil; and Thucydides, of the *hope of evils to come;* i.e., the expectation or apprehension. In the New Testament the word always relates to a future good.

4. **An inheritance** (κληρονομίαν). A Pauline word, from κλῆρος, *a lot,* and νέμομαι, *to distribute among themselves.* Hence an inheritance is originally a portion which one receives by lot in a general distribution. In the New Testament the idea of *chance* attaching to the lot is eliminated. It is the portion or heritage which one receives by virtue of birth or by special gift. So of the vineyard seized by the wicked husbandmen: "Let us seize on his inheritance" (Matthew 21:38); of Abraham in Canaan: "God gave him none *inheritance*" (Acts 7:5); "an eternal *inheritance*" (Hebrews 9:15).

Incorruptible, undefiled, and that fadeth not away. Note Peter's characteristic multiplication of epithets. *Incorruptible* (ἄφθαρτον). From ἀ, *not,* and φθείρω, *to destroy* or *corrupt. Undefiled* (ἀμίαντον). From ἀ, *not,* and μιαίνω *to defile,* though the verb means especially to defile by *staining,* as with color; while μολύνω, also translated *defile* (1 Corinthians 8:7), is *to besmirch,* as with mire. We might render *unstained,* though the word is not used with any conscious reference to its etymology. *That fadeth not away* (ἀμάραντον). Used by Peter only, and but once. From ἀ, *not,* and μαραίνομαι, *to wither.* The loveliness of the heavenly inheritance is described as exempt from the blight which attaches to earthly bloom. As between ἄφθαρτον, *incorruptible,* and ἀμάραντον, *unwithering,* the former emphasizes the indestructibility of *substance,* and the latter of *grace* and *beauty.* The latter adjective appears in the familiar botanical name *amaranth.* It will be observed that all of these three epithets are compounded with the negative particle ἀ, *not.* Archbishop Trench aptly remarks that "it is a remarkable testimony to the reign of sin, and therefore of imperfection, of decay, of death throughout this whole fallen world, that as often as we desire to set forth the glory, purity, and perfection of that other, higher world toward which we strive, we are almost inevitably compelled to do this by the aid of negatives; by the denying to that higher order of things the leading features and characteristics of this." Compare Revelation 21:1, 4, 22, 23, 27; 22:3, 5.

Reserved (τετηρημένην). Lit., *which has been reserved,* a perfect participle, indicating the inheritance as one reserved through God's care for his own from the beginning down to the present. *Laid up and kept* is the

idea. The verb signifies *keeping* as the result of *guarding.* Thus in John 17:11, Christ says, "*keep* (τήρσον) those whom thou hast given me;" in ver. 12, "I *kept* them" (ἐτήρουν); *i.e.,* preserved by guarding them. "Those whom thou gavest me I *guarded* (ἐφύλαξα)." So Rev., which preserves the distinction. Similarly, John 14:15, "*keep* (τηρήσατε) my commandments;" *preserve* them unbroken by careful watching. So Peter was delivered to the soldiers to *guard* him (φυλάσσειν), but he was *kept* (ἐτηρεῖτο) in prison (Acts 12:4, 51). Compare Colossians 1:5, where a different word is used: ἀποκειμένην, lit., *laid away.*

For you (εἰς). The use of this preposition, instead of the simpler dative, is graphic: *with reference to* you; with you as its direct object.

5. **Kept** (φρουρουμένους). A military term. Lit., *garrisoned.* Rev., *guarded.* Compare 2 Corinthians 11:32, and the beautiful metaphorical use of the word at Philippians 4:7, "shall *guard* your hearts." The present participle indicates something *in progress, a continuous process of protection.* Hence, lit., *who are being guarded.* "The inheritance is *kept;* the heirs are *guarded*" (Bengel).

By (ἐν) the power; **through** (διὰ) faith; **unto** (εἰς) salvation. *By,* indicating the efficient cause; *through,* the secondary agency; *unto,* the result.

Salvation. Note the frequent occurrence of this word, vv. 9, 10.

Ready (ἑτοίμην). Stronger than *about to be,* or *destined to be,* implying a state of waiting or preparedness, and thus harmonizing with *reserved.*

6. **Ye greatly rejoice** (ἀγαλλιᾶσθε). The word is always employed in the New Testament for *great* or *lively* joy. See Matthew 5:12; Luke 1:47; 10:21.

For a season (ὀλίγον). More literally and correctly, as Rev., *for a little while.* Compare ch. 5:10. The word is used nowhere else in the New Testament in this sense.

In heaviness (λυπηθέντες). Lit., *having been grieved.* Rev., *ye have been put to grief.*

Through (ἐν). But Rev., better, *in;* the preposition not being instrumental, but indicating the *sphere* or *environment* in which the grief operates.

Manifold (ποικίλοις). Literally the word means *variegated.* It is used to describe the skin of a leopard, the different-colored veinings of marble, or an embroidered robe; and thence passes into the meaning of *changeful, diversified,* applied to the changing months or the variations of a strain of music. Peter employs it again, ch. 4:10, of the grace of God, and James of temptations, as here (1:2). Compare πολυποίκιλος, *manifold,* in Ephesians 3:10, applied to the wisdom of God. The word gives a vivid picture of the *diversity* of the trials, emphasizing this idea rather than that of their *number,* which is left to be inferred.

Temptations (πειρασμοῖς). Better, *trials,* as in margin of Rev., since the word includes more than direct solicitation to evil. It embraces all that goes to furnish a *test* of character. Compare James 1:2.

7. **Trial** (δοκίμιον). Only here and James 1:3. Rev., *proof.* The word means a *test.* As the means of proof, however, is not only the touchstone itself, but the trace of the metal left upon it, the sense here is the *result* of the contact of faith with trial, and hence the *verification* of faith. The expression is equivalent to *your approved faith.* Compare Romans 2:7, 10.

Than of gold. Omit the *of,* and read *than gold.* The comparison is between the approved faith and the gold; not between the faith and the *proof* of the gold.

Though it be tried (δοκιμαζομένου). Kindred with δοκίμιον, *proof,* and better rendered by Rev., *proved.* The verb is used in classical Greek of assaying or testing metals, and means, generally, *to approve* or *sanction upon test.* It is radically akin to δέχεσθαι, *to receive,* and hence implies a proof with a view to determine whether a thing be worthy to be received. Compare 1 Corinthians 3:13; Galatians 6:4; 1 John 4:1. It thus differs from

πειράζειν, *to try* or *tempt* (see on πειρασμοῖς, ver. 6), in that that verb indicates simply a putting to proof to discover what good or evil is in a person; and from the fact that such scrutiny so often develops the existence any energy of evil, the word acquired a predominant sense of putting to the proof with the design or hope of breaking down the subject under the proof — in other words, of *temptation* in the ordinary sense. Hence Satan is called ὁ πειράζων, *the tempter,* Matthew 4:3; 1 Thessalonians 3:5. See on Matthew 6:13. Archbishop Trench observes that "δοκιμάζειν could not be used of Satan, since he never proves that he may approve, nor tests that he may accept."

Might be found (εὑρεθῇ). In accord with the preceding expressions, and indicating discovery as the result of scrutiny.

Praise and glory and honor. Such is the order of the best texts, and so. Rev. *Glory* and *honor* often occur together in the New Testament, as Romans 2:7, 10; 1 Timothy 1:17. Only here with *praise.* Compare *spirit of glory,* ch. 4:14.

8. **Full of glory** (δεδοξασμένῃ). Lit., *glorified,* as Rev., in margin.

Receiving (κομιζόμενοι). The verb originally means *to take care of* or *provide for;* thence *to receive hospitably* or *entertain; to bring home with a view to entertaining* or *taking care of.* Hence, *to carry away so as to preserve, to save, rescue,* and so to carry away *as a prize or booty.* Generally, *to receive* or *acquire.* Paul uses it of receiving the awards of judgment (2 Corinthians 5:10; Ephesians 6:8; Colossians 3:25). In Hebrews it is used of receiving the promise (10:36; 11:39), and of Abraham receiving back Isaac (11:19). Peter uses it thrice, and in each case of receiving the rewards of righteousness or of iniquity. See ch. 5:4; 2 Peter 2:13.

10. **Have inquired and searched diligently** (ἐξεζήτησαν — ἐξηρεύνησαν). Rev., properly, renders the aorists *sought and searched diligently.* The ἐξ in composition has the force of *out,* searched *out,* and is rendered by *diligently.*

Sought. Used of Esau's seeking carefully for a place of repentance, in Hebrews 12:17.

Searched. Used nowhere else in the New Testament. Compare Septuagint, 1 Samuel 23:23, of Saul's searching out David.

11. **Did signify** (ἐδήλου). Imperfect tense: better, *was declaring,* all along through the prophetic age, in successive prophets. See the same verb in 1 Corinthians 3:13; 2 Peter 1:14.

When it testified beforehand (προμαρτυρόμενον). Only here in New Testament.

Of Christ (εἰς Χριστὸν). Lit., *unto Christ.* So Rev., in margin. The sufferings *destined for* Christ, as in ver. 10 he speaks of the grace, εἰς ὑμᾶς, *unto you;* i.e., destined to come unto you. Peter was especially concerned to show that the sufferings of Christ were in fulfilment of prophecy, because it was a subject of dispute with the Jews whether the Christ was to suffer (Acts 3:18; 26:22, 23).

The glory (τὰς δόξας). Rev., correctly, *the glories.* The plural is used to indicate the successive steps of his glorification; the glory of his resurrection and ascension, of the last judgment, and of the kingdom of heaven.

12. **Did minister** (διηκόνουν). Imperfect tense, *were ministering.* See on Mark 9:35. The term is applicable to any kind of service, official or not. Compare 2 Corinthians 3:3.

Desire (ἐπιθυμοῦσιν). The word commonly denotes *intense* desire. It is used by Christ in expressing his wish to eat the passover (Luke 22:15); of the prodigal's desire to satisfy his hunger with the husks (Luke 15:16); and of the flesh lusting against the spirit (Galatians 5:17).

To look into (παρακύψαι). A very graphic word, meaning *to stoop sideways* (παρά). Used by Aristophanes to picture the attitude of a bad harp-player. Here it portrays one stooping and stretching the neck to gaze

on some wonderful sight. It occurs in James 1:25, describing him who looks into the perfect law of liberty as into a mirror; and in Luke 24:12; John 20:5, 11, of Peter and John and Mary *stooping* and looking into the empty tomb. Possibly the memory of this incident unconsciously suggested the word to Peter. The phrase illustrates Peter's habitual emphasis upon the testimony of *sight* (see Introduction). Bengel acutely notes the hint in παρά, *beside,* that the angels contemplate the work of salvation *from without,* as spectators and not as participants. Compare Hebrews 2:16; Ephesians 3:10.

13. **Gird up** (ἀναζωσάμενοι). Lit., *having girded up.* Used here only. The metaphor is suggested by the girding up of the loose eastern robes preparatory to running or other exertion. Perhaps recalling the words of Christ, Luke 12:35. Christ's call is a call to active service. There is a fitness in the figure as addressed to *sojourners* and *pilgrims* (ch. 1:1; 2:11), who must be always ready to move.

Mind (διανοίας). See on Mark 12:30.

Be sober (νήφοντες). Lit., *being sober.* Primarily, in a physical sense, as opposed to excess in drink, but passing into the general sense of *self-control* and *equanimity.*

Hope to the end (τελείως ἐλπίσατε). Better, as Rev., *set your hope perfectly:* wholly and unchangeably; without doubt or despondency.

That is to be brought (τὴν φερομένην). Lit., which is *being brought,* as Rev., in margin. The object of hope is already on the way.

14. **Obedient children** (τέκνα ὑπακοῆς). Literally, and more correctly, as Rev., *children of obedience.* See on Mark 3:17. The Christian is represented as related to the motive principle of his life as a child to a parent.

Fashioning yourselves (συσχηματιζόμενοι). See on Matthew 17:2; and compare Romans 12:2, the only other passage where the word occurs. As σχῆμα is the outward, changeable *fashion,* as contrasted with what is

intrinsic, the word really carries a warning against conformity to something changeful, and therefore illusory.

15. **As he which hath called you is holy** (κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον). *As* of the A.V. is *according to,* or *after the pattern of;* and *holy* is to be taken as a personal name; the *which hath called* being added for definition, and in order to strengthen the exhortation. Render, therefore, *after the pattern of the Holy One who called you.* So, nearly, Rev., in margin. A similar construction occurs 2 Peter 2:1: *the Lord that bought them.*

Conversation (ἀναστροφῇ). A favorite word with Peter; used eight times in the two epistles. From ἀνά, *up,* and στρέφω, *to turn.* The process of development in the meaning of the word is interesting.

1. A turning upside down.
2. A turning about or wheeling.
3. Turning about in a place, going back and forth there about one's business; and so,
4. one's mode of life or conduct.

This is precisely the idea in the word *conversation* (Lat., *conversare, to turn around*) which was used when the A.V. was made, as the common term for *general deportment* or *behavior*, and was, therefore, a correct rendering of ἀναστροφή. So Latimer ("Sermons"): "We are not bound to follow the *conversations* or doings of the saints." And Shakspeare, 2 Hen. IV., v., 5:

> "But all are banished till their *conversation*
> Appear more wise and modest to the world."

Our later limitation of the meaning to the interchange of talk makes it expedient to change the rendering, as Rev., to *manner of living.*

17. **If ye call on the Father — judgeth.** More correctly, Rev., *If ye call on him as Father;* the point being that God is to be invoked, not only as Father, but as Judge.

Without respect of persons (ἀπροσωπολήμπτως). Here only. Peter, however, uses προσωπολήμπτης, *a respecter of persons,* Acts 10:34, which whole passage should be compared with this. Paul and James also use the kindred word σωπολημψία, *respect of persons.* See Romans 2:11; James 2:1. James has the verb προσωπολημπτέω, *to have respect of persons.* The constituents of the compound word, πρόσωπον, *the countenance,* and λαμβάνω, *to receive,* are found in Galatians 2:6; and the word is the Old-Testament formula *to accept* or *to raise the face* of another; opposed to *making the countenance fall* (Job 29:24; Genesis 4:5). Hence, *to receive kindly,* or *look favorably upon one* (Genesis 19:21; 32:20, etc.). In the Old Testament it is, as Bishop Lightfoot observes, "a neutral expression involving no subsidiary notion of partiality, and is much oftener found in a good than in a bad sense. When it becomes an independent Greek phrase, however, the bad sense attaches to it, owing to the secondary meaning of πρόσωπον, *a mask;* so that πρόσωπον λαμβάνειν signifies to regard the *external circumstances* of a man, his rank, wealth, etc., as opposed to his real, intrinsic character."

Sojourning (παροικίας). Compare *sojourners,* ver. 1.

18. **Ye were redeemed** (ἐλυτρώθητε). The verb occurs only in two other passages, Luke 24:21; Titus 2:14. It carries the idea of a ransom-*price* (λύτρον, from λύω, *to loose*).

With silver or gold (ἀργυρίῳ ἢ χρυσίῳ). Lit., with silver or gold *money;* the words meaning, respectively, *a small coin* of silver or of gold.

Conversation. Rev., *manner of life.* See on ver. 15.

Received by tradition from your fathers (πατροπαραδότου). A clumsy translation; improved by Rev., *handed down from your fathers.* The word is peculiar to Peter.

19. **But with the precious blood of Christ.** The word Χριστοῦ, *of Christ,* stands at the end of the sentence, and is emphatic. Render, as Rev., *with precious blood as of a lamb,* etc., *even the blood of Christ.*

Lamb. Peculiarly appropriate from Peter. See John 1:35-42. The reference is to a *sacrificial* lamb.

Without blemish (ἀμώμου). Representing the Old-Testament phrase for absence of physical defect (Exodus 12:5; Leviticus 22:20. Compare Hebrews 9:14).

Without spot (ἀσπίλου). Compare 1 Timothy 6:14; James 1:27; 2 Peter 3:14. In each case in a moral sense.

20. **Foreordained** (προεγνωσμένου). Lit., and better, *foreknown,* as Rev.

Manifested (φανερωθέντος). Observe the difference in tense. *Foreknown* is the perfect participle, *has been known from all eternity down to the present:* "in reference to the place held and *continuing to be held* by Christ in the divine mind" (Salmond). *Manifested* is the aorist participle, pointing to a definite act at a given time.

In these last times (ἐπ᾽ ἐσχάτου τῶν χρόνων). Lit., as Rev., *at the end of the times.*

21. **Which raised.** Compare Romans 4:24.

That your faith and hope might be in God. Some render, *that your faith should also be toward God.*

22. **Purified** (ἡγνικότες). The Septuagint translation of the Old-Testament technical term for the purification of the people and priests (Joshua 3:5, 1 Chronicles 15:12; 1 Samuel 16:5). Also, of the separation from wine and strong drink by the Nazarite (Numbers 6:2-6). In this ceremonial sense, John 11:55; Acts 21:24, 26; 24:18. In the moral sense, as here, James 4:8; 1 John 3:3. Compare καθαρίσας, *purifying,* Acts 15:9.

Obeying (ὑπακοῇ). Rev., *obedience.* A peculiarly New Testament term unknown in classical Greek. In the Septuagint only 2 Samuel 22:36; rendered in A.V. *gentleness.* Rev., *condescension,* in margin.

Unfeigned (ἀνυπόκριτον). ‘A, *not,* ὑποκριτής, *actor.* The latter word is from ὑποκρίνεσθαι, *to answer* on the stage, and hence *to play a part* or *to act.* A hypocrite is, therefore, an *actor.*

With a pure heart (ἐκ καθαρᾶς καρδίας). The best texts reject καθαρᾶς, *pure.* Render, therefore, as Rev., *from the heart.*

Fervently (ἐκτενῶς). Used by Peter only, and only in this passage. He uses the kindred adjective ἐκτενής, *without ceasing,* in Acts 12:5, where the narrative probably came from him, and also at ch. 4:8; “*fervent* charity.” The words are compounded with the verb τείνω, to stretch, and signify *intense strain;* feeling *on the rack.*

23. **Being born again** (ἀναγεγεννημένοι). Rev., *having been begotten again.* Compare James 1:18.

Of (ἐκ) seed — **by** (διά) the word. Note the difference in the prepositions; the former denoting the *origin* or *source* of life, the latter the *medium* through which it imparts itself to the nature.

Word of God (λόγου Θεοῦ). The gospel of Christ. Compare ver. 25, and Peter’s words, Acts 10:36. Also, Ephesians 1:13; Colossians 1:5; James 1:18. Not the *personal* Word, as the term is employed by John. Nevertheless, the connection and relation of the personal with the revealed word is distinctly recognized. “In the New Testament we trace a gradual ascent from

(a) the *concrete message* as conveyed to man by personal agency through
(b) *the Word,* the revelation of God to man which the message embodies, forming, as it were, its life and soul, to

(c) THE WORD, who, being God, not only reveals but imparts himself to us, and is formed in us thereby" (Scott, on James 1:18, "Speaker's Commentary").

Seed (σπορᾶς). Nowhere else in the New Testament. Primarily, the *sowing* of seed.

24. **Of man.** Following the reading ἀνθρώπου, in the Septuagint, Isaiah 40:6, which Peter quotes here. But the best texts read αὐτῆς, *of it,* or, as Rev., *thereof.*

Withereth (ἐξηράνθη). Literally, the writer puts it as in a narrative of some quick and startling event, by the use of the aorist tense: *withered was the grass.* Similarly, *the flower fell* (ἐξέπεσεν). Lit., fell *off,* the force of ἐκ.

25. **Word of the Lord** (ῥῆμα κυρίου). Compare ver. 23, and note that ῥῆμα is used for *word,* instead of λόγος; and Κύριος, *Lord,* instead of Θεός, *God,* which is the reading of the Hebrew, and of most copies of the Septuagint. The substitution indicates that Peter identifies Jesus with God. No very satisfactory reason can be given for the change from λόγος to ῥῆμα. It may be due to the Greek translation, which Peter follows.

CHAPTER 2

1. **All** (πᾶσαν — πάντα). Lit., *every,* or *all manner of.*

Evil-speaking (καταλαλιάς). Lit., *speakings against.* A rare word. Only here and 2 Corinthians 12:20.

2. **New-born** (ἀρτιγέννητα). Peculiar to Peter, and only in this passage. Lit., born but *just now* (ἄρτι).

Babes (βρέφη). The word signifying peculiarly a child *at birth,* or of tender years. See Luke 18:15; Acts 7:19. Of the infant Jesus, Luke 2:12, 16. Here marking the recency of Christian life in the converts addressed.

Desire (ἐπιποθήσατε). The compound is intensive; *earnestly* desire. So Rev., *long for.* Compare Philippians 2:26.

The sincere milk of the word (τὸ λογικὸν ἄδολον γάλα). The A.V. has rendered λογικὸν, *of the word;* but wrongly. It describes the quality of the *milk* as *spiritual* or *rational,* as opposed to *liberal* and *ceremonial.* In the only other place where it occurs (Romans 12:1) it is rendered *reasonable;* which Rev. gives here in margin.

Sincere (ἄδολον) is another epithet of the *milk.* Lit., *without guile, unadulterated.* Compare *guile* in ver. 1. Laying aside guile, desire the *guileless* milk, etc. Hence Rev., renders the whole passage, *Long for the spiritual milk which is without guile.*

That ye may grow thereby. The best texts add, *unto salvation.*

3. **Ye have tasted** (ἐγεύσασθε). Aorist tense. More literally, *ye tasted.* "A taste excites the appetite" (Bengel). Compare *long for,* ver. 2, and Psalms 34:8.

Gracious (χρηστὸς). Actively benignant, "as distinguished from other adjectives which describe goodness on the side of its *sterling worth* and its *gentleness*" (Salmond). See on Matthew 11:30.

4. **Coming** (προσερχόμενοι). Indicating a *close* (πρός) and an *habitual* (present participle) approach and an intimate association.

A living stone (λίθον ζῶντα). Omit *as unto.* So Rev. The words are in apposition with *whom* (Christ). Compare Peter's use of the same word, *stone,* in Acts 4:11, and Matthew 21:42. It is not the word which Christ uses as a personal name for Peter (Πέτρος); so that it is not necessary to infer that Peter was thinking of his own new name.

Disallowed (ἀποδεδοκιμασμένον). Rev., *rejected.* See on the simple verb, ch. 1:7. The word indicates rejection *after trial.*

Of God (παρὰ Θεῷ). *Of* in the A.V. is equivalent to *by;* but παρά has a stronger sense, implying the absolute power of decisive choice which is *with* God. Render, as Rev., *with God;* i.e., God being judge; and compare Matthew 19:26; Romans 2:11.

Precious (ἔντιμον). At ch. 1:19 (*precious* blood) another word is used (τίμιος), denoting *essential* preciousness. The word here indicates the preciousness as *recognized* or *held in honor.*

5. **Living stones — built up — a spiritual house.** It seems as though Peter must have had in mind the conception embodied in Christ's commission to him, of a building erected upon a rock. The metaphor of a house built of living stones is violent, and sufficiently characteristic of Peter; yet it pictures, in a very striking way, the union of *stability, growth,* and *activity* in the ideal church. Note the transition from *babes growing* (ver. 2) to *stones built up.* But, as Salmond remarks, "In Paul we have even bolder instances of apparent confusion of metaphors, as when, in one breath, he represents believers as at once *walking, rooted,* and *built up* in Christ (Colossians 2:6, 7).

To offer up (ἀνενέγκαι). The usual Old-Testament (Septuagint) term for offering of sacrifice. Lit., *to bring up* to the altar. Compare Hebrews 13:15. The force of ἀνά, *up,* appears in the fact of the altar being *raised.* The word is often used of carrying from a lower to a higher place. Thus Matthew 17:1; Luke 24:51. In this sense ver. 24 of this chapter is suggestive, where it is said that Christ *bare* (ἀνήνεγκεν) our sins: *carried them up* to the cross. See note there.

6. **It is contained** (περιέχει). From περί, *round about,* and ἔχω, *to hold.* Hence, *to contain* or *comprehend.* So Luke 5:9, *he was astonished* (θάμβος αὐτὸν περιέσχες); lit., *astonishment held him encompassed.* Also, Acts 23:25, "He wrote a letter *after this manner* (περιέχουσαν τὸν τύπον τοῦτον); lit., *containing this form.* The verb here is impersonal. The kindred word περιοχή occurs only in Acts 8:32, rendered *place;* i.e., the passage of scripture: either the *contents* of the passage or the section of the book *circumscribed* or *marked off.*

In the scripture (ἐν γραφῇ). The best texts reject the article. Γραφή means a *passage* of scripture. See on Mark 12:10. Hence Rev., *in scripture;* margin, *in a scripture.*

Behold I lay, etc. See Romans 9:33.

Precious. See on ver. 4.

7. **He is precious** (ἡ τιμὴ). Wrong. Render, as Rev., *For you therefore which believe is the preciousness* (*honor,* in margin).

Is made the head of the corner (ἐγενήθη εἰς κεφαλὴν γωνίας). Rev., correctly, "*was* made." The preposition εἰς, *unto,* carrying the idea of *coming unto* the place of honor, is not rendered in A.V. or Rev. Lit., it would be, *was made or became unto the head,* etc.

9. **Generation** (γένος). Better, Rev., *race:* a body with a common life and descent.

Nation (ἔθνος). **People** (λαὸς). The distinction between these three words cannot be closely pressed. *Race* emphasizes the idea of *descent; nation,* of *community.* Λαὸς, *people,* occurring very often in the Septuagint, is used there mostly of the Israelites, the chosen people. The same use is also frequent in the New Testament; but it is employed in a more general sense, as by Luke 2:10. It would seem that this idea, however, in its metaphorical and Christian application, the *chosen Israel* of God, directed Peter's choice of the word, since he adds, *a people for God's own possession.*

Peculiar (εἰς περιποίησιν). Lit., *a people for acquisition.* Rev., *a people for God's own possession.* Wyc., *a people of purchasing.* Cranmer, *a people which are won.* The word occurs 1 Thessalonians 5:9, rendered *obtaining* (Rev.); Ephesians 1:14, *God's own possession* (Rev.). See Isaiah 43:21 (Sept.), where the kindred verb occurs: "This people have I *formed for myself* (περιεποιησάμην).

Shew forth (ἐξαγγείλητε). Only here in New Testament. *Proclaim, tell abroad.*

The praises (τὰς ἀρετὰς). Lit., *the virtues.* So Rev., *excellencies.* The word occurs Isaiah 43:21 (Sept., see above), and is rendered *praise.* See, also, Isaiah 43:12 (Sept.), "Declare his *praise* (ἀρετὰς) in the islands."

10. **People** (λαὸς). See on ver. 9, and note the choice of the term here. *A people of God.* Compare Romans 9:25, 26.

11. **Beloved** (ἀγαπητοί). A favorite term with Peter, occurring eight times in the epistles. See the phrase, *our beloved Barnabas and Paul,* Acts 15:25, in the letter sent by the council at Jerusalem to the Gentile Christians, the account of which, doubtless, came from Peter. Compare *our beloved brother Paul,* 2 Peter 3:15.

Strangers (παροίκους). Rev., *sojourners.* Compare ch. 1:17, "the time of your *sojourning* (παροικίας)."

Which (αἵτινες). The compound pronoun denotes a class, *of that kind which,* classifying all fleshly desires in one category.

12. **Conversation.** Rev., *behavior.* See on ch. 1:15.

Whereas (ἐν ᾧ). Rev., correctly, *wherein;* in the matter in which.

They speak against (καταλαλοῦσιν). Compare *evil-speakings,* ver. 1, and Acts 28:22.

Which they shall behold (ἐποπτεύοντες). Rev., *beholding.* Used by Peter only, here and ch. 3:2. The kindred noun ἐπόπτης, *an eye-witness,* occurs only at 2 Peter 1:16. It is a technical word, meaning one who was admitted to the highest degree of initiation in the Elensinian mysteries. Here it conveys the idea of *personal witness;* behold *with their own eyes.*

Evil-doers (κακοποιῶν). The word occurs four times in Peter, and nowhere else in the New Testament except John 18:30, where it is applied by the priests to Christ himself.

Visitation (ἐπισκοπῆς). The radical idea of the word is that of *observing* or *inspecting.* Hence ἐπίσκοπος, *an overseer* or *bishop. Visiting* grows naturally out of this, as *visitare* from *visere, to look at attentively.* See Introduction, on Peter's emphasis upon sight; and compare *behold,* in this verse. The "day of visitation" is the day of *looking upon:* "When God shall look upon these wanderers, as a pastor over his flock, and shall become the *overlooker* or *bishop* of their souls" (ver. 25, Lumby).

13. **Submit yourselves** (ὑποτάγητε). Rev., *be subject.* See Romans 13:1 sq.

Ordinance of man (ἀνθρωπίνῃ κτίσει). Lit., *to every human creation* or *institution.* Rev., *creation,* in margin.

King. The emperor, styled *king* by Greek writers.

14. **Sent** (πεμπομένοις). The present participle. In the habit of being sent: sent from time to time.

By him. The king; not the Lord.

Punishment (ἐκδίκησιν). Not strong enough. Better, *vengeance,* as Rev. Compare Luke 18:7; Romans 12:19.

Them that do well (ἀγαθοποιῶν). Only here in New Testament.

15. **Put to silence** (φιμοῦν). A very graphic word, meaning *to muzzle* or *gag.* Compare 1 Corinthians 9:9; 1 Timothy 5:18. See on Matthew 22:12.

Ignorance (ἀγνωσίαν). In classical Greek it is an ignorance arising from not coming into contact with the person or thing to be known. It occurs only once again in the New Testament, 1 Corinthians 15:34. Here is signifies not *want of acquaintance,* but of *understanding;* a state of ignorance.

Of foolish men (τῶν ἀφρόνων ἀνθρώπων). Of *the* foolish men; the article referring to those just mentioned, who speak against them as evil-doers.

16. **Using** (ἔχοντες). Lit., *having* or *holding.*

Cloke (ἐπικάλυμμα). Only here in New Testament. Lit., *a veil.* The idea is that of using Christian freedom as a mask for ungodly license. Paul uses the kindred verb (Romans 4:7) of the covering of sins. On the sentiment, compare Galatians 5:13.

18. **Servants** (οἰκέται). *Household* servants. So Rev., in margin. Not a common term in the New Testament, occurring only in three other passages: Luke 16:13; Acts 10:7; Romans 14:4. Some suppose that Peter intended to cover by it freedmen and other dependents in the household, or that he uses it with a conciliatory purpose, as presenting the slave in closer relation with the family.

Gentle (ἐπιεικέσιν). A common derivation of this word is from εἴκω, *to yield.* Hence the meaning, *mild, yielding, indulgent.* But the true derivation if from εἰκός, *reasonable;* and the word implies rather the *not being unduly rigorous:* "Wherein not strictness of legal right, but consideration for one another, is the rule of practice" (Alford). Compare Philippians 4:5, where, for *moderation* (τὸ ἐπιεικὲς), Rev. gives *forbearance,* with *gentleness* in margin. According to Aristotle, the word stands in contrast with ἀκριβοδίκαιος, *one who is exactingly just,* as *one who is satisfied with less than his due.*

Froward (σκολιοῖς). Lit., *crooked.* See Luke 3:5. Peter uses the word in Acts 2:40 (*untoward*); and Paul, in Philippians 2:15 (*crooked*). The word *froward* is Anglo-Saxon *fream-ward* or *from-ward*, the opposite of *to-ward.* (See *untoward,* above.) Thus Ben Jonson:

"Those that are *froward* to an appetite;"

i.e., *averse.* Compare the phrases *to-God-ward* (2 Corinthians 3:4); *to-us-ward.*

19. **Conscience toward God** (συνείδησιν Θεοῦ). Rev., in margin, *conscious of God.* The idea is not *conscientiousness* in the ordinary sense, but *the conscious sense of one's relation to God;* his *consciousness of God.* Thus one suffers patiently, not from a conscientious sense of dury, but from an inner consciousness of his relation to God as a son, and to Christ as a joint-heir, which involves his suffering with him no less than his being glorified with him.

20. **What glory** (ποῖον κλέος). Lit., *what kind of glory.* This word for *glory* occurs nowhere else in the New Testament.

Buffeted (κολαφιζόμενοι). See Matthew 26:67: struck with the fist. This whole passage, vv. 19-24, bears the mark of Peter's memories of the scene of Christ's last sufferings (see Introduction) — the blows of the servants, the scorn of the highpriest, the silent submission of Jesus, the cross, the stripes.

21. **Leaving** (ὑπολιμπάνων). Only here in the New Testament.

An example (ὑπογραμμὸν). Only here in the New Testament. A graphic word, meaning *a copy* set by writing-masters for their pupils. Some explain it as a copy of characters *over* which the student is to *trace* the lines.

Follow (ἐπακολουθήσητε). Lit., *follow upon.* The compound verb implies *close* following. From *writers* and *painters,* the metaphor changes now to a *guide.*

22. **Found** (εὑρέθη). Stronger than the simple *was,* and indicating a guilelessness which had stood the test of *scrutiny.* Compare Matthew 26:60; John 18:38; 19:4, 6. Christ's sinlessness had also stood the test of Peter's intimacy.

23. **Reviled — again** (ἀντελοιδόρει). Only here in the New Testament.

Committed himself (παρεδίδου). But his gives a reflexive force to the verb which has no parallel. Commentators are divided, some supplying *his cause,* as Rev., in margin; others, *his judgment;* other, *his revilers.* Better, the *subject* of the contest — his *insults* and *injuries.* Salmond renders, *but left it to him,* etc.

Judgeth righteously. Compare *without respect of persons,* ch. 1:17.

24. **Bare** (ἀνήνεγκεν). See on ver. 5. Bare *up* to the cross, as to an altar, and offered himself thereon.

The tree (ξύλον). Lit., *wood.* Peter uses the same peculiar term for the cross, Acts 5:30; 10:39.

Being dead (ἀπογενόμενοι). Rev., more strictly, *having died.* Used here only in the New Testament. The rendering of the verb can be given only in a clumsy way, *having become off unto sins;* not *becoming separate* from sins, but having *ceased to exist* as regards them. Compare Romans 6:18.

Stripes (μώλωπι). Lit., *bruise.* So Rev., in margin. Only here in New Testament; meaning a *bloody wale* which arises under a blow. “Such a sight we feel sure, as we read this descriptive passage, St. Peter’s eyes beheld on the body of his Master, and the flesh so dreadfully mangled made the disfigured form appear in his eyes like one single bruise” (Lumby).

25. **For ye were as sheep going astray** (ἦτε γὰρ ὡς πρόβατα πλανώμενοι); *i.e.,* as commonly understood, ye were like straying sheep. But the *ye were* should be construed with the participle *going astray,* the verb and the participle together denoting *habitual* action or condition. Render, as Rev., *ye were going astray like sheep.* See on Mark 12:24.

Bishop. See on ver. 12.

CHAPTER 3

1. **Likewise** (ὁμοίως). Rev., *in like manner;* better, because *likewise* in popular speech has, wrongly, the sense of *also.* Peter means in like manner with *servants* (ch. 2:18).

Be in subjection (ὑποτασσόμεναι). Lit., *being in subjection,* or *submitting yourselves;* the same word which is used of the submission of servants (ch. 2:18).

Be won (κερδηθήσονται). Rev., *be gained.* The word used by Christ, Matthew 18:15: "*gained* thy brother."

2. **While they behold** (ἐποπτεύσαντες). See on ch. 2:12.

Conversation. See on ch. 1:15. Rev., *behavior.*

Coupled with fear (ἐν φόβῳ). Lit., *in fear.*

3. **Of plaiting** (ἐμπλοκῆς). Only here in New Testament. Compare 1 Timothy 2:9. The Roman women of the day were addicted to ridiculous extravagance in the adornment of the hair. Juvenal ("Satire," vi.) satirizes these customs. He says: "The attendants will vote on the dressing of the hair as if a question of reputation or of life were at stake, so great is the trouble she takes in quest of beauty; with so many tiers does she load, with so many continuous stories does she build up on high her head. She is tall as Andromache in front, behind she is shorter. You would think her another person." The hair was dyed, and secured with costly pins and with nets of gold thread. False hair and blond wigs were worn.

Putting on (ἐνδύσεως). Only here in New Testament. Female extravagance in dress in the days of the empire reached an alarming pitch.

4. **Meek** (πραέος). See on Matthew 5:5.

Of great price (πολυτελές). The word used to describe costly raiment, 1 Timothy 2:9.

5. **Adorned** (ἐκόσμουν). Imperfect tense. *Were accustomed* to adorn.

6. **Amazement** (πτόησιν). Rev., *terror.* Compare the kindred verb πτοηθῆτε, *be terrified,* Luke 21:9; 24:37; on which, see note. The word means *a scare,* or *nervous excitement.*

7. **According to knowledge.** With an intelligent recognition of the nature of the marriage relation.

The woman (τῷ γυναικείῳ). Not a noun, however, as would appear from the ordinary rendering, but an adjective, agreeing with σκεύει, *vessel,* as does also ἀσθενεστέρῳ, *weaker.* Both are attributes of *vessel; the female vessel as weaker.* So Rev., in margin.

Vessel (σκεύει). Compare 1 Thessalonians 4:4. The primary idea of *vessel,* which is formed from the Latin *vasellum,* the diminutive of *vas,* a *vase,* is that of the receptacle which covers and contains; the case or protecting cover. Hence it is allied, etymologically, with *vest, vestment,* and *wear.* It is used in the New Testament

(1) in the sense of a *cup* or *dish* (Luke 8:16; John 19:29; 2 Timothy 2:20; Revelation 2:27; 18:12).
(2) Of the man, as containing the divine energy, or as a subject of divine mercy or wrath, and hence becoming a divine instrument. Thus Paul is a *chosen vessel* to bear God's name (Acts 9:15). Vessels *of wrath* (Romans 9:22); *of mercy* (Romans 9:23). So of the woman, as God's instrument, along with man, for his service in the family and in society.
(3) Collectively, in the plural, of all the implements of any particular economy, as a house, or a ship. Matthew 12:29, *goods;* Acts 27:17, the *tackling* or *gear* of a ship.

Giving (ἀπονέμοντες). Only here in New Testament. The word means, literally, *to portion out,* and is appropriate to the husband as *controlling* what is to be meted out to the wife.

Hindered (ἐγκόπτεσθαι). So A.V. and Rev., and the best texts, and the majority of commentators. The word means, literally, *to knock in; make an incision into;* and hence, generally, *to hinder* or *thwart* (Galatians 5:7; 1 Thessalonians 2:18). Some, however, read ἐκκόπτεσθαι, *to cut off* or *destroy.*

8. **Of one mind** (ὁμόφρονες). Rev., *like-minded.* Only here in New Testament. Compare Romans 12:16; 15:5; Philippians 2:2, etc. Indicating unity of thought and feeling. From ὁμός, *one and the same,* and φρήν, *the mind.*

Having compassion one of another (συμπαθεῖς). Only here in New Testament, though the kindred verb is found Hebrews 4:15; 10:34. The rendering is needlessly diffuse. Rev., much better, *compassionate; sympathetic,* in margin. Interchange of fellow-feeling in joy or sorrow. Our popular usage errs in limiting *sympathy* to sorrow.

Love as brethren (φιλάδελφοι). Rev., more strictly, *loving as brethren.* Only here in New Testament.

Pitiful (εὔσπλαγχνοι). Only here and Ephesians 4:32. Rev., better, *tender-hearted.* From εὖ, *well,* and σπλάγχνα, *the nobler entrails,* which are regarded as the seat of the affections, and hence equivalent to our popular use of *heart.* The original sense has given rise to the unfortunate translation *bowels* in the A.V., which occurs in its literal meaning only at Acts 1:18.

Courteous. The A.V. has here followed the reading of the Tex. Rec., φιλόφρονες. But the best texts read ταπεινόφρονες, *humble-minded.* So Rev. This occurs nowhere else in the New Testament, though the kindred noun ταπεινοφροσύνη, *humility,* is found often. See on ταπεινός, *lowly,* notes on Matthew 11:29.

9. **Rendering evil,** etc. See Romans 12:17.

Blessing (εὐλογοῦντες). Not a noun governed by *rendering,* but a participle. Be not rendering evil, but *be blessing.*

10. **Will love** (θέλων ἀγαπᾶν). Not the future tense of *love,* but the verb *to will,* with the infinitive: he that *desires* or *means to love.* Rev., *would love.*

11. **Eschew** (ἐκκλινάτω). The old word *eschew* is from the Norman *eschever, to shun* or *avoid.* It reappears in the German *scheuen,* to be *startled* or *afraid,* and in the English *shy,* and *to shy* (as a horse). The Greek word here occurs only twice elsewhere (Romans 3:12; 16:17), where Rev. renders *turn aside* and *turn away.* It is compounded of ἐκ, *out of,* and κλίνω, *to cause to bend* or *slope;* so that the picture in the word is of one *bending aside* from his course at the approach of evil. Rev., *turn away from.*

13. **Followers** (μιμηταὶ). Lit., *imitators.* But the best texts read ζηλωταὶ, *zealots.* So Rev., *zealous.*

14. **Blessed.** See on Matthew 5:3.

Be troubled (ταραχθῆτε). The word used of Herod's trouble (Matthew 2:3); of the agitation of the pool of Bethesda (John 5:4); of Christ's troubled spirit (John 12:27).

15. **Sanctify the Lord God.** The A.V. follows the Tex. Rec., reading τὸν Θεὸν, *God,* instead of τὸν Χριστὸν, *Christ,* which is the reading of the best texts. The article with *Christ* shows that κύριον, *Lord,* is to be taken predicatively. Render, therefore, as Rev., *sanctify Christ (the* Christ) *as Lord.*

Ready to give an answer (ἕτοιμοι πρὸς ἀπολογίαν). Lit., *ready for an answer. Answer* is our word *apology,* not in the popular sense of *excuse,* but in the more radical sense of *defence.* So it is translated Acts 22:1; Philippians 1:7, 16. *Clearing of yourselves,* 2 Corinthians 7:11.

Meekness. See on Matthew 5:5.

16. **Having a good conscience** (συνείδησιν ἔχοντες ἀγαθήν). The position of the adjective shows that it is used predicatively: *having a conscience good* or *unimpaired.* Compare Hebrews 13:18, "We have a *good conscience* (καλὴν συνείδησιν)." Συνείδησις, *conscience,* does not occur in the gospels, unless John 8:1-11 be admitted into the text. Nor is it a word familiar to classical Greek. It is compounded of σύν, *together with,* and εἰδέναι, *to know;* and its fundamental idea is *knowing together with one's self.* Hence it denotes the consciousness which one has within himself of his own conduct as related to moral obligation; which consciousness exercises a judicial function, determining what is right or wrong, approving or condemning, urging to performance or abstinence. Hence it is not merely intellectual consciousness directed at conduct, but moral consciousness contemplating *duty,* testifying to moral obligation, even where God is not known; and, where there is knowledge of God and acquaintance with him, inspired and directed by that fact. A man cannot be conscious of himself without knowing himself as a *moral* creature. Cremer accordingly defines the word as "the consciousness man has of himself in his relation to God, manifesting itself in the form of a self-testimony, the result of the action of the spirit in the heart." And further, "conscience is, essentially, determining of the self-consciousness by the spirit as the essential principle of life. In conscience man stands face to face with himself." Conscience is, therefore, a *law.* Thus Bishop Butler: "Conscience does not only offer itself to show us the way we should walk in, but it likewise carries its own authority with it, that it is our natural guide, the guide assigned us by the Author of our nature; it therefore belongs to our condition of being; it is our duty to walk in that path and follow this guide." And again, "That principle by which we survey, and either approve or disapprove our own heart, temper, and actions, is not only to be considered as what it, in its turn, to have some influence, which may be said of every passion, of the lowest appetites; but likewise as being superior; as from its very nature claiming superiority over all others; insomuch that you cannot form a notion of this faculty, conscience, without taking in *judgment, direction, superintendency.* This is a constituent part of the idea, that is, of the faculty itself; and to preside and

govern, from the very economy and constitution of man, belongs to it. Had it strength as it had right; had it power as it had manifest authority, it would absolutely govern the world" (Sermons II. and III., "On Human Nature").

Conscience is a *faculty.* The mind may "possess reason and distinguish between the true and the false, and yet be incapable of distinguishing between virtue and vice. We are entitled, therefore, to hold that the drawing of moral distinctions is not comprehended in the simple exercise of the reason. The conscience, in short, is a different faculty of the mind from the mere understanding. We must hold it to be simple and unresolvable till we fall in with a successful decomposition of it into its elements. In the absence of any such decomposition we hold that there are no simpler elements in the human mind which will yield us the ideas of the morally good and evil, of moral obligation and guilt, of merit and demerit. Compound and decompound all other ideas as you please, associate them together as you may, they will never give us the ideas referred to, so peculiar and full of meaning, without a faculty implanted in the mind for this very purpose" (McCosh, "Divine Government, Physical and Moral").

Conscience is a *sentiment:* i.e., it contains and implies conscious emotions which arise on the discernment of an object as good or bad. The judgment formed by conscience awakens sensibility. When the judicial faculty pronounces a thing to be lovable, it awakens love. When it pronounces it to be noble or honorable, it awakens respect and admiration. When it pronounces it to be cruel or vile, it awakens disgust and abhorrence.

In scripture we are to view conscience, as Bishop Ellicott remarks, not in its abstract nature, but in its practical manifestations. Hence it may be *weak* (1 Corinthians 8:7, 12), unauthoritative, and awakening only the feeblest emotion. It may be *evil* or *defiled* (Hebrews 10:22; Titus 1:15), through consciousness of evil practice. It may be *seared* (1 Timothy 4:2), branded by its own testimony to evil practice, hardened and insensible to the appeal of good. On the other hand, it may be *pure* (2 Timothy 1:3), unveiled, and giving honest and clear moral testimony. It may be *void of offense* (Acts 24:16), unconscious of evil intent or act; *good,* as here, or *honorable* (Hebrews 13:18). The expression and the idea, in the full

Christian sense, are foreign to the Old Testament, where the testimony to the character of moral action and character is born by external revelation rather than by the inward moral consciousness.

Falsely accuse (ἐπηρεάζοντες). Compare Luke 6:28; the only other passage where the word occurs, Matthew 5:44, being rejected from the best texts. The word means *to threaten abusively; to act despitefully.* Rev., *revile.*

17. **If the will of God be so** (εἰ θέλοι τὸ θέλημα τοῦ Θεοῦ). More literally, as Rev., preserving the play upon the word *will, if the will of God should so will.*

18. **The just for the unjust.** But the Greek without the article is more graphic: *just for unjust.*

In the flesh. The Greek omits the article. Read *in flesh,* the material form assumed in his incarnation.

In the spirit. Also without the article, *in spirit;* not as A.V., *by the Spirit,* meaning the Holy Ghost, but referring to his spiritual, incorporeal life. The words connect themselves with the death-cry on the cross: "Father, into thy hands I commend my spirit." Huther observes, "Flesh is that side of the man's being by which he belongs to earth, is therefore a creature of earth, and accordingly perishable like everything earthy. Spirit, on the other hand, is that side of his being according to which he belongs to a supernal sphere of being, and is therefore not merely a creature of earth, and is destined to an immortal existence."

Thus we must be careful and not understand *spirit* here of the Spirit of God, as distinguished from the *flesh* of Christ, but of the *spiritual nature* of Christ; "the higher spiritual nature which belonged to the integrity of his humanity" (Cook).

19. **By which** (ἐν ᾧ). Wrong. Rev., correctly, *in which:* in the spiritual form of life; in the disembodied spirit.

Went and preached (πορευθεὶς ἐκήρυξεν). The word *went,* employed as usual of a *personal* act; and *preached,* in its ordinary New-Testament sense of proclaiming the Gospel.

To the spirits (πνεύμασιν). As in Hebrews 12:23, of disembodied spirits, though the word ψυχαὶ, *souls,* is used elsewhere (Revelation 6:9; 20:4).

In prison (ἐν φυλακῇ). Authorities differ, some explaining by 2 Peter 2:4; Jude 6; Revelation 20:7, as the final abode of the lost. Excepting in the last passage, the word occurs nowhere else in the New Testament in a metaphorical sense. It is often translated *watch* (Matthew 14:25; Luke 2:8); *hold* and *cage* (Revelation 18:2). Other explain as *Hades,* the kingdom of the dead generally.

20. **In which** (εἰς ἣν). Lit., *into which.* A pregnant construction; *into which* they were gathered, and *in which* they were saved.

By water (διὰ). Rev., *through.* Some take this as instrumental, *by means of water;* other as local, *by passing through* the water, or being brought safely through the water into the ark. Rev., in margin, *were brought safely through water.*

21. **The like figure whereunto.** Following a rejected reading, ᾧ, *to which;* so that the literal rendering would be the *antitype to which.* Read ὃ ἀντίτυπον, *which, the antitype* or *as an antitype;* i.e., which *water,* being the antitype of that water of the flood, doth now save you, even baptism. Rev., *which, after a true likeness doth now,* etc. ‘Αντίτυπον, *figure,* or antitype, is from ἀντί, *over against,* and τύπος, *a blow.* Hence, originally, *repelling a blow*: a blow against a blow; a counterblow. So of an *echo* or of the *reflection* of light; then a *correspondence,* as of a stamp to the die, as here. The word occurs only once elsewhere, Hebrews 9:24: “the *figures* of the true.”

Putting away (ἀπόθεσις). Peculiar to Peter. Here and 2 Peter 1:14.

Filth (ῥύπου). Only here in New Testament. In classical Greek signifying especially *dry* dirt, as on the person.

Answer (ἐπερώτημα). Only here in New Testament. In classical Greek the word means a *question* and nothing else. The meaning here is much disputed, and can hardly be settled satisfactorily. The rendering *answer* has no warrant. The meaning seems to be (as Alford), "the seeking after God of a good and pure conscience, which is the aim and end of the Christian baptismal life." So Lange: "The thing asked may be conceived as follows: 'How shall I rid myself of an evil conscience? Wilt thou, most holy God, again accept me, a sinner? Wilt thou, Lord Jesus, grant me the communion of thy death and life? Wilt thou, O Holy Spirit, assure me of grace and adoption, and dwell in my heart?' To these questions the triune Jehovah answers in baptism, 'Yea!' Now is laid the solid foundation for a good conscience. The conscience is not only purified from its guilt, but it receives new vital power by means of the resurrection of Jesus Christ."

This is the sense of ἐπερωτᾷν εἰς, in the only place where it occurs in scripture, 2 Samuel 11:7 (Sept.): "David *asked of him* how Joab did (ἐπερώτησεν εἰς εἰρήνην Ἰωάβ)." Lit., *with reference to the peace of Joab.* Rev. renders, *the interrogation,* and puts *inquiry, appeal,* in margin.

22. **Gone into heaven.** Perhaps with the scene of the ascension in Peter's mind.

CHAPTER 4

1. **Arm yourselves** (ὁπλίσασθε). Only here in New Testament. The thought is Pauline. See Romans 13:12; 2 Corinthians 6:7; Ephesians 6:10, 17; 1 Thessalonians 5:8; Colossians 3:12.

Mind (ἔννοιαν). Only here and Hebrews 4:12. Literally the word means *thought,* and so some render it here. Rev. puts it in margin. The rendering *intent, resolution,* is very doubtful. It seems rather to be the thought *as determining the resolution.* Since Christ has suffered in the flesh, be ye also willing to suffer in the flesh.

2. **Live** (βιῶσαι). Only here in New Testament.

The rest of the time (ἐπίλοιπον). Only here in New Testament.

3. **For the time past,** etc. Compare Romans 13:13.

Us (ἡμῖν). The best texts omit.

Of our life (τοῦ βίου). The best texts omit.

Will (βούλημα, the better reading for θέλημα). *Desire, inclination.* See on Matthew 1:19.

When we walked (πεπορευμένους). Rev., rightly, *ye* walked. Construe with *to have wrought.* The time past may suffice for *you* to have wrought the desire, etc., *walking as ye have done;* the perfect participle having an inferential reference to a course of life now done with.

Lasciviousness (ἀσελγείας). The following enumeration of vices is characteristic of Peter's style in its fulness and condensation. He enumerates six forms of sensuality, three personal and three social: (1) ‘Ασελγείαις, *wantonness.* See on Mark 7:22. Excesses of all kinds, with possibly an emphasis on sins of uncleanness.

(2) ‘Επιθυμίαις, *lusts.* See on Mark 4:19. Pointing especially to fleshly lusts, “the inner principles of licentiousness” (Cook).
(3) Οἰνοφλυγίαις, *excess of wine.* Only here in New Testament. The kindred verb occurs in the Septuagint, Deuteronomy 21:20; Isaiah 46:12. From οἶνος, *wine,* and φλέω or φλύω, *to teem with abundance;* thence to *boil over* or *bubble up, overflow.* It is the *excessive, insatiate* desire for drink, form which comes the use of the word for the *indulgence* of the desire — *debauch.* So Rev., *wine-bibbings.* The remaining three are *revellings, banquetings,* and *idolatries.*

Revellings (κώμοις). The word originally signifies merely a *merry-making;* most probably a *village* festival, from κώμη, a *village.* In the cities such entertainments grew into carouses, in which the party of revellers paraded the streets with torches, singing, dancing, and all kinds of frolics. These revels also entered into religious observances, especially in the worship of Bacchus, Demeter, and the Idaean Zeus in Crete. The fanatic and orgiastic rites of Egypt, Asia Minor, and Thrace became engrafted on the old religion. Socrates, in the introduction to “The Republic,” pictures himself as having gone down to the Piraeus to see the celebration of the festival of Bendis, the Thracian Artemis (Diana); and as being told by one of his companions that, in the evening, there is to be a torch-race with horses in honor of the goddess. The rites grew furious and ecstatic. “Crowds of women, clothed with fawns’ skins, and bearing the sanctified thyrsus (a staff wreathed with vine-leaves) flocked to the solitudes of Parnassus, Kithaeron, or Taygetus during the consecrated triennial period, and abandoned themselves to demonstrations of frantic excitement, and dancing and clamorous invocation of the God. They were said to tear animals limb from limb, to devour the raw flesh, and to cut themselves without feeling the wound. The men yielded to a similar impulse by noisy revels in the streets, sounding the cymbals and tambourine, and carrying the image of the God in procession” (Grote, “History of Greece”). Peter, in his introduction, addresses the sojourners in Galatia, where the Phrygian worship of Cybele, the great mother of the gods, prevailed, with its wild orgies and hideous mutilations. Lucretius thus describes the rites:

> “With vigorous hand the clamorous drum they rouse,

And wake the sounding cymbal; the hoarse horn
Pours forth its threatening music, and the pipe,
With Phrygian airs distracts the maddening mind,
While arms of blood the fierce enthusiasts wield
To fright the unrighteous crowds, and bend profound
Their impious souls before the power divine.
Thus moves the pompous idol through the streets,
Scattering mute blessings, while the throngs devout
Strew, in return, their silver and their brass,
Loading the paths with presents, and o'ershade
The heavenly form; and all th' attending train,
With dulcet sprays of roses, pluct profuse,
A band select before them, by the Greeks
Curetes called, from Phrygian parents sprung,
Sport with fantastic chains, the measured dance
Weaving infuriate, charmed with human blood,
And madly shaking their tremendous crests."

De Rerum Natura, ii., 618-631.

Banquetings (πότοις). Lit., *drinking-bouts.* Rev., *carousings.*

Abominable (ἀθεμίτοις). Only here, and by Peter in the Acts 10:28. More literally, *unlawful*, emphasizing the idolatries as violations of divine law.

4. **Run not with them.** "In a troop" (Bengel); like a band of revellers. See above. Compare Ovid's description of the Bacchic rites:

"Lo, Baccus comes! and with the festive cries
Resound the fields; and mixed in headlong rout,
Men, matrons, maids, paupers, and nobles proud,
To the mysterious rites are born along."

Metamorphoses, iii., 528-530.

Excess (ἀνάχυσιν). Only here in New Testament. Lit., *pouring forth.* Rev. has *flood* in margin. The word is used in classical Greek of the *tides* which fill the hollows.

Riot (ἀσωτίας). From ἀ, *not,* and σώζω, *to save.* Lit., *unsavingness,* prodigality, wastefulness; and thence of squandering on one's own debased appetites, whence it takes the sense of *dissoluteness* or *profligacy.* In Luke 15:13, the kindred adverb ἀσώτως is used. The prodigal is described as *scattering* his substance, to which is added, *living wastefully* (ζῶν ἀσώτως). Compare Ephesians 5:18; Titus 1:6.

5. **That is ready** (ἑτοίμως ἔχοντι). Lit, *having himself in readiness;* there at God's right hand in heaven, wither he has gone (ch. 3:22). Implying, also, a *near* judgment. Compare ver. 7.

7. **Is at hand** (ἤγγικεν). Lit., *has come near.* The word constantly used of the coming of Christ and his kingdom. See Matthew 3:2; Mark 1:15; Luke 10:9; Hebrews 10:25.

Be ye sober (σωφρονήσατε). The word is from σῶς, *sound,* and φρήν, *the mind.* Therefore, as Rev., *be ye of sound mind.* Compare Mark 5:15.

Watch (νήψατε). See on ch. 1:13. The A.V. has followed the Vulgate, *vigilate* (*watch*). Rev. is better: *be sober.*

Unto prayer (εἰς προσευχάς). Lit., *prayers.* The plural is used designedly: prayers of all kinds, private or public. Tynd. renders, *Be ye discreet and sober, that ye may be apt to prayers.* Compare Ephesians 6:18, "with *every kind* of prayer, and watching *thereunto.*"

8. **Fervent** (ἐκτενῆ). See, on the kindred adverb *fervently,* notes on ch. 1:22.

Love covereth, etc. Compare James 5:20; Proverbs 10:12.

9. **Using hospitality.** Compare Romans 13:13.

10. **A gift** (χάρισμα). Originally, something *freely* given: a gift of *grace* (χάρις). Used in New Testament

(a) of *a blessing of God graciously bestowed,* as upon sinners (Romans 5:15, 16; 11:29);

(b) of *a gracious divine endowment:* an extraordinary gift of the Holy Spirit dwelling and working in a special manner in the individual (1 Timothy 4:14; 2 Timothy 1:6; Romans 12:6, 8). So here.

Manifold. See on ch. 1:6.

11. **Oracles** (λόγια). In classical Greek, of the oracular responses of heathen deities. Here, divine utterances or revelations. Compare Acts 7:38; Romans 3:2; Hebrews 5:12.

Giveth (χορηγεῖ). Only here and 2 Corinthians 9:10. Peter uses the compound ἐπιχορηγέω, *furnish,* in 2 Peter 1:5; which see.

12. **Think it not strange** (μὴ ξενίζεσθε). *I.e.,* alien from you and your condition as Christians. Compare 5:4.

Fiery trial (πυρώσει). The word means *burning.* In Proverbs 27:21 (Sept.), it is rendered *furnace.* In Psalms 45 (Sept.), 46 (A.V.), we read, "Thou, O God, hast proved us: thou hast *smelted* us, as silver is *smelted.*" Compare Zechariah 13:9.

Which is to try you (ὑμῖν γινομένῃ). The A.V. thus makes the trial a thing of *the future;* mistranslating the Greek present participle, *which is taking place.* This participle, therefore, represents the trial as *actually in progress.* The Rev. does not give this force by its *which cometh upon you.*

To try you (πρὸς πειρασμὸν). Lit., *for trial* or probation.

Strange thing (ξένον). Compare *think it not strange,* above.

Happened (συμβαίνοντος). Again the present participle. Better, perhaps, *were happening;* by chance, instead of with the definite purpose indicated by "taking place *with a view to probation*." See above.

13. **Inasmuch as ye are partakers.** Compare Romans 8:17.

Be glad with exceeding joy (χαρῆτε ἀγαλλιώμενοι). Lit., *ye may rejoice exulting.* See on ch. 1:6.

14. **The spirit of glory and of God** (τὸ τῆς δόξης καὶ τὸ τοῦ Θεοῦ πνεῦμα). Lit., *the spirit of glory and that of God.* The repetition of the article identifies the spirit of God with the spirit of glory: the spirit of glory, and *therefore* the spirit of God: who is none other than the spirit of God himself. Hence Rev., better, *the spirit of glory and the spirit of God.*

Resteth (ἀναπαύεται). Compare Isaiah 11:2; Luke 10:6; Numbers 11:25, 26; Mark 6:31; Matthew 26:45; Revelation 14:13. Also, Matthew 11:28, where the word is used in the active voice, *to give rest* or refreshment.

15. **A busybody in other men's matters** (ἀλλοτριοεπίσκοπος). Only here in New Testament. Lit., *the overseer of another's matters.* One who usurps authority in matters not within his province. Rev., *meddler.* Compare Luke 12:13, 14; 1 Thessalonians 4:11; 2 Thessalonians 3:11. It may refer to the officious interference of Christians in the affairs of their Gentile neighbors, through excess of zeal to conform them to the Christian standard.

16. **A Christian.** Only three times in the New Testament, and never as a name used by Christians themselves, but as a nickname or a term of reproach. See on Acts 11:26. Hence Peter's idea is, if any man suffer from the contumely of those who contemptuously style him *Christian.*

19. **Commit** (παρατιθέσθωσαν). Give in charge as a deposit. Compare Luke 12:48; Acts 20:32; 1 Timothy 1:18. The word is used by Christ in commending his soul to God (Luke 23:46).

Well-doing (ἀγαθοποιΐᾳ). Only here in New Testament. Compare ch. 2:14. The surrender to God is to be coupled with the active practice of good.

CHAPTER 5

1. **Also an elder** (συμπρεσβύτερος). Only here in New Testament. Better, as Rev., *fellow-elder.* The expression is decisive against the primacy of Peter.

Witness (μάρτυς). The word is used in the New Testament to denote:

(a) a *spectator* or *eye-witness* (Acts 10:39; 6;13).
(b) One who *testifies* to what he has seen (Acts 1:8; 5:32).
(c) In the forensic sense, a *witness in court* (Matthew 26:65; Mark 14:63).
(d) One who vindicates his testimony by suffering: a *martyr* (Acts 22:20; Hebrews 12:1; Revelation 2:13; 17:6).

The first three meetings run into each other. The eye-witness, as a spectator, is always such with a view to giving testimony. Hence this expression of Peter cannot be limited to the mere fact of his having *seen* what he preached; especially since, when he wishes to emphasize this fact, he employs another word, ἐπόποτης (2 Peter 1:16). Therefore he speaks of himself as a witness, especially in the sense of being called to testify of what he has seen.

Partaker (κοινωνός). This use of the word, expressing a present realization of something not yet attained, occurs in no other writer in the New Testament. See on 2 Peter 1:4.

2. **Feed** (ποιμάνατε). Better, Rev., *tend,* since the verb denotes all that is included in the office of a shepherd — guiding, guarding, folding, no less than feeding, which latter is expressed by βόσκω. There is, doubtless, a reminiscence in the word of Christ's charge to Peter (John 21:15-17). Both words are used there: "*Feed* (βόσκε) my lambs" (ver. 15); "*tend* (ποίμαινε) my sheep" (ver. 16); "*feed* (βόσκε) my sheep" (ver. 17). The A.V. obliterates the distinction by rendering all three *feed.* Bengel rightly remarks, "Feeding is part of tending." See on Matthew 2:6.

Taking the oversight. The best texts omit. Rev. retains.

By constraint (ἀναγκαστῶς). Only here in New Testament.

Willingly (ἑκουσίως). Only here and Hebrews 10:26.

For filthy lucre (εἰσχροκερδῶς). From αἰσχρός, *disgraceful,* and κέρδος, *gain.* Only here in New Testament. The word *filthy* is intended to convey the idea which lies in αἰσχρός, *base* or *dishonorable;* becoming such if it is made the motive of the minister's service. Compare 2 Corinthians 12:14.

Willingly (προθύμως). Not strong enough. The word is compounded of πρό, *forward,* and θυμός, *heart* or *spirit.* Hence Rev., *with a ready mind;* a forward spirit; denoting not mere *willingness,* but *zeal.* Only here in New Testament. Compare the kindred adjective πρόθυμος, *ready* (Romans 1:15; Matthew 26:41; Mark 14:38), and the kindred noun προθυμία, *readiness* (2 Corinthians 8:11, 12, 19; 9:2).

3. **As lording it** (κατακυριεύοντες). See Matthew 20;25; Acts 19:16. Other words are used for the exercise of *legitimate* authority in the church; προΐσταμαι, *to be over* (1 Thessalonians 5:12; 1 Timothy 5:17); ποιμαίνω, as ver. 2, *tend.* But this carries the idea of *high-handed* rule.

Heritage (κλήρων). Plural. Κλῆρος means *a lot.* See on *inheritance,* ch. 1:4. From the kindred adjective κληρικός comes the English *cleric,* contracted into *clerk,* which in ecclesiastical writings originally signified a minister; either as being chosen *by lot* like Matthias, or as being the lot or inheritance of God. Hence Wycliffe translates the passage, "neither as having lordship in *the clergie.*" As in the Middle Ages the clergy were almost the only persons who could write, the word *clerk* came to have one of its common modern meanings. The word here, though its interpretation is somewhat disputed, seems to refer to the several *congregations* — the *lots* or *charges* assigned to the elders. Compare προσεκληρώθησαν, *were added as disciples;* A.V., *consorted with* (Acts 17:4). Rev. renders *charge.* Why not *charges?*

Examples (τύποι). Peter uses three different terms for a *pattern* or *model:* ὑπογραμμός, *a writing-copy* (ch. 2:21); ὑπόδειγμα, for which classical writers prefer παράδειγμα, *an architect's plan* or *a sculptor's or painter's model* (2 Peter 2:6); τύπος (see on ch. 3:21), of which our word *type* is nearly a transcript. The word primarily means the impression left by a stroke (τύπτω, *to strike*). Thus John 20:25, "the *print* of the nails." Used of the stamp on coin; the impression of any engraving or hewn work of art; a monument or statue; the *figures* of the tabernacle of Moloch and of the star Remphan (Acts 7:43). Generally, an *image* or *form,* always with a statement of the object; and hence the kindred meaning of a *pattern* or *model.* See Acts 23:25; Romans 5:14; Philippians 3:17; Hebrews 8:5.

4. **The chief Shepherd** (ἀρχιποίμενος). Only here in New Testament. In harmony with ver. 2. "The last thing Peter could have dreamed of as possible would be its misapplication to himself or his so-called successors" (Cook). Compare Hebrews 13:20, *great Shepherd;* and John 10:11, 14, *good Shepherd.* Also, Ezekiel 34:15, 16, 23.

Ye shall receive. See on *receiving,* 1 Peter 1:9.

Crown (στέφανον). From στέφω, *to put round, encircle.* It is the crown of victory in the games; of military valor; the marriage wreath, or the festal garland, woven of leaves or made of gold in imitation of leaves. Thus it is distinguished from the *royal* crown, which is διάδημα, of which *diadem* is a transcript. In Paul, στέφανος is always used of the *conqueror's* crown, not of the *king's* (1 Corinthians 9:24-26; 2 Timothy 2:5). Though it is urged that Peter would not have employed a reference to the crown of the victors in the games, because of the abhorrence of the Palestinian Jews for heathen spectacles, yet the reference to the crown of leaves seems to be determined by the epithet *unfading,* as compared with garlands of earthly leaves. The crown of thorns woven for Jesus is called στέφανος, with reference rather to its being *twined* than to its being a caricature of a kingly crown.

5. **Be clothed with humility** (τὴν ταπεινοφροσύνην ἐγκομβώσασθε). The last word is a very peculiar one, occurring only here. It is derived from

κόμβος, a *roll, band,* or *girth:* a *knot* or *roll* of cloth, made in tying or tucking up any part of the dress. The kindred word ἐγκόμβωμα, from which the verb is directly formed, means a *slave's apron,* under which the loose garments were girt up. Compare Horace's "puer alte cinctus," *a slave girt high.* Hence the figure carries an exhortation to put on humility as a *working virtue* employed in *ministry.* This is apparent from the evident reminiscence of that scene in which Peter figured so prominently — the washing of the disciple's feet by the Lord, when he *girded himself* with a towel as a servant, and gave them the lesson of ministry both by word and act. Bengel paraphrases, "Put on and wrap yourselves about with humility, so that the covering of humility cannot possibly be stripped from you."

Resisteth (ἀντιτάσσεται). A strong and graphic word. Lit., *setteth himself in array against,* as one draws out a host for battle. Pride calls out God's armies. No wonder, therefore, that it "goeth before destruction."

The proud (ὑπερηφάνοις). See on *pride,* Mark 7:22. Compare James 4:6.

To the humble. See on Matthew 11:29.

6. **Mighty hand** (κραταιὰν χεῖρα). A phrase found nowhere else in the New Testament, but occurring in the Septuagint, Exodus 3:19; Deuteronomy 3:24; Job 30:21. The adjective κρατριὰν, *mighty,* is, moreover, used only here. Compare Luke 1:51, 52.

7. **Casting** (ἐπιῤῥίψαντες). The aorist participle denoting an act once for all; throwing the whole life with its care on him.

All your care (πᾶσαν τὴν μέριμναν). *The whole of* your care. "Not every anxiety as it arises, for none will arise if this transference has been effectually made." *Care.* See on Matthew 6:25, *take no thought.* Rev., rightly, *anxiety.*

He careth (μέλει). Meaning the *watchful* care of interest and affection. The sixth and seventh verses should be taken together: *Humble yourselves* and *cast all your anxiety.* Pride is at the root of most of our anxiety. To

human pride it is humiliating to cast everything upon another and be cared for. See James 4:6, 7.

8. **Be sober** (νήψατε). See on ch. 4:7.

Be vigilant (γρηγορήσατε). Rev., *be watchful.* See on Mark 13:35; and 1 Thessalonians 5:6, where both verbs occur: *watch* and *be sober.* A reminiscence of the scene in Gethsemane: *Could ye not watch with me?* (Matthew 26:40, 41).

Adversary (ὁ αντίδικος). The article points to a well-known adversary. From ἀντί, *against,* and δίκη, *a lawsuit.* Strictly, an adversary in a lawsuit. Here an adversary in general. Compare Zechariah 3:1-5. Only here, in New Testament, of Satan.

The devil. See on Matthew 4:1.

Roaring (ὠρυόμενος). Only here in New Testament. The word conveys somewhat of the sense by the sound (*oruomenos*). It denotes especially the howl of a beast in fierce hunger.

Lion. Augustine says, "Christ is called 'a lion' (Revelation 5:5) because of his courage: the devil, because of his ferocity. The one lion comes to conquer, the other to hurt." Seven Hebrew words are used for this animal; six to describe his movements and four to describe his roar. He is mentioned in the Bible about one hundred and thirty times. In Job 4:10, 11, give different words are used for him. In Judges 14:5; Psalms 21:13; 103:21 (Sept.), the same word as here is used for the roaring of the lion as a translation of the Hebrew word for *the thunder* in Job 37:4.

Walketh about (περιπατεῖ). Compare Job 1:7; 2:2. This word gave name to that sect of Greek philosophers known as *Peripatetics,* because they walked about while teaching or disputing. "St. Peter calls Satan *the Peripatetic*" (Cox, on Job). The Arabs call him *the Busy One.* It was to Peter that Christ said, "Satan hath desired to have you," etc. (Luke 22:31).

Devour (καταπίῃ). Lit., *swallow down.* See on Matthew 23:24.

9. **Resist** (ἀντίστητε). The Rev., very judiciously, substitutes *withstand; resist* having been already used in ver. 5 for ἀντιτάσσεται. *Withstand* is, moreover, the more accurate rendering; as the verb means rather *to be firm against onset* than *to strive* against it. *With* in *withstand* is the Saxon *wid, against,* which appears in the German *wider.*

Steadfast (στερεοὶ). Compare 2 Timothy 2:19; and the kindred verb στερεόω, *to strengthen* (Acts 3:7, 16; 16:5). Paul, in Colossians 2:5, uses a cognate noun, στερέωμα, evidently as a military metaphor: "Beholding your *order* (τάξιν, compare ἀντιτάσσεται, ver. 5) and your *solid front* or *close phalanx*" (στερέωμα). It might be difficult to find, on the whole, a better rendering than *steadfast,* yet it falls a little short of the meaning. *Steadfast* is Anglo-Saxon, *stede, a place,* and *faest, fast;* and hence means *firm in its place;* but στερεοὶ conveys also the sense of *compactness, compact solidity,* and is appropriate, since a number of individuals are addressed and exhorted to withstand the onset of Satan as one compacted body. Στερεός implies solidity *in the very mass and body of the thing itself;* steadfastness, mere holding of place. A rock is στερεός, *firm, solid;* but a flexible weed with its tough root resisting all efforts to pull it up, may be *steadfast.* The exhortation is appropriate from Peter, the Rock.

The same afflictions (τὰ αὐτὰ τῶν παθημάτων). Rev., better, *sufferings.* A very peculiar construction, occurring nowhere else in the New Testament. Lit., *the same things of sufferings,* emphasizing the idea of *identity.*

Are accomplished (ἐπιτελεῖσθαι). More correctly, *are being accomplished.* The present infinitive denotes something *in process* of accomplishment.

Brethren (ἀδελφότητι). Lit., *brotherhood.* Only here and ch. 2:17.

10. **Who hath called us** (ὁ καλέσας ἡμᾶς). But the tense is the aorist, and the true reading is ὑμᾶς, *you,* instead of *us.* Render, therefore, as Rev., *who called you;* before the foundation of the world. See Romans 8:29, 30, and compare *unto his eternal glory* and *them he also glorified.*

By Christ Jesus (ἐν Χριστῷ Ἰησοῦ). The best texts omit *Jesus.* So Rev., which also renders, better, *in* Christ, denoting the *sphere* or *element* in which the calling and its results take place: "Christ as the life, head, and very principle of all existence to the Christian" (Cook).

Awhile (ὀλίφον). Rev., more literally, *a little while.* See on ch. 1:6.

Make you perfect, etc. The Tex. Rec. makes this and the three following verbs in the optative mood, expressing a *wish.* So the A.V. But the best texts make them all indicative future, and thus convert the wish or prayer into an assurance. Thus, then,

Shall himself perfect (αὐτὸς καταρτίσει). The A.V. overlooks the αὐτὸς, *himself,* which is very significant as indicating God's *personal* interest and energy in the work of confirming his children.

Shall perfect. Rev. reads *restore,* in margin. The root of this word appears in ἄρω or ἀραρίσκω, *to fit* or *join together.* So ἄρθρον means a *joint.* The radical notion of the verb is, therefore, *adjustment* — the putting of all the parts into right relation and connection. We find it used of mending the nets (Matthew 4:21), and of restoring an erring brother (Galatians 6:1); of framing the body and the worlds (Hebrew 10:5; 11:3); of the union of members in the church (1 Corinthians 1:10; 2 Corinthians 13:11). Out of this comes the general sense of *perfecting* (Matthew 21:16; Luke 6:40; 1 Thessalonians 3:10).

Shall stablish (στηρίξει). The word is akin at the root to στερεός, *steadfast* (ver. 9), and is the very word used by Christ in his exhortation to Peter, "*strengthen* thy brethren" (Luke 22:32). Possibly there is a reminiscence of this in Peter's use of the word here. Compare 1 Thessalonians 3:13; 2 Thessalonians 2:17; James 5:8; Revelation 3:2.

Shall strengthen (σθενώσει). Only here in New Testament. Compare Ephesians 3:16.

Shall settle (θεμελιώσει). Omitted by some texts, and by Rev. From θεμέλιος, a *foundation.* The radical notion of the word is, therefore, *to ground securely.* It occurs in Matthew 7:25, of the house *founded* on a rock; in Hebrews 1:10, of laying the foundations of the earth. In Ephesians 3:18, it is joined with *rooted.* The massings of these expressions, unconnected by conjunctions, indicates strong feeling. Bengel thus sums up the whole: "Shall *perfect,* that no *defect* remain in you: shall *stablish,* that nothing may *shake* you: shall *strengthen,* that you may overcome every adverse force. A saying worthy of Peter. He is strengthening his brethren."

12. **Silvanus.** Probably the companion of Paul known in the Acts as *Silas* (15:22, 27, 32, 34, 40, etc.), and called *Silvanus* by Paul in 2 Corinthians 1:19; 1 Thessalonians 1:1; 2 Thessalonians 1:1.

A faithful brother. *Brother* has the definite article, *the* faithful brother, designating him as one well known for his fidelity. Rev. renders *our,* with *the* in margin.

Unto you. Construe, not as A.V., *a brother unto you,* but *I have written unto you.* So Rev.

As I suppose (ὡς λογίζομαι). Too feeble, since the verb denotes a *settled persuasion* or *assurance.* See Romans 3:28, "we *conclude*" or *reckon,* as the result of our reasoning. Compare Romans 8:18; Hebrews 11:19. Rev., *as I account him.*

I have written (ἔγραψα). Lit., *I wrote.* An example of what is known as the *epistolary aorist.* The writer regards the time of writing as his correspondent will do when he shall have received the letter. We say in a letter, *I write.* Paul, writing to Philemon, says ἀνέπεμψα, *I sent;* since to Philemon the act of sending would be already past. Therefore in using this form of expression Peter does not refer to the second epistle, not to another now lost, but to the present epistle.

Briefly (δι᾽ ὀλίγω). Lit., *through few* (words). Compare Hebrews 13:22, where the expression is διὰ βραχέων, *through brief words.*

Testifying (ἐπιμαρτυρῶν). Only here in New Testament. See on ver. 1.

Wherein ye stand (εἰς ἣν ἑστήκατε). The best texts read στῆτε, imperative. So Rev., *stand ye fast therein.* Lit., "*into* which stand," the preposition with the verb having the pregnant force of entering *into* and standing fast *in.*

13. **The church.** The word is not in the Greek, but is supplied with the feminine definite article ἡ. There is, however, a difference of opinion as to the meaning of this feminine article. Some suppose a reference to Peter's own wife; others, to some prominent Christian woman in the church. Compare 2 John 1. The majority of interpreters, however, refer it to the church.

Babylon. Some understand in a figurative sense, as meaning Rome; others, literally, of Babylon on the Euphrates. In favor of the former view are the drift of ancient opinion and the Roman Catholic interpreters, with Luther and several noted modern expositors, as Ewald and Hoffmann. This, too, is the view of Canon Cook in the "Speaker's Commentary." In favor of the literal interpretation are the weighty names of Alford, Huther, Calvin, Neander, Weiss, and Reuss. Professor Salmond, in his admirable commentary on this epistle, has so forcibly summed up the testimony that we cannot do better than to give his comment entire: "In favor of this allegorical interpretation it is urged that there are other occurrences of *Babylon* in the New Testament as a mystical name for Rome (Revelation 14:8; 18:2, 10); that it is in the highest degree unlikely that Peter should have made the Assyrian Babylon his residence or missionary center, especially in view of a statement by Josephus indicating that the Emperor Claudius had expelled the Jews from that city and neighborhood; and that tradition connects Peter with Rome, but not with Babylon. The fact, however, that the word is mystically used in a mystical book like the Apocalypse — a book, too, which is steeped in the spirit and terminology of the Old Testament — is no argument for the mystical use of the word in writings of a different type. The allegorical interpretation becomes still less likely when it is observed that other geographical designations in this epistle (ch. 1:1) have undoubtedly the literal meaning. The tradition itself,

too, is uncertain. The statement in Josephus does not bear all that it is made to bear. There is no reason to suppose that, at the time when this epistle was written, the city of Rome was currently known among Christians as Babylon. On the contrary, wherever it is mentioned in the New Testament, with the single exception of Revelation (and even there it is distinguished as ‘Babylon, *the great’*), it gets its usual name, Rome. So far, too, from the Assyrian Babylon being practically in a deserted state at this date, there is very good ground for believing that the Jewish population (not to speak of the heathen) of the city and vicinity was very considerable. For these and other reasons a succession of distinguished interpreters and historians, from Erasmus and Calvin, on to Neander, Weiss, Reuss, Huther, etc., have rightly held by the literal sense.”

Marcus. Rev., *Mark.* John Mark, the author of the gospel. See Introduction to Mark, on his relations to Peter.

My son. Probably in a spiritual sense, though some, as Bengel, think that Peter’s own son is referred to.

14. **Kiss of charity.** Compare 1 Corinthians 16:20.

THE

SECOND GENERAL EPISTLE OF PETER

CHAPTER 1

1. **Simon Peter.** Note the addition of *Simon,* and see on 1 Peter 1:1. The best-attested orthography is *Symeon,* which is the form of his name in Acts 15:14, where the account probably came from him. This also is the Hebraic form of the name found in the Septuagint, Genesis 29:33, and elsewhere. Compare Revelation 7:7; Luke 2:25, 34; 3:30; Acts 13:1. The combined name, Simon Peter, is found Luke 5:8; John 13:6; 20:2; 21:15, and elsewhere, though in these instances it is given as *Simon;* Symeon occurring only in Acts 15:14. While his name is given with greater familiarity than in the first epistle, his official title, *servant and apostle,* is fuller. This combination, servant and apostle, occurs in no other apostolic salutation. The nearest approach to it is Titus 1:1.

Of Jesus Christ. The word *Christ* never occurs in the second epistle without *Jesus;* and only in this instance without some predicate, such as *Lord, Savior.*

To them that have obtained (τοῖς λαχοῦσιν). Lit., obtained *by lot.* So Luke 1:9; John 19:24. In the sense which it has here it is used by Peter (Acts 1:17) of Judas, who had *obtained* part of this ministry. In this sense it occurs only in that passage and here.

Like precious (ἰσότιμον). Only here in New Testament. The word should be written *like-precious.* Compare *precious* in 1 Peter 1:7, 19; 2:4, 6, 7. Not the same in measure to all, but having an equal value and honor to those who receive it, as admitting them to the same Christian privileges.

With us. Most probably the Jewish Christians, of whom Peter was one. Professor Salmond remarks, “There is much to show how alien it was to

primitive Christian thought to regard Gentile Christians as occupying in grace the self-same platform with Christians gathered out of the ancient church of God." See Acts 11:17; 15:9-11.

Savior. Frequently applied to Christ in this epistle, but never in the first.

2. **In the knowledge** (ἐν ἐπιγνώσει). The compound expressing *full* knowledge, and so common in Paul's writings.

Our Lord (κυρίου ἡμῶν). The word *Lord* in the second epistle is always used of God, unless *Christ* or *Savior* is added.

3. **Hath granted** (δεδωρημένης). This is the only word which Peter and Mark *alone* have in common in the New Testament; a somewhat singular fact in view of their intimate relations, and of the impress of Peter upon Mark's gospel: yet it tells very strongly against the theory of a forgery of this epistle. The word is stronger than the simple δίδωμι, *to give,* meaning *to grant* or *bestow* as a *gift.* Compare Mark 15:45.

Godliness (εὐσέβειαν). Used only by Peter (Acts 3:12), and in the Pastoral Epistles. It is from εὖ, *well,* and σέβομαι, *to worship,* so that the radical idea is *worship rightly directed.* Worship, however, is to be understood in it etymological sense, *worth-ship,* or reverence paid to worth, whether in God or man. So Wycliffe's rendering of Matthew 6:2, "that they be *worshipped* of men;" and "*worship* thy father and thy mother," Matthew 19:19. In classical Greek the word is not confined to religion, but means also *piety* in the fulfilment of human relations, like the Latin *pietas.* Even in classical Greek, however, it is a standing word for *piety* in the religious sense, showing itself in right reverence; and is opposed to δυσσέβεια, *ungodliness,* and ἀνοσιότης, *profaneness.* "The recognition of dependence upon the gods, the confession of human dependence, the tribute of homage which man renders in the certainty that he needs their favor — all this is εὐσέβεια, manifest in conduct and conversation, in sacrifice and prayer." (Nagelsbach, cited by Cremer). This definition may be almost literally transferred to the Christian word. It embraces the confession of the one living and true God, and life corresponding to this knowledge. See on ver. 2.

Called (καλέσαντος). Also used of the divine invitation, 1 Peter 2:9, 21; 3:9; 5:10.

To glory and virtue (ἰδίᾳ δόξῃ καὶ ἀρετῇ). Lit., and properly, *by his own glory and virtue,* though some read διὰ δόξης καὶ ἀρετῆς, *through glory and virtue.* Rev. adopts the former. The meaning is much the same in either case.

His own (ἰδίᾳ). Of frequent occurrence in Peter, and not necessarily with an emphatic force, since the adjective is sometimes used merely as a possessive pronoun, and mostly so in Peter (1 Peter 3:1, 5; 2 Peter 2:16, 22, etc.).

Virtue. See on 1 Peter 2:9. Used by Peter only, with the exception of Philippians 4:8. The original classical sense of the word had no special moral import, but denoted excellence of any kind — bravery, rank, nobility; also, excellence of land, animals, things, classes of persons. Paul seems to avoid the term, using it only once.

On *glory* and *virtue* Bengel says, "the former indicates his *natural,* the latter his *moral,* attributes."

4. **Whereby** (δι' ὧν). Lit., *through which;* viz., his glory and virtue. Note the three occurrences of διά, *through,* in vv. 3, 4.

Are given (δεδώρηται). Middle voice; not passive, as A.V. Hence Rev., correctly, *he hath granted.* See on ver. 3.

Exceeding great and precious promises. Rev., *his* exceeding great, etc., by way of rendering the definite article, τὰ.

Precious (τίμια). The word occurs fourteen times in the New Testament. In eight instances it is used of material things, as stones, fruit, wood. In Peter it occurs three times: 1 Peter 1:7, of tried faith; 1 Peter 1:19, of the blood of Christ; and here, of God's promises.

Promises (ἐπαγγέλματα). Only in this epistle. In classical Greek the distinction is made between ἐπαγγέλματα, promises *voluntarily* or *spontaneously* made, and ὑποσχέσεις, promises made *in response to a petition.*

Might be partakers (γένησθε κοινωνοὶ). Rev., more correctly, *may become,* conveying the idea of a *growth.* See note on κοινωνὸς, *partaker,* 1 Peter 5:1; and compare Hebrews 12:10.

Having escaped (ἀποφυγόντες). Only in this epistle. To escape *by flight.*

Through lust (ἐν ἐπιθυμίᾳ). Rev. renders *by* lust, as the *instrument* of the corruption. Others, *in* lust, as the *sphere* of the corruption, or as that in which it is grounded.

5. **Beside this** (αὐτὸ τοῦτο). Wrong. Render, *for this very cause,* as Rev. Lit., *this very thing.* Just as τί, *what?* has come to mean *why?* So the strengthened demonstrative acquires the meaning of *wherefore, for this very cause.*

Giving all diligence (σπουδὴν πᾶσαν παρεισενέγκαντες). The verb occurs only here in New Testament, and means, literally, *to bring in by the side of: adding* your diligence to the divine promises. So Rev., *adding on your part.*

Add to your faith, etc. The A.V. is entirely wrong. The verb rendered *add* (ἐπιχορηγήσατε) is derived from χορός, a *chorus,* such as was employed in the representation of the Greek tragedies. The verb originally means *to bear the expense of a chorus,* which was done by a person selected by the state, who was obliged to defray all the expenses of training and maintenance. In the New Testament the word has lost this technical sense, and is used in the general sense of *supplying* or *providing.* The verb is used by Paul (2 Corinthians 9:10; Galatians 3:5; Colossians 2:19), and is rendered *minister* (A.V.), *supply* (Rev.); and the simple verb χορηγέω, *minister,* occurs 1 Peter 4:11; 2 Corinthians 9:10. Here the Rev., properly, renders *supply.*

To your faith (ἐν τῇ πίστει). The A.V. exhorts *to add* one virtue to another; but the Greek, *to develop one virtue in the exercise of another:* "an increase by growth, not by external junction; each new grace springing out of, attempting, and perfecting the other." Render, therefore, as Rev. *In your faith supply virtue, and in your virtue knowledge,* etc.

Virtue. See on ver. 3, and 1 Peter 2:9. Not in the sense of moral excellence, but of the *energy* which Christians are to exhibit, as God exerts his energy upon them. As God calls us by his own *virtue* (ver. 3), so Christians are to exhibit *virtue* or *energy* in the exercise of their faith, translating it into vigorous action.

6. **Temperance** (ἐγκρατεία). Self-control; holding the passions and desires in hand. See 1 Corinthians 9:25.

Patience (ὑπομονήν). Lit., *remaining behind* or *staying,* from μένω, *to wait.* Not merely endurance of the inevitable, for Christ could have relieved himself of his sufferings (Hebrews 12:2, 3; compare Matthew 26:53); but the heroic, brave patience with which a Christian not only *bears* but *contends.* Speaking of Christ's patience, Barrow remarks, "Neither was it out of a stupid insensibility or stubborn resolution that he did thus behave himself; for he had a most vigorous sense of all those grievances, and a strong (natural) aversation from under going them;... but from a perfect submission to the divine will, and entire command over his passions, an excessive charity toward mankind, this patient and meek behavior did spring." The same writer defines patience as follows: "That virtue which qualifieth us to bear all conditions and all events, by God's disposal incident to us, with such apprehensions and persuasions of mind, such dispositions and affections of heart, such external deportment and practices of life as God requireth and good reason directeth (Sermon XLII., "On Patience").

Godliness. See on ver. 3. The quality is never ascribed to God.

Brotherly kindness (φιλαδελφίαν). Rev. renders, literally, *love of the brethren.*

Charity (ἀγάπην). There seems at first an infelicity in the rendering of the Rev., *in your love of the brethren love.* But this is only apparent. In the former word Peter contemplates Christian fellow-believers as naturally and properly holding the first place in our affections (compare Galatians 6:10, "*Especially* unto them which *are of the household of faith*"). But he follows this with the broader affection which should characterize Christians, and which Paul lauds in 1 Corinthians 13, the *love of men as men.* It may be remarked here that the entire rejection by the Rev. of *charity* as the rendering of ἀγάπη is wholesome and defensible. *Charity* has acquired two peculiar meanings, both of which are indeed included or implied in *love,* but neither of which expresses more than a single phase of love — *tolerance* or *beneficence.* The A.V. in the great majority of cases translates *love;* always in the Gospels, and mostly elsewhere. There is no more reason for saying "*charity* suffereth long," than for saying, "the *charity* of God is shed abroad in our hearts," or "God is *charity.*"

8. **Be in you** (ὑπάρχοντα). Rev., *are yours;* following the sense of *possession* which legitimately belongs to the verb; as Matthew 19:21, *that thou hast;* 1 Corinthians 13:3, *goods.* In the sense of *being* the verb is stronger than the simple εἶναι, *to be;* denoting being which is *from the beginning,* and therefore attaching to a person as a proper characteristic; something *belonging* to him, and so running into the idea of *rightful possession* as above.

Barren (ἀργοὺς). From ἀ, *not,* and ἔργον, *work.* Hence, more correctly, as Rev., *idle.* Compare "*idle* word" (Matthew 12:36); "standing *idle*" (Matthew 20:3, 6); also, 1 Timothy 5:13. The tautology, *barren* and *unfruitful,* is thus avoided.

In the knowledge (εἰς). Rev., more correctly, *unto.* The idea is not idleness *in* the knowledge, but idleness is pressing on and developing *toward* and finally *reaching* the knowledge. With this agrees the compound ἐπίγνωσιν, the *constantly increasing* and finally *full* knowledge.

9. **But** (γὰρ). Wrong. Render as Rev., *for.*

He that lacketh these things (ᾧ μὴ πάρεστιν ταῦτα). Lit., *to whom these things are not present.* Note that a different word is used here from that in ver. 8, *are yours,* to convey the idea of possession. Instead of speaking of the gifts as *belonging* to the Christian by habitual, settled possession, he denotes them now as merely *present* with him.

Blind (τυφλός). Illustrating Peter's emphasis on *sight* as a medium of instruction. See Introduction.

And cannot see afar off (μυωπάζω). Only here in New Testament. From μύω, *to close,* and ὤψ, *the eye.* Closing or contracting the eyes like short-sighted people. Hence, *to be short-sighted.* The participle *being short-sighted* is added to the adjective *blind,* defining it; as if he had said, *is blind,* that is, *short-sighted* spiritually; seeing only things present and not heavenly things. Compare John 9:41. Rev. renders, *seeing only what is near.*

And hath forgotten (λήθην λαβὼν). Lit., *having taken forgetfulness.* A unique expression, the noun occurring only here in the New Testament. Compare a similar phrase, 2 Timothy 1:5, ὑπόμνησιν λαβὼν, *having taken remembrance:* A.V., *when I call to remembrance:* Rev., *having been reminded of.* Some expositors find in the expression a suggestion of a *voluntary acceptance* of a darkened condition. This doubtful, however. Lumby thinks that it marks the advanced years of the writer, since he adds to failure of sight the failure of *memory,* that faculty on which the aged dwell more than on sight.

That he was purged (τοῦ καθαρισμοῦ). Rev., more literally, *the cleansing.*

10. **The rather** (μᾶλλον). The adverb belongs rather with the verb *give diligence.* Render, as Rev., *give the more diligence.*

Brethren (ἀδελφοί). The only instance of this form of address in Peter, who commonly uses *beloved.*

Fall (πταίσητε). Lit., *stumble,* and so Rev. Compare James 3:2.

11. **Shall be ministered abundantly** (πλουσίως ἐπιχορηγηθήσεται). On the verb see ver. 5. Rev., *shall be richly supplied.* We are to furnish in our faith: the reward shall be furnished unto us. *Richly,* indicating the fulness of future blessedness. Professor Salmond observes that it is the reverse of "saved, yet so as by fire" (1 Corinthians 3:15).

Everlasting kingdom (αἰώνιον βασιλείαν). In the first epistle, Peter designated the believer's future as an *inheritance;* here he calls it a *kingdom. Eternal,* as Rev., is better than *everlasting,* since the word includes more than duration of time.

12. **I will not be negligent.** The A.V. follows the reading οὐκ ἀμελήσω, which it renders correctly. The better reading, however, is μελλήσω, *I intend,* or, as often in classical Greek, with a sense of *certainty* — I shall *be sure,* which Rev. adopts, rendering *I shall be ready.* The formula occurs in but one other passage, Matthew 24:6, where it is translated by the simple future, *ye shall hear,* with an implied sense, *as ye surely will hear.*

Ye know (εἰδότας). Lit., *knowing.* Compare 1 Peter 1:18.

Established (ἐστηριγμένους). See on 1 Peter 5:10. Perhaps the exhortation, "*strengthen* thy brethren," may account for his repeated used of this word and its derivatives. Thus, *unstable* (ἀστήρικτοι); *steadfastness* (στηριγμοῦ), 2 Peter 3:16, 17.

In the present truth (ἐν τῇ παρούσῃ ἀληθείᾳ). *I.e.,* the truth which is present with you through the instruction of your teachers; not the truth at present under consideration. See on ver. 9; and compare the same phrase in Colossians 1:6, rendered, *is come unto you.*

13. **Tabernacle** (σκηνώματι). A figurative expression for *the body,* used also by Paul, 2 Corinthians 5:1, 4, though he employs the shorter kindred word σκῆνος. Peter also has the same mixture of metaphors which Paul employs in that passage, viz., *building* and *clothing.* See next verse. Peter's use of *tabernacle* is significant in connection with his words at the transfiguration, "Let us make three *tabernacles* (Matthew 17:4). The

word, as well as the entire phrase, carries the idea of *brief duration* — a frail *tent,* erected for a night. Compare ver. 14.

To stir you up by putting you in remembrance (διεγείρειν ὑμᾶς ἐν ὑπομνήσει). Lit., *to stir you up in reminding.* See the same phrase in ch. 3:1.

14. **Shortly I must put off this my tabernacle** (ταχινή ἐστιν ἡ ἀπόθωσις τοῦ σκηνώματος μου). Lit., *quick is the putting off of my tabernacle.* Rev., *the putting off of my tabernacle cometh swiftly.* Possibly in allusion to his advanced age. *Putting off* is a metaphor, from putting off a garment. So Paul, 2 Corinthians 5:3, 4, being *clothed, unclothed, clothed upon.* The word occurs, also, 1 Peter 3:21, and is used by Peter only. *Cometh swiftly,* implying the speedy approach of death; though others understand it of the *quick, violent* death which Christ prophesied he should die. "Even as our Lord Jesus Christ hath showed me." See John 21:18, 19. Compare, also, John 13:36, and note the word *follow* in both passages. "Peter had now learnt the full force of Christ's sayings, and to what end the following of Jesus was to bring him" (Lumby).

Hath shewed (ἐδήλωσεν). But the tense is the aorist, pointing back to a definite act at a past time (John 21:18). Hence, *shewed me,* or, as Rev., *signified.* Compare 1 Peter 1:11, *did signify.*

15. **Ye may be able** (ἔχειν ὑμᾶς). Lit., *that you may have it.* A similar use of *have,* in the sense of *to be able,* occurs Mark 14:8. The same meaning is also foreshadowed in Matthew 18:25, *had not to pay;* and John 8:6, *have to accuse.*

Decease (ἔξοδον). *Exodus* is a literal transcript of the word, and is the term used by Luke in his account of the transfiguration. "They spake of his *decease.*" It occurs only once elsewhere, Hebrews 11:22, in the literal sense, the *departing* or *exodus* of the children of Israel. "It is at least remarkable," says Dean Alford, "that, with the recollection of the scene on the mount of transfiguration floating in his mind, the apostle should use so close together the words which were there also associated, *tabernacle* and

decease. The coincidence should not be forgotten in treating of the question of the genuineness of the epistle."

Call to remembrance (μνήμνη ποιεῖσθαι). The phrase occurs nowhere else in the New Testament. In classical Greek, *to make mention of.* An analogous expression is found, Romans 1:9, μνείαν ποιοῦμαι, *I make mention.* See, also, Ephesians 1:16; 1 Thessalonians 1:2; Philemon 4. Some render it thus here, as expressing Peter's desire to make it possible for his readers to report these things to others. Rev., *to call these things to remembrance.*

16. **We have not followed** (οὐ ἐξακολουθήσαντες). A strong compound, used only here and ch. 2:2, 15. The ἐξ gives the force of following *out; in pursuance of; closely.*

Cunningly devised (σεσοφισμένοις). Only here and 2 Timothy 3:15, in which latter passage it has a good sense, *to make thee wise.* Here, in a bad sense, *artfully framed* by human *cleverness* (σοφία). Compare *feigned words,* ch. 2:3.

Fables (μύθοις). This word, which occurs only here and in the Pastoral Epistles, is transcribed in the word *myth.* The reference here may be to the Jewish myths, rabbinical embellishments of Old-Testament history; or to the heathen myths about the descent of the gods to earth, which might be suggested by his remembrance of the transfiguration; or to the Gnostic speculations about *aeons* or emanations, which rose from the eternal abyss, the source of all spiritual existence, and were named *Mind, Wisdom, Power, Truth,* etc.

Coming (παρουσίαν). Or *presence.* Compare ch. 3:4. Another word, ἀποκάλυψις, *revelation,* is used in 1 Peter 1:7, 13; 4:13, to describe the appearing of Christ.

Eye-witnesses (ἐπόπται). See on *behold,* 1 Peter 2:12. Only here in New Testament. Compare the different word in Luke 1:2, αὐτόπται, *eye-witnesses.*

Majesty (μεγαλειότητος). Used in only two passages besides this: Luke 9:43, of the *mighty power* (Rev., *majesty*) of God, as manifested in the healing of the epileptic child; and Acts 19:27, of the *magnificence* of Diana.

17. **When there came** (ἐνεχθείσης). Lit., *having been born.* Compare *come* (Rev., ver. 18); *moved* (ver. 21); and *rushing* wind, lit., a wind *born along* (Acts 2:2).

From (ὑπὸ). Lit., *by.*

Excellent (μεγαλοπρεποῦς). Or *sublime.* Only here in New Testament. In Septuagint (Deuteronomy 33:26), as an epithet of God, *excellency.* The phrase *excellent glory* refers to the bright cloud which overshadowed the company on the transfiguration mount, like the shekinah above the mercy-seat.

18. **Voice** (φωνὴν). Note the same word in the account of Pentecost (Acts 2:6), where the A.V. obscures the meaning by rendering, *when this was noised abroad;* whereas it should be *when this voice was heard.*

Which came (ἐνεχθεῖσαν). Lit., *having been born.* See on ver. 17. Rev., *This voice we ourselves* (ἡμεῖς, *we,* emphatic) *heard come* (better, *born*) *out of heaven.*

Holy mount. It is scarcely necessary to notice Davidson's remark that this expression points to a time when superstitious reverence for places had sprung up in Palestine. "Of all places to which special sanctity would be ascribed by Christ's followers, surely that would be the first to be so marked where the most solemn testimony was given to the divinity of Jesus. To the Jewish Christian this would rank with Sinai, and no name would be more fitly applied to it than that which had so constantly been given to a place on which God first revealed himself in his glory. The 'holy mount of God' (Ezekiel 28:14) would now receive another application, and he would see little of the true continuity of God's revelation who did not connect readily the old and the new covenants, and give to the place

where the glory of Christ was most eminently shown forth the same name which was applied so oft to Sinai" (Lumby).

19. **We have also a more sure word of prophecy** (καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον). The A.V. is wrong, since *more sure* is used predicatively, and *word* has the definite article. We may explain either

(a) as Rev., *we have the word of prophecy made more sure,* i.e., we are better certified than before as to the prophetic word by reason of this voice; or
(b) we have the word of prophecy as a surer confirmation of God's truth than what we ourselves saw, i.e., Old-Testament testimony is more convincing than even the voice heard at the transfiguration.

The latter seems to accord better with the words which follow. "To appreciate this we must put ourselves somewhat in the place of those for whom St. Peter wrote. The New Testament, as we have it, was to them non-existent. Therefore we can readily understand how the long line of prophetic scriptures, fulfilled in so many ways in the life of Jesus, would be a mightier form of evidence than the narrative of one single event in Peter's life" (Lumby). "Peter knew a sounder basis for faith than that of signs and wonders. He had seen our Lord Jesus Christ receive honor and glory from God the Father in the holy mount; he had been dazzled and carried out of himself by visions and voices from heaven; but, nevertheless, even when his memory and heart are throbbing with recollections of that sublime scene, he says, 'we have something surer still in the prophetic word.'... It was not the miracles of Christ by which he came to know Jesus, but the word of Christ as interpreted by the spirit of Christ" (Samuel Cox).

Unto a light (λύχνῳ). More correctly, as Rev., a *lamp.*

In a dark place (ἐν αὐχμηρῷ τόπῳ). A peculiar expression. Lit., a *dry* place. Only here in New Testament. Rev. gives *squalid,* in margin.

Aristotle opposes it to *bright* or *glistering.* It is a subtle association of the idea of darkness with squalor, dryness, and general neglect.

Dawn (διαυγάσῃ). Only here in New Testament. Compare the different word in Matthew 28:1, and Luke 23:54, ἐπιφώσκω. The verb is compounded of διά, *through,* and αὐγή, *sunlight,* thus carrying the picture of light *breaking through* the gloom.

The day-star (φωσφόρος). Of which our word *phosphorus* is a transcript. Lit., *light-bearer,* like *Lucifer,* from *lux, light,* and *fero, to bear.* See Aeschylus, "Agamemnon," 245.

20. **Is** (γίνεται). More literally, *arises* or *originates.*

Private (ἰδίας). See on ver. 3. *His own.* Rev., *special,* in margin.

Interpretation (ἐπιλύσεως). Only here in New Testament. Compare the cognate verb *expounded* (Mark 4:34) and *determined* (Acts 19:39). The usual word is ἑρμηνεία (1 Corinthians 12:10; 14:26). Literally, it means *loosening, untying,* as of *hard knots* of scripture.

21. **Came** (ἠνέχθη). Lit., *was born* or *brought.* See on vv. 17, 18.

Holy men of God (ἅγιοι θεοῦ ἄνθρωποι). The best texts omit *holy,* and read ἀπὸ θεοῦ, *from God.* Render, as Rev., *men spake from God.*

Moved (φερόμενοι). The same verb as *came.* Lit., *being born along.* It seems to be a favorite word with Peter, occurring six times in the two epistles.

CHAPTER 2

1. **But**. Introducing a contrast with those who spake by the Holy Ghost (ch. 1:21).

There were (ἐγένοντο). Rev., better, *there arose.*

There shall be. Note that Peter speaks of them as *future,* and Jude (ver. 4) as *present.*

False teachers (ψευδοδιδάσκαλοι). Only here in New Testament.

Who (οἵτινες). Of that *kind* or *class* which, etc.

Privily shall bring in (παρεισάξουσιν). Only here in New Testament. The kindred adjective occurs in Galatians 2:4, "false brethren *privily brought in"* (παρεισάκτους). The metaphor is of *spies* or *traitors* introducing themselves into an enemy's camp. Compare Jude 4, *crept in unawares.* The verb means, literally, *to bring* (ἄγειν) *into* (εἰς) *by the side of* (παρά).

Damnable heresies (αἱρέσεις ἀπωλείας). Lit., *heresies of destruction.* Rev., *destructive heresies. Heresy* is a transcript of αἵρεσις, the primary meaning of which is *choice;* so that a heresy is, strictly, the choice of an opinion contrary to that usually received; thence transferred to the body of those who profess such opinions, and therefore a *sect.* So Rev., in margin, *sects of perdition.* Commonly in this sense in the New Testament (Acts 5:17; 15:5; 28:22), though the Rev. has an odd variety in its marginal renderings. See Acts 24:14; 1 Corinthians 11:19; Galatians 5:20. The rendering *heretical doctrines* seems to agree better with the context; false teachers bringing in *sects* is awkward.

Denying. A significant word from Peter.

The Lord (δεσπότην). In most cases in the New Testament the word is rendered *master,* the Rev. changing *Lord* to *master* in every case but two — Luke 2:29; Acts 4:24; and in both instances putting *master* in margin,

and reserving *Lord* for the rendering of κύριος. In three of these instances the word is used in direct address to God; and it may be asked why the Rev. changes *Lord* to *Master* in the text of Revelation 6:10, and retains *Lord* in Luke 2:29; Acts 4:24. In five out of the ten occurrences of the word in the New Testament it means *master of the household.* Originally, it indicates *absolute, unrestricted* authority, so that the Greeks refused the title to any but the gods. In the New Testament δεσπότης and κύριος are used interchangeably of God, and of masters of servants.

Swift (ταχινὴν). Used by Peter only. See on ch. 1:14.

2. **Shall follow.** See on ch. 1:16.

Pernicious ways (ἀπωλείαις). The true reading is ἀσελγείαις, *lascivious doings.* So Rev. See on 1 Peter 4:3. The use of the plural is rare. Compare Jude 4.

3. **Through covetousness** (ἐν πλεονεξίᾳ). Lit., *in* covetousness; denoting the element or sphere in which the evil is wrought.

Feigned (πλαστοῖς). Only here in New Testament. From πλάσσω, *to mould,* as in clay or wax. The idea is, therefore, of words molded at will to suit their vain imaginations.

Make merchandise (ἐμπορεύσονται). Only here and James 4:13. Compare Jude 16, *for the sake of advantage;* their glory being in having a multitude of followers.

Judgment (κρίμα). Rev., *sentence.* So, commonly, in New Testament; the *process* or *act* of judging being expressed by κρίσις.

Of a long time (ἔκπαλαι). Rev., better, *from of old,* bringing out thus more sharply the force of ἐκ. Only here and ch. 3:5. Construe with *lingereth.*

Lingereth (ἀργεῖ). Only here in New Testament. Compare on the kindred adjective *idle,* ch. 1:8. There is a graphic picture in the sentence.

The judgment is not *idle.* It is "represented as a living thing, awake and expectant. Long ago that judgment started on its destroying path, and the fate of sinning angels, and the deluge, and the overthrow of Sodom and Gomorrah were but incidental illustrations of its power; nor has it even since lingered.... It advances still, strong and vigilant as when first it sprang from the bosom of God, and will not fail to reach the mark to which it was pointed from of old" (Salmond and Lillie).

Damnation (ἀπώλεια). More literally, Rev., *destruction.* The word occurs three times in vv. 1-3.

Slumbereth (νυστάξει). See on Matthew 25:5, the only other passage where it occurs.

4. **The angels.** No article. *Angels.* So Rev. Compare Jude 6.

Cast them down to hell (ταρταρώσας). Only here in New Testament. From Τάρταρος, *Tartarus.* It is strange to find Peter using this Pagan term, which represents the Greek hell, though treated here not as equivalent to *Gehenna,* but as the place of detention until the judgment.

Chains of darkness (σειραῖς ζόφου). Σειρά is a *cord* or *band,* sometimes of metal. Compare Septuagint, Proverbs 5:22; Wisd. of Sol. xvii. 2, 18. The best texts, however, substitute σιροῖς or σειροῖς, *pits* or *caverns.* Σιρός originally is a place for storing corn. Rev., *pits* of darkness.

Of darkness (ζοφου). Peculiar to Peter and Jude. Originally of the gloom of the nether world, So Homer:

> "These halls are full
> Of shadows hastening down to Erebus
> Amid the *gloom* (ὑπὸ ζόφον)."
>
> *Odyssey*, xx., 355.

When Ulysses meets his mother in the shades, she says to him:

"How didst thou come, my child, a living man,
Into this place of darkness? (ὑπὸ ζόφον)."

Odyssey, xi., 155.

Compare Jude 13. So Milton:

"Here their prison ordained
In utter darkness, and their portion set
As far removed from God and light of heaven
As from the center thrice to the utmost pole."

Paradise Lost, i., 71-74.

And Dante:

"That air forever black."

Inferno, iii., 329.

"Upon the verge I found me
Of the abysmal valley dolorous
That gather thunder of infinite ululations.
Obscure, profound it was, and nebulous,
So that by fixing on its depths my sight
Nothing whatever I discerned therein."

Inferno, iv., 7, 12.

"I came unto a place mute of all light."

Inferno, v., 28.

To be reserved (τηρουμένους). Lit., *being reserved.* See on 1 Peter 1:4, "*reserved* in heaven."

5. **Saved** (ἐφύλαξεν). Rev., *preserved.* See on 1 Peter 1:4, and compare "the Lord *shut him in*" (Genesis 7:16).

Noah the eighth person. So the A.V., literally. Rev. is more perspicuous however: *Noah with seven others.* Compare 1 Peter 3:20.

A preacher (κήρυκα). Lit., a *herald.* Compare the kindred verb κηρύσσω, *to preach,* everywhere in New Testament. The word *herald* is beautifully suggestive, at many points, of the office of a gospel minister. In the Homeric age the herald partook of the character of an ambassador. He summoned the assembly and kept order in it, and had charge of arrangements at sacrifices and festivals. The office of the heralds was sacred, and their persons inviolable; hence they were employed to bear messages between enemies. The symbol of their office was the herald's staff, or *caduceus,* born by Mercury, the herald-God. This was originally an olive-branch with fillets, which were afterward formed into snakes, according to the legend that Mercury found two snakes fighting and separated them with his wand, from which circumstances they were used as an emblem of peace. Plato ("Laws," xii., 941) thus speaks of the fidelity entailed by the office: "If any herald or ambassador carry a false message to any other city, or bring back a false message from the city to which he is sent, or be proved to have brought back, whether from friends or enemies, in his capacity of herald or ambassador, what they have never said — let him be indicted for having offended, contrary to the law, in the sacred office and appointment of Hermes and Zeus, and let there be a penalty fixed which he shall suffer or pay if he be convicted." In later times, their position as messengers between nations at war was emphasized. In Herodotus (i., 21), the word *herald* is used as synonymous with *apostle.* "Alyattes sent a *herald* (κήρυκα) to Miletus in hopes of concluding a truce, etc. The *herald* (ἀπόστολος) went on his way to Miletus." A priestly house at Athens bore the name of κήρυκες, *heralds.*

Bringing in (ἐπάξας). The verb may be said to be used by Peter only. Besides this passage and ver. 1, it occurs only at Acts 5:28, where Luke probably received the account from Peter as the principal actor: "ye intend to *bring upon us* (ἐπαγαγεῖν) this man's blood."

6. **Turning into ashes** (τεφρώσας). Only here in New Testament.

Having made them an example (ὑπόδειγμα τεθεικώς). Compare 1 Peter 2:21. The word for *example* is condemned as unclassical by the Attic grammarians, and παράδειγμα is substituted, which means, properly, *a sculptor's or a painter's model,* or *an architect's plan.*

7. **Just** (δίκαιον). Occurring three times in vv. 7, 8.

Vexed (καταπονούμενον). Only here and Acts 7:24. Κατά gives the force of worn *down.* So Rev., *sore distressed.*

With the filthy conversation of the wicked (ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς). Lit., *by the behavior of the lawless in wantonness.* Rev., *the lascivious life of the wicked. Life* or *behavior* (ἀναστροφῆς). See on 1 Peter 1:15. *Wicked* (ἀθέσμων), lit., *lawless.* Only here and ch. 3:17. *Wantonness* (ἀσελγείᾳ), see on Mark 7:22.

8. **Dwelling** (ἐγκατοικῶν). Only here in New Testament. Dwelling, and therefore suffering continually, from day to day.

In seeing (βλέμματι). Only here in New Testament. Usually of the *look* of a man from *without,* through which the vexation comes to the *soul.* "Vexed his righteous *soul.*"

Vexed (ἐβασανίζεν). See on Matthew 4:24, *torments.* The original sense is to *test by touchstone* or *by torture.* See on *toiling,* Mark 6:48. Rev. gives *tormented,* in margin.

Unlawful (ἀνόμοις). Rev., *lawless.* Only here in New Testament with *things.* In all other cases it is applied to *persons.*

9. **Godly** (εὐσεβεῖς). Used by Peter only. Compare Acts 10:2, 7. The reading at Acts 22:12, is εὐλαβής, *devout.* See on ch. 1:3.

Temptation (πειρασμοῦ). See on 1 Peter 1:6.

To reserve (τηρεῖν). See on 1 Peter 1:4. Rev., *keep,* is not an improvement.

To be punished (κολαζομένους). Only here and Acts 4:21, where the narrative probably came from Peter. The participle here is, lit., *being punished,* and therefore the A.V. is wrong. Rev., rightly, *under punishment.* Compare Matthew 25:46.

10. **Go after the flesh.** Compare Jude 7.

Of uncleanness (μιασμοῦ). Only here in New Testament. See on *defilements,* ver. 20. Compare Jude 8.

Despise government. Rev., *dominion.* Compare Jude 8.

Presumptuous (τολμηταί). Only here in New Testament. Lit., *darers.* Rev., *daring.*

Self-willed (αὐθάδεις). Only here and Titus 1:7. From αὐτός, *self,* and ἥδομαι, *to delight in.* Therefore a *self-loving* spirit.

They tremble (τρέμουσιν). Compare Mark 5:33. An uncommon word in the New Testament. Luke 8:47; Acts 9:6.

Dignities (δόξας). Lit., *glories.* Compare Jude 8. Probably angelic powers: note the reference to the angels immediately following, as in Jude 9 to Michael. They defy the spiritual powers though knowing their might.

11. **Power and might** (ἰσχύϊ καὶ δυνάμει). Rev., *might and power.* The radical idea of ἰσχύς, *might,* is that of *indwelling* strength, especially as *embodied:* might which inheres in physical powers organized and working under individual direction, as an army: which appears in the *resistance* of physical organisms, as the earth, against which one dashes himself in vain: which dwells in persons or things, and gives them influence or value: which resides in laws or punishments to make them irresistible. This sense comes out clearly in the New Testament in the use of the word and of its

cognates. Thus, “Love the Lord thy God with all thy *strength*” (Mark 12:30): “according to the working of his *mighty power*” (Ephesians 1:19). So the kindred adjective ἰσχυρός. “A *strong* man” (Matthew 12:29): a *mighty* famine (Luke 15:14): his letters are *powerful* (2 Corinthians 10:10): a *strong* consolation (Hebrews 6:18): a *mighty* angel (Revelation 18:21). Also the verb ἰσχύω. “It is *good* for nothing” (Matthew 5:13): “shall not be *able*” (Luke 13:24): “I *can* do all things” (Philippians 4:13): “*availeth* much” (James 5:16).

Δύναμις is rather *ability, faculty:* not necessarily *manifest,* as ἰσχύς: power residing in one by nature. Thus *ability* (Matthew 25:15): *virtue* (Mark 5:30): *power* (Luke 24:29; Acts 1:8; 1 Corinthians 2:4): “*strengthen* of sin” (1 Corinthians 15:56). So of *moral* vigor. “Strengthened with *might* in the *inner* man” (Ephesians 3:16): “with all *might* (Colossians 1:11). It is, however, mostly power *in action,* as in the frequent use of δυνάμεις for *miracles, mighty works,* they being exhibitions of divine virtue. Thus “*power* unto salvation” (Romans 1:16): the kingdom coming *in power*” (Mark 9:1): God himself called *power* — “the right hand of *the power*” (Matthew 26:64), and so in classical Greek used to denote the *magistrates* or *authorities*. Also of the *angelic* powers (Ephesians 1:21; Romans 8:38; 1 Peter 3:22). Generally, then, it may be said that while both words include the idea of manifestation or of power in action, ἰσχύς emphasizes the *outward*, physical manifestations, and δύναμις the *inward,* spiritual or moral virtue. Plato (“Protagoras,” 350) draws the distinction thus: “I should not have admitted that the *able* (δυνατοὺς) are *strong* (ἰσχυροὺς), though I have admitted that the strong are able. For there is a difference between *ability* (δύναμιν) and *strength* (ἰσχὺν). The former is given by knowledge as well as by madness or rage; but strength comes from nature and a healthy state of the body. Aristotle (“Rhet.,” i., 5) says “*strength* (ἰσχὺς) is the power of moving another as one wills; and that other is to be moved either by drawing or pushing or carrying or pressing or compressing; so that the *strong* (ὁ ἰσχυρὸς) is strong for all or for some of these things.”

Railing judgment. Compare Jude 9; Zechariah 3:1, 2.

12. **As natural brute beasts made to be taken and destroyed.** This massing of epithets is characteristic of Peter. *Natural* (φυσικὰ), Rev., *mere animals,* should be construed with *made,* or as Rev., *born* (γεγεννημένα). *Brute* (ἄλογα), lit., *unreasoning* or *irrational.* Rev., *without reason.* Compare Acts 25:27. *Beasts* (ζῶα). Lit., *living creatures,* from ζάω, *to live.* More general and inclusive than *beasts,* since it denotes strictly all creatures that live, including man. Plato even applies it to God himself. Hence Rev., properly, *creatures. To be taken and destroyed* (εἰς ἅλωσιν και, φθοράν). Lit., *for capture and destruction. Destruction* twice in this verse, and with a cognate verb. Render the whole, as Rev., *But these, as creatures without reason, born mere animals to be taken and destroyed.*

Speak evil (βλασφεμοῦντες). Participle. Rev., rightly, *railing.* Compare vv. 10, 11.

And shall utterly perish in their own corruption (ἐν τῇ φθορᾷ αὐτῶν καὶ φθαρήσονται). There is a play upon the words, which the Rev. reproduces by rendering, "shall in their *destroying* surely be *destroyed.*" The *and,* which in the A.V. connects this and the preceding sentence, is rather to be taken with *shall be destroyed,* as emphasizing it, and should be rendered, as Rev., *surely,* or as others, *even* or *also.* Compare on the whole verse Jude 10.

13. **And shall receive** (κομιούμενοι). Lit., *being about* or *destined to receive.* See on 1 Peter 1:9, and compare 1 Peter 5:4. Some good texts read ἀδικούμενοι, *suffering wrong.* So Rev., *suffering wrong as the hire of wrong-doing.*

Reward of unrighteousness (μισθὸν ἀδικίας). Μισθὸς is *hire,* and so is rendered in Rev. Compare Matthew 20:8; Luke 10:7; John 4:36. It also has in classical Greek the general sense of *reward,* and so very often in the New Testament, in passages where hire or wages would be inappropriate. Thus Matthew 5:12; 6:1; 10:41. *Hire* would seem to be better here, because of the reference to Balaam in ver. 15, where the word occurs again and requires that rendering. The phrase μισθός, *reward or wages of iniquity,* occurs only here and in Peter's speech concerning Judas (Acts

1:18), where the Rev. retains the rendering of the A.V., *reward of iniquity.* It would have been better to render *wages of iniquity* in both places. *Iniquity* and *unrighteousness* are used in English almost synonymously; though, etymologically, *iniquity* emphasizes the idea of *injustice* (*inaequus*), while *unrighteousness* (non-rightness) is more general, implying *all* deviation from right, whether involving another's interests or not. This distinction is not, however, observed in the Rev., where the rendering of ἄδικία, and of the kindred adjective ἄδικος, varies unaccountably, if not capriciously, between *unrighteous* and *unjust.*

As they that count it pleasure to riot (ἡδονὴν ἡγούμενοι τρυφήν). The *as* of the A.V. is needless. The discourse proceeds from ver. 13 by a series of participles, as far as *following* (ver. 15). Literally the passage runs, *counting riot a pleasure.*

Riot (τρυφήν). Meaning rather *daintiness, delicacy, luxuriousness.* Even the Rev. *revel* is almost too strong. Compare Luke 7:25, the only other passage where the word occurs, and where the Rev. retains the A.V., *live delicately.* So, also, Rev. substitutes, in James 5:5, *lived delicately* for *lived in pleasure.*

In the daytime. Compare Peter's words Acts 2:15; also, 1 Thessalonians 5:7.

Spots (σπίλοι). Only here and Ephesians 5:27. Compare the kindred participle *spotted* (Jude 23), and *defileth* (James 3;6).

Blemishes (μῶμοι). Only here in New Testament. The negatives of the two terms *spots* and *blemishes* occur at 1 Peter 1:19.

Sporting themselves (ἐντρυφῶντες). From τρυφή, *luxuriousness.* See on *riot.* Rev., *revelling.*

With their own deceivings (ἐν ταῖς ἀπάταις αὐτῶν). The Rev., however, follows another reading, which occurs in the parallel passage Jude 12: ἀγάπαις, *love-feasts,* the public banquets instituted by the early Christians, and connected with the celebration of the Lord's Supper. Rev.

renders *revelling in their love-feasts,* though the American Committee insist on *deceivings.* On the abuses at these feasts, see 1 Corinthians 11:20-22. For αὐτῶν, their *own,* the best texts read αὐτῶν, *their.*

While they feast with you (συνευωχούμενοι). The word originally conveys the idea of *sumptuous* feasting, and is appropriate in view of the fact to which Peter alludes, that these sensualists converted the love-feast into a revel. Compare Paul's words, 1 Corinthians 11:21, "one is hungry and another *drunken.*" This seems to favor the reading ἀγάπαις. The word occurs only here and Jude 12.

14. **Eyes.** Another illustration of Peter's emphasis on *sight.* It is the instrument of evil no less than of good. Compare Matthew 5:28.

Adultery (μοιχαλίδος). Lit., *an adulteress,* but used as an adjective Matthew 12:39; 16:4.

That cannot cease (ἀκαταοαύστους). Only here, in New Testament. Compare *hath ceased* (1 Peter 4:1).

Beguiling (δελεάζοντες). Only here, ver. 18, and James 1:14. From δέλεαρ, *a bait.* An appropriate word from Peter the fisherman. Rev., *enticing.*

Unstable (ἀστηρίκτους). A compound of the word at 1 Peter 5:10, *stablish.* See note there, and on 2 Peter 1:12.

An heart they have exercised (καρδίαν γεγυμνασμένην ἔχοντες). The A.V. is awkward. Better, Rev., *having a heart exercised. Exercised* is the word used for *gymnastic* training, from which *gymnastic* is derived.

With covetous practices. The A.V. follows the old reading, πλεονεξίαις. The best texts read πλεονεξίας, *covetousness.* Rev., therefore, rightly, *in covetousness.*

Cursed children (κατάρας τέκνα). Lit., *children of cursing;* and so Rev. See on Mark 3:17, and 1 Peter 1:14.

15. **Right** (εὐθεῖαν). Lit., *straight,* which is the radical meaning of *right.*

Are gone astray (ἀπλανήθησαν). See on Mark 12:24.

Following (ἐξακολουθήσαντες). See on ch. 1:16; 2:2. Compare Jude 11.

The way. Note the frequent occurrence of the word *way* in the story of Balaam (Numbers 22), and Peter's use of the same phrase, as here, *the right ways* of the Lord, in Acts 13:10.

Bosor. Rev. gives *Beor,* the Old Testament form of the name.

Wages of unrighteousness. See on ver. 13.

16. **Was rebuked** (ἔλεγξιν ἔσχεν). Lit., *had a rebuke.* The word for *rebuke* only here in New Testament.

For his iniquity (ἰδίας παρανομίας). Rev., *his own transgression. His own,* see on ch. 1:3. *Transgression,* from παρά, *contrary to,* and νόμος, *law.* Only here in New Testament. Compare the kindred verb παρανομέω, also occurring but once, Acts 23:3, where see note on *contrary to the law.*

The dumb ass. Inserting an article not in the text, and omitted by Rev.

Ass (ὑποζύγιον). Lit., *beast of burden.* An animal subjected to the *yoke.* From ὑπό, *beneath,* and ζυγόν, a *yoke.* See on Matthew 21:5.

Speaking (φθεγξάμενον). The verb is found in Peter only, here and ver. 18, and in Acts 4:18, a Petrine narrative. It is well chosen, however. The verb denotes the utterance of a sound or voice, not only by man, but by any animal having lungs. Hence, not only of men's articulate cries, such as a battle-shout, but of the neigh of the horse, the scream of the eagle, the croak of a raven. It is also applied to sounds made by inanimate things, such as thunder, a trumpet, a lyre, the ring of an earthen vessel, showing whether it is cracked or not. Schmidt ("Synonymik") says that it does not

indicate any physical capability on the part of the man, but describes the sound only from the hearer's stand-point. In view of this general sense of the verb, the propriety is apparent of the defining phrase, *with man's voice.*

Forbad (ἐκώλυσεν). Rather, *hindered,* or, as Rev., *stayed.* Compare Acts 8:36; Romans 1:13, Rev.

Madness (παραφρονίαν). Only here in New Testament. But compare the kindred verb παραφρονέω (2 Corinthians 11:23), in the phrase, "*I speak as a fool.*" From παρά, *beside,* and φρήν, *the mind;* and so equivalent to the phrase, *beside one's self.*

17. **Wells** (πηγαὶ). Better, as Rev., *springs;* yet the Rev. has retained *well* at John 4:14, where the change would have given more vividness to Christ's metaphor, which is that of an ever upleaping, living *fountain.*

Without water. As so often in the East, where the verdure excites the traveler's hope of water. Compare Jeremiah 2:13, and the contrast presented in Isaiah 48:11; Proverbs 10:11; 13:14.

Clouds. The A.V. has followed the Tex. Rec., νεφέλαι, as in Jude 12. The correct reading is ὁμίχλαι, *mists,* found only here in New Testament. So Rev.

With a tempest (ὑπὸ λαίλαπος). Rev., *by a storm.* The word occurs only twice elsewhere — Mark 4:37; Luke 7:23 — in the parallel accounts of the storm on the lake, which Jesus calmed by his word. There on the lake Peter was at home, as well as with the Lord on that occasion; and the peculiar word describing a *whirlwind* — one of those sudden storms so frequent on that lake (see note on the word, Mark 4:37) — would be the first to occur to him. Compare Paul's similar figure, Ephesians 4:14.

Blackness (ζόφος). See on ver. 4, and compare Jude 13.

Of darkness (τοῦ σκότους). Lit., *the* darkness, denoting a well-understood doom.

Is reserved (τετήρηται). Lit., *hath been reserved,* as Rev. See on 1 Peter 1:4; 2 Peter 2:4.

Forever. The best texts omit.

18. **When they speak** (φθεγγόμενοι). Rev., better, *uttering.* See on ver. 16.

Great swelling (ὑπέρογκα). Only here and Jude 16. The word means *of excessive bulk.* It accords well with the peculiar word *uttering,* since it denotes a kind of speech full of high-sounding verbosity without substance. Φθεγγόμενοι, *uttering,* is significantly applied alike to Balaam's beast and to these empty declaimers.

Entice. See ver. 14.

Where clean escaped. The A.V. follows the Tex. Rec., ὄντως ἀποφυγόντας; ὄντως meaning *really, actually,* as Luke 24:34; and the participle being the aorist, and so meaning *were escaped.* But the best texts all read ὀλίγως, *in a little degree,* or *just,* or *scarcely;* and ἀποφεύγοντας, the present participle, *are escaping;* and denoting those who are in the early stage of their escape from error, and are not safe from it and confirmed in the truth. Hence, Rev., correctly, *who are just escaping.* ‘Ολίγως, only here.

19. **Is overcome** (ἥττηται). Lit., *is worsted;* from ἧσσων, *inferior.* Only here, ver. 20, and 2 Corinthians 12:13.

Brought into bondage (δεδούλωται). *Enslaved.* Compare Romans 6:16.

20. **Pollutions** (μιάσματα). Only here in New Testament. Compare ver. 10. The word is transcribed in *miasma.*

Entangled (ἐμπλακέντες). Only here and 2 Timothy 2:4. The same metaphor occurs in Aeschylus (“Prometheus”): “For not on a sudden or in

ignorance will ye be *entangled* (ἐμπλεχθήσεσθε) by your folly in an impervious net of Ate (*destruction*).”

22. **According to the true proverb** (τὸ τῆς ἀληθοῦς παριοιμίας). Lit., *that of the true proverb,* or *the matter of* the proverb. For a similar construction see Matthew 21:21, *that of the fig-tree;* Matthew 8:33, *the things of those possessed.* On *proverb,* see notes on Matthew 13:3.

Vomit (ἐξέραμα). Only here in New Testament.

Wallowing (κυλισμὸν). Only here in New Testament.

Mire (βορβόρου). Only here in New Testament. This use of *dogs* and *swine* together recalls Matthew 7:6.

CHAPTER 3

1. **Beloved.** Occurring four times in this chapter.

Second — I write. An incidental testimony to the authorship of the second epistle.

Pure minds (εἰλικρινῆ διάνοιαν). The latter word is singular, not plural. Hence, as Rev., *mind.* The word rendered *pure* is often explained *tested by the sunlight;* but this is very doubtful, since εἵλη, to which this meaning is traced, means the *heat,* and not the *light* of the sun. Others derive it from the root of the verb εἰλίσσω, *to roll,* and explain it as that which is *separated* or *sifted* by *rolling,* as in a sieve. In favor of this etymology is its association in classical Greek with different words meaning *unmixed.* The word occurs only here and Philippians 1:10. The kindred noun εἰλικρίνεια, *sincerity,* is found 1 Corinthians 5:8; 2 Corinthians 1:12; 2:17. Rev., here, *sincere.*

Mind (διάνοιαν). Compare 1 Peter 1:13; and see on Mark 12:30.

3. **Scoffers walking** (ἐμπαῖκται πορεύομενοι). This is the reading followed by A.V. But the later texts have added ἐμπαιγμονῇ, *in mockery,* occurring only here, though a kindred word for *mockings* (ἐμπαιγμῶν) is found Hebrews 11:36. This addition gives a play upon the words; and so Rev., "*Mockers* shall come with *mockery,* walking," etc.

4. **From the beginning of the creation** (ἀπ' ἀρχῆς κτίσεως). Not a common phrase. It occurs only Mark 10:6; 13:19; Revelation 3:14.

Fell asleep (ἐκοιμήθησαν). A literal and correct translation of the word, which occurs frequently in the New Testament, but only here in Peter. Some have supposed that the peculiarly Christian sense of the word is emphasized *ironically* by these mockers. It is used, however, in classical Greek to denote *death.* The difference between the pagan and the Christian usage lies in the fact that, in the latter, it was defined by the hope of the

resurrection, and therefore was used *literally* of a sleep, which, though long, was to have an awaking. See on Acts 7:60.

5. **This they willingly are ignorant of** (λανθάνει αὐτοὺς τοῦτο θέλοντας). Lit., *this escapes them of their own will.* Rev., *this they wilfully forget.*

The heavens were. But the Greek has not article. Render, *there were heavens.* So, too, not *the* earth, but *an* earth, as Rev.

Standing (συνεστῶσα). Incorrect; for the word is, literally, *standing together;* i.e., *compacted* or *formed.* Compare Colossians 1:17, *consist.* Rev., *compacted.*

Out of the water. Again no article. Render *out of water;* denoting not the *position* of the earth, but the *material* or mediating element in the creation; the waters being gathered together in one place, and the dry land appearing. Or, possibly, with reference to the original liquid condition of the earth — *without form and void.*

In the water (δι᾽ ὕδατος). Omit the article. Διά has its usual sense here, not as Rev., *amidst,* but *by means of.* Bengel: "The water served that the earth should consist." Expositors are much divided as to the meaning. This is the view of Huther, Salmond, and, substantially, Alford.

6. **The world that then was** (ὁ τότε κόσμος). Lit., *the then world.* The word for *world* is literally *order,* and denotes the perfect system of the material universe.

Being overflowed (κατακλυσθεὶς). Only here in New Testament. *Cataclysm* is derived from it.

7. **The heavens — which now are** (οἱ νῦν οὐρανοὶ). A construction similar to *the then world* (ver. 6). The *now* heavens, or the *present* heavens.

Kept in store (τεθησαυρισμένοι). Rev., *stored up.* Lit., *treasured up.* The same word which is used in Luke 12:21, *layeth up treasure.*

Sometimes with the kindred noun θησαυροὺς, *treasures,* as Matthew 6:19; lit., *treasure treasures.*

Unto fire. Some construe this with *treasured up;* as Rev., *stored up for fire;* others with *reserved,* as A.V.; others again give the sense *stored with fire,* indicating that the agent for the final destruction is already prepared.

9. **Is not slack** (οὐ βραδύνει). Only here and 1 Timothy 3:15. The word is literally *to delay* or *loiter.* So Septuagint, Genesis 43:10, "except we *had lingered.*" Alford's rendering, *is not tardy,* would be an improvement. The word implies, besides *delay,* the idea of lateness with reference to an appointed time.

Come (χωρῆσαι). Move on, or advance to.

10. **The day of the Lord.** Compare the same phrase in Peter's sermon, Acts 2:20. It occurs only in these two passages and 1 Thessalonians 5:2. See 1 Corinthians 1:8; 2 Corinthians 1:14.

As a thief. Omit *in the night.* Compare Matthew 24:43; 1 Thessalonians 4:2, 4; Revelation 3:3; 16:15.

With a great noise (ῥοιζηδὸν). An adverb peculiar to Peter, and occurring only here. It is a word in which the sound suggest the sense (*rhoizedon*); and the kindred noun, ῥοῖζος, is used in classical Greek of the whistling of an arrow; the sound of a shepherd's pipe; the rush of wings; the plash of water; the hissing of a serpent; and the sound of filing.

The elements (στοιχεῖα). Derived from στοῖχος, *a row,* and meaning originally *one of a row* or *series;* hence a *component* or *element.* The name for the letters of the alphabet, as being set in rows. Applied to the four elements — fire, air, earth, water; and in later times to the planets and signs of the zodiac. It is used in an ethical sense in other passages; as in Galatians 4:3, "*elements* or *rudiments* of the world." Also of elementary teaching, such as the law, which was fitted for an earlier stage in the world's history; and of the first principles of religious knowledge among men. In Colossians 2:8, of formal ordinances. Compare Hebrews 5:12. The

kindred verb στοιχέω, *to walk,* carries the idea of *keeping in line,* according to the radical sense. Thus, walk *according to rule* (Galatians 6:16); *walkest orderly* (Acts 21:24). So, too, the compound συστοιχέω, only in Galatians 4:25, *answereth to,* lit., *belongs to the same row or column with.* The Greek grammarians called the categories of letters arranged according to the organs of speech συστοιχίαι. Here the word is of course used in a physical sense, meaning *the parts* of which this system of things is composed. Some take it as meaning the heavenly bodies, but the term is too late and technical in that sense. Compare Matthew 24:29, *the powers of the heaven.*

Shall melt (λυθήσονται). More literally, as Rev., *shall be dissolved.*

With fervent heat (καυσούμενα). Lit., *being scorched up.*

11. **To be dissolved** (λυομένων). So Rev. But the participle is present; and the idea is rather, *are in process of dissolution.* The word and all therein is essentially transitory.

Ought ye **to be** (ὑπάρχειν). See on ch. 1:8.

Conversation (ἀναστροφαῖς). See on 1 Peter 1:15. Rev., *living.*

Godliness (εὐσεβείαις). See on ch. 1:3. Both words are plural; *holy things* and *godliness.*

12. **Looking for** (προσδοκῶντας). The same verb as in Luke 1:21, of *waiting* for Zacharias. Cornelius *waited* (Acts 10:24); the cripple *expecting* to receive something (Acts 3:5).

Hasting unto (σπεύδοντας). Wrong. Rev., *earnestly desiring,* for which there is authority. I am inclined to adopt, with Alford, Huther, Salmond, and Trench, the transitive meaning, *hastening on;* i.e., "causing the day of the Lord to come more quickly by helping to fulfil those conditions without which it cannot come; that day being no day inexorably fixed, but one the arrival of which it is free to the church to hasten on by faith and by prayer" (Trench, on "The Authorized Version of the New

Testament"). See Matthew 24:14: the gospel shall be preached in the whole world, "and *then* shall the end come." Compare the words of Peter, Acts 3:19: "Repent and be converted," etc., "*that so* there may come seasons of refreshing" (so Rev., rightly); and the prayer, "Thy kingdom come." Salmond quotes a rabbincal saying, "If thou keepest this precept thou hastenest the day of Messiah." This meaning is given in margin of Rev.

Wherein (δι᾽ ἣν). Wrong. Rev., correctly, *by reason of which.*

Melt (τήκεται). Literal. Stronger than the word in vv. 10, 11. Not only the *resolving*, but the *wasting away* of nature. Only here in New Testament.

13. **We look for.** The same verb as in ver. 12. It occurs three times in 12-14.

New (καινοὺς). See on Matthew 26:29.

14. **Without spot and blameless.** See on ch. 2:13.

16. **Hard to be understood** (δυσνόητα). Only here in New Testament.

They that are unlearned and unstable (οἱ ἀμαθεῖς καὶ ἀστήρικτοι). Both words are peculiar to Peter. On the latter, see on ch. 2:14.

Wrest (στρεβλοῦσιν). Only here in New Testament. Meaning, originally, *to hoist with a windless or screw;* to twist or dislocate the limbs on a rack. It is a singularly graphic word applied to the perversion of scripture.

The other scriptures (τὰς λοιπὰς γραφὰς). Showing that Paul's epistles were ranked as scripture. See on Mark 12:10.

17. **Being led away** (συναπαχθέντες). Better, Rev., *carried away.* It is the word used by Paul of Barnabas, when he dissembled with Peter at Antioch. "Barnabas was *carried away* with their dissimulation" (Galatians 2:13).

Of the wicked (ἀθέσμων). See on ch. 2:7.

Fall from (ἐκπέσητε). Lit., “fall *out of*.” Compare Galatians 5:4.

Steadfastness (στηριγμοῦ). Only here in New Testament. See on ch. 1:12.

LIST OF GREEK WORDS USED BY PETER ONLY

ἀγαθοποιΐα, well-doing, 1, 4:19
ἀγαθοποίος, a well-doer, 1, 2:14
ἀδελφότης, brotherhood, 1, 2:17; 5:9
ἄδολος, without guile, 1, 2:2
ἄθεσμος, wicked, 2, 2:7; 3:17
αἰσχροκερδῶς, for filthy lucre, 1, 5:2
ἀκατάπαστος, that cannot cease, 2:11, 14
ἀλλοτριοεπίσκοπος, a busy-body in other men's matters 1, 4:15
ἅλωσις, capture, 2, 2:12
ἀμαθής, unlearned, 2, 3:16
ἀμάραντινος, unfading, 1, 5:4
ἀμαράντος, unfading, 1, 1:4
ἀμώμητος, blameless, 2, 3:14
ἀναγεννάω to beget again, 1, 1:3, 23
ἀναγκαστῶς, by constraint, 1, 5:2
ἀναζώννυμι, gird up, 1, 1:13
ἀνάχυσις, excess, 1, 4;4
ἀνεκλάλητος, unspeakable, 1, 1:8
ἀντιλοιδορέω, to revile again, 1, 2:23
ἀπογίνομαι, to be dead, 1, 2:24
ἀπόθεσις, putting away, 1, 3:21; 2, 1:14
ἀπονέμω, assign, impart, 1, 3:7
ἀποφεύγω, to escape, 2, 1:4; 2:18, 20
ἀπροσωπολήμπτως, without respect of persons, 1, 1:17
ἀργέω, linger, 2, 2:3
ἀρτιγέννητος, new-born, 1, 2:2
ἀρχιποίμην, chief sheperd, 1, 5:4
ἀστήρικτος, unsteadfast, 2, 2;14; 3;16
αὐχμηρός, dry, dark, 2, 1:19
βιόω, live, 1, 4:2
βλέμμα, seeing, 2, 2:8
βόρβορος, mire, 2, 2:22
βραδυτής, slackness, 2, 3:9

γυναικεῖος, female (adj.), 1, 3:7
διαυγάζω, to dawn, 2, 1:19
δυσνόητος, hard to be understood, 2, 3:16
ἐγκατοικέω, dwell among, 2, 2:8
ἐγκομβόομαι, gird, 1, 5:5
ἑκάστοτε, always, 2, 1;15
ἔκπαλαι, from of old, 2, 2:3; 3;5
ἐκτενής, intense, 1, 4:8
ἔλεγξις, rebuke, 2, 2:16
ἐμπαιγμονή, mockery, 2, 3:3
ἐμπλοκή, plaiting, 1, 3:3
ἔνδυσις, putting on, 1, 3:3
ἐντρυφάω, revel, 2, 2:13
ἐξακολουθέω, follow (out), 2, 1:16; 2:2, 15
ἐξέραμα, vomit, 2, 2:22
ἐξεραυνάω, search diligently, 1, 10;
ἐπάγγελμα, promise, 2, 1:4; 3:13
ἐπερώτημα, inquiry, appeal, 1, 3:21
ἐπικάλυμμα, cloke, 1, 2:16
ἐπίλοιπος, remaining, 1, 4:2
ἐπίλυσις, interpretation, 2, 1:20
ἐπιμαρτυρέω, testify, 1, 5:12
ἐπόπτης, eye-witness
ἐποπτεύω, behold, 1, 2:12; 3:2
ἱεράτευμα, priesthood, 1, 2:5, 9
ἰσότιμος, like-precious, 2, 1:1
κατακλύζομαι, to be overflowed, 2, 3:6
καυσόω, to burn with intense heat, 2, 3:10, 12
κλέος, glory, 1, 2:20
κραταιός, mighty, 1, 5:6
κτιστής, creator, 1, 4:19
κυλισμός, wallowing, 2, 2:22
λήθη, forgetfullness, 2, 1:9
μεγαλοπρεπής, excellent, 2, 1:17
μίασμα, defilement, 2, 2:20; 2:10
μιασμός,
μνήμη, remembrance, 2, 1:15

μυωπάζω, to be shortsighted, 2, 1;9
μώλωψ, stripe, weal, 1, 2:24
μῶμος, blemish, 2, 2:13
ὀινοφλυγία, wine-bibbing, 1, 4:3
ὀλίγως, but a little, just, 2, 2:18
ὁμίχλη, mist, 2, 2:17
ὁμόφρων, like-minded, 1, 3:8
ὁπλίζομαι, arm one's self, 1, 4:1
παρανομία, transgression, 2, 2:16
παραφρονία, madness, 2, 2:16
παρεισάγω, bring in privily, 2, 2:1
παρεισφέρω, add, 2, 1:5
πατροπαράδοτος, handed down from the fathers, 1, 1:18
περίθεσις, wearing, 1, 3:3
πλαστός, feigned, 2, 2:3
πότος, carousing, 1, 4:3
προθύμως, willingly, 1, 5:2
προμαρτύρομαι, testify beforehand, 1, 1:11
πτόησις, terror, 1, 3:6
ῥοιζηδόν, with a great noise, 2, 3:10
ῥύπος, filth, 1, 3:21
σθενόω, strengthen, 1, 5:10
σειρός, a pit, 2, 2:4
σπορά, seed, 1, 1:23
στηριγμός, steadfastness, 2, 3:17
στρεβλόω, wrest, 2, 3:16
συμπαθής, compassionate, 1, 3:8
συμπρεσβύτερος, fellow-elder, 1, 5:1
συνεκλεκτός, elected together, 1, 5;13
συνοικέω, dwell with, 1, 3:7
ταπεινόφρων, humble-minded, 1, 3:8
ταρταρόω, cast down to hell, 2, 2:4
ταχινός, quick, swift, 2, 1:14; 2:1
τελείως, perfectly, 1, 1:13
τεφρόω, turn to ashes, 2, 2:6
τήκομαι, melt, 2, 3:12
τοιόσδε, such, 2, 1:17

τολμητής, daring, 2, 2:10
ὑπογραμμός, example, 1, 2:21
ὑποζύγιον, beast of burden, 2, 2:16
ὑπολιμπάνω, leave, 1, 2:21
ὗς, sow, 2, 2:22
φιλάδελφος, loving as a brother, 1, 3:8
φωσφόρος, day-star, 2, 1:19
ψευδοδιδάσκαλος, false teacher, 2, 2:1
ὠρύομαι, roar, 1, 5:8

Of these, fifty-five are peculiar to the second epistle, and only one, ἀπόθεσις, *putting off,* is common to the two epistles.

THE

EPISTLE OF JUDE

1. **Jude.** Rev., *Judas.* One of the brethren of Jesus; not the brother of James the Apostle, the son of Alphaeus, but of James the superintendent of the church at Jerusalem. He is named among the brethren of the Lord. Matthew 13:55; Mark 6:3.

Servant. He does not call himself an apostle, as Paul and Peter in their introductions, and seems to distinguish himself from the apostles in vv. 17, 18: "The apostles of our Lord Jesus Christ, how that *they* said," etc. We are told that Christ's brethren did not believe on him (John 7:5); and in Acts 1 the brethren of Jesus (ver. 14) are mentioned in a way which seems to separate them from the apostles. Δοῦλος, *bond-servant,* occurs in the introductions to Romans, Philippians, Titus, James, and 2 Peter.

Brother of James. That Jude does not allude to his relationship to the Lord may be explained by the fact that the natural relationship in his mind would be subordinate to the spiritual (see Luke 11:27, 28), and that such a designation would, as Dean Alford remarks, "have been in harmony with those later and superstitious feelings with which the next and following ages regarded the Lord's earthly relatives." He would shrink from emphasizing a distinction to which none of the other disciples or apostles could have a claim, the more so because of his former unbelief in Christ's authority and mission. It is noticeable that James likewise avoids such a designation.

Kept. See on 1 Peter 1:4. Compare John 17:6,12.

In Jesus Christ (Ἰησοῦ Χριστῷ). The simple dative without preposition. Therefore *for* Jesus Christ; by the Father to whom Christ committed them (John 17:11). Compare 1 Thessalonians 5:23; Philippians 1:6, 10.

Called (κλητοῖς). At the end of the verse, for emphasis.

2. **Love.** Peculiar to Jude in salutation.

3. **Beloved.** Occurring at the beginning of an epistle only here and 3 John 2.

When I gave all diligence (πᾶσαν σπουδὴν ποιούμενος). Lit., *making all diligence;* the phrase found only here. In Hebrews 6:11, we find "*shew* diligence" (ἐνδείκνυσθαι)*;* and in 2 Peter 1:5, "*adding* diligence." See note there.

The common salvation. The best texts add ἡμῶν, *of us.* So Rev., "*our* common salvation."

It was needful (ἀνάγκην ἔσχον). Lit., *I had necessity.* Alford, *I found it necessary.* Rev., *I was constrained.*

Earnestly contend (ἐπαγωνίζεσθαι). Only here in New Testament.

The faith. The sum of what Christians believe. See on Acts 6:7.

Once (ἅπαξ). Nor *formerly*, but *once for all*. So Rev., "No other faith will be given," says Bengel.

4. With the whole verse compare 2 Peter 2:1.

Crept in unawares (παρεισέδυσαν). Rev., *privily*. See on 2 Peter 2:1. The verb means *to get in by the side* (παρά), to slip in by a side-door. Only here in New Testament.

Ordained (προγεγραμμένοι). The meaning is in dispute. The word occurs four times in New Testament. In two of these instances πρό has clearly the temporal sense *before* (Romans 15:4; Ephesians 3:3). In Galatians 3:1, it is taken by some in the sense of *openly*, *publicly* (see note there). It seems better, on the whole, to take it here in the temporal sense, and to render *written of beforehand*, i.e., in prophecy as referred to in vv. 14, 15. So the American Rev.

Lasciviousness. See on 1 Peter 4:3.

Lord God. *God* is omitted in the best texts. On *Lord* (δεσπότην), see on 2 Peter 2:1.

5. **Ye once knew** (εἰδότας ἅπαξ). Entirely wrong. The participle is to be rendered as present, and the *once is* not *formerly,* but *once for all,* as ver. 3. So Rev., rightly, *though ye know all things once for all.*

6. First estate (ἀρχὴν). The word originally signifies *beginning,* and so frequently in New Testament, mostly in the Gospels, Acts, Hebrews, Catholic Epistles, and Revelation. From this comes a secondary meaning of *sovereignty, dominion, magistracy,* as being the *beginning* or *first place of power.* So mostly by Paul, as *principalities* (Romans 8:38); *rule* (1 Corinthians 15:24). Compare Luke 12:11, *magistrates;* Rev., *rulers;* and Luke 20:20, *power.* Rev., *rule.* A peculiar use of the word occurs at Acts 10:1, "the sheet knit at the four *corners* (ἀρχαῖς); "the corners being the *beginnings* of the sheet. In this passage the A.V. has adopted the first meaning, *beginning,* in its rendering *first estate.* Rev. adopts the second, rendering *principality.* The Jews regarded the angels as having dominion over earthly creatures; and the angels are often spoken of in the New Testament as ἀρχαί, *principalities;* as Romans 8:38; Ephesians 1:21; so that this term would **be** appropriate to designate their dignity, which they forsook.

Habitation (οἰκητήριον). Only here and 2 Corinthians 5:2.

Everlasting (ἀϊδίοις). Only here and Romans 1:20. For a longer form ἀείδιος, from ἀεί, *always.*

Under darkness (ὕπο ζόφον). *under* carries the sense of the darkness brooking *over* the fallen spirits. On *darkness,* see on 2 Peter 2:4. Compare Heriod:

> "There the Titanian gods, to murky gloom
> Condemned by will of cloud-collecting Jove,

Lie hid in region foul."

Theogony, v., 729.

7. The cities about them. Admah and Zeboim. Deuteronomy 29:23; Hosea 11:8.

Giving themselves over to fornication (ἐκπορεύσασαι). Rev., more strictly, *having given*, etc. Only here in New Testament. The force of ἐκ is *out and out*; giving themselves up *utterly*. See on *followed*, 2 Peter 1:16.

Going after (ἀπελθοῦσαι ὀπίσω). The aorist participle. Rev., *having gone.* The phrase occurs Mark 1:20; James and John leaving their father and *going after* Jesus. "The world is *gone after* him" (John 12:19). Here metaphorical. The force of ἀπό is *away;* turning away from purity, and going after strange flesh.

Strange flesh. Compare 2 Peter 2:10; and see Romans 1:27; Leviticus 18:22, 23. Also Jowett's introduction to Plato's "Symposium;" Plato's "Laws," viii., 836, 841; Dollinger, "The Gentile and the Jew," Darnell's trans., ii., 238 sq.

Are set forth (πρόκεινται). The verb means, literally, to *lie exposed.* Used of meats on the table ready for the guests; of a corpse laid out for burial; of a question under discussion. Thus the corruption and punishment of the cities of the plain are *laid out* in plain sight.

As an example (δεῖγμα). Only here in New Testament. From δείκνυμαι, *to display* or *exhibit;* something, therefore, which is held up to view as a warning.

Suffering the vengeance of eternal fire (πυρὸς αἰωνίου δίκην ὑπέχουσαι). Rev., rightly, substitutes *punishment* for *vengeance,* since δίκη carries the underlying idea of *right* or *justice,* which is not necessarily implied in *vengeance.* Some of the best modern expositors render *are set forth as an example of eternal fire, suffering punishment.* This meaning seems, on the whole, more natural, though the Greek construction favors the others, since *eternal fire* is the standing term for the finally condemned

in the last judgment, and could hardly be correctly said of Sodom and Gomorrah. Those cities are most truly an *example* of eternal fire. “A destruction so utter and so permanent as theirs has been, is the nearest approach that can be found in this world to the destruction which awaits those who are kept under darkness to the judgment of the great day” (Lumby). *Suffering* (ὑπέχουσαι). Only here in New Testament. The participle is present, indicating that they are suffering to this day the punishment which came upon them in Lot’s time. The verb means, literally, to *hold under;* thence *to uphold* or *support,* and so *to suffer* or *undergo.*

8. **Yet** (μέντοι). Not rendered by A.V., but expressing that though they have these fearful examples before them, *yet* they persist in their sin.

Dominion — dignities (κυριότητα — δόξας). It is not easy to determine the exact meaning of these two terms. Κυριότης, *dominion,* occurs in three other passages, Ephesians 1:21; Colossians 1:16; 2 Peter 2:10. In the first two, and probably in the third, the reference is to angelic dignities. Some explain this passage and the one in Peter, of *evil* angels. In Colossians the term is used with *thrones, principalities,* and *powers,* with reference to the orders of the celestial hierarchy as conceived by Gnostic teachers, and with a view to exalt Christ above all these. *Glories* or *dignities* is used in this concrete sense only here and at 2 Peter 2:10.

9. **Michael the archangel.** Here we strike a peculiarity of this epistle which caused its authority to be impugned in very early times, viz., the apparent citations of apocryphal writings. The passages are vv. 9,14, 15. This reference to Michael was said by Origen to be founded on a Jewish work called “The Assumption of Moses,” the first part of which was lately found in an old Latin translation at Milan; and this is the view of Davidson, so far at least as the words “the Lord rebuke thee” are concerned. Others refer it to Zechariah 3:1; but there is nothing there about Moses’ body, or Michael, or a dispute about the body. Others, again, to a rabbinical comment on Deuteronomy 34:6, where Michael is said to have been made guardian of Moses’ grave. Doubtless Jude was referring to some accepted story or tradition, probably based on Deuteronomy 34:6. For a similar reference to tradition compare 2 Timothy 3:8; Acts 7:22.

Michael. Angels are described in scripture as forming a society with different orders and dignities. This conception is developed in the books written during and after the exile, especially Daniel and Zechariah. Michael (*Who is like God?*) is one of the seven archangels, and was regarded as the special protector of the Hebrew nation. He is mentioned three times in the Old Testament (Daniel 10:13, 21; 12:1), and twice in the New Testament (Jude 9; Revelation 12:7). He is adored as a saint in the Romish Church. For legends, see Mrs. Jameson, "Sacred and Legendary Art," i., 94 sq.

A railing accusation (κρίσιν βλασφημίας). Lit., a *judgment of railing;* a sentence savoring of impugning his dignity. Michael remembered the high estate from which he fell, and left his sentence to God.

10. Compare 2 Peter 2:12.

They know not (οὐκ οἴδασιν). Mental comprehension and knowledge, and referring to the whole range of invisible things; while the other verb in this verse, also translated by A.V. *know* (ἐπίστανται, originally of *skill in handicraft*), refers to palpable things; objects of sense; the circumstances of sensual enjoyment. Rev. marks the distinction by rendering the latter verb *understand.*

Naturally (φυσικῶς). Only here in New Testament. Compare φυσικὰ, *natural,* 2 Peter 2:12.

11. **Woe** (οὐαὶ). Often used by our Lord, but never elsewhere except here and in Revelation. The expression in 1 Corinthians 9:16 is different. There the word is not used as an imprecation, but almost as a noun: "*Woe is* unto me" So Hosea 9:12 (Sept.).

Ran greedily (ἐξεχύθησαν). Lit., *were poured out.* Rev., *ran riotously.* A strong expression, indicating a reckless, abandoned devotion of the energies, like the Latin *effundi. So* Tacitus says of Maecenas, "he was *given up* to love for Bathyllus;" lit., *poured out into love.*

After. Better, as Rev., *in;* as, "*in* the way of Cain." The error was their sphere of action. Similarly,

In the gainsaying (τῇ ἀντιλογίᾳ). In the practice of gainsaying like Korah's.'Αντιλογία is from ἀντί, *against,* and λέγω, *to speak.* Hence, literally, *contradiction. Gainsay* is a literal translation, being compounded of the Anglo-Saxon *gegn,* which reappears in the German *gegen, against,* and *say.*

Korah. Who spake against Moses (Numbers 16:3). The water which Moses brought from the rock at Kadesh was called the water of *Meribah (Strife),* or, in Septuagint, Greek, *the water of contradiction.*

12. **Spots** (σπιλάδες). Only here in New Testament. So rendered in A.V., because understood as kindred to σπῖλοι (2 Peter 2:13); but rightly, as Rev., *hidden rocks.* So Homer, ("Odyssey," iii., 298), "the waves dashed the ship against the *rocks* (σπιλάδεσσιν)." See on *deceivings,* 2 Peter 2:13. These men were no longer mere *blots,* but elements of danger and wreck.

When they feast with you. See on 2 Peter 2:13.

Feeding (ποιμαίνοντες). See on 1 Peter 5:2. Lit., *shepherding themselves;* and so Rev., *shepherds that feed themselves;* further their own schemes and lusts instead of tending the flock of God. Compare Isaiah 56:11.

Without fear (ἀφόβως). Of such judgments as visited Ananias and Sapphira. Possibly, as Lumby suggests, implying a rebuke to the Christian congregations for having suffered such practices.

Clouds without water. Compare 2 Peter 2:17, *springs without water.* As clouds which seem to be charged with refreshing showers, but are *born past* (παραφερόμεναι) and yield no rain.

Whose fruit withereth (φθινοπωρινὰ). From φθίνω or φθίω, *to waste away, pine,* and ὀπώρα, *autumn.* Hence, literally, *pertaining to the late*

autumn, and rightly rendered by Rev., *autumn* (trees). The A.V. is entirely wrong. Wyc., *harvest trees.* Tynd., *trees without fruit at gathering-time.*

Twice dead. Not only the *apparent* death of winter, but a *real* death; so that it only remains to pluck them up by the roots.

13. **Raging** (ἄγρια). Rev., *wild,* which *is* better, as implying *quality* rather than *act.* Waves, by nature *untamed.* The *act* or *expression* of the nature is given by the next word.

Foaming out (ἐπαφρίζοντα). Only here in New Testament. Compare Isaiah 57:20.

Shame (αἰσχύνας). Lit., *shames* or *disgraces.*

Wandering stars. Compare 2 Peter 2:17. Possibly referring to comets, which shine a while and then pass into darkness. "They belong, not to the system: they stray at random and without law, and must at last be severed from the lights which rule while they are ruled" (Lumby).

Blackness (ζόφος). See on 2 Peter 2:4.

Of darkness (τοῦ σκότους). Lit., "*the* darkness," the article pointing back to the darkness already mentioned, ver. 6.

14. **Enoch prophesied.** This is the second of the apocryphal passages referred to in notes on ver. 9. It is quoted from the apocryphal book of Enoch, directly, or from a tradition based upon it. The passage in Enoch is as follows: "Behold he comes with ten thousands of his saints, to execute judgment upon them, and to destroy the wicked, and to strive (at law) with all the carnal for everything which the sinful and ungodly have done and committed against him." The Book of Enoch, which was known to the fathers of the second century, was lost for some centuries with the exception of a few fragments, and was found entire in a copy of the Ethiopic Bible, in 1773, by Bruce. It became known to modern students through a translation from this into English by Archbishop Lawrence, in 1821. It was probably written in Hebrew. It consists of revelations

purporting to have been given to Enoch and Noah, and its object is to vindicate the ways of divine providence, to set forth the retribution reserved for sinners, angelic or human, and “to repeat in every form the great principle that the world — natural, moral, and spiritual — is under the immediate government of God.” Besides an introduction it embraces five parts:

1. A narrative of the fall of the angels, and of a tour of Enoch in company with an angel through heaven and earth, and of the mysteries seen by him.
2. Parables concerning the kingdom of God, the Messiah, and the Messianic future.
3. Astronomical and physical matter; attempting to reduce the images of the Old Testament to a physical system.
4. Two visions, representing symbolically the history of the world to the Messianic completion.
5. Exhortations of Enoch to Methuselah and his descendants. The book shows no Christian influence, is highly moral in tone, and imitates the Old Testament myths.

With ten thousands of his saints (ἐν ἁγίαις μυριάσιν). Lit., *in* or *among holy myriads.* Compare Deuteronomy 33:2; Zechariah 14:5.

Ungodly (ἀσεβεῖς) — **ungodly deeds** (ἔργων ἀσεβείας, lit., *works of ungodliness*) which they have **ungodly committed** (ἠσέβησαν), and of all their hard speeches which **ungodly** (ἀσεβεῖς) **sinners**, etc. The evident play upon the word *ungodly* can be rendered but clumsily into English. Rev., translates, *All the ungodly, of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him.* The words *ungodly sinners* are placed in an unusual position, at the end of the sentence, for emphasis; ungodliness being the key-note of the writer’s thought.

Hard (τῶν σκληρῶν). *Speeches is* supplied. Lit., *hard things.* So Rev. The *railing, gainsaying;* the *profane and vain babblings* (2 Timothy 2:16). Compare John 6:60, *a hard saying,* where the word means not *abusive* but

difficult. In James 3:4, *rough,* used of the *winds.* In Acts 26:14, of Saul of Tarsus; "*hard* to kick against the pricks."

16. **Murmurers** (γογγυσταὶ). Only here in New Testament. Doubtless, originally, with some adaptation of sound to sense, *gongustai.* It is used of the cooling of doves.

Complainers (μεμψίμοιροι). From μέμφομαι, *to find fault with,* and μοῖρα, *a part or lot.* Lit., *blamers of their lot.*

Great swelling words. See on 2 Peter 2:18.

Having men's persons in admiration (θαυμάζοντες πρόσωπα). The Rev., *shewing respect of persons,* is neater, but the A.V. more literal: *admiring the countenances.* Compare Genesis 19:21, Sept., "I have *accepted* thee:" lit., *have admired thy face.*

Because of advantage. See 2 Peter 2:3, 14.

Beloved. Compare ver. 3.

18. **Mockers.** See on 2 Peter 3:3.

Ungodly lusts (ἐπιθυμίας τῶν ἀσεβειῶν). Lit., lusts *of ungodlinesses.*

19. **Separate themselves** (ἀποδιορίζοντες). Only here in New Testament. *Themselves* is unnecessary. Better, as Rev., *make separations;* i.e., cause divisions in the church. The verb is compounded with ἀπό, *away;* διά, *though;* ὅρος, *a boundary line.* Of those who draw *a line through* the church and set *off* one part from another.

Sensual (ψυχικοί). See on Mark 12:30. As ψυχή denotes life in the distinctness of individual existence, "the center of the personal being, the *I* of each individual," so this adjective derived from it denotes what pertains to man as man, the *natural* personality as distinguished from the *renewed* man. So 1 Corinthians 2:14; 15:44. The rendering *sensual,* here and James

3:15, is inferential: *sensual* because *natural* and *unrenewed.* In contrast with this is

The spirit. The higher spiritual life. So the adjective πνευματικός, *spiritual,* is everywhere in the New Testament opposed to ψυχικός, *natural.* See 1 Corinthians 15:44, 46.

22. **And of some have compassion, making a difference.** This follows the reading, καὶ οὓς μὲν ἐλεεῖτε (ἐλεᾶτε) διακρινόμενοι. The best texts, however, read διακρινομένους, which would require, "On some have mercy *who are in doubt.* So Rev. Others, again, for ἐλεεῖτε, *have mercy,* read ἐλέγχετε, *reprove,* and render διακρινομένους, *who are contentious:* "Some who are contentious rebuke." The Rev. rendering better suits what follows.

23. **Snatching them out of the fire.** The writer has in mind Zechariah 3:2, a *brand plucked from the burning.* Compare Amos. iv. 11.

With fear (ἐν φόβῳ). Lit., *in fear;* i.e., of the contagion of sin while we are rescuing them.

Spotted (ἐσπιλωμένον). Only here and James 3:6. See on 2 Peter 2:13.

24. **To keep you from falling** (φυλάξαι ὑμᾶς ἀπταίστους). Lit., "to keep you *without stumbling.* Only here in New Testament. See the kindred word *offend.* Rev., *stumble*, James 2:10; 3:2.

Exceeding joy (ἀγαλλιάσει). See on 1 Peter 1:6.

25. **Both now and ever** (καὶ νῦν καὶ εἰς πάντας του,ς αἰῶνας). Lit., *both now and unto all the ages.* The best texts add πρὸ παντὸς τοῦ αἰῶνος, *before all time.*

LIST OF GREEK WORDS USED BY JUDE ONLY

ἀποδιορίζω, to separate, 19
ἄπταιστος, without falling, 24
γογγυστής, murmurer, 16
δεῖγμα, example, 7
ἐκπορνεύω, to give over to fornication, 7
ἐνυπνιάζω, to dream, 8
ἐπαγωνίζομαι, earnestly contend, 3
ἐπαφρίζω to foam out, 13
μεμψίμοιρος, complainer, 16
παρεισδύω to creep in unawares, 4
πλανήτης a wanderer, 13
σπιλάς, rock, 12
ὑπέχω, to suffer, undergo, 7
φθινοπωρινός autumnal, 12
φυσικῶς, naturally, 10

THE

GENERAL EPISTLE OF JAMES

CHAPTER 1

1. **Jesus Christ.** Only here and in ch. 2:1; nowhere in the speeches of James (Acts 15:14,15; 21:20 sq.). Had he used Jesus' name it might have been supposed to arise from vanity, because he was the Lord's brother. In all the addresses of epistles the full name, Jesus Christ, is given.

Servant (δοῦλος). Properly, *hired* servant. Compare Philippians 1:1; Jude 1.

That are scattered abroad (ἐν τῇ διασπορᾷ). Lit., *in the dispersion;* on which see on 1 Pet 1:1. Rev., *which are of the dispersions.*

Greeting (χαίρειν). Lit., *rejoice.* The ordinary Greek salutation, *hail! welcome!* Also used at parting: *joy be with you.* Compare the same expression in the letter from the church at Jerusalem, Acts 15:23; one of the very few peculiarities of style which connect this epistle with the James of the Acts. It does not occur in the address of any other of the Apostolic Epistles.

2. **All joy** (πᾶσαν χαρὰν). *Joy* follows up the *rejoice* of the greeting. The *all* has the sense of *wholly.* Count it a thing *wholly joyful,* without admixture of sorrow. Perhaps, as Bengel suggests, the *all* applies to *all* kinds of temptations.

When (ὅταν). Lit., *whenever:* better, because it implies that temptation may be expected all along the Christian course.

Ye fall into (περιπέσητε). The preposition περί, *around,* suggests falling into something which *surrounds.* Thus Thucydides, speaking of the

plague at Athens, says, “The Athenians, having fallen into (περιπεσόντες) such affliction, were *pressed* by it.”

Divers (ποικίλοις). Rev., *manifold.* See on 1 Peter 1:6.

Temptations (πειρασμοῖς). In the general sense of *trials.* See on Matthew 6:13; 1 Peter 1:6.

3. **Trying** (δοκίμιον). Rev., *proof;* but the American Revisers insist on *proving,* and rightly. See on 1 Peter 1:7.

Worketh (κατεργάζεται). The compound verb with κατά, *down through,* indicates *accomplishment.* The proving will work successfully and thoroughly. This harmonizes with a *perfect work,* ver. 4.

Patience (ὑπομονήν). See on 2 Peter 1:6, and James 5:7.

4. **Perfect work** (ἔργον τέλειον). “This is followed by a perfect man. The man himself is characterized from his condition and work” (Bengel). *Work* (ἔργον) is the word with which κατεργάζεται, *worketh,* is compounded. It is the accomplished *result* of patience in moral purification and ennobling. Compare *work of faith,* 1 Thessalonians 1:3.

Perfect and entire (τέλειοι καὶ ὁλόκληροι). The two words express different shades of thought. Τέλειοι, *perfect,* from τέλος, *fulfillment* or *completion* (*perfect,* from *perfectus, per factus, made throughout*), denotes that which has reached its maturity or fulfilled the *end* contemplated. ‘Ολόκληροι, from ὅλος, *entire,* and κλῆρος, a *lot* or *allotment;* that which has all which properly belongs to it; its *entire allotment,* and is, therefore, intact in all its parts. Thus Peter (Acts 3:16) says of the restored cripple, “faith has given him this *perfect soundness* (ὁλοκληρίαν). Compare the familiar phrase, *an accomplished man.* Note, also, James’ repetition of the key-words of his discourse, *rejoice, joy, patience, perfect.*

Wanting nothing (ἐν μηδενὶ λειπόμενοι). Rev., more literally, *lacking in nothing.* Note James’ characteristic corroboration of a positive

statement by a negative clause: *entire, lacking in nothing; God that giveth* and *upbraideth not; in faith, nothing doubting.* The conditional negative μηδενὶ, *nothing, is* used, rather than the absolute negative οὐδενὶ, as implying nothing *which may be supposed*; no *possible* thing.

5. **But.** Omitted in A.V. In pursuing this perfection you will find yourselves lacking in wisdom. One may say, "I know not how to become perfect;" *but,* if any man, etc.

Lack. Note the repetition.

Of God that giveth (τοῦ διδόντος Θεοῦ). The Greek puts it so that *giving is* emphasized as an attribute of God. Lit., " Ask of *the giving God,*" or of "God the giver."

Liberally (ἁπλῶς). Only here in New Testament. Literally the word means *simply,* and this accords with the following negative clause, *upbraiding not.* It is *pure, simple* giving of good, without admixture of evil or bitterness. Compare Romans 12:8, where a kindred noun is used: "He that giveth let him do it *with simplicity* (ἐν ἁπλότητι) Compare, also, Proverbs 10:22. Men often complicate and mar their giving with reproach, or by an assumption of superiority.

6. **Doubting** (διακρινόμενος). Compare Matthew 21:21. Not equivalent to *unbelief,* but expressing the hesitation which balances between faith and unbelief, and inclines toward the latter. This idea is brought out in the next sentence.

A wave (κλύδωνι). Rev., *surge*. Only here and Luke 8:24; though the kindred verb occurs at Ephesians 4:14. The word is admirably chosen, as by a writer who lived near the sea and was familiar with its aspects. The general distinction between this and the more common κῦμα, *wave*, is that κλύδων describes the long *ridges* of water as they are propelled in horizontal lines over the vast surface of the sea; while κῦμα denotes the pointed masses which toss themselves up from these under the action of the wind. Hence the word κλύδων here is explained, and the picture completed by what follows: a *billow* or *surge*, driven by the wind in lines,

and *tossed* into *waves*. Both here and in the passage in Luke the word is used in connection with the wind. It emphasizes the idea of extension, while the other word throws forward the idea of concentrating into a crest at a given point. Hence, in the figure, the emphasis falls on the *tossing*; not only moving before the impulse of the wind, but not even moving in regular lines; tossed into rising and falling peaks.

Driven by the wind (ἀνεμιζομένῳ). Only here in New Testament.

Tossed (ῥιπιζομένῳ). Only here in New Testament. From ῥιπίς, a *fan.* Anyone who has watched the great ocean-swell throwing itself up into pointed waves, the tops of which are caught by the wind and fanned off into spray, will appreciate the vividness of the figure.

7. **That man** (ἐκεῖνος). Emphatic, and with a slightly contemptuous force.

Anything. *i.e.* which he asks for.

8. **A double-minded man is unstable,** etc. The A.V. puts this as an independent apophthegm, which is wrong. The sentence is a comment and enlargement upon *that man.* " Let not that man think," etc., "a doubleminded man, unstable in all his ways." So Rev.

Double-minded (δίψυχος). Peculiar to James, here and ch. 4:8. Not *deceitful,* but *dubious* and *undecided.*

Unstable (ἀκατάστατος). Only here in New Testament. The kindred ἀκαταστασία, *confusion,* is found ch. 3:16, and elsewhere.

9. **But.** Omitted in A.V. Introducing a contrast with the double-minded.

The brother of low degree (ὁ ἀδελφὸς ὁ ταπεινὸς). Lit., *the brother, the lowly one.* Not in the higher Christian sense of ταπεινὸς (see on Matthew 11:29), but, *rather, poor* and *afflicted,* as contrasted with *rich.*

Rejoice (ἄνθος). Not strong enough. It is, rather, *boast.* So Rev., *glory.* Compare Romans 5:3; Philippians 3:3.

In that he is exalted (ἐν τῷ ὕψει αὐτοῦ). Lit., *in his exaltation.* Rev., *in his high estate.*

10. **In that he is made low** (ἐν τῇ ταπεινώσει αὐτοῦ). A form of expression similar to the preceding. Lit., *in his humiliation.* Both the A.V. and Rev. preserve the kinship between ταπεινὸς and ταπεινώσει, by the word *low.*

Flower (ἄνθος). Only here, ver. 11, and 1 Peter 1:24.

11. **For the sun is no sooner risen,** etc. (ἀνέτειλεν γὰρ ὁ ἥλιος). By the use of the aorist tense James graphically throws his illustration into the narrative form: "For the sun *arose* — and *withered,*" etc.

With a burning heat (τῷ καύσωνι). Rev., *with the scorching wind.* The article denotes something familiar; and the reference may be to the scorching east-wind (Job 1:19, Sept.; Ezekiel 17:10), which withers vegetation. Some of the best authorities, however, prefer the rendering of the A.V.

Falleth (ἐξέπεσεν). Aorist tense. Lit., *fell off.*

The grace of the fashion (εὐπρέπεια τοῦ προσώπου). Lit., *the beauty of its face or appearance.* Εὐπρέπεια only here in New Testament.

Fade away (μαρανθήσεται). See on 1 Peter 1:4.

Ways (πορείαις). Rev., *goings.* Only here and Luke 13:22. His goings to and fro in acquiring riches.

12. **Is tried** (δόκιμος γενόμενος). Lit., *having become approved.* See on *trial,* 1 Peter 1:7. The meaning is not, as the A.V. suggests, *when his trial is finished,* but when he has *been approved by trial.* Rev., rightly, *when he hath been approved.*

The crown (στέφανον). See on 1 Peter 5:4.

Of life (τῆς ζωῆς). Lit., *the* life: the article pointing to the well-known eternal life. The figure is not that of the *athlete's* crown, for an image from the Grecian games, which the Jews despised, would be foreign to James' thought and displeasing to his readers. Rather the *kingly* crown, the proper word for which is διάδημα, *diadem.* In Psalms 20:3 (Sept.), στέφανος *is* used of the *royal* crown. In Zechariah 6:11, 14, the reference seems to be to a priestly crown, forming part of the high priest's mitre.

13. **Of God** (ἀπὸ Θεοῦ). Lit., *from God.* Not *by* God, as the direct agent, but by agency proceeding *from* God. Compare Matthew 4:1, where the direct agency, "*by* the spirit," "*by* the devil," is expressed by ὑπό.

Cannot be tempted (ἀπείραστος ἐστι). Lit., *is incapable of being tempted.* But some of the best expositors render is *unversed in evil things,* as better according both with the usage of the word and with the context, since the question is not of God's being tempting, but of God's tempting. Rev. gives this in margin. 'Απείραστος only here in New Testament.

Neither tempteth he (πειράζει δὲ αὐτὸς). The A.V. fails to render αὐτὸς: "*He himself* tempteth no man." So rev.

14. **Drawn away** (ἐξελκόμενος). Only here in New Testament. This and the following word are metaphors from hunting and fishing. *Drawn away,* as beasts are enticed from a safe covert into a place beset with snares. Note the present participle, as indicating the *progress* of the temptation: "is *being drawn* away."

Enticed (δελεαζόμενος). As a fish with bait. Also the present participle. See on 2 Peter 2:14.

15. **The lust.** Note the article, omitted in A.V. The peculiar lust of his own.

Hath conceived (συλλαβοῦσα). Lit., *having conceived.*

Bringeth forth (τίκτει). Metaphor of the mother. Rev. *beareth.*

When it is finished (ἀποτελεσθεῖσα). Better, Rev., *when it is full grown.* Not when the course of a sinful life is completed; but when sin has reached its full development.

Bringeth forth (ἀποκύει). A different verb from the preceding, *bringeth forth.* Rev. has rendered τίκτει, *beareth,* in order to avoid the repetition of *bringeth forth.* The verb is used by James only, here and at ver. 18. The image is interpreted in two ways. Either (1) Sin, figured as female, is already pregnant with death and, when full grown, bringeth forth death (so Rev., and the majority of commentators). "The harlot, Lust, draws away and entices the man. The guilty union is committed by the will embracing the temptress: the consequence is that she beareth sin.... Then *the* sin, that particular sin, when grown up, herself, as if all along pregnant with it, bringeth forth death" (Alford). Or (2) Sin, figured as male, when it has reached maturity, becomes the *begetter* of death. So the Vulgate, *generat,* and Wyc., *gendereth.* I am inclined to prefer this, since the other seems somewhat forced. It has the high endorsement of Bishop Lightfoot. There is a suggestive parallel passage in the "Agamemnon" of Aeschylus, 751-771:

> "There is a saying old,
> Uttered in ancient days,
> That human bliss, full grown,
> Genders, and dies not childless:
> And, for the coming race,
> Springs woe insatiate from prosperity.
> But I alone
> Cherish within my breast another thought.
> The impious deed
> Begets a numerous brood alike in kind;
> While households ruled by right inflexible
> Blossom with offspring fair.
> Insolence old
> In men depraved begetteth insolence,

Which springs afresh from time to time
As comes the day of doom, and fresh creates
In Ate's dismal halls
Fierce wrath from light,
Unhallowed Daring, fiend invincible,
Unconquered, with its parents' likeness stamped."

The magnificent passage in Milton's "Paradise Lost," ii., 760-801, is elaborated from these verses of James.

17. The first words of this verse form a hexameter line, thus

Πᾶσα δό|σις ἀγα|θὴ καὶ|παν δῶ|ρημα τέ|λειον

Such verses, or parts of verses, occur occasionally in the New Testament. Sometimes they are quotations from the Greek poets; sometimes the writer's words unconsciously fall into metrical form. Poetical quotations are confined to Paul, Acts 17:28; 1 Corinthians 15:33; Titus 1:12.

Every good gift and every perfect gift (see Greek above). The statement that these gifts are from God is in pursuance of the idea that God does not tempt men to evil. The gifts of God are contrasted with the evil springing from man's lust. Two words are used for *gift.* Δόσις occurs only here and Philippians 4:15; there in an active sense; but here passive, as in Proverbs 21:14 (Sept.). Δῶρημα is found Romans 5:16. It enlarges slightly upon the other word in emphasizing the gift as *free, large, full; an* idea which is further developed in ver. 18, *of his own will.* The Rev., rather awkwardly, endeavors to bring out the distinction by the word *boon*, for which the American Revisers insist on retaining *gift. Boon* originally means *a petition; favor* being a secondary and later sense, as of something given in response to a petition. The word is of Scandinavian origin, and the meaning *favor* seems to indicate a confusion with the Latin *bonus,* good; French, *bon.*

Perfect. Enlarges upon *good,* bringing out more distinctly the *moral* quality of the gift.

And cometh down (καταβαῖνον). A present participle, to be construed with ἄνωθεν ἐστιν, *is from above.* Lit., is *coming down from above.* As usual, this union of the participle with the finite verb denotes something *habitual.* Render, *descendeth from above.* Compare ch. 3:15.

Father of lights (τοῦ πατρὸς τῶν φώτων). Lit., *the* lights, by which are meant the heavenly bodies. Compare Psalms 135:7 (Sept.); and Jeremiah 4:23 (Sept.). God is called "the Father of the lights," as being their creator and maintainer. Compare Job 38:28; Psalms 8: 3; Amos 5:8.

Is no variableness (ἔνι). Abbreviated from ἔνεστι *is in.* Stronger than the simple *is*, and denoting *inherence* or *indwelling*. Rev., *can be.*

Variableness (παραλλαγὴ). Better, Rev., *variation.* The word is not used, as some suppose, in a technical, astronomical sense, which James' readers would not have understood, but in the simple sense of *change* in the degree or intensity of light, such as is manifested by the heavenly bodies. Compare Plato, "Republic," vii., 530: " Will he (the astronomer) not think that the heaven and the things in heaven are framed by the Creator in the most perfect manner? But when he reflects that the proportions of night and day, or of both, to the month, or of the month to the year, or of the other stars to these and to one another, are of the visible and material, he will never fall into the error of supposing that they are eternal and liable to no deviation (οὐδὲν παραλλάττειν) — that would be monstrous."

Shadow of turning (τροπῆς ἀποσκίασμα). This is popularly understood to mean that there is in God not the faintest *hint* or *shade* of change, like the phrase, a *shadow of suspicion.* But the Greek has no such idiom, and that is not James' meaning. Rev., rightly, renders, *shadow that is cast by turning*; referring still to the heavenly orbs, which cast shadows in their revolution, as when the moon turns her dark side to us, or the sun is eclipsed by the body of the moon.

18. **Begat** (ἀπεκύησεν). Rev., *brought forth.* See on ver. 15, and compare 1 John 3:9; 1 Peter 1:23.

A kind of first fruits (ἀπαρχήν τινα). A *kind of* indicates the figurative nature of the term. The figure is taken from the requirement of the Jewish law that the first-born of men and cattle, and the first growth of fruits and grain should be consecrated to the Lord. The point of the illustration is that Christians, like first-fruits, should be consecrated to God. The expression "first-fruits" is common in the New Testament. See Romans 8:23; 16:5; 1 Corinthians 15:20, 23; Revelation 14:4.

19. **Wherefore.** The A.V. follows the reading ὥστε. But the correct reading is ἴστε, *ye know*, and so Rev. Others render it as imperative, *know ye*, as calling attention to what follows.

21. **Filthiness** (ῥυπαρίαν). Only here in New Testament, but James uses the kindred adjective (ch. 2:2), "*vile* raiment." Ῥύπος, *filth,* occurs in 1 Peter 3:21 — on which see notes; and the verb ῥυπόω, *to be filthy, is* found in Revelation 22:11.

Superfluity of naughtiness (περισσείαν κακίας). A translation which may be commended to the attention of indiscriminate panegyrists of the A.V. Περισσεία is an unclassical word, and occurs in three other New-Testament passages — Romans 5:17; 2 Corinthians 8:2; 10:15. In all these it is rendered *abundance,* both by A.V. and Rev. There seems to be no need of departing from this meaning here, as Rev., *overflowing.* The sense is *abounding* or *abundant wickedness.* For *naughtiness* Rev. gives *wickedness,* as in 1 Peter 2:1, 16, where it changes *malice* to *wickedness.* It is most]y rendered *malice* in both A.V. and Rev. In this passage, as in the two from Peter, Rev. gives *malice,* in margin. *Malice* is an adequate translation, the word denoting a malevolent disposition toward one's neighbor. Hence it is not a general term for moral evil, but a special form of vice. Compare *the wrath of man,* ver. 20. *Naughtiness* has acquired a petty sense in popular usage, as of the mischievous pranks of children, which renders it out of the question here.

With meekness (ἐν πραΰτητι). Lit., "*in* meekness;" opposed to malice.

Engrafted (ἔμφυτον). Only here in New Testament. Better, and more literally, as Rev., *implanted.* It marks a characteristic of the word of truth

(ver. 18). It is *implanted;* divinely *given,* in contrast with something acquired by study. Compare Matthew 13:19, “the word of the kingdom — *sown* in his heart.” *Grafted* or *graffed is* expressed by a peculiar word, employed by Paul only, ἐγκεντρίζω, from κέντρον, *a sharp point,* thus emphasizing the fact of the *incision* required in grafting. See Romans 11:17, 19, 23, 24.

Which is able to save (τὸν δυνάμενον σῶσαι). Compare Romans 1:16, “the *power* of God unto *salvation.*”

22. **Hearers** (ἀκροαταὶ). Used by James only.

Deceiving (παραλογιζόμενοι). From παρά, *beside, contrary to*, and λογίζομαι, *to reckon*, and hence *to conclude by reasoning*. The deception referred to is, therefore, that into which one betrays himself by false reasoning — reasoning *beside* the truth.

23. **Beholding** (κατανοοῦντι). With the notion of *attentively* considering (κατά, *down into*, or *through*; compare εἰς, *into*, ver. 25). Compare Luke 12:24, 27; Hebrews 3:1. So that the contrast is not between a *hasty* look and a *careful* contemplation (ver. 25, *looketh*). It is not mere careless hearing of the word which James rebukes, but the neglect to carry into practice what is heard. One may be an attentive and critical hearer of the word, yet not a doer.

His natural face (τὸ πρόσωπον τῆς γενέσεως). Lit., *the countenance of his birth*; the face he was born with.

In a glass (ἐν ἐσόπτρῳ). Better, Rev., *a mirror*; a *metallic* mirror. The word occurs only here and 1 Corinthians 13:12.

24. **He beholdeth** (κατενόησεν). The aorist tense, throwing the sentence into a lively, narrative form: *he beheld himself* and *forgot.* Compare ver. 11.

25. **Whoso looketh** (ὁ παρακύψας). Rev., more strictly, *he* that *looketh.* See on 1 Peter 1:12. The verb is used of one who stoops *sideways* (παρά)

to look attentively. The mirror is conceived as placed on a table or on the ground. Bengel quotes Wisdom of Sirach 14:23: “He that prieth in at her (Wisdom’s) windows shall also hearken at her doors.” Coleridge remarks: “A more happy or forcible word could not have been chosen to express the nature and ultimate object of reflection, and to enforce the necessity of it, in order to discover the living fountain and spring-head of the evidence of the Christian faith in the believer himself, and at the same time to point out the seat and region where alone it is to be found” (“Aphorisms”).

Into (εἰς). Denoting the penetration of the look into the very essence of the law.

The perfect law of liberty (νόμον τέλειον τὸν τῆς ἐλευθερίας). Lit., *the perfect law, the law of liberty. So* Rev. The law of liberty is added as defining the perfect law.

Continueth therein. Better, Rev., *so continueth*; i.e. continues looking.

Forgetful hearer (ἀκροατὴς ἐπιλησμονῆς). The latter word only here in New Testament. Lit., a *hearer of forgetfulness;* whom forgetfulness characterizes. Rev., very happily, *a hearer that forgetteth; a* rendering which gives the proper sense of forgetfulness *as a characteristic* better than A.V., *a forgetful hearer.*

Doer of the work. Lit., *of work,* as the noun has no article. Rev., a *doer that worketh.*

In his deed (ἐν τῇ ποιήσει αὐτοῦ). More correctly, as Rev., *in his doing.* Only here in New Testament. The preposition ἐν *(in)* marks the inner connection between doing and blessedness. “The life of obedience is the element wherein the blessedness is found and consists” (Alford).

26. **Seem to be** (δοκεῖ). Rev., correctly, *thinketh himself to be.* A man can scarcely *seem* to be religious, when, as Trench observes, “his religious pretensions are belied and refuted by the allowance of an unbridled tongue.”

Religious (θρῆσκος). Only here in New Testament, and nowhere in classical Greek. The kindred noun θρησκεία, *religion*, occurs Acts 26:5; Colossians 2:18; James 1:26, 27; and means the *ceremonial service* of religion. Herodotus (ii., 37) uses it of various observances practiced by the Egyptian priests such as wearing linen, circumcision, shaving, etc. The derivation is uncertain. Θρέομαι, *to mutter forms of prayer,* has been suggested, as the followers of Wycliffe were called *Lollards,* from the old Dutch *lullen or lollen, to sing.* Hence the adjective here refers to a zealous and diligent performance of religious services.

Bridleth (χαλιναγωγῶν). Used by James only. See ch. 3:2. Lit., *to guide with a bridle*. So Plato, "Laws," 701: "I think that the argument ought to be pulled up from time to time, and not to be allowed to run away, but held with bit and bridle."

27. **Undefiled** (ἀμίαντος). See on 1 Peter 1:4. The two adjectives, *pure* and *undefiled*, present the positive and negative sides of purity.

To visit (ἐπισκέπτεσθαι). See on Matthew 25:36. James strikes a downright blow here at ministry by proxy, or by mere gifts of money. Pure and undefiled religion demands *personal contact* with the world's sorrow: to *visit* the afflicted, and to visit them *in their affliction.* "The rich man, prodigal of money, which is to him of little value, but altogether incapable of devoting any personal attention to the object of his alms, often injures society by his donations; but this is rarely the case with that far nobler charity which makes men familiar with the haunts of wretchedness, and follows the object of its care through all the phases of his life" (Lecky, "History of European Morals," ii., 98).

To keep (πηρεῖν). See on 1 Peter 1:4.

Unspotted (ἄσπιλον). See on 1 Peter 1:19.

CHAPTER 2

1. **Have** (ἔχετε). Rev., *hold*, not in the sense of *hold fast*, *cleave to*, but of *possessing*, *occupying*, and *practicing*, as a matter of habit. Thus we say that a man *holds* his property by a certain tenure. A rented estate is a *holding.* So of an opinion, or set of opinions, with which one is publicly identified. We say that he *holds* thus and so.

With respect of persons (ἐν προσωπολημψίαις). From πρόσωπον, *the countenance*, and λαμβάνω, *to receive. To receive the countenance* is a Hebrew phrase. Thus Leviticus 19:15 (Sept.): Οὐ λήψῃ προσωπον πτωχοῦ: *Thou shalt not respect the person* (*receive the countenance*) *of the poor*. Compare Luke 20:21; Romans 2:11; and Jude 16.

The Lord of glory. Compare 1 Corinthians 2:8; Acts 7:2; Ephesians 1:17.

2. **Assembly** (συναγωγὴν). The word *synagogue* is a transcript of this. From σύν, *together,* and ἄγω, *to bring.* Hence, literally, a *gathering* or *congregation,* in which sense the word is common in the Septuagint, not only of assemblies for worship, but of gatherings for other public purposes. From the meeting itself the transition is easy to the *place* of meeting, the synagogue; and in this sense the term is used throughout the New Testament, with the following exceptions: In Acts 13:43, it is rendered *congregation* by the A.V., though Rev. gives *synagogue;* and in Revelation 2:9; 3:9, the unbelieving Jews, as a body, are called *synagogue of Satan.* As a designation of a distinctively Jewish assembly or place of worship it was more sharply emphasized by the adoption of the word ἐκκλησία, *ecclesia,* to denote the Christian church. In this passage alone the word is distinctly applied to a Christian assembly or place of worship. The simplest explanation appears to be that the word designates the *place* of meeting for the Christian body, James using the word most familiar to the Jewish Christians; an explanation which receives countenance from the fact that, as Huther observes, “the Jewish Christians regarded themselves as still an integral part of the Jewish nation, as the chosen people of God.” As such a portion they had their special synagogue. From Acts 6:9, we

learn that there were numerous synagogues in Jerusalem, representing different bodies, such as the descendants of Jewish freedmen at Rome, and the Alexandrian or Hellenistic Jews. Among these would be the synagogue of the Christians, and such would be the case in all large cities where the dispersed Jews congregated. Alford quotes a phrase from the "Testaments of the Twelve Patriarchs:" *the synagogue of the Gentiles.* Compare Hebrews 10:25, "the *assembling together* (ἐπισυναγωγὴν) of yourselves."

With a gold ring (χρυσοδακτύλιος). Only here in New Testament. Not a man wearing a single gold ring (as A.V. and Rev.), which would not attract attention in an assembly where most persons wore a ring, but *a gold-ringed man*, having his hands conspicuously loaded with rings and jewels. The ring was regarded as an indispensable article of a Hebrew's attire, since it contained his signet; and the name of the ring, *tabbath*, was derived from a root signifying *to impress a seal*. It was a proverbial expression for a most valued object. See Isaiah 22:24; Haggai 2:23. The Greeks and Romans wore them in great profusion. Hannibal, after the battle of Cannae, sent as a trophy to Carthage, three bushels of gold rings from the fingers of the Roman knights slain in battle. To wear rings on the right hand was regarded as a mark of effeminacy; but they were worn profusely on the left. Martial says of one Charinus that he wore six on each finger, and never laid them aside, either at night or when bathing. The fops had rings of different sizes for summer and winter. Aristophanes distinguishes between the populace and those who wear rings, and in his comedy of "The Clouds" uses the formidable word σφραγιδονυχαργοκομῆται, *lazy, long-haired fops, with rings and well-trimmed nails*. Demosthenes was so conspicuous for this kind of ornament that, at a time of public disaster, it was stigmatized as unbecoming vanity. Frequent mention is made of their enormous cost. They were of gold and silver, sometimes of both; sometimes of iron inlaid with gold. The possible beauty of these latter will be appreciated by those who have seen the elegant gold and iron jewelry made at Toledo, in Spain. Sometimes they were of amber, ivory, or porcelain. The practice of wearing rings was adopted by the early Christians. Many of their rings were adorned with the symbols of the faith — the cross, the anchor, the monogram of Christ, etc. Among the rings found in the catacombs are

some with a key, and some with both a key and a seal, for both locking and sealing a casket.

Goodly apparel (ἐσθῆτι λαμπρᾷ). Lit., *bright* or *shining clothes*. Rev., *fine clothing*.

Vile (ῥυπαρᾷ). Compare ch. 1:21; and see on 1 Peter 3:21.

3. **Ye have respect** (ἐπιβλέψητε). Lit., *ye look upon,* with the idea of respectful consideration; *ye regard.* Compare Luke 1:48; 9:38.

In a good place (καλῶς). Lit., *honorably*; in a seat of honor.

Under. Not literally *underneath,* but down on the ground beside. Compare Matthew 23:6, on the fondness of the Jews for the chief places in the synagogue.

4. **Are ye not partial in yourselves?** (οὐ διεκρίθητε ἐν ἑαυτοῖς). Wrong. The constant sense of the verb in the New Testament is *doubt,* except Acts 11:2; Jude 9, where it means *dispute.* Compare ch. 1:6. The meaning here is, therefore, that, in making a distinction between the rich and the poor, they expressed a doubt concerning the faith which they professed, and which abolished such distinctions. Hence, Rev., rightly, *Are ye not divided in your own mind?*

Judges of evil thoughts (κριταὶ διαλογισμῶν πονηρῶν). Better, as Rev., "judges *with* evil thoughts." The form of expression is the same as in Luke 18:6, κριτὴς τῆς ἀδικίας, *the judge of injustice,* i.e., the unjust judge. So James 1:25, a *hearer of forgetfulness.* The word *thoughts* is, rather, *reasonings.* See on *deceiving yourselves* (ch. 1:22). Compare Luke 5:21. Their evil *processes* of thought lead to these unjust discriminations.

5. **Hearken, my beloved brethren.** Alford cites this phrase as one of the very few links which connect this epistle with the speech of James in Acts 15:13.

The poor of this world (τοὺς πτωχοὺς τοῦ κόσμου). But the correct reading is τῷ κόσμῳ, *to the world;* and the expression is to be explained in the same way as ἀστεῖος τῷ Θεῷ, *fair unto God*, Acts 7:20, and δυνατὰ τῷ Θεῷ, *mighty through* (Rev., *before*) *God*, 2 Corinthians 10:4. So Rev., *poor as to the world*, in the world's esteem. *Poor*, see on Matthew 5:3.

Rich in faith. The Rev., properly, inserts *to be*, since the words are not in apposition with *poor*, but express the object for which God has chosen them. Faith is not the quality in which they are to be rich, but the *sphere* or *element*; rich in their position as believers. "Not the *measure* of faith, in virtue of which one man is richer than another, is before the writer's mind, but the substance of the faith, by virtue of which every believer is rich" (Wiesinger, cited by Alford).

6. **Despised** (ἠτιμάσατε). Not strong enough. They had *manifested* their contempt; had *done* despite to them. Rev., correctly, *dishonored*. From the use of the aorist tense, *ye dishonored*, which the A.V. and Rev. render as a perfect, *ye have dishonored*, the reference would appear to be to a specific act like that described in vv. 2, 3.

Oppress (καταδυναστεύουσιν). Only here and Acts 10:38. The preposition κατά, *against*, implies a power exercised for *harm*. Compare *being lords over*, 1 Peter 5:3, and *exercise dominion*, Matthew 20:25, both compounded with this preposition.

Draw (ἕλκουσιν). Not strong enough. The word implies *violence*. Hence, better, as Rev., *drag*. Compare Livy's phrase, "*a lictoribus trahi*, to be dragged by the lictors to judgment;" Acts 8:3, of Saul *haling* or *hauling* men and women to prison; and Luke 12:58.

Judgment-seats (κριτήρια). Only here and 1 Corinthians 6:24.

7. **They** (αὐτοὶ). Emphatic. "Is it not *they* who blaspheme?"

Worthy (καλὸν). Rev., better, because stronger, *honorable*. By this epithet the disgracefulness of the blasphemy is emphasized.

By the which ye are called (τὸ ἐπικληθὲν ἐφ᾽ ὑμᾶς). Lit., *which is called upon you;* the name of Christ, invoked in baptism. The phrase is an Old-Testament one. See Deuteronomy 28:10, where the Septuagint reads *that the name of the Lord has been called upon thee.* Also, 2 Chronicles 7:14; Isaiah 4:1. Compare Acts 15:17.

8. **Fulfill the royal law** (νόμον τελεῖτε βασιλικὸν). The phrase occurs only here and Romans 2:27. Τελεῖν, *fulfill*, is stronger than the more common word τηρεῖν, *observe* or *keep,* which appears in ver. 10. Compare, also, Matthew 19:17; 23:3; John 14:15, etc. James here speaks of a *single* commandment, the proper word for which is ἐντολή, while νόμος is the *body* of commandments. It is appropriate here, however, since this special commandment sums up the entire law. See Romans 13:10; Galatians 5:14. It is the *royal* law; the king of all laws.

The phrase *royal law is* of Roman origin *(lex regia).* In the kingly period of Roman history it did not signify a law promulgated by the absolute authority of the king, but a law passed by a popular assembly under the presidency of the king. In later times the term was applied to all laws the origin of which was attributed to the time of the kings. Gradually the term came to represent less of the popular will, and to include all the rights and powers which the Roman people had formerly possessed, so that the emperor became what formerly the people had been, sovereign. "It was not," says Gibbon, "before the ideas and even the language of the Romans had been corrupted, that a royal law *(lex regia)* and an irrevocable gift of the people were created.... The pleasure of the emperor, according to Justinian, has the vigor and effect of law, since the Roman people, by the royal law, have transferred to their prince the full extent of their own power and sovereignty. The will of a single man, of a child, perhaps, was allowed to prevail over the wisdom of ages and the inclinations of millions; and the degenerate Greeks were proud to declare that in his hands alone the arbitrary exercise of legislation could be safely deposited" ("Decline and Fall," ch. xliv.).

9. **Ye have respect to persons** (προσωπολημπτεῖτε). Only here in New Testament. See on ver. 1.

Ye commit sin (ἁμαρτίαν ἐργάζεσθε). Lit., "*work* sin." Compare Matthew 7:23; Acts 10:35; Hebrews 11:33. The phrase is rather stronger than the more common ἁμαρτίαν ποιεῖν, *to do sin*, John 8:34; James 5:15; 1 Peter 2:29. The position of *sin* is emphatic: "it is *sin* that ye are working."

And are convinced (ἐλεγχόμενοι). Rather, as Rev., *convicted*. The word, which is variously rendered in A.V. *tell a fault, reprove, rebuke, convince*, while it carries the idea of *rebuke*, implies also a rebuke which produces a *conviction* of the error or sin. See on John 8: 46. Compare John 3:20; 8:9; 1 Corinthians 14:24, 25.

10. **Keep** (τηρήσῃ). See on ver. 8.

Offend (πταίσῃ). Lit., as Rev., *stumble*.

He is guilty (γέγονεν ἔνοχος). Lit., *he is become guilty*. Ἔνοχος, *guilty*, is, strictly, *holden*; *within the condemning power of*. Compare Matthew 26:66; Mark 3:29; 1 Corinthians 11:27. Huther cites a Talmudic parallel: "But if he perform all, but omit one, he is guilty of every single one."

11. **A transgressor** (παραβάτης). From παρά, *beyond*, and βαίνω, *to go*. A transgressor, therefore, is one who *goes beyond the line*. So, also, *trespass*, which is *trespass*, from the Latin *trans, across*, and *passus*, *a step*. A similar word occurs in Homer, ὑπερβασία, a *transgression* or *trespass*, from ὑπέρ, *over*, and βαίνω, *to go*.

12. **So.** With reference to what follows, *speak* and *do*.

13. **He shall have judgment without mercy that hath shewed no mercy** (ἡ γὰρ κρίσις ἀνίλεως τῷ μὴ ποιήσαντι ἔλεος). Lit., as Rev., *judgment is without mercy to him that hath shewed no mercy*. Both A.V. and Rev. omit the article "*the* judgment," that, namely, which is coming. *Hath shewed*, or, lit., *shewed* (aorist tense). The writer puts himself at the stand-point of the judgment, and looks backward.

Rejoiceth (κατακαυχᾶται). The simple verb καυχάομαι means *to speak loud, to be loud-tongued;* hence, to *boast.* Better, therefore, as Rev., *glorieth.* Judgment and mercy are personified. While judgment threatens condemnation, mercy interposes and prevails over judgment. "Mercy is clothed with the divine glory, and stands by the throne of God. When we are in danger of being condemned, she rises up and pleads for us, and covers us with her defense, and enfolds us with her wings" (Chrysostom, cited by Gloag).

14. **What doth it profit?** (τί τὸ ὄφελος). Lit., *what is the profit?* Ὄφελος, *profit,* only here, ver. 16, and 1 Corinthians 15:32.

15. **Be** (ὑπάρχωσιν). The distinction between this word and the simple εἶναι, *to be,* is very subtle. The verb ὑπάρχω originally means *to make a beginning;* hence, *to begin* or *to come into being;* and, though used substantially as a synonym of εἶναι, of a thing actually existing and at hand, it has a backward look to an antecedent condition which has been protracted into the present. Thus we might paraphrase here, "If a brother or sister, having been in a destitute condition, be found by you in that condition." Εἶναι, on the other hand, would simply state the present fact of destitution. See on 2 Peter 1:8.

Destitute (λειπόμενοι). Lit., *left behind;* and hence *lacking,* as Rev. Compare ch. 1:4, 5. This usage of the word occurs in James only.

Daily (ἐφημέρου). Only here in New Testament.

16. **Depart in peace** (ὑπάγετε ἐν εἰρήνῃ). Compare ὕπαγε or παορεύου εἰς εἰρηνήν, *go into peace,* Mark 5:34; Luke 7:50.

Be filled (χορτάζεσθε). See on Matthew 5:6.

Those things which are needful (τὰ ἐπιτήδεια). Only here in New Testament.

17. **Being alone** (καθ᾽ ἑαυτήν). Wrong. Rev., correctly, *in itself*. The phrase belongs to *dead*. It is dead, not merely in reference to something else, but absolutely.

18. **Without** (χωρὶς). Rev., more literally, *apart from*.

And **I will shew thee,** etc. The Rev. brings out the antithesis more sharply by keeping more closely to the Greek order: *I by my works will shew*, etc.

19. **Tremble** (φρίσσουσιν). Only here in New Testament. It means, originally, *to be rough on the surface*; *to bristle*. Hence, used of the fields with ears of corn; of a line of battle bristling with shields and spears; of a silver or golden vessel rough with embossed gold. Aeschylus, describing a crowd holding up their hands to vote, says, *the air bristled with right hands*. Hence, of a horror which makes the hair stand on end and contracts the surface of the skin making "gooseflesh." Rev., much better, *shudder*.

20. **Vain** (κενέ). Lit., *empty*, without spiritual life.

Dead (νεκρά). But the best texts read ἀργή, *idle*; as of money which yields no interest, or of land lying fallow.

21. **When he had offered** (ἀνενέγκας). Incorrect. For the participle states the *ground* of his justification. *By works* gives the *general* ground; *offered*, etc., the *specific* work. Compare Genesis 22:16, 17. Rev., correctly, *in that he offered*. The word ἀνενέγκας is, lit., *brought up to*; and means, not actually to offer up in sacrifice (though Isaac was morally sacrificed in Abraham's will), but *to bring to the altar as an offering*. See on 1 Peter 2:5.

22. **Wrought with his works** (συνήργει τοῖς ἔργοις). There is a play on the words in the Greek: *worked with his works.*

23. **Was fulfilled** (ἐπληρώθη). Not was *confirmed*, which the word does not mean either in New-Testament or in classical usage, but was *actually and fully realized.* James here uses the formula which in the Old Testament

is employed of the realizing of a former utterance. See 1 Kings 2:27; 2 Chronicles 36:22 (Sept.).

Imputed (ἐλογίσθη). Lit., as Rev., *reckoned*.

He was called the friend of God. The term, however, does not occur either in the Hebrew or Septuagint, though it is found in the A.V. and retained in Rev. Old Testament. In 2 Chronicles 20:7 (Sept.), *thy friend* τῷ ἠγαπημένῳ, *thy beloved.* In Isaiah 41:8 (Sept.), *my friend* is ὃν ἠγάπησα *whom I loved*. "The friend of God" is still the favorite title of Abraham among the Jews and Mohammedans.

25. **Rahab.** Also referred to in Hebrews 11:31, among the examples of faith. Dante places her in the third heaven:

> "Thou fain wouldst know who is within this light
> That here beside me thus is scintillating,
> Even as a sunbeam in the limpid water.
> Then know thou, that within there is at rest
> Rahab, and being to our order joined,
> With her in its supremest grade 'tis sealed.
>
> First of Christ's Triumph was she taken up.
> Full meet it was to leave her in some heaven,
> Even as a palm of the high victory
> Which he acquired with one palm and the other,
> Because she favored the first glorious deed
> Of Joshua upon the Holy Land."
>
> *Paradise,* ix., 112-125.

Rahab became the wife of Salmon, and the ancestress of Boaz, Jesse's grandfather. Some have supposed that Salmon was one of the spies whose life she saved. At any rate, she became the mother of the line of David and of Christ, and is so recorded in Matthew's genealogy of our Lord, in which only four women are named. There is a peculiar significance in this

selection of Rahab with Abraham as an example of faith, by James the Lord's brother.

Sent them out (ἐκβαλοῦσα). Better, *thrust them forth*, implying haste and fear. Compare Mark 1:12; Luke 4:29; Acts 16:37.

Another way. Than that by which they entered. Through the window. See Joshua 2:15.

26. **Works** (τῶν ἔργων). Note the article: *the* works belonging or corresponding to faith; *its* works.

CHAPTER 3

1. **Masters** (διδάσκαλοι). Literally, and better, *teachers,* with a reference to the exhortation to be slow to speak (ch. 1:19). Compare 1 Corinthians 14:26-34. James is warning against the too eager and general assumption of the privilege of teaching, which was not restricted to a particular class, but was exercised by believers generally.

2. **Offend** (πταίομεν). Lit., *stumble,* as Rev. Compare ch. 2:10.

To bridle. See on ch. 1:26.

3. **Behold.** Following the old reading, ἴδε. All the best texts read εἰ δὲ, *now if.* So Rev.

Bits (χαλινοὺς). Only here and Revelation 14:20. It may be rendered either *bit,* as A.V., or *bridle,* as Rev., but *bridle* is preferable because it corresponds with the verb *to bridle* (ver. 2) which is compounded with this noun.

Horses. The position in the sentence is emphatic.

We turn about (μετάγομεν). Used by James only.

4. **The ships.** See Introduction, on James' local allusions. Dean Howson observes that "there is more imagery drawn from mere natural phenomena in the one short epistle of James than in all St. Paul's epistles put together."

So great. As the ship which conveyed Paul to Malta, which contained two hundred and seventy-six persons (Acts 27:37).

Fierce (σκληρῶν). More literally, and better, as Rev., *rough.* The word primarily means *hard, harsh.*

Helm (πηδαλίου). Better, *rudder,* as Rev. The rudder was an oar worked by a handle. Helm and rudder were thus one. The word occurs only here and Acts 27:40.

The governor listeth (ἡ ὁρμὴ τοῦ εὐθύνοντος βούλεται). Lit., *the impulse or desire of the steersman wisheth.* Ὁρμὴ, *impulse,* only here and Acts 14:5, of an *assault, onset.*

The governor (τοῦ εὐθύνοντος). Rev., *steersman.* Lit., *of him who is guiding.* Only here and John 1:23. From Ὀρμὴ, *straight.*

5. **Boasteth great things** (μεγαλαυχεῖ). The best texts separate the compound, and read μεγάλα αὐχεῖ, of course with the same meaning. Αὐχεῖ, *boasteth,* only here in New Testament.

How great a matter a little fire kindleth (ἡλίκον πῦρ ἡλίκην ὕλην ἀνάπτει). The word ὕλη (only here in New Testament) means *wood* or *a forest,* and hence the *matter* or *raw material* of which a thing is made. Later, it is used in the philosophical sense of *matter* — "the foundation of the manifold" — opposed to the intelligent or formative principle νοῦς, *mind*. The authorized version has taken the word in one of its secondary senses, hardly the philosophical sense it would seem; but any departure from the earlier sense was not only needless, but impaired the vividness of the figure, the familiar and natural image of a forest on fire. So Homer:

> "As when a fire
> Seizes a thick-grown forest, and the wind
> Drives it along in eddies, while the trunks
> Fall with the boughs amid devouring flames."
>
> *Iliad,* xi., 156.

Hence, Rev., rightly, "*Behold how much wood* or *how great a forest is kindled by how small a fire.*

This, too, is the rendering of the Vulgate: *quam magnum silvam.*

6. **World of iniquity** (κόσμος τῆς ἀδικίας). Κόσμος, primarily, means *order*, and is applied to the world or universe as an orderly system. A world of iniquity is an organism containing within itself all evil essence, which from it permeates the entire man. *World* is used in the same sense as in the latter part of Proverbs 17:6 (Sept.), which is not given in the A.V. "The trusty hath the whole world of things, but the faithless not a groat."

Is the tongue (καθίσταται). This differs a little from the simple *is*, though it is not easy to render it accurately. The verb means to *appoint, establish, institute*, and is used of the tongue as having an appointed and definite place in a system (among our members). It might be rendered *hath its place.*

Defileth (σπιλοῦσα). Lit., *defiling*. Only here and Jude 23. See on 2 Peter 2:13.

Setteth on fire (φλογίζουσα). Lit., *setting on fire*. Only in this verse in New Testament.

The course of nature (τροχὸν τῆς γενέσεως). A very obscure passage. Τροχός (only here in New Testament), from τρέχω, *to run,* applies generally to anything round or circular which runs or rolls, as a wheel or sphere. Hence, often a *wheel.* Used of the circuit of fortifications and of circles or zones of land or sea. From the radical sense, *to run,* comes the meaning *course,* as the course of the sun; and from this a *place* for running, a *race-course.* Γενέσεως rendered *nature,* means *origin, beginning, birth, manner of birth,* production, and is used by Plato for the *creation,* or the sum of created things. It also means a *race,* and a *generation* or *age.* In the New Testament it occurs but twice outside of this epistle, viz., at Matthew 1:1, "the book of the *generation* of Jesus Christ," where the meaning is *origin* or *birth;* the *birth-book* of Jesus Christ. The other passage is Matthew 1:18, according to the best texts, also meaning *birth.* In James 1:23, as we have seen, πρόσωπον τῆς γενέσεως is *the face of his birth.* We may then safely translate τροχός by *wheel;* and as *birth is* the meaning of γένεσις in every New Testament passage where it occurs, we may give it the preference here and render *the wheel of birth* — i.e.., the

wheel which is set in motion at birth and runs on to the close of life. It is thus a figurative description of human life. So Anacreon:

"The chariot-wheel, like life, runs rolling round."

Tertullian says: "The whole *revolving wheel of existence* bears witness to the resurrection of the dead." The Rev., which gives *nature,* puts *birth* in margin. This revolving wheel is kindled by the tongue, and rolls on in destructive blaze. The image is justified by the fact. The tongue works the chief mischief, kindles the most baleful fires in the course of life.

7. Kind (φύσις). Wrong. James is not speaking of the relation between *individual* men and individual beasts, but of the relation between the *nature* of man and that of beasts, which may be different in different beasts. Hence, as Rev., in margin, *nature.*

Beasts (θηρίων). Quadrupeds. Not beasts generally, nor wild beasts only. In Acts 28:4, 5, the word is used of the viper which fastened on Paul's hand. In Peter's vision (Acts 10:12; 11:6) there is a different classification from the one here; quadrupeds being denoted by a specific term, τετράποδα, *four-footed creatures*. There θηρία includes fishes, which in this passage are classed as ἐναλίων, *things in the sea*.

By mankind (τῇ φύσει τῇ ἀνθρωπίνῃ). Rather, *by the nature of man*, φύσις, as before, denoting the generic character. Every *nature* of beasts is tamed by the *nature* of man. Compare the fine chorus in the "Antigone" of Sophocles, 343-352:

"The thoughtless tribe of birds,
The beasts that roam the fields,
The brood in sea-depths born,
He takes them all in nets,
Knotted in snaring mesh,
Man, wonderful in skill.
And by his subtle arts
He holds in sway the beasts

That roam the fields or tread the mountain's height;

And brings the binding yoke
Upon the neck of horse with shaggy mane,
Or bull on mountain crest,
Untamable in strength."

8. **No man** (οὐδεὶς ἀνθρώπων). A strong expression. Lit., *no one of men*.

Unruly (ἀκατάσχετον). Lit., *not to be held back*. The proper reading, however, is ἀκατάστατον, *unsettled*. See on καθίσταται, *hath its place*, ver. 6. Rev., correctly, *restless*.

Deadly (θανατηφόρου). Lit., *death-bearing*, or *bringing*. Only here in New Testament.

Poison (ἰοῦ). Rendered *rust* at ch. 5:3; and found only in these two passages and in Romans 3:13, in the citation of Psalms 140:3.

9. **God, even the Father** (τὸν Θεὸν καὶ πατέρα). The proper reading, is τὸν Κύριον, *the Lord*, and the καὶ, *and*, is simply connective. Read, therefore, as Rev., *the Lord and Father*. This combination of terms for God is uncommon. See ch. 1:27.

Which. Not *who*, which would designate *personally* certain men; whereas James designates them generically.

11. **Doth a fountain,** etc. The interrogative particle, μήτι, which begins the sentence, expects a negative answer. Fountain has the article, "*the* fountain," generic. See Introduction, on James' local allusions. The Land of Promise was pictured to the Hebrew as a land of springs (Deuteronomy 8:7, 11:11). "Palestine," says Dean Stanley, "was the only country where an Eastern could have been familiar with the language of the Psalmist: 'He sendeth the springs into the valleys which run among the mountains.' Those springs, too, however short-lived, are remarkable for their copiousness and beauty. Not only not in the East, but hardly in the West,

can any fountains and sources of streams be seen, so clear, so full-grown even at their birth, as those which fall into the Jordan and its lakes throughout its whole course from north to south" ("Sinai and Palestine"). The Hebrew word for a fountain or spring is *ayin,* meaning *an eye.* "The spring," says the same author, "is the bright, open source, the *eye* of the landscape." [31]

Send forth (βρύει). An expressive word, found nowhere else in the New Testament, and denoting a *full, copious* discharge. Primarily it means *to be full to bursting;* and is used therefore, of budding plants, teeming soil, etc., as in the charming picture of the sacred grove at the opening of the "Oedipus Coloneus" of Sophocles: *"full* (βρύων) of bay, olive, and vine." Hence, to *burst forth* or *gush.* Though generally intransitive, it is used transitively here.

Place (ὀπῆς). Rather, *opening* or *hole* in the earth or rock. Rev., *opening.* Compare *caves,* Hebrews 11:38. The word is pleasantly suggestive in connection with the image of the *eye* of the landscape. See above.

Sweet water and bitter. The readers of the epistle would recall the bitter waters of Marah (Exodus 15:23), and the unwholesome spring at Jericho (2 Kings 2:19-21).

12. **So can no fountain both yield salt water and fresh.** The best texts omit *so can no fountain*, and the *and* between *salt* and *fresh*. Thus the text reads, οὔτε ἁλυκὸν γλυκὺ ποιῆσαι ὕδωρ. Render, as Rev., *neither can salt water yield sweet.* Another of James' local allusions, *salt* waters. The Great Salt Sea was but sixteen miles from Jerusalem. Its shores were lined with salt-pits, to be filled when the spring freshets should raise the waters of the lake. A salt marsh also terminated the valley through which the Jordan flows from the Lake of Tiberias to the Dead Sea, and the adjoining, plain was covered with salt streams and brackish springs. Warm springs impregnated with sulfur abound in the volcanic valley of the Jordan. 'Αλυκὸν, *salt*, occurs only here in the New Testament.

13. **Wise and endued with knowledge** (σοφός καὶ ἐπισπήμων). A rendering needlessly verbose, yet substantially correct. Probably no very

nice distinction was intended by the writer. It is somewhat difficult to fix the precise sense of σοφός, since there is no uniformity in its usage in the New Testament. In classical Greek it primarily means *skilled in a handicraft* or *art*. Thence it runs into the sense of *clever*, in matters of common life, *worldly wise*. Then, in the hands of the philosophers, it acquires the sense of *learned in the sciences*, and, ironically, *abstruse, subtle, obscure*, like the English *cunning*, which originally meant *knowing* or *skillful*, and is often used in that sense in the English Bible (see Genesis 25:27; 1 Samuel 16:16).

In the New Testament σοφός is used — 1. In the original classical sense, *skilled in handicraft* (1 Corinthians 3:10). 2. *Accomplished in letters, learned* (Romans 1:14, 22; 1 Corinthians 1:19, 26; 3:18). So of the Jewish theologians and doctors (Matthew 11:25), and of Christian teachers (Matthew 23:34). 3. In a practical sense, of the practice of the law of piety and honesty; so Ephesians 5:15, where it is joined with *walking circumspectly*, and 1 Corinthians 6:5, where it is represented as the quality adapted to adjust differences in the church. 4. In the higher, philosophical sense, of devising the best counsels and employing the best means to carry them out. So of God, Romans 16:27; 1 Timothy 1:17; Jude 25; 1 Corinthians 1:25. In this passage the word appears to be used in the sense of 3: *practical wisdom in pious living.*

‘Επιστήμων occurs only here in the New Testament. In classical Greek it is often used like σοφός, in the sense of *skilled, versed;* and by the philosophers in the higher sense of *scientifically* versed, in which sense it is opposed by Plato to δοξαστής, a mere *conjecturer*. In this passage σοφός would seem to be the broader, more general, and perhaps more dignified term of the two, as denoting the *habit* or *quality,* while ἐπιστήμων indicates the special development and intelligent application of the quality to particular things. The Rev., *wise and understanding,* gives the distinction, on the whole, as nearly as is necessary.

Conversation (ἀναστροφῆς). See on 1 Peter 1:15.

Meekness of wisdom. On *meekness,* see on Matthew 5:5. The meekness which is the proper attribute of wisdom.

"Knowledge is proud that she has learned so much,
Wisdom is humble that she knows no more."

14. **Envying** (ζῆλον). The word is used in the New Testament both in a bad and a good sense. For the latter, see John 2:17; Romans 10:2; 2 Corinthians 9:2. From it is our word *zeal, which* may be either good or bad, wise or foolish. The bad sense is predominant in the New Testament. See Acts 5:17; Romans 13:13; Galatians 5:20, and here, where the bad sense is defined and emphasized by the epithet *bitter.* It is often joined with ἔρις, *strife,* as here with ἐρίθεια, *intriguing* or *faction.* The rendering *envying,* as A.V., more properly belongs to φθόνος, which is never used in a good sense. *Emulation* is the better general rendering, which does not necessarily include envy, but may be full of the spirit of self-devotion. Rev. renders *jealousy.*

Strife (ἐριθείαν). A wrong rendering, founded on the mistaken derivation from ἔρις, strife. It is derived from ἔριθος, a *hired servant*, and means, primarily, *labor for hire*. Compare Tobit 2:11: *My wife did take women's work to do* (ἠριθεύετο). Thus it comes to be applied to those who serve in official positions for their own selfish interest, and who, to that end, promote *party spirit* and *faction*. So Romans 2:8: *them that are contentious* (ἐξ ἐριθείας), lit., of *faction*. Rev., *factious.* Also, 2 Corinthians 12:20. Rev., here, rightly, *faction*.

15. **Wisdom** (σοφία). See on σοφός, ver. 13.

From above. Compare ch. 1:17.

Sensual (ψυχική). See on Jude 19.

Devilish (δαιμονιώδης). Or *demoniacal,* according to the proper rendering of δαίμων (see on Matthew 4:1). Only here in New Testament. Devilish, "such," says Bengel, "as even devils have." Compare ch. 2:19.

16. **Confusion** (ἀκαταστασία). See on *restless*, ver. 8.

Evil (φαῦλον). An inadequate rendering, because it fails to bring out the particular phase of evil which is dominant in the word: *worthlessness, good-for-nothingness.* In classical Greek it has the meanings *slight, trivial, paltry*, which run into *bad*. In the New Testament it appears in this latest stage, and is set over against *good*. See John 3:20; 5:29; Titus 2:8. Rev., *vile*, which, according to its etymology, Lat., *vilis*, follows the same process of development from *cheap*, or *paltry*, to *bad*.

17. **First.** Emphasizing its inner quality, *pure*, as distinguished from its outward expressions. The idea is not first *numerically*, but first *essentially*. The other qualities are secondary as outgrowths of this primary quality.

Gentle (ἐπιεικής). See on 1 Peter 2:18.

Easy to be intreated (εὐπειθής). Only here in New Testament.

Without partiality (ἀδιάκριτος). Only here in New Testament and very rare in classical Greek. Rev., without *variance* or *doubting.* See on ch. 1:6.

CHAPTER 4

1. **Lusts** (ἡδονῶν). Lit., *pleasures*, as Rev. Properly, *sensual* pleasures. The sinful pleasures are the outgrowths of the lusts, ver. 2.

That war (στρατευομένων). The thought of wars and fightings is carried into the figurative description of the sensuality which arrays its forces and carries on its campaign in the members. The verb does not imply mere fighting, but all that is included in military service. A remarkable parallel occurs in Plato, "Phaedo," 66: "For whence come wars and fightings and factions? Whence but from the body and the lusts of the body? "Compare 1 Peter 2:11; Romans 7:23.

2. **Ye lust.** See on *desire*, 1 Peter 1:12; Mark 4:19.

Desire to have (ζηλοῦτε). Rev., *covet*, and *are jealous*, in margin. See on ch. 3:14.

3. **Ye ask** (αἰτεῖτε). See on ἠρώτων, *besought*, Matthew 15:23.

Amiss (κακῶς). Lit., *evilly*: with evil intent, as explained by the following sentence.

Consume it upon (δαπανησήτε ἐν). More correctly, as Rev., *spend it in*. The sense is not *lay out expense upon your pleasures*, but *spend in the exercise of; under the dominion of*.

4. **Ye adulterers** (μοιχοὶ) All the best texts omit.

Adulteresses (μοιχαλίδες). The feminine term is the general designation of all whom James here rebukes. The apostate members of the church are figuratively regarded as unfaithful spouses; according to the common Old Testament figure, in which God is the *bridegroom* or *husband* to whom his people are wedded. See Jeremiah 3; Hosea 2, 3, 4; Isaiah 54:5; 62:4, 5. Also, Matthew 12:39; 2 Corinthians 11:2; Revelation 19:7; 21:9.

Will be (βουληθῇ εἶναι). More correctly, as Rev., *would be*. Lit., *may have been minded to be*.

Is the enemy (καθίσταται). Thereby *constitutes* himself. Rev., *maketh himself*. See on ch. 3:6.

5. **Do ye think** (δοκεῖτε). See on ch. 1:26.

The scripture (ἡ γραφὴ). See on Mark 12:10. Properly, a *passage* of scripture.

In vain (κενῶς). Only here in New Testament.

6. **Resisteth**. See on 1 Peter 5:5.

Proud. See on Mark 7:22.

Humble. See on Matthew 7:29.

7. **Submit yourselves** (ὑποτάγητε). Rev., *be subject*. The verb means *to place* or arrange *under*; as *resist* (ver. 6) is *to array against*. God sets himself in array against the proud; therefore, array yourselves under God, that ye may withstand the devil.

8. **Purify** (ἁγνίσατε). One of the three instances in the New Testament in which the word is not used of *ceremonial* purification. The others are 1 Peter 1:22; 1 John 3:3.

Double minded (δίψυχοι). Compare ch. 1:8.

9. **Be afflicted** (ταλαιπώρησατε). Only here in New Testament. The kindred noun ταλαιπωρία, *misery*, occurs ch. 5:1.

Mourn (πενθήσατε). Used of grief that is *manifested*. So mostly in New Testament, and very commonly joined, as here, with *weep*. So Mark

16:10; Luke 6:25, etc. In the next sentence occurs the kindred noun πένθος *mourning,* into which *laughter,* also something manifest, is to be changed.

Heaviness (κατήφειαν). Properly, a *casting down of the eyes.* Compare Luke 18:13. Only here in New Testament.

12. **There is one lawgiver** (εἷς ἐστὶν ὁ νομοθέτης). The A.V. fails to note the emphatic position of *one.* Better, Rev., *one only is the lawgiver.* Νομοθέτης, *lawgiver,* only here in New Testament.

But who art thou? (σὺ γὲ τίς εἶ). According to the Greek order: *but thou, who art tho?*

13. **Go to now** (ἄγε νῦν). *Go to* is an obsolete phrase, though retained in Rev. It is a formula for calling attention: *come now.*

Such a city (τήνδε τὴν πόλιν). More accurately, as Rev., *this city.*

Continue there a year (τοιήσομεν ἐκεῖ ἐνιαυτὸν). Lit., *we will make a year.* See, for the same form of expression, Acts 15:33; 18:23; 2 Corinthians 11:25. Better, as Rev., *spend a year there.* (Compare the A.V., Acts 18:23, rightly retained by Rev.) The word ποιήσομεν implies more than mere *continuance;* rather, a *doing something* with the year.

And. The frequent use of the copulative gives a lively tone to the passage, expressive of the lightness and thoughtlessness of a careless spirit.

Buy and sell (ἐμπορευσόμεθα). Rev., more concisely, *trade.* Only here and 2 Peter 2:3.

14. **Whereas ye know not** (οἵτινες οὐκ ἐπίστασθε). The pronoun marking a class, *as being of those who know not.*

What shall be on the morrow (τὸ τῆς αὔριον). Lit., *the thing of the morrow*. The texts vary. Westcott and Hort read, *Ye know not what your life shalt be on the morrow, for ye are a vapor*: thus throwing out the question.

What is your life? (ποία). Lit., *of what kind or nature.*

It is even a vapor (ἀτμὶς γάρ ἐστιν). But all the best texts read ἐστε, *ye are*. So Rev., which, however, retains the question, *what is your life*?

Appeareth — vanisheth. Both participles, *appearing, vanishing*.

And then (ἔπειτα καὶ). The καὶ placed after the adverb *then* is not *copulative*, but expresses that the vapor vanishes *even* as it appeared.

15. **For that ye ought to say** (ἀντὶ τοῦ λέγειν ὑμᾶς). Ver. 14 was parenthetical, so that at this point the thought is taken up from ver. 13: *Ye who say we will go*, etc. — *for that ye ought to say*. The rendering in margin of Rev. is simpler: *instead of your saying.*

16. **Ye rejoice** (καυχᾶσθε). Rev., *glory*. See on ch. 2:13.

Boastings (ἀλαζονείαις). Only here and 1 John 2:16. The kindred word ἀλαζών *a boaster*, is derived from ἄλη, a *wandering* or *roaming*; hence, primarily, *a vagabond, a quack, a mountebank*. From the empty boasts of such concerning the cures and wonders they could perform, the word passed into the sense of *boaster*. One may boast *truthfully*; but ἀλαζονεία, is *false* and *swaggering* boasting. Rev. renders *vauntings*, and rightly, since *vaunt* is from the Latin *vanus, empty*, and therefore expresses *idle* or *vain* boasting.

CHAPTER 5

1. **Go to.** See on ch. 4:13.

Weep and howl (κλαύσατε ὀλολύζοντες). Lit., *weep, howling*. The latter is a descriptive word, *ol-ol-uz-o.* Only here in New Testament, and denoting a more demonstrative and passionate expression of grief than weeping.

Miseries (ταλαιπωρίαις). Only here and Romans 3:16. See on *be afflicted*, ch. 4:9.

That shall come upon (ἐπερχομέναις). Present participle. More correctly, as Rev., *that are coming.*

2. **Are corrupted** (σέσηπεν). Only here in New Testament.

Are moth-eaten (σητόβρωτα γέγονεν). Lit., *have become moth-eaten.* Only here in New Testament, but compare σκωληκόβρωτος, *eaten of worms*, Acts 12:23; and see Matthew 6:19, 20.

3. **Is cankered** (κατίωται). Only here in New Testament, *from* ἰός, *rust,* as in the following sentence. Also *poison,* as ch. 3:8. The preposition κατά indicates *thoroughness, completely* rusted.

Flesh (τὰς σάρκας). The noun is plural: *the fleshy parts* of the body. So Sept. (2 Kings 9:36): "the *flesh* (τὰς σάρκας) of Jezebel. So Revelation 19:18.

4. **Reaped down** (ἀμησάντων). Only here in New Testament. The primary meaning is *to reap corn;* also in classical Greek of *mowing down in battle.* The secondary, which some mistake for the primary sense, is *to gather*, as for harvest. Rev., *mowed*.

Fields (χώρας). The more general word, *place*, for ἀγρός, the ordinary word for a *field*; though the usage is warranted by classical Greek, and occurs Luke 12:16; John 4:35, the only two instances besides this in the New Testament. It implies a larger tract than ἀγρός, as is evident in all the New Testament passages cited. In two cases it refers to a rich man's estates; and in John 4:35, the Lord directs the attention of the disciples to a broad area or series of fields.

Crieth (κράζει). An inarticulate cry. Compare Genesis 4:10.

Lord of Sabaoth. Lord of hosts. The only instance in which the phrase is used by a New Testament writer. Romans 9:29, is quoted from Isaiah 1:9.

5. **Ye have lived in pleasure** (ἐτρυφήσατε). Only here in New Testament. See on 2 Peter 2:13, on the kindred noun τρυφή, *riot* or *revel*. Rev., *ye have lived delicately*.

Been wanton (ἐσπαταλήσατε). Only here and 1 Timothy 5:6. Ἐτρυφήσατε denotes *dainty* living: this word, *luxurious* or *prodigal* living. Rev., *taken your pleasure*, is colorless, and is no improvement on the A.V.

As in a day of slaughter (ὡς ἐν ἡμέρᾳ σφαγῆς). All the best texts reject ὡς, *as*. The meaning of the passage is disputed. Some find the key to it in the words *last days* (ver. 3). The phrase *day of slaughter* is used for a *day of judgment*, Jeremiah 12:3; 25:34 (Sept.). According to this, the meaning is, *the day of judgment*, at the supposed near coming of Christ. Others explain that these men are like beasts, which, on the very day of their slaughter, gorge themselves in unconscious security.

7. **Be patient** (μακροθυμήσατε). From μακρός, *long*, and θυμός, *soul* or *spirit* but with the sense of strong passion, stronger even than ὀργή, *anger*, as is maintained by Schmidt ("Synonymik"), who describes θυμός as a *tumultuous welling of the whole spirit*; a mighty emotion which seizes and moves the whole inner man. Hence the restraint implied in,ακροθυμία is most correctly expressed by *long-suffering*, which is its usual rendering in the New Testament. It is a patient holding out under

trial; a long-protracted restraint of the soul from yielding to passion, especially the passion of *anger.* In the New Testament the word and its cognates are sometimes rendered by *patient* or *patience,* which conceals the distinction from ὑπομονή, uniformly rendered *patience*, and signifying *persistent endurance,* whether in action or suffering. As Trench observes, "ὑπομονή is *perseverantia* and *patientia* both in one." Thus Bishop Ellicott: "The brave patience with which the Christian contends against the various hindrances, persecutions, and temptations that befall him in his conflict with the inward and outward world."'Υπομονή contains an element of *manliness* Thus Plato joins it with the adverb ἀνδρικῶς, *in a manly way,* and contrasts it with ἀνάνδρως, *unmanly, cowardly.* ροθυμία is exercised toward *persons;* ὑπομονή, toward *things.* The former is ascribed to God as an attribute (Luke 18:7; 1 Peter 3:20; 2 Peter 3:9, 15), the latter never; for *the God of patience* (Romans 15:5) is the God who *imparts* patience to his children. "There can be no resistance to God nor burden upon him, the Almighty, from *things.* Therefore ὑπομονή cannot find place in him" (Trench). Rev. retains A.V., *be patient.* The thought links itself naturally with that in the preceding verse: *the righteous doth not resist.*

Therefore. Since things are so. Referring to the condition of things described in the previous passage.

Brethren. In contrast with the rich just addressed.

Waiteth (ἐκδέχεται). With expectation. Compare Matthew 13:30; Mark 4:27.

The early and latter rain (ὑετὸν πρώιμοα καὶ ὄψιμον). Both adjectives only here in New Testament. 'Υετὸν, *rain*, is rejected by all the best texts. The early rain fell in October, November, and December, and extended into January and February. These rains do not come suddenly, but by degrees, so that the farmer can sow his wheat or barley. The rains are mostly from the west or southwest (Luke 12:54), continuing two or three days at a time, and falling mostly in the night. Then the wind shifts to the north or east, and fine weather ensues (Proverbs 25:23). The *latter* rains, which are much lighter, fall in March and April. Rain in harvest was

regarded as a miracle (1 Samuel 12:16-18). See Introduction, on James' local allusions.

9. **Grudge not** (μὴ στενάζετε). Better, as Rev., *murmur not*. The verb means *to sigh* or *groan*.

Standeth before the doors. In the act of entering.

10. **Example** (ὑπόδειγμα). See on 2 Peter 2:6.

Of suffering affliction (κακοπαθείας). Only here in New Testament. The word does not mean the *endurance* of affliction, but *affliction itself*. Hence, Rev., rightly, *suffering*.

The prophets. Compare Matthew 5:12.

11. **Endure** (ὑπομένοντας). Present participle. But the later texts read ὑπομείναντας, the aorist participle, *which endured*; referring to the prophets in the past ages. So Rev. On *endured* and *patience*, see on ver. 7.

The end of the Lord (τὸ τέλος κυρίου). A peculiar expression. The happy conclusion to which God brought Job's trials.

Very pitiful and of tender mercy (πολυσπλαγχνός καὶ οἰκτίρμων). The former adjective only here in New Testament; the latter here and Luke 6:36. Rev., *full of pity and merciful*. Πολυσπλαγχνός, is from πολύς *much*, and σπλάγχνα the *nobler entrails*, used like our *heart*, as the seat of the emotions. Hence the term *bowels* in the A.V. (Philippians 1:8; Colossians 3:12, etc.). Compare εὔσπλαγχνοι, *tender-hearted*, Ephesians 4:32. The distinction between this and οἰκτίρμων, *merciful*, seems to be that the former denotes *the general quality* of compassion, while the latter emphasizes the sympathy called out by special cases, being the feeling which is moved to pain at another's suffering.

12. **Any other oath.** See the common formulas of swearing, Matthew 5:35, 36.

13. **Is afflicted** (κακοπαθεῖ). See on the kindred word κακοπάθεια, *suffering*, ver. 10. Only here and 2 Timothy 2:3, 9; 4:5.

Let him sing psalms (ψαλλέτω). The word means, primarily, *to pluck* or *twitch*. Hence of the sharp *twang* on a bowstring or harp-string, and so *to play upon a stringed instrument*. Our word *psalm*, derived from this, is, properly, a tune played upon a stringed instrument. The verb, however, is used in the New Testament of singing praise generally. See 1 Corinthians 14:15; Romans 15:9.

15. **The sick** (τὸν κάμνοντα). Rev. gives, better, the participial force, *him that is sick.* The word originally means *to work.* Hence, "him *that is laboring under* disease."

And if he have committed sins (κἂν ἁμαρτίας ᾖ πεποιηκώς). The Greek gives a shade of meaning which can hardly be transferred neatly into English, representing not merely the *fact* that the man has sinned, but his *condition* as a sinner. Literally the words read, *if he be having committed sins;* i.e., *in a state of having committed,* and under *the moral* or physical consequences of transgression.

They shall be forgiven (ἀφεθήσεται). Better, Rev., "*it* shall be forgiven," supplying the *commission* as a subject. The verb means *to send forth* or *discharge*, and is the standard New Testament word for *forgiving*. *Forgiveness* (ἄφεσις) is a *putting* or *sending away of sins*, with a consequent discharge of the sinner; thus differing from πάρεσις (Romans 3:25), which a *passing by* of sin, a *pretermission* as distinguished from a *remission*. See, farther, on Romans 3:25.

16. **Confess** (ἐξομολογεῖσθε). The preposition ἐξ, *forth out*, implies *full, frank, open* confession, and so in every case of its use in the New Testament. See on Matthew 3:6.

Faults (παραπτώματα). See on Matthew 6:14.

The effectual, fervent prayer of a righteous man availeth much (πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη). Lit., *much availeth*

(ἰσχύει, *is strong*), *the prayer of a righteous man working or operating.* The rendering of the A.V., besides being unwarranted by the text, is almost a truism. An *effectual* prayer is a prayer that *avails*. The Rev. is at once more correct and more natural: *The supplication of a righteous man availeth much in its working.*

17. **A man** (ἄνθρωπος). The generic word; human like ourselves, this thought being emphasized by the succeeding epithet of *like passions*. See the same expression, Acts 14:15.

Of like passions (ὁμοιοπαθὴς). Only here and Acts 14:15. There is some danger of a misunderstanding of this rendering, from the limited and generally bad sense in which the word *passions* is popularly used. The meaning is rather of *like nature and constitution*. Rev. puts *nature* in margin, which would be better in the text.

He prayed fervently (προσευχῇ προσηύξατο). Lit., *he prayed with prayer*. See a similar mode of expression, Genesis 2:17 (Sept.), *ye shall surely die* (θανάτῳ ἀποθανεῖσθε); lit., *ye shall die with death*. Compare Luke 22:15; John 3:29; Acts 4:17. The addition of the cognate noun gives intenseness to the verb.

Hide — sins. A familiar Hebrew phrase. See Psalms 32:1; 85:2; Proverbs 10:12.

LIST OF GREEK WORDS USED BY JAMES ONLY

ἄγε, go to, 4:13; 5:1
ἀδιάκριτος, without doubting, 3:17
ἀκατάστατος, unstable, 1:18; 3:8
ἁλυκός, salt, 3:12
ἀμάω, reap down, 5:4
ἀνέλεος, unmerciful, 2:13
ἀνεμίζω, to drive with the wind, 1:6
ἀπείραστος, that cannot be tempted, or unversed, 1:13
ἁπλῶς, liberally, simply, 1:5
ἀποκυέω, bring forth, beget, 1:15, 18
ἀποσκίασμα, shadow, 1:17
αὐχέω, to boast, 3;5
ἀφυστερέω, to keep back by fraud, 5:4
βοή, cry, 5:4
βρύω, to send forth, 3:11
γέλως, laughter, 4:9
δίψυχος, double-minded, 1;8; 4:8
εἴκω, to be like, 1:6, 23
ἔμφυτος, implanted, 1:21
ἐνάλιος, in the sea, 3:7
ἐξέλκω, to draw away, 1:14
ἐπιλησμονή, forgetfulness, 1:25
ἐπιστήμων, knowing, 3:13
ἐπιτήδειος, needful, 2:16
ὁ εὐθύνων, steersman, 3:4
εὐπειθής, easy to be intreated, 3:17
εὐπρέπεια, grace, 1:11
ἐφήμερος, daily, 2:15
θανατηφόρος, deadly, 3:8
θρῆσκος, religious, 1:26
ἰός, poison, rust, 3:8; 5:3
κακοπάθεια, suffering, 5:10
κατήφεια, heaviness, 4:9

κατεόω, to canker, 5:3
κατοικίζω, to cause to dwell, 4:5
κενῶς, in vain, 4:5
μαραίνω, to fade, 1:11
μετάγω, to turn about, 3:3, 4.
νομοθέτης, lawgiver, 4:12
ὀλολύζω, to howl, 5:1
ὄψιμος, latter, 5:7
παραλλαγή, variation, 1:17
πικρός, bitter, 3:11, 14
ποίησις, doing, 1:25
πολύσπλαγχνος, full of pity, 5:11
προσωποληπτέω, to have respect to persons, 2:9
πρώϊμος, early, 5:7
ῥιπίζω, toss, 1:6
ῥυπαρία, filthiness, 1:21
σήπω, to corrupt, 5:2
σητόβρωτος, moth-eaten, 5:2
ταλαιπωρέω, to be afflicted, 4:9
ταχύς, swift, 1:19
τροπή, turning, 1:17
τροχός, wheel, 3:6
τρυφάω, to live daintily, 5:5
ὕλη, wood, forest, 3:5
φιλία, friendship, 4:4
φλογίζω, to set on fire, 3:6
φρίσσω, to shudder, 2:19
χαλιναγωγέω, to bridle, 1:26; 3:2
χπή, ought, 3:10
χρυσοδακτύλιος, adorned with gold rings, 2:2

ADDITIONAL NOTE

After the sheets of the three Gospels and the Acts had been printed, a careful revision of the lists of words peculiar to individual vriters, and further examination of the various readings, revealed a nunuber of omissions and errors. The lists are corrected in the following additional tables.

I take this opportunity of expressing my great indebtedness to the careful and exhaustive lists in Dr. Joseph H. Thayer's admirable lexicon, recently published. I only wish that I could have had the benefit of it in the preparation of the entire volume.

MATTHEW

STRIKE OUT

13:48, from ἀγγεῖον: ἀθνικός, εὐδία, θρῆνος, κῆτος, μεῖζον, μῦλων, νοσσιά, πυῤῥάζω.

CHANGE

τυφόω to τύφω.

ADD

ἄγγος, vessel, 13:48
ἀμφίβληστρον, casting-net, 4:18
ἐγκρύπτω, to hide in, 13:33
εἰδέα, aspect, 28:3
ἐνθυμέομαι, think, 1:20; 9:4
Θεέ (vocative), O God, 27:46
καταθεματίζω to curse vehemently, 26:74
λαμβάνειν συμβούλιον, to take counsel, 27:1, 7; 28:12
ὀλιγοπιστία, little faith, 17:20
παρατιθέναι παραβολήν, set forth a parable, 13:24, 31
πληροῦν τὸ ῥηθέν, to fulfil what was spoken, 1:22; 2:15, 17, 23, etc,

τοὔνομα, by name, 27:57
φυγή, flight, 24:20.

MARK

STRIKE OUT

ἅλς, γαμίσκομαι, μεθόρια, ὄμμα, προσεγγίζω, σκώληξ.

CHANGE

ἔννυχον to ἔννυχος: *neut.*, after ἐπιβάλλω, to *intrans.*

ADD

ἀλλαχοῦ, elsewhere, 1:38
ἀνακυλίω, roll back, 16:4
ἀτιμάω, treat with contempt, 12:4
διαρπάζω, to spoil, 3:27
εἶτεν, then, 4:28
ἐκθαυμάζω to wonder greatly, 12:17
θαμβέω, to be astonished, 1:27; 10:24, 32
ὁδὸν ποιεῖν, to make a way, 2:23
τρυμαλιά, eye of a needle, 10:25.

LUKE

STRIKE OUT

ναγνωρίζομαι, ἀνθυπατεύω, δικαστής, ἑκατοντάρχης, ἐμπιπλάω, 14:14, from εἰσπηδάω: ἐνύπνιον, ἐπέκεινα, ἐπιπορεύομαι, ἐπίστασις, ζωογονέω, θεομαχέω, θραύω, κατακληροδοτέω, κατάλοιπος, κατασοφίζομαι, καταφρονητής, 1:49, from μεγαλεῖα; μελίσσιος, πλέω, πολίτης, πολλαπλασίων, 24:33, from συναθροίζω; συσπαράσσω, τροφοφορέω τρυγών, φόρτος φρυάσσω.

CHANGE

ἀνάληψις to ἀνάλημψις; ἐφοράω to ἐπεῖδον; ἐξώθω to ἐξωθέω; ἐποκέλλω to ἐπικέλλω; εὐθυμότερον to εὖθυμως; χράω to κίχρημι; λακέω to λάσκω; παρακαθίζω to παρακαθέζομαι; συζήτησις to συνζήτησις; under σύνειμι, 10:18, to 9:18; σφυρόν to σφυδρόν.

ADD

‘Αθηναῖος, Athenian, Acts 17:21, 22
ἀθροίζω to gather, 24:33
αἶνος, praise, 18:43
ἀμφιά(ε)ζω to clothe, 12:28
ἀνάπηρος, crippled, 14:13, 21
ἀποδεκατεύω, pay tithes, 18:12
῞Αραψ, Arabian, Acts 2:11
῞Αρειος Πάγος, Mars’ Hill, Acts 17:19, 22
‘Αρεοπαγίτης, Areopagite, Acts 17:34
‘Ασιανός, of Asia, Acts 20:4
‘Ασιάρχης Asiarch, Acts 19:31
Αὔγουστος, Augustus, 2:1
Βεροαῖος, Berean, Acts 20:4
Γαλατικός, Galatian, Acts 16:6; 18:23
διαγγελλω, proclaim, preach, 9:60; Acts 21:26
διακαθαίρω, cleanse thoroughly, 3:17
Διόσκουροι, Castor and Pollux, Acts 28:11
ἔα, let alone, 4:34
ἐκπηδάω, Acts 14:14
under ἐλαίων, 19:29; 21:37
Ελαμίτης, Elamite, Acts 2:9
‘Ελληνιστής, Hellenist, Acts 6:1; 9:29; 11:20
ἐμφανής, manifest, Acts 10:40
‘Επικούριος, Epicurean, Acts 17:18
ἐπιῤῥίπτω, to cast upon, 19:35
εὖγε, well, well done, 19:17
Εὐρακύλων, the wind Euraquilo, Acts 27:14
εὐφροσύνη, joy, Acts 2:28; 14:17

‘Εφέσιος, Ephesian, Acts 19:28, 34, 35; 21:29
ἡμιθανής, half-dead, 10:30
καταδίκη, condemnation, Acts 25:15
κατεφίστημι, make insurrection, Acts 18:12
κλινάριον, couch, Acts 5:15
λαμπρότης, brightness, Acts 26:13
λαμπρῶς, brilliantly, sumptuously, 16:19
Λιβερτῖνος, pertaining to a freedman, Acts 6:9.
Λυκαονιστί, in the language of Lycaonia, Acts 14:11
παῖς(η), maid, 8:51, 54
πανταχῆ, everywhere, Acts 21:28
παραβάλλω, arrive, Acts 20:15
παρεμβάλλω, to cast up, 19:43
περαιτέρω, further, besides, Acts 19:39
πνικτός, strangled, Acts 15:20, 29; 21:25
πνοή, wind, breath, Acts 2:2; 17:25
προσκλίνω, lean to, incline, Acts 5:36
πρώτως, first, Acts 11:26
Πύθων, Python, Acts 16:16
Σιδώνιος, Sidonian, Acts 12:20
σιτευτός, fatted, 15:23, 27, 30
σκωληκόβρωτος, eaten by worms, Acts 12:23
Στωϊκός, stoic, Acts 18:18
συμπαραγίνομαι, to come together, 23:48
συναλλάσσω, to reconcile, Acts 7:26
συνεπιτίθημι, attack jointly, Acts 24:9
Σύρος, Syrian, 4:27
τριετία, space of three years, Acts 20:31
φίλη(ἡ), female friend, 15:9
Χαλδαῖος, 7:4

<> <> <> <> <> <> <>

NOTES

1. A full discussion of the classical usage would require an essay. The critical student is referred to the article βούλεσθαι in Schmidt's Synonymik der Griechischen Sprache, vol. 3, p. 602. See, also, the art, θέλω, in Grimm's Clavis Nov. Test. His classification of meanings, however, needs careful revision.

2. See Homer, "Iliad," ix. 501; Sophocles "Oedipus Tyrannus," 621.

3. *Floor*, ἅλωνα, properly a *circular* space. Used also of *the disk* of the sun or moon, or of *a halo*, which is a transcript of the Greek word.

4. The tense is the aorist, denoting completed action at an indefinite past time, and so, strictly, *forgave*; but where any effect of the action expressed by the aorist remains, we are justified in rendering it by a perfect; and so Rev.

5. It is uncertain whether this means four hundred and ninety times, or seventy-seven times. Those who maintain the latter, claim that the expression is derived from the Septuagint, Genesis 4:24. Authorities, however, do not agree on the rendering of the Hebrew in that passage. Meyer says it cannot possibly mean anything else than seventy-seven, while Bunsen renders seven times seventy, and Grotius *septuagies et id ipsum septies*, "seventy times and that seven times over." The point, however, is unimportant, for, as Dr. Morison observes, "So far as the *spirit* of our Savior's answer is concerned, both enumerations are right."

6. Hebraistically, of *gracious* visitation. Comp. Luke 7:16; Hebrews 2:6.

7. In post-classical Greek, sometimes of reading aloud with comments. This may explain the parenthesis in Matthew 24:15.

8. Further examination has convinced me that this distinction is unfounded. See Prof. Ezra Abbot's "Critical Essays."

9. The Rev. is not open to the charge of Mr. Yonge (Expositor, 2nd Series, v., 318. of "construing through a brick wall." The rendering is quite "intelligible;" quite as much so as Mr. Y.'s "cleanse the within by alms."

10. Not αφαντος αὐτοῖς, *became invisible to them,* which would imply that his body remained, but invisibly; but ἀπ' αὐτῶν, *away from them,* implying a real removal (Beza, cited by Alford and Meyer).

11. *Reasonings, doubtings, scruples,* are more or less distinctly implied in every occurrence of the word in the New Testament. In Philippians 2:14, *disputings* (Rev.) is, as Meyer observes, unsuitable to the reference of *murmurings* to God, and means rather *scrupulous considering* or *hesitations,* indicating uncertainty in the consciousness of duty. So in 1 Timothy 2:8, the A.V. *doubting* is better. Romans 14:1, is *decisions of doubts* (Rev., margin) or *scruples.* So Meyer, Godet, Lange, Beet, Shedd, Hodge, Tholuck, Alford, De Wette.

12. Tischendorf (8th ed.), Westcott and Hort, and Rev. text read ἀρξάμενοι, referring to the disciples. The old reading, ἀρξάμενον, is explained as the impersonal accusative neuter, referring to κηρυχθῆναι.

13. The construction is plainly the genitive absolute, ἐρχομένου Πέτρου, *Peter passing by.*

14. Where, however, the best texts read the simple verb ἀπορεῖσθαι, *were perplexed,* for διαπορεῖσθαι, "were *greatly* perplexed."

15. The A.V. apparently assumes that ἐν, *in,* stands for εἰς, *into,* which is inadmissible. The preposition may be explained as combining the ideas of *entrance into* and *subsequent rest;* and this seems to be the explanation adopted by the Rev. Alford's rendering, *at their taking possession of the Gentiles,* is condemned by the fact that κατάσχεσις does not mean *taking* possession, but *holding* possession, which is clearly the meaning in ver. 5, the only other New Testament passage where it occurs. Meyer, in his anxiety to preserve the strict force of

ἐν, renders *during the possession of the Gentiles,* or *while the Gentiles were in the state of possession,* which, though grammatically defensible, I cannot help thinking forced and unnatural. On the whole, it seems best to hold by the rendering of the Rev.

16. See Acts 8:3; 9:2; 22:3, 4; 26:9, 10.

17. It must be confessed that this statement, as thus amended, is obscure, and that the rendering would be greatly simplified by retaining the omitted words, as is done by several high authorities, as Meyer, Alford, Hackett, Gloag, De Wette, though against strong MS evidence. They explain the omission in these MSS. by the fact that no mention of fasting is made in ver. 3.

18. The Rev. Samuel Cox's application of the word to Christians, as making Christianity *the daily business of their lives*, is forced (Biblical Expositions, p. 341).

19. This force of the verb is illustrated by Xenophon (Anabasis, 1., 5, 9). "For one who directed his attention to it (*i.e.*, the numerous evidences of power furnished by a great empire) might *see* (συνιδεῖν, in a comprehensive glance) that the king was powerful." So Plato (Laws, 904), speaking of God, says, "When he saw that our actions had life," etc., going on to enumerate various details, "He, *seeing all this* (ταῦτα πάντα συνιδών)." Compare, also, Acts 14:6.

20. See the Homeric Hymn to Hermes, and Horace, Odes, B. i., Ode x.; Iliad, v., 390; xxiv., 24.

21. As, for instance, in the beautiful story of Baucis and Philemon, as related by Ovid (Metamorphoses, viii., 626-724).

22. Caria, the province adjoining Lydia on the south; Maeonia, the ancient name of Lydia.

23. For fuller descriptions, see Lewin, Life and Epistles of St. Paul; Davies, St. Paul in Greece; Smith, Dictionary of Greek and Roman Geography, Art., *Athens.*

24. For descriptions of the temple, see Conybeare and Howson; and Lewin, Life and Epistles of St. Paul; Farrar, Life and Work of St. Paul; and Wood Ephesus.

25. See Bp. Lighfoot's "Essays on Supernatural Religion," p. 297, and Euripides "Iphingenia in tauris," 87.

26. See Bishop Lightfoot's Commentary on Philippians, p. 93; and the Essay on the Christian Ministry, in the same volume, p. 179 sq.; also, Conybeare and Howson, vol. i., ch. xiii.

27. "Bernhardy very aptly remarks that the entrance of the word δεισιδαιμονία marks a critical point in the history of the life of the Greek people. It marks the wavering between skepticism and despondency. It leaves the conception of the object of religious reverence wavering between God and demon, and thus *fearing* becomes the dominant notion. Hence the word carries more reproach than credit" (Zeschwitz, Profangracitat und Biblischer Sprachgeist).

28. Thus, though the priest is ἱεραύς, the holy place is τὸ ἅγιον, and the most holy place, τὰ ἅγια τῶν ἁγίων: ἱερόν is never used in the Septuagint for the temple, except in I Chronicles 29:4; Ezekiel 45:19; and in both cases the temple is referred to in its outward aspect. In Ezekiel 27:6; 28:18, τὰ ἱερά is used of the heathen sanctuaries of Tyre. In the New Testament ἱερός never implies moral excellence. Excepting in the neuter form, τὸ ἱερόν, *the temple*, it occurs but twice (1 Corinthians 9:13; 2 Timothy 3:15), and is never used of a person. Σεμνός is *reverend;* ἁγνός, *pure,* in the sense of *chastity, freedom from a mixture of evil*; and is applied once to God himself (1 John 3:3). Ὅσιος is holy by sanction. Trench remarks the sharp distinction maintained by the Septuagint translators between it and ἅγιος; the two words being used to render two different Hebrew words, and never interchanged. The Greek student will find an

interesting discussion of this subject in Zeschwitz, Profangracitat und Biblischer Sprachgeist.

29. As in John 10:32: “For which of these works *are you for* stoning me (λιθάζετε)?” John 13:6: “Dost thou *mean to wash* (νίπτεις) my feet?” Luke 1:59: “They *were for calling* (ἐκάλουν) him Zacharias.” Matthew 3:14: “John *tried to prevent* (διεκώλυεν).”

30. So the best texts, instead of πολλῳ, *much*.

31. See Scott’s “Castle Dangerous,” ch. 1.

WORD STUDIES

IN THE

NEW TESTAMENT

by

MARVIN R. VINCENT, D.D.
Baldwin Professor of Sacred Literature in
Union Theological Seminary, New York

Volume 2

The writings of John

THE GOSPELS
THE EPISTLES
REVELATION

SAGE Software
Albany, Oregon
© 1996

IN ADDITION TO THOSE CITED IN VOLUME 1:

Ackermann, C.: The Christian Element in Plato and the Platonic Philosophy. Translated by S. R Asbury. Edinburgh, 1861.

Alexander, W.: Commentary on the Epistles of John. Speaker's Commentary. New York.

Bigg, Charles: The Christian Platonists of Alexandria. Bampton Lectures for 1886. Oxford, 1886.

Bleek, Friedrich: An Introduction to the New Testament. Translated by W. Urwick. 2 vols. Edinburgh, 1883.

Bleek, Friedrich: Lectures on the Apocalypse. London, 1875.

Crowe, J. A., and Cavalcaselle, G. B.: The Early Flemish Painters. 2nd edition. London, 1872.

Curtius, Georg: Principles of Greek Etymology. 5th edition. Translated by A. S. Wilkins and E. B. England. London, 1886.

Cumming, John: Lectures on the Seven Churches of Asia Minor. London, 1852.

Delitzsch, Franz: Ein Tag in Capernaum. Leipzig, 1873.

Duffield, Samuel W.: English Hymns, their Authors and History. New York, 1886.

Dusterdieck, Friedrich: Kritisch Exegetisches Handbuch uber die Offenbarung Johannis. Gottingen, 1859.

Ebrard, John H. A.: Commentary on the Epistles of John. Translated by W. B. Pope. Edinburgh, 1860.

Elliott, E. B.: Horae Apocalypticae. 5th edition. 4 vols. London, 1862.

Ewald, Heinrich: The History of Israel. Translated by J. E. Carpenter. 5 vols. London, 1874-78.

Field, Frederick: Otium Norvicense. Oxford, 1881.

Forbiger, Albertus: P. Virgilii Maronis Opera. 3 vols. Leipsic, 1852.

Fisher, George P.: Beginnings of Christianity. New York, 1877.

Ford, James: The Gospel of John illustrated from Ancient and Modern Authors. London, 1852.

Ginsburg, Christian D.: Coheleth. London, 1861.

Godet, F.: Commentary on the Gospel of St. John. Translated by Crombie and Cusin. 3 vols. Edinburgh, 1876.

Holtzmann, Heinrich Julius: Die Pastoralbriefe. Leipzig, 1880.

Huther, John Edward: Kritisch Exegetisches Handbuch uber die drei Briefe des Johannes. Gottingen, 1855.

Lee, William: The Revelation of St. John. Speaker's Commentary. New York.

Luthardt, Christoph Ernst.: St. John the Author of the Fourth Gospel. Revised and Translated by Caspar Rene Gregory. Edinburgh, 1875.

Macdonald, James M.: The Life and Writings of St. John. New York, 1877.

Milligan, William: The Revelation of St. John. Baird Lecture for 1885. London, 1886.

Milligan, William: Commentary on the Revelation of John Schaff's Popular Commentary. New York, 1883.

Milligan, William, and Moulton, William F.: Commentary on St. John's Gospel. Schaff's Popular Commentary. New York, 1880.

Meyer, Heinrich A. W.: Critical and Exegetical Handbook to the Gospel of John. Translated by Urwick and Crombie. Edited by A. C. Kendrick. New York, 1884.

Milman, Henry Hart: History of Latin Christianity. 8 vols. New York, 1860.

Nagelsbach, Carl Friedrich von: Homerische Theologie. Nurnberg, 1884.

Neale, J. M., and Littledale, R. F.: Translations of the Primitive Liturgies. 3rd edition. London.

Plumptre, E H.: The Epistles to the Seven Churches of Asia. Expositor. First Series. Vols. 2:, 3:

Plumptre, E. H.: The Commedia and Canzoniere of Dante Alighieri. A New Translation. 2 vols. Boston, 1887.

Ritter, Heinrich: History of Ancient Philosophy. Translated by A. J. W. Morrison. 4 vols. London, 1846.

Sears, Edmund H.: The Fourth Gospel the Heart of Christ. Boston, 1874.

Sophocles, E. A.: Greek Lexicon of the Roman and Byzantine Periods, from B. C. 146 to A.D. 1100. Boston, 1870.

Spiess, Edmund: Logos Spermaticos. Leipzig, 1871.

Trench, Richard C.: Commentary on the Epistles to the Seven Churches in Asia. New York, 1864.

Vaughan, Robert Alfred: Hours with the Mystics. London. 2 vols. 3rd edition. 1879.

Westcott, Brooke Foss: Commentary on the Gospel of John. Speaker’s Commentary. New York, 1880.

Wetstein, John J.: Novum Testamentum Graecum, with various readings and commentary. 2 vols. Amsterdam, 1751.

ABBREVIATIONS

A.V. Authorized Version.
Cit. Cited.
= Equivalent to.
Expn. Explanation.
Lit. Literally.
Rev. Revised Version of the New Testament.
Rev. O T. Revised Version of the Old Testament.
Sept. Septuagint Version of the Old Testament.
Sqq. Following.
Synop. Synoptists.
Tex. Rec. Received Text.
Tynd. Tyndale's Version of the New Testament.
Vulg. Vulgate or Latin Translation of the New Testament.
Wyc. Wycliffe's Version of the New Testament.
The phrase "only here in New Testament" refers to Greek words only.

WRITINGS OF JOHN

INTRODUCTION

THE life of John covers a period from near the beginning of the first century to the beginning of the second. He was a native of Galilee, and, according to tradition, of the town of Bethsaida, which was on the western shore of the Lake, not far from Capernaum and Chorazin. His father was Zebedee. His mother, Salome (Mark 16:1; Matthew 20:20), was among the women who supported the Lord with their substance (Luke 8:3), and attended Him to His crucifixion (Mark 15:40). The family was not without worldly means. Zebedee was a fisherman, and had hired servants in his employ (Mark 1:20). Salome ministered to Jesus, and John seems to have had his own house (John 19:27). He was, apparently, one of the disciples of John the Baptist; and while engaged in his father's craft, was found and called by Jesus (Matthew 4:21; Mark 1:19). Of the two mentioned in John 1:35, only one, Andrew, is named (John 1:40); the other is commonly supposed to have been John, who suppresses his own name, as in other instances where he refers to himself (John 14:23; 18:15; 19:26; 20:2, 4, 8; 21:20). [1]

As soon as Jesus was made known to him, he became His enthusiastic disciple. His peculiar intimacy with our Lord is marked by the phrase "the disciple whom Jesus loved," and also by the fact that he was one of the three chosen to be with Him at certain special and momentous crises. He was admitted to the death-chamber of the ruler's daughter (Mark 5:37) and witnessed her restoration to life; he was present at the Transfiguration (Luke 9:28), and with Peter and James was chosen by the Master to bear Him company during His agony in Gethsemane (Mark 14:33). He accompanied Jesus, after His arrest, into the palace of the High Priest, and secured entrance for Peter (John 18:15, 16). He stood by the cross with the mother of Jesus, and to his care Jesus committed her (John 19:25-27). With Peter he ran to the sepulchre on the morning of the Resurrection at the summons of Mary Magdalene, entered the empty tomb, and saw and believed (John 20:2-8). After the Resurrection he appears engaged in his former employment on the Lake of Galilee. He is the first to recognize the

risen Lord standing upon the shore (John 21:7), and is the subject of Peter's inquiry, "Lord, what shall this man do?" when he is seen by Peter to be following Jesus (John 21:20).

His apostolic activity was in the first thirty years after the Ascension. In Jerusalem his position among the apostles was not exceptionally prominent. At the time of the Stephanic persecution he remained with the other apostles at Jerusalem (Acts 8:1); but when Paul, three years after his conversion, came to that city (Galatians 1:18), he met there only Peter, and James the Lord's brother. From this, however, it does not follow that the remaining apostles had permanently departed from Jerusalem and settled elsewhere. In Galatians 2:9, Paul alludes to John as having been present in Jerusalem at the time of the council (Acts 15.). The narrative in Acts does not mention him in connection with the council, but Paul, in the Galatian letter, refers to him as one of the pillars of the church with James and Cephas.

The commonly received tradition represents him as closing his apostolic career in Asia and at Ephesus. An old tradition affirms that he left Jerusalem twelve years after the death of Christ. In no case, therefore, did he go immediately to Ephesus. Definite notices as to his abode in the interval are wholly wanting. It is a noteworthy fact that the lives of so many of the world's leaders include spaces which remain a blank to the most careful biographer, and into which the world's curiosity can never penetrate. Such is the period of Paul's retirement in Arabia, of Dante's exile, and, to some extent, of Jesus' temptation in the wilderness. Some later traditions assert that he visited Parthia, and Jerome groundlessly conjectures that he had preached in Judaea. There is some plausibility in the supposition that he may have betaken himself to Antioch at the time of Paul's first missionary journey. It is certain that, much later, John was a successor of Paul at Ephesus. Neither at the departure of Paul to Miletus (Acts 20.) nor during the composition of the Ephesian letter is there a trace of John's presence at Ephesus.

Tradition is also agreed that John was banished to the isle of Patmos by the Roman authority. Irenaeus says that he was banished in the reign of Domitian: another tradition assigns the exile to the reign of Nero. From this exile he was permitted to return, it is said, under Nerva (A.D. 96-98). The date of his death is unknown. Jerome places it sixty-eight years after

the death of Christ.

The dominant characteristic of John's nature is contemplative receptivity. Every word of his Lord is taken into his deepest heart, held fast and pondered. "He does not ask, 'What shall I do?' but 'What does he do?'" Hence it is clear why the finest and subtlest flavor of Jesus' personality has been caught by him. With this receptiveness goes a power of impartation. "Every man," says Ebrard, "can see the sunset-glow on an Alp, but not everyone can paint it." John, like a mirror, not only received but reflected. While the other Evangelists perceived that element of Jesus' teaching and work which produced the most immediate and striking outward results, as the Sermon on the Mount, for instance, John discerned the meaning and the bearing of less prominent incidents, such as the conversation at Jacob's well. Paul, like John, has the quality of inwardness, but Paul reasons where John contemplates. John is tenacious and intense; Paul equally so, but more deft than John. John broods over his thought; Paul thrusts and parries with it.

Yet John is no sentimentalist. He is not the lovely, effeminate youth of picture. His mental and moral fiber is strong. He received the title "Son of Thunder" from One who never misread character. Not irascible, as some have too hastily inferred from Luke 9:54, he illustrates the peculiarity of many affectionate and contemplative natures, which flash into a startling impetuosity on occasions which appeal to their more radical view of truth and to their longer range of vision. John was incapable of half-enthusiasms and of suspended faith. To whatever he addressed himself, he was *totus in illis.* In his own way, he is no less plain-spoken and severe than Paul. He is direct where Paul is sometimes ironical. He is neither gentle nor vague in his language concerning those who deny that Jesus is the Christ (1 John 2:22), nor concerning the lineage of him that committeth sin (1 John 3:8) and the moral quality of him that hateth his brother (1 John 3:15; 4:20). In the Apocalypse he enters with profoundest sympathy into the divine indignation against evil, and contemplates with unfeigned joy its wholesale and crushing defeat and punishment. He seems to cheer the progress of the Conqueror upon the white horse. The issues between truth and falsehood, life and death, light and darkness, love and hatred are stated by him with a stern and decisive sharpness, and as absolute finalities. The quality of sin is conceived according to the scale of his adoring love for Christ. He deals

with it as wickedness rather than as weakness, though not overlooking the latter. For him the victory of the Gospel is not a prophecy, but an accomplished fact. Faith *overcometh* the world. The overcoming Christ is already present in every believer.

Such a character would not have been adapted to Paul's work. It was not sufficiently versatile and many-sided. John had not Paul's pioneer instinct, his pushing activity, and his executive power. He was fitted to raise the superstructure rather than to lay foundations; to be a teacher rather than an evangelist. It was his to complete the teaching of the other apostles by unfolding the speculative mystery of the incarnation and the secret of the inward union of the believer with Christ; to purge the Church from speculative error, and to hold up, over against the Gnostic caricature, the true image of the Son of Man.

The writings ascribed to John are the Gospel, three Epistles, and the Apocalypse or Revelation.

THE GOSPEL

The nearly unanimous tradition of the Church assigns the fourth Gospel to John. It is unquestionably the work of a Jew, an eyewitness, and a disciple of Jesus. It was probably written toward the close of the first century, and therefore later than the other three Gospels. According to the earliest evidence, it was composed at Ephesus, at the request of John's intimate friends, who desired to have his oral teaching recorded for the permanent use of the Church.

There are three theories as to the motive of its composition. According to the first, known as the "supplementary" theory, John wrote the fourth Gospel as a supplement to its predecessors, in order to supply what was wanting in the synoptic narrative. This Gospel is indeed supplementary in fact, but not in motive. It is supplementary in that the writer constantly assumes that certain facts are already known to his readers, and adds other facts from his own special information. But the Gospel itself expressly disclaims all intention to be complete (21:25), and is an original conception, both in form and substance, having a distinct plan of its own, and presenting a fresh aspect of the person and teaching of our Lord." It is the picture of one who paints, not because others have failed to catch the ideal he would represent, but because his heart is full and he must speak."

The second theory is that the Gospel is "polemical" or controversial, designed to oppose the errors of the Nicolaitanes and of Cerinthus. But the Gospel is polemical only incidentally, as the presentation of the positive truth suggests particular points of error. The point of view is not controversial. The writer is moved by the pressure of his great theme to set it forth in its positive aspects, and not with special reference to the errors of his time.

The third theory, known as the "irenic" or conciliatory, maintains that the Gospel was intended to reconcile divergent religious views, and to bring into their right relation truths which heresy perverted. The Gospel is conciliatory in fact, not from definite intent, but from the very nature of the subject — the Word made flesh, in which all religious controversies are reconciled. "Just as it rises above controversy while it condemns error, it preserves the characteristic truths which heresy isolated and misused. The fourth Gospel is the most complete answer to the manifold forms of

Gnosticism, yet it was the writing most used by the Gnostics. It contains no formal narrative of the institution of sacraments, and yet it presents most fully the idea of sacraments. It sets forth with the strongest emphasis the failure of the ancient people, and yet it points out most clearly the significance of the dispensation which was committed to them. It brings the many oppositions — antitheses — of life and thought, and leaves them in the light of the one supreme fact which reconciles all, *the Word became flesh;* and we feel form first to last that this light is shining over the record of sorrow and triumph, of defeat and hope" (Westcott).

The object is distinctly stated in the Gospel itself. "These are written that ye may believe that Jesus is the Christ, the Son of God, and that, believing, ye may have life in His name" (21:30, 31). The last of these three — life in Christ through faith — is the key to the two others. The readers were already disciples; and in vindicating the two propositions that Jesus is the Christ and that Jesus is the Son of God, the object was not to lead to the acknowledgment of His divine mission, but to exhibit these as the ground of a living communion of believers with God, and of a richer spiritual life. The character of the Gospel is predominantly historic. Even the doctrinal portions have a historic background and a historic embodiment. The doctrine, for instance, of the essential antagonism between light and darkness, it set forth in the narrative of the hostile attitude of the Jews toward Christ; and the discussions with them have their root and material in this same antagonism. The historical material is carefully selected with a view to its bearing on the particular conception of Christ's person and work which is announced in the Prologue. The history is the practical exhibition of the Logos-doctrine in the person and earthly life of the Man Jesus. The miracles are invariably termed *signs*, and are regarded as expressions and evidences of the divine personality of the worker.

The Gospel is characterized by the profuse employment of symbolism. This accords with its Hebrew fiber, and also, largely, with the nature of its subject. For not only was John a Jew, familiar with the symbolic economy and prophecy of the Old Testament, but Jesus, the central figure of his Gospel was, pre-eminently the fulfiller of the Law and of the Prophecies. Christ's own teaching, too, was largely symbolic; and John's peculiar, profound spiritual insight detected in His ordinary acts that larger meaning

which belonged to them in virtue of Jesus' position as the representative of humanity; and that unity of the natural and spiritual worlds which was assumed in the utterances of our Lord in which the visible was used as the type of the invisible. "John," says Lange, "gives us not only a symbolism of the Old Testament word, of Old Testament institutions, histories, and persons; he gives also the symbolism of nature, of antiquity, of history and of personal life; hence the absolute symbolism, or the ideal import of all real existence, in significant outlines."

The relation of the Gospel to the Old Testament is pronounced. The center of the Old Testament system is the manifestation of the glory of God — the Shekinah. John declares that this glory appears essentially in Christ. He recognizes the divine preparation among the nations for Christ's coming, and the special discipline of Israel with a view to the advent of the Messiah. In the Jews he discerns the special subjects of the Messianic economy. Nathanael is an Israelite indeed: the temple is the Father's house: salvation is from the Jews: the Jewish Scriptures testify of Christ: the testimonies to Christ are drawn from the three successive periods of the people's training — the patriarchal, the theocratic, and the monarchical: the Serpent in the wilderness prefigures Christ's "lifting up," and the Passover His own sacrifice as the Lamb of God.

The fourth Gospel is the only one of the four which is developed according to a prearranged and systematic plan. This plan may be generally described as the exhibition of "the parallel development of faith and unbelief through the historical presence of Christ." [2] The Gospel accordingly falls into two general divisions: the Prologue (1:1-18); the Narrative (1:19-21:23). The narrative consists of two parts: the self-revelation of Christ to the world (1:19-12:50); the self-revelation of Christ to the disciples (13, 21.). In the development of this plan the author dwells upon three pairs of ideas: witness and truth; glory and light; judgment and life. "There is the manifold attestation of the divine mission; there is the progressive manifestation of the inherent majesty of the Son; there is the continuous and necessary effect which this manifestation produces on those to whom it is made; and the narrative may be fairly described as the simultaneous unfolding of these three themes, into which the great theme of faith and unbelief is divided" (Westcott). The plan is foreshadowed in the Prologue. He who was the Word, in the beginning

with God, by whom all things came into being, was life and light — the light of men. To Him witness was born by John, who was sent to testify of Him that all men might believe on Him. But though He was made flesh and dwelt among men, though He came unto His own home, though He was full of grace and truth, the world knew Him not, and His own people refused to receive him. There were, however, those who did receive Him; and to such He gave power to become sons of God through faith in His name. They became such, not in a physical sense, not of blood, nor of the will of man, but of God. They received of his fullness.

Accordingly the Gospel treats of the nature of Christ, and of the witness born to Christ by John, by the disciples, and by miracles. It goes on to describe the conflict between the eternal Light and the darkness as embodied historically in the persistent opposition of the Jews to Jesus. He came to them and they received Him not. Then the other aspect is presented — the blessing of those who did receive Him, the impartation of sonship and the consequent privilege of communion with the divine nature. From the thirteenth to the end of the seventeenth chapter is described Christ's revelation of Himself to His disciples in ministries of love and in confidential discourse. The darkness did not overcome the light. The apparent defeat through death was converted into victory through resurrection. This victory of the light is unfolded from the eighteenth to the end of the twentieth chapter, in the story of the betrayal, the passion, and the resurrection. The twenty-first chapter forms an Epilogue in which the divine light again shines forth in miracle, ministry, and counsel, before the final departure to the Father.

RELATION TO THE SYNOPTIC GOSPELS

The fourth Gospel exhibits marked differences from the others both in chronological arrangement and in the selection of material. As regards the latter, it contains much that is peculiar to itself, and falls in with the Synoptists only in a few sections.

But, while independent, it is not contradictory of the Synoptic Gospels. All the four Gospels are consciously based upon the same great facts; and the author of the fourth owns and confirms the first three. The incidents common to the fourth Gospel and all the Synoptists are, the baptism of John; the feeding of the five thousand; the triumphal entry into Jerusalem; the last supper and the passion and resurrection. John, with Matthew and Mark, relates the walking on the sea and the anointing at Bethany.

John's Gospel also implies acquaintance with incidents which he does not relate. Such are the circumstances of Christ's baptism; the position and character of Simon Peter; Christ's early home at Nazareth and later residence at Capernaum; the number of the disciples; the date of the Baptist's imprisonment; the Ascension, etc. The same imagery appears, in the figures of the bride and the bridegroom, the harvest, the servant, the vine. The same sayings occur, and verbal and other coincidences are frequent. [3]

The inner coincidences are still more striking. John's portrait of Jesus, for instance, is, in many particulars, unique. It is fuller, more subtle, and indicates a closer intimacy. John deals with His person, where Matthew and Luke deal with His offices. In Matthew He is the fulfiller of the law; in John He foreshadows the grander and richer economy of the Spirit. Nevertheless, John's Christ is the same figure which appears in the lines of the Synoptists. In both He is the teacher, the meek and lowly one, the worker of miracles of power and mercy. In both He is plain of speech toward those who would become his disciples, the hater of hypocrisy, the reader of men's hearts.

Similar coincidences appear in the portraits of prominent disciples, notably of Peter. Though appearing in some scenes not noted by the Synoptists, the Peter of their Gospels is easily recognized in the portrait by his fellow disciple. He is the same combination of impulsive boldness

and cowardice; of affectionateness and brusqueness; as quickly responsive to love as to anger; as prompt to leap into the lake at the sight of his Lord, as to smite Malchus.

The inner coincidences are also to be discerned in John's assumption of facts recorded by the other evangelists, so that the coincidence sometimes appears in what he does not record. Giving no details of the birth of Christ, like Matthew and Luke, he tells us that the Word became flesh. The childhood, with its subjection to parental authority appears in the story of the wedding at Cana. While the Synoptists dwell upon the event of the incarnation, he dwells upon the doctrine. The sacraments of Baptism and of the Eucharist, the institution of which he does not relate, are assumed as familiar in the conversation with Nicodemus and in the discourse at Capernaum. The ascension is not described, but is predicted in Christ's words to Mary. Similarly, the work of Jesus in Galilee, which John does not narrate, is presupposed in the sixth and seventh chapters. The anointing at Bethany is assumed to be known, as is the hearing of Jesus before Caiaphas.

With these coincidences marked differences appear. Setting aside the omission by Mark of the Gospel of the infancy, the Synoptic narrative falls into three parts:

1, The ministry of the Baptist, the baptism and temptation of Jesus.

2, The return of Jesus to Galilee, followed by a series of connected narratives concerning His teaching and miracles in this and surrounding districts, without any intimation that, during this time, He also visited Judaea and Jerusalem.

3, Hereupon all the three pass at once from the last journey of Jesus to Jerusalem to the Passover, at which He was crucified.

Hence, as Dean Alford remarks, "had we only their accounts, we could never, with any certainty, have asserted that He went to Jerusalem during His public life, until His time was come to be delivered up. They do not, it is true, exclude such a supposition, but rather, perhaps, imply it. It would not, however, have been gathered from their narrative with any historical precision."

Turning now to John's Gospel, we find Christ's ministry in Galilee

between the Baptism and the Passion interrupted by journeys to Jerusalem. He goes up to the Passover, on which occasion occur the cleansing of the temple and the visit of Nicodemus (2:13; 3:1-21). A second visit is made to an unnamed feast of the Jews (5:1), during which He heals the impotent man at Bethesda, excites thereby the hostility of the Jews, and delivers the discourse in 5:17-47. He goes up again at the Feast of Tabernacles (7:10), and, ten months later, appears at the Feast of Dedication (10:22). An interval is spent on the other side of the Jordan (10:40), at Ephraim in the wilderness of Judaea (11:53-4), and at Bethany (11, 12:1), after which He makes His triumphal entry into Jerusalem (12:12 sqq.). According to John, therefore, between Christ's last journey from Galilee to Jerusalem and His triumphal entry, there is an interval of several months, spent partly in Jerusalem and partly in the neighboring districts; while according to the Synoptists it seems that He went from Galilee to Jerusalem to the last Passover only a short time before it began; and that He had previously remained continuously in Galilee or in the neighborhood, having taken up His abode there at the beginning of His public ministry.

In the Synoptists the scene of Christ's work is almost exclusively Galilee, while John mentions only five events connected with the Galilaean ministry. On the other hand, the fourth Gospel assumes a knowledge of Jesus' activity in Galilee and Peraea (6:1; 7:1; 5:11, 52; 10:40).

The difference between John and the Synoptists also appears in the form of the narrative. The latter represent Jesus' teaching as dealing mainly with the humble peasantry. It is proverbial, popular, abounding in parable, and the discourses are brief. John represents Christ as speaking in long and profoundly thoughtful discourses. While John has nothing answering to the Sermon on the Mount and the groups of parables, the other evangelists have nothing answering to the interviews with Nicodemus, the Samaritan woman, and the disciples before the Passover. In John the discourses are more dramatic and dialectic; in the Synoptists, proverbial, parabolic, and prophetic. Yet John's account of Jesus' teaching is not wanting in short paradoxical sayings, such as abound in the Synoptists (see 2:19; 4:32, 34, 35; 7:33; 5:17; 6:27, 33, 62); nor, though no parable is worked out by John, are parabolic sayings wanting, such as the Good Shepherd, the Vine, the Living Water, and the Bread of Heaven.

In another and deeper aspect his Gospel stands related to the others as *completing.* He alone has seized and preserved certain sides of the life and teaching of the Lord, such as His utterances as to His eternal relation to the Father and His eternal unity with Him (3:13 sqq.; 5:17 sqq.; 6:33, 51; 7:16, 28 sqq.; 8:58, and elsewhere). It is to John, in short, that we owe the view of the speculative side of Christ's work; while as regards the relation of believers to their Lord, John gives us those deep and comforting words concerning the mystical unity and community of life between Himself and His disciples, into which they will enter through the Holy Spirit.

Yet these deeper and more mystical views were not altogether the outcome of John's characteristic personality. They were also toned and shaped by the peculiar conditions of the Church and of the religious thought of his time. The conflict of Christianity was no longer with Judaistic error; no longer between the Gospel and the Law; between circumcision and uncircumcision; but with an essentially heathen Gnosticism which appealed to the Church with the claim of a profound insight into Christianity, and sought to wrest the Gospel to its own service. It has already been remarked that the aim of the fourth Gospel was not distinctively polemic. John was impelled to write by the pressure upon his own soul of the truth "God manifest in the flesh," rather than by the aggressions of heresy; but none the less the utterances of a Cerinthus [4] lent sharpness to the lines of the Apostle's portrait of the Son of Man, and no more impressive answer to such teaching could have been given than John furnished in the words of the Lord himself concerning His own pre-existence and eternal Godhead, and in His testimony that the Father has created all things through the Word. (See 1:3, 14, 33, 34, 49; 3:13, 14; 5:23, 26; 6:51, 62; 8:58; 13:23 sqq.; 17:1, 2, 16, 19; 18:6, 11, 37.)

THE EPISTLES

It is generally conceded that the first Epistle was written at Ephesus. In the Latin Church the opinion prevailed that it was primarily addressed to the Parthians; but ecclesiastical tradition knows of no mission of John to the Parthians, St. Thomas being supposed to have carried the Gospel to them.

Its exact destination, however, is of little consequence.; "Its coloring is moral rather than local." It is a unique picture of a Christian society, the only medium of the Spirit's work among men. There is no trace of persecution: "the world was perilous by its seductions rather than by its hostility;" the dangers were within rather than without.

These facts give character to the Epistle in two ways: First, the missionary work of the Church falls into the background in the Apostle's thought. The world is overcome by faith as represented in the Church, and the Gospel is proclaimed by the very existence of the Church, and effectively proclaimed in proportion to the Church's purity and fidelity. Secondly, attention is concentrated upon the central idea of the message itself rather than upon the relation of the message to other systems. The great question is the person and work of the Lord.

The peculiar form of error combated in the Epistle is Docetic and Cerinthian. [5] In this teaching sin and atonement have no place. Christ came into the world, not to redeem it by the remission of sins, but to illuminate a few choice intellects with philosophy: Jesus is not God manifest in the flesh: Jesus and the Christ are distinct: Jesus' humanity was not real, but a phantasm. Against these views John asserts that no spirit is of God who denies that Jesus Christ is come in the flesh (1 John 4:2, 3): that he that denieth that Jesus is the Christ is a liar, and that the denial of the Son involves the rejection of the Father (2:22, 23): that he who denies that he is sinful deceives himself, and impugns the veracity of God (1:8, 10). The Word of life which he proclaims was the real human manifestation of God, the human Christ whom he and his fellow-disciples had seen and heard and touched (1:1, 2). Jesus is the propitiation for sin (2:2). The world is not overcome by knowledge, but by faith that Jesus is the Son of God (5:4, 5).

The principal evidence for John's authorship of the Epistle is internal,

drawn from its resemblance to the Gospel in vocabulary, style, thought, and scope. There is the same repetition of fundamental words and phrases, such as *truth, love, light, born of God, abiding in God*. There is the same simplicity of construction; the same rarity of particles; the employment of the simple connective (καὶ, *and*) instead of a particle of logical sequence (3:3, 16); the succession of sentences and clauses without particles (2:22-24; 4:4-6; 7-10; 11-13; 2:5, 6, 9, 10), and the bringing of sentences into parallelism by the repetition of clauses (1:6, 8, 10; 5:18, 20). Verbal coincidences abound. Such words as κόσμος (world), φῶς (light), σκοτία (darkness), φανεροῦν (to manifest), ζωὴ αἰώνιος (eternal life), ὁ ἀληθινὸς Θέος (the real God), ὁ μονογενὴς υἱός (the only-begotten Son), etc., are common to both. Coincidences of expression are also numerous. Compare, for example,

1 John 1:2, 3.	Gospel 3:11.
4.	16:24.
2:11.	12:35.
14.	5:38.
17.	8:35.
3:5.	46.
8.	44.
13.	15:18.
14.	5:24.
16.	10:15.
4:6.	8:47.
5:4.	16:23.

The Epistle presupposes the Gospel. The differences are such as would naturally appear between a historian and a teacher interpreting the history. This may be seen by a comparison of the Prologue of the Gospel with the Epistle. The Prologue and the Epistle stand in the same relation to the discourses, as appears from a comparison of the thoughts on life, light, and truth in the Prologue with passages in the discourses. Thus compare, on Life, Gospel 5:26; 11:25; 14:6; Prologue 1:4; Epistle 1:1; 5:20. On Light,

Gospel 8:12; 12:46; Prologue 1:4, 7, 9; Epistle 1:6, 7; 2:8. On Truth, Gospel 8:32; 14:6; Prologue 1:9, 14, 17; Epistle 1:6, 8, 10; 2:4, 8, 21, 27; 3:19; 4:1, 6; 5:20.

The theme of the Gospel is, *Jesus is the Christ in process of manifesting His glory*. In the Epistle the manifestation of the glory is assumed as the basis of the exhortation to believers to manifest it in their life. The doctrine of propitiation, which is unfolded to Nicodemus, is applied in 1 John 3:1. The promise of the Paraclete in the Gospel is assumed in the Epistle as fulfilled (2:20). The Epistle deals with the fruits of that love which is commanded in the Gospel. (Compare (Gospel 13:34; 15:12, and Epistle 3:11; 4:7, 11; 3:14; 4:12, 20, 21.) In the Gospel the divine glory is prominent; in the Epistle, Christ's humanity. The doctrine of propitiation and cleansing is more fully treated in the Epistle (2:2; 3:16; 4:10; 1:7,9).

The epistolary character does not appear in the form. It is without address or subscription, and bears no direct trace of its author or of its destination. But it is instinct with personal feeling (1:4; 2:12), personal experience (1:1), and appreciation of the circumstances of the persons addressed (2:12, 22, 27; 3:2, 13; 4:1, 4; 5:18).

The Second and Third Epistles contain no direct indication of the time or the place at which they were written. They were probably composed at Ephesus. That the two are the work of the same author is apparent from their agreement in style and spirit. As related to the First Epistle, the resemblance between the second and first in language and thought is closer than between the first and third.

REVELATION

This document has given rise to voluminous controversy as to its author, its origin, its purpose, and its interpretation. It has been held to be a forgery in the name of John; to have been composed by another writer in the apostle's name, not in order to deceive, but in order to record an oral revelation of John; or to have been the work of another John. Some who deny that John wrote the Gospel, have attributed Revelation to him, and the authenticity of the latter is maintained by some prominent rationalistic critics.

The Apostle John was banished to the Island of Patmos, probably by the Emperor Domitian, A.D. 95 or 96, and the book, composed either during his exile, or, as is more likely, after his return to Ephesus, contains the revelation given him there in a series of visions. It is directly addressed to the Seven Churches of Proconsular Asia; the number seven being representative, and not including all the Asiatic Churches. Its design was to encourage the Church during that trying period, predicted by Jesus himself, between the close of direct revelation and the second coming of the Lord. This encouragement centers in the return of Jesus to give His people eternal life and to trample down His foes. As related to the progress of doctrine in the New Testament, it represents the final consummation in the redeemed Church, the heavenly Jerusalem, which is foreshadowed in the rise and growth of the Apostolic Church.

The style is figurative and symbolical. It deals with principles rather than with particular events. To the neglect of this characteristic, and the corresponding attempt to link the symbols and prophecies with specific historical incidents or personages, are due most of the extravagances of interpretation. No satisfactory argument against its authenticity can be drawn from its contents as related to the other writings of John. It proclaims the same eternal truths which are asserted and vindicated in the Gospel and in the Epistles — the sovereignty of God, the conflict of sin with righteousness, the temporary triumph of evil, and the final, decisive victory of holiness. As in the other writings, Christ is the central figure, the conqueror of sin and death, the crowning joy of the redeemed, and the object of their adoration. It emphasizes the divine hatred of sin and the certainty of the divine judgment of the wicked and of the future bliss of

believers in Jesus. The main idea of the Gospel and of Revelation is the same — that of a decisive conflict between the powers of good and evil.

The symbolism of Revelation is Jewish, and not Greek or Roman. It is pervaded with the style and imagery of the Old Testament, and is molded by its historical and prophetical books. "The book," says Professor Milligan, "is absolutely steeped in the memories, the incidents, the thoughts, and the language of the Church's past. To such an extent is this the case that it may be doubted whether it contains a single figure not drawn from the Old Testament, or a single complete sentence not more or less built up of materials brought from the same source.... It is a perfect mosaic of passages from the Old Testament, at one time quoted verbally, at another referred to by distinct allusion; now taken from one scene in Jewish history, and now again from two or three together." Thus the heresy of the Nicolaitanes is the heresy of Balaam (2:14): the evil in the Church of Thyatira is personified in Jezebel (2:20): the angelic captain in the war against the dragon is the Michael of Daniel (7:7): Jerusalem, Mount Zion, Babylon, the Euphrates, Sodom, and Egypt are symbols of the holy bliss of the saints, of the transgressors against God, and of the judgment of the wicked (21:2; 14:1; 16:19; 9:14; 11:8). The battle of Har-Magedon carries us back to the great slaughters in the plain of Megiddo (Judges 5:19; Psalms 83:9; 2 Kings 23:29). The promises to the churches are given under the figure of the tree of life, the hidden manna, the white stone, the iron scepter, the pillar in the temple of God (2:7, 17, 27, 28; 3:5, 12, 20). Heaven is described under the image of the tabernacle in the wilderness (11:1, 19; 6:9; 8:3; 4:6). The plagues of chapter 8 are the plagues of Egypt: the crossing of the Red Sea and the destruction of Korah are blended in the representation of the deliverance of God's people (12:15, 16). Of the Prophets, Haggai contributes the earthquake of chapter 6, and Joel the sun changed into the blackness of sackcloth and the moon into blood: Isaiah the falling stars, the fig tree casting her untimely fruit, and the heavens departing as a scroll: Ezekiel the scorpions of chapter 9, the description of the New Jerusalem in chapter 21, the roll in chapter 5, and the little book in chapter 10: Zechariah the opening of the seals in chapter 6 and the olive trees in chapter 11. The vision of the glorified Redeemer (1:12-20) is combined from Exodus, Zechariah Daniel, Ezekiel, Isaiah, and the Psalms.

Along with these coincidences there are certain contrasts, notably as respects the doctrine of Christ's coming, which, in the Gospel and Epistles lies in the background, while it is the main theme of Revelation. Revelation treats the impending judgment as external, the Gospel as spiritual. Revelation describes the triumph of Christianity under the imagery of Judaism; the consummation being an ideal Jerusalem and an ideal worship; while in the Gospel, Judaism appears in opposition to Christ, "standing without, isolated and petrified, and not taken up with it, quickened and glorified."

The symbols of the book are drawn from objects familiar to the writer — the locusts, the eagles, the millstone, the olive and palm and vine.

The principal objection urged against the common authorship of the Gospel and Revelation, is the difference in language and style. This difference must be frankly admitted. "The language," says Dr. Davidson, "departs materially from the usual Greek of the New Testament, presenting anomalies, incorrectnesses, peculiar constructions, and awkward dispositions of words, which have no parallel.... The language is so thoroughly Hebraistic as to neglect the usual rules of Greek." By many eminent critics these differences are regarded as irreconcilable on the assumption of a common authorship.

On the other hand, it may be urged that these differences are largely intentional; that the author departs from common usage under the peculiar demands of his subject, arising from the conditions under which he writes, and his intent to conform to the Old Testament style of address; and further, that his familiarity with correct usage is shown by other passages in the same book. Revelation, moreover, contains many of the words which are peculiar to the Gospel and Epistles, such as *to witness, to tabernacle, to keep, to overcome, to name* as the expression of character, *true* (ἀληθινός) in the sense of *real;* and the figures of *hungering* and *thirsting, the manna, the living water, the shepherd and the sheep.* It is, indeed, answered that, where the same words occur, they are used in a different sense; but many of these alleged differences disappear upon closer examination. The Hebrew character is only superficially different from that of the Gospel, which is Hebrew in spirit, though the Greek is much purer, and "the absence of solecisms arises from the avoidance of idiomatic expressions." [6]

STYLE AND DICTION OF JOHN

John's style in the Gospel and Epistles is marked by simplicity and ease. It is plain without elegance, and the diction is comparatively pure so far as words and grammar are concerned, but animated with a Hebrew genius. Godet describes the style as characterized by "a childlike simplicity and transparent depth, a holy melancholy, and a vivacity not less holy; above all, the sweetness of a pure and gentle love."

The vocabulary is meager. The same expressions continually recur. Thus we find φῶς (light), 23 times; δόξα, δοξάζεσθαι (glory, to be glorified), 42; ζωή, ζῆν (life, to live), 52; μαρτυρεῖν, μαρτυρία (to witness, testimony), 47; γανώσκειν (to know), 55; κόσμος (world), 78; πιστεύειν (to believe), 98; ἔργον (work), 23; ὄνομα (name), and ἀληθεία (truth), each 25; σημεῖον (sign), 17.

The meagerness of the vocabulary, however, is compensated by its richness. The few constantly recurring words are symbols of fundamental and eternal ideas. "They are not purely abstract notions, but powerful spiritual realities, which may be studied under a multitude of aspects. If the author has only a few terms in his vocabulary, these terms may be compared to pieces of gold with which great lords make payment" (Godet).

A similar sameness is apparent in the constructions. These are usually simple, plain, and direct. The sentences are short and are coordinated, following each other by a kind of parallelism as in Hebrew poetry. Thus where other writers would employ particles of logical connection, he uses the simple connective καὶ (and). For example in chapter 1:10, John means to say that *though* Jesus was in the world, *yet* the world knew Him not; but he states the fact in two distinct and independent propositions: "He was in the world, *and* the world knew Him not." So in 8:20. Jesus spake in the treasury, teaching in the temple, *and yet,* though He appeared and taught thus publicly, no one laid hands on Him. John writes: "These words spake Jesus as He taught in the temple, *and* no man laid hands on Him." He uses *and,* where the antithetic *but* might be expected (1:5; 3:11; 15:24). There is also a frequent absence of connecting particles. There is not, for instance, a single one in the first seventeen verses of chapter 15. Out of the wealth of Greek particles, John uses only five. He abounds in

contrasts or antithetic parallelisms without connecting links. Thus, "the law was given by Moses: grace and truth came by Jesus Christ" (17:17): "No one ever saw God: the only-begotten Son revealed Him" (1:18). Compare 8:23; 15:5, etc. This simple coordination of clauses is assisted by the repetition of a marked word or phrase, so that a connection between two statements is established and the idea carried forward in a new direction (see 10:11; 15:13 sqq.; 15:1, 5; 17:14 sqq.; 6:39, 40, 44).

The narrative is direct. Even the words of others are given directly and not obliquely. Instead of saying "This is the witness of John when the Jews sent to ask him who he was, and he confessed that he was not the Christ" — John says, "This is the witness of John when the Jews sent to ask him *Who art thou?* and he confessed *I am not the Christ"* (1:19). Compare 7:40 sqq.; 2:3 sqq.; 4:24 sqq.; 5:10 sqq.; 6:14; 8:22; 10:2 sqq. Illustrative details are not wrought into the texture of the narrative, but are interjected as parentheses or distinct statements (see 6:10; 4:6; 10:22; 13:30; 18:40). John's style is circumstantial. An action which, by other writers, is stated as complex, is analyzed by him and its components stated separately. Thus, instead of the usual Greek idiom, "Jesus answering said," John writes, "Jesus answered and said," thus making both factors of the act equally prominent (see 12:44; 7:28; 1:15, 25). This peculiarity is further illustrated by the combination of the positive and negative expression of the same truth (see 1:3, 20; 2:24; 3:16; 5:5; 18:20; 1 John 1, 6; 2:4, 27). The detachment, however, is only superficial. The inner connection is closely held in the writer's mind, and is impressed upon the reader by that constant iteration which, upon a hasty view, savors of monotony, but which serves to represent the central thought in its manysidedness, and to place it in its commanding relation to subordinate thoughts. His frequent use of the particle οὖν (therefore) directs attention to the sequence of events or ideas (2:22, 3:25, 29; 4:1, 6, 46; 6:5; 7:25; 8:12, 21, 31, 38; 10:7; 12:1, 3, 9, 17, 21). The phrase *in order that* (ἵνα), marking an object or purpose, is of frequent occurrence, and exhibits the characteristic of John's mind to regard things in their moral and providential relations. Thus 4:34: "My meat is *in order that* I may do the will of Him that sent me;" the emphasis lying not on the process, but on the end. Compare 5:36; 6:29; 8:56; 12:23; 13:34; 17:3.

The subject or the significant word of a sentence is often repeated,

especially in dialogues (which are characteristic of John's Gospel), where, by the constant repetition of the names of the parties they are kept clearly before the reader's mind (see 2:18; 4:7 sqq.; 8:48 sqq.; 10:23 sqq. Also 1:1, 7, 10; 4:22; 5:31; 6:27; 11:33).

The demonstrative pronoun is habitually introduced to recall the subject, when a clause has intervened between the subject and the verb (see 15:5; 7:18; 10:1; 12:48; 14:21, 26; 15:26). The personal pronoun is frequently employed, especially that of the first person. "In this respect," says Westcott, "much of the teaching of the Lord's discourses depends upon the careful recognition of the emphatic reference to His undivided personality" (see 8:14, 16; 5:31).

The quotations are commonly from the Septuagint, and never immediately from the Hebrew.

THE

GOSPEL ACCORDING TO JOHN

PROLOGUE. [7]

Vv. 1-18. “The Prologue is summed up in three thoughts, which also determine its plan: THE LOGOS: the Logos disowned; the Logos acknowledged and regained. These three fundamental aspects correspond with the three principal aspects of the history as related in this gospel: the revelation of the Logos; the unbelief of the Jewish people; the faith of the disciples. Between the first part (vv. 1-5) and the second (vv. 6-11), ver. 5 forms a transition, as vv. 12, 13 connect the second part with the third (vv. 12-18), which, in its turn, is in close connection with the first. The relation of this last part to the first, indicated by the similarity of thought and expression which may be observed between ver. 18 and ver. 1, may be expressed thus: The Person whom the Apostles beheld, who was proclaimed by John the Baptist, and in whom the Church believed (vv. 12-18), is none other than He whose existence and supreme greatness have been indicated by the title Logos. The Church possesses, therefore, in its Redeemer the Creator of all things, the Essential Light, the Principle of Life, God himself. The original link between man and God, which sin had impaired (ver. 5), and which unbelief completely broke (ver. 11), is for the believer perfectly restored; and, by means of faith, the law of Paradise (ver. 4) becomes once more the law of human history (vv. 16-18). Thus the Prologue forms a compact, organic whole, of which the germinal thought is this: by the Incarnation believers are, restored to that communion with the Word, and that living relation with God, of which man had been deprived by sin.”

FIRST DIVISION OF THE PROLOGUE:

THE WORD (1-5)

1. **In the beginning was** (ἐν ἀρχῇ ἦν). With evident allusion to the first word of Genesis. But John elevates the phrase from its reference to a point of time, the beginning of creation, to the time of absolute pre-existence before any creation, which is not mentioned until ver. 3. This beginning had no beginning (compare ver. 3; 17:5; 1 Epistle 1:1; Ephesians 1:4; Proverbs 8:23; Psalms 90:2). This heightening of the conception, however, appears not so much in ἀρχή, *beginning,* which simply leaves room for it, as in the use of ἦν, *was,* denoting *absolute* existence (compare εἰμί, *I am,* John 8:58) instead of ἐγένετο, *came into being,* or *began to be,* which is used in vv. 3, 14, of the coming into being of creation and of the Word becoming flesh. Note also the contrast between ἀρχή, *in* the beginning, and the expression ἀπ᾽ ἀρχῆς, *from* the beginning, which is common in John's writings (8:44; 1 Epistle 2:7, 24; 3:8) and which leaves no room for the idea of eternal pre-existence. "In Gen. 1:1, the sacred historian starts from the beginning and comes downward, thus keeping us in the course of time. Here he starts from the same point, but goes upward, thus taking us into the eternity preceding time" (Milligan and Moulton). See on Colossians 1:15. This notion of "beginning" is still further heightened by the subsequent statement of the relation of the Logos to the eternal God. The ἀρχή must refer to the creation — the primal beginning of things; but if, in this beginning, the Logos already *was,* then he belonged to the order of eternity. "The Logos was not merely existent, however, in the beginning, but was also the *efficient principle,* the beginning of the beginning. The ἀρχή *(beginning),* in itself and in its operation dark, chaotic, was, in its idea and its principle, comprised in one single luminous word, which was the Logos. And when it is said the Logos was in this beginning, His eternal existence is already expressed, and His eternal position in the Godhead already indicated thereby" (Lange). "Eight times in the narrative of creation (in Genesis) there occur, like the refrain of a hymn, the words, *And God said.* John gathers up all those sayings of God into a single *saying,* living and endowed with activity and intelligence,

from which all divine orders emanate: he finds as the basis of all spoken words, *the speaking Word"* (Godet).

The Word (ὁ λόγος): Logos. This expression is the keynote and theme of the entire gospel. Λόγος is from the root λεγ, appearing in λέγω, the primitive meaning of which is *to lay:* then, *to pick out, gather, pick up:* hence to gather or put *words* together, and so, *to speak.* Hence λόγος is, first of all, *a collecting* or *collection* both of things in the mind, and of words by which they are expressed. It therefore signifies both *the outward form* by which the inward thought is expressed, and *the inward thought* itself, the Latin *oratio* and *ratio*: compare the Italian *ragionare*, "to think" and "to speak."

As signifying the outward form it is never used in the merely grammatical sense, as simply the *name* of a thing or act (ἔπος, ὄνομα, ῥῆμα), but means a word *as the thing referred to:* the *material*, not the *formal* part: a word as embodying a conception or idea. See, for instance, Matthew 22:46; 1 Corinthians 14:9, 19. Hence it signifies *a saying,* of God, or of man (Matthew 19:21, 22; Mark 5:35, 36): a *decree*, a *precept* (Romans 9:28; Mark 7:13). The ten commandments are called in the Septuagint, οἱ δέκα λόγοι, "the ten *words"* (Exodus 34:28), and hence the familiar term *decalogue*. It is further used of *discourse:* either of the *act* of speaking (Acts 14:12), of *skill and practice* in speaking (Acts 18:15; 2 Timothy 4:15), specifically the doctrine of salvation through Christ (Matthew 13:20-23; Philippians 1:14); of *narrative,* both the relation and the thing related (Acts 1:1; John 21:23; Mark 1:45); of *matter under discussion,* an affair, a case in law (Acts 15:6; 19:38).

As signifying *the inward thought,* it denotes *the faculty of thinking and reasoning* (Hebrews 4:12); *regard* or *consideration* (Acts 20:24); *reckoning, account* (Philippians 4:15, 17; Hebrews 4:13); *cause* or *reason* (Acts 10:29).

John uses the word in a peculiar sense, here, and in ver. 14; and, in this sense, in these two passages only. The nearest approach to it is in Revelation 19:13, where the conqueror is called *the Word of God;* and it is recalled in the phrases *Word of Life,* and the *Life was manifested* (1 John

1:1, 2). Compare Hebrews 4:12. It was a familiar and current theological term when John wrote, and therefore he uses it without explanation.

OLD TESTAMENT USAGE OF THE TERM

The word here points directly to Genesis 1, where the act of creation is effected by God speaking (compare Psalms 33:6). The idea of God, who is in his own nature hidden, revealing himself in creation, is the root of the Logos-idea, in contrast with all materialistic or pantheistic conceptions of creation. This idea develops itself in the Old Testament on three lines. (1) *The Word, as embodying the divine will, is personified in Hebrew poetry.* Consequently divine attributes are predicated of it as being the continuous revelation of God in law and prophecy (Psalms 3:4; Isaiah 40:8; Psalms 119:105). The Word is *a healer* in Psalms. 107:20; a *messenger* in Psalms 147:15; *the agent of the divine decrees* in Isaiah 55:11.

(2) *The personified wisdom* (Job 28:12 sq.; Proverbs 8, 9.). Here also is the idea of the revelation of that which is hidden. For wisdom is concealed from man: “he knoweth not the price thereof, neither is it found in the land of the living. The depth saith, It is not in me; and the sea saith, It is not with me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It is hid from the eyes of all living, and kept close from the fowls of the air” (Job 28.). Even Death, which unlocks so many secrets, and the underworld, know it only as a rumor (ver. 22). It is only God who knows its way and its place (ver. 23). He made the world, made the winds and the waters, made a decree for the rain and a way for the lightning of the thunder (vv. 25, 26). He who possessed wisdom in the beginning of his way, before His works of old, before the earth with its depths and springs and mountains, with whom was wisdom as one brought up With Him (Proverbs 8:26-31), declared it. “It became, as it were, objective**,** so that He beheld it” (Job 28:27) and embodied it in His creative work. This personification, therefore, is based on the thought that wisdom is not shut up at rest in God, but is active and manifest in the world. “She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors” (Proverbs 8:2, 3). She builds a palace and prepares a banquet, and issues a general invitation to the simple and to him that wanteth understanding (Proverbs

9:1-6). It is viewed as the one guide to salvation, comprehending all revelations of God, and as an attribute embracing and combining all His other attributes.

(3) *The Angel of Jehovah.* The messenger of God who serves as His agent in the world of sense, and is sometimes distinguished from Jehovah and sometimes identical with him (Genesis 16:7-13; 32:24-28; Hosea 12:4, 5; Exodus 23:20, 21; Malachi 3:l).

APOCRYPHAL USAGE

In the Apocryphal writings this mediative element is more distinctly apprehended, but with a tendency to pantheism. In the Wisdom of Solomon (at least 100 B.C.), where wisdom seems to be viewed as another name for the whole divine nature, while nowhere connected with the Messiah, it is described as a being of light, proceeding essentially from God; a true image of God, co-occupant of the divine throne; a real and independent principle, revealing God in the world and mediating between it and Him, after having created it as his organ — in association with a spirit which is called μονογενής, *only begotten* (7:22). "She is the breath of the power of God, and a pure influence flowing from the glory of the Almighty; therefore can no defiled thing fall into her. For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness" (see chapter 7, throughout). Again: "Wisdom reacheth from one end to another mightily, and sweetly doth she order all things. In that she is conversant with God, she magnifieth her nobility: yea, the Lord of all things Himself loved her. For she is privy to the mysteries of the knowledge of God, and a lover of His works. Moreover, by the means of her I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me" (chapter 9.). In chapter 16:12, it is said, "Thy word, O Lord, healeth all things" (compare Psalms 107:20); and in chapter 18:15, 16, "Thine almighty word leaped from heaven out of thy royal throne, as a fierce man of war into the midst of a land of destruction, and brought thine unfeigned commandment as a sharp sword, and, standing up, filled all things with death; and it touched the heaven, but it stood upon the earth." See also Wisdom of Sirach, chapters 1, 24, and Baruch 3, 4:1-4.

LATER JEWISH USAGE

After the Babylonish captivity the Jewish doctors combined into one view the theophanies, prophetic revelations and manifestations of Jehovah generally, and united them in one single conception, that of a permanent agent of Jehovah in the sensible world, whom they designated by the name *Memra (word, λόγος) of Jehovah.* The learned Jews introduced the idea into the Targurns, or Aramaean paraphrases of the Old Testament, which were publicly read in the synagogues, substituting the name *the word of Jehovah* for that of Jehovah, each time that God manifested himself. Thus in Genesis 39:91, they paraphrase, “The Memra was with Joseph in prison.” In Psalms 110 Jehovah addresses the first verse to the Memra. The Memra is the angel that destroyed the first-born of Egypt, and it was the Memra that led the Israelites in the cloudy pillar.

USAGE IN THE JUDAEO-ALEXANDRINE PHILOSOPHY

From the time of Ptolemy 1: (323-285 B.C.), there were Jews in great numbers in Egypt. Philo (A.D. 50) estimates them at a million in his time. Alexandria was their headquarters. They had their own senate and magistrates, and possessed the same privileges as the Greeks. The Septuagint translation of the Hebrew Scriptures into Greek (B.C. 280-150) was the beginning of a literary movement among them, the key-note of which was the reconciliation of Western culture and Judaism, the establishment of a connection between the Old Testament faith and the Greek philosophy. Hence they interpreted the facts of sacred history allegorically, and made them symbols of certain speculative principles, alleging that the Greek philosophers had borrowed their wisdom from Moses. Aristobulus (about 150 B.C.) asserted the existence of a previous and much older translation of the law, and dedicated to Ptolemy 6 an allegorical exposition of the Pentateuch, in which he tried to show that the doctrines of the Peripatetic or Aristotelian school were derived from the Old Testament. Most of the schools of Greek philosophy were represented among the Alexandrian Jews, but the favorite one was the Platonic. The effort at reconciliation culminated in Philo, a contemporary

of Christ. Philo was intimately acquainted with the Platonic philosophy, and made it the fundamental feature of his own doctrines, while availing himself likewise of ideas belonging to the Peripatetic and Stoic schools. Unable to discern the difference in the points of view from which these different doctrines severally proceeded, he jumbled together not merely discordant doctrines of the Greek schools, but also those of the East, regarding the wisdom of the Greeks as having originated in the legislation and writings of Moses. He gathered together from East and West every element that could help to shape his conception of a vicegerent of God, "a mediator between the eternal and the ephemeral. His Logos reflects light from countless facets."

According to Philo, God is the absolute Being. He calls God "that which is:" "the One and the All." God alone exists for himself, without multiplicity and without mixture. No name can properly be ascribed to Him: He simply *is.* Hence, in His nature, He is unknowable.

Outside of God there exists eternal matter, without form and void, and essentially evil; but the perfect Being could not come into direct contact with the senseless and corruptible; so that the world could not have been created by His direct agency. Hence the doctrine of a mediating principle between God and matter — the divine *Reason,* the *Logos,* in whom are comprised all the ideas of finite things, and who created the sensible world by causing these ideas to penetrate into matter.

The absolute God is surrounded by his *powers* (δυνάμεις) as a king by his servants. These powers are, in Platonic language, *ideas;* in Jewish, *angels;* but all are essentially one, and their unity, as they exist in God, as they emanate from him, as they are disseminated in the world, is expressed by *Logos.* Hence the Logos appears under a twofold aspect:

(1) As *the immanent reason* of God, containing within itself the world-ideal, which, while not outwardly existing, is like the immanent reason in man. This is styled Λόγος ἐνδιάθετος, *i.*e., *the Logos conceived and residing in the mind.* This was the aspect emphasized by the Alexandrians, and which tended to the recognition of a twofold personality in the divine essence.

(2) As *the outspoken word,* proceeding from God and manifest in the world. This, when it has issued from God in creating the world, is the Λόγος προφορικός, i.e., *the Logos uttered,* even as in man the spoken word is the manifestation of thought. This aspect prevailed in Palestine, where the Word appears like the angel of the Pentateuch, as the medium of the outward communication of God with men, and tends toward the recognition of a divine person subordinate to God. Under the former aspect, the Logos is, really, one with God's hidden being: the latter comprehends all the workings and revelations of God in the world; affords from itself the ideas and energies by which the world was framed and is upheld; and, filling all things with divine light and life, rules them in wisdom, love, and righteousness. It is the beginning of creation, not inaugurated, like God, nor made, like the world; but the eldest son of the eternal Father (the world being the younger); God's image; the mediator between God and the world; the highest angel; the second God.

Philo's conception of the Logos, therefore, is: the sum-total and free exercise of the divine energies; so that God, so far as he reveals himself, is called Logos; while the Logos, so far as he reveals God, is called God.

John's doctrine and terms are colored by these preceding influences. During his residence at Ephesus he must have become familiar with the forms and terms of the Alexandrian theology. Nor is it improbable that he used the term Logos with an intent to facilitate the passage from the current theories of his time to the pure gospel which he proclaimed. "To those Hellenists and Hellenistic Jews, on the one hand, who were vainly philosophizing on the relations of the finite and infinite; to those investigators of the letter of the Scriptures, on the other, who speculated about the theocratic revelations, John said, by giving this name Logos to Jesus: 'The unknown Mediator between God and the world, the knowledge of whom you are striving after, we have seen, heard, and touched. Your philosophical speculations and your scriptural subtleties will never raise you to Him. Believe as we do in Jesus, and you will possess in Him that divine Revealer who engages your thoughts'" (Godet).

But John's doctrine is not Philo's, and does not depend upon it. The differences between the two are pronounced. Though both use the term Logos, they use it with utterly different meanings. In John it signifies *word,* as in Holy Scripture generally; in Philo, *reason;* and that so distinctly that when Philo wishes to give it the meaning of *word,* he adds to it by way of explanation, the term ῥῆμα, *word.*

The nature of the being described by Logos is conceived by each in an entirely different spirit. John's Logos is *a person,* with a consciousness of personal distinction; Philo's is impersonal. His notion is indeterminate and fluctuating, shaped by the influence which happens to be operating at the time. Under the influence of Jewish documents he styles the Logos an "archangel;" under the influence of Plato, "the Idea of Ideas;" of the Stoics, "the impersonal Reason." It is doubtful whether Philo ever meant to represent the Logos formally as a person. All the titles he gives it may be explained by supposing it to mean the ideal world on which the actual is modeled.

In Philo, moreover, the function of the Logos is confined to the creation and preservation of the universe. He does not identify or connect him with the Messiah. His doctrine was, to a great degree, a philosophical substitute for Messianic hopes. He may have conceived of the Word as acting through the Messiah, but not as one with him. He is a universal principle. In John the Messiah is the Logos himself, uniting himself with humanity, and clothing himself with a body in order to save the world.

The two notions differ as to origin. The impersonal God of Philo cannot pass to the finite creation without contamination of his divine essence. Hence an inferior agent must be interposed. John's God, on the other hand, is personal, and a loving personality. He is a Father (1:18); His essence is love (3:16; 1 John 4:8, 16). He is in direct relation with the world which He desires to save, and the Logos is He Himself, manifest in the flesh. According to Philo, the Logos is not coexistent with the eternal God. Eternal matter is before him in time. According to John, the Logos is essentially with the Father from all eternity (1:2), and it is He who creates all things, matter included (1:3).

Philo misses the moral energy of the Hebrew religion as expressed in its emphasis upon the holiness of Jehovah, and therefore fails to perceive the necessity of a divine teacher and Savior. He forgets the wide distinction between God and the world, and declares that, were the universe to end, God would die of loneliness and inactivity.

THE MEANING OF LOGOS IN JOHN

As Logos has the double meaning of *thought* and s*peech,* so Christ is related to God as the word to the idea, the word being not merely a *name* for the idea, but the idea itself expressed. The thought is the inward word (Dr. Schaff compares the Hebrew expression "I speak in my heart" for "I think").

The Logos of John is the real, personal God (1:1), the Word, who *was* originally before the creation with God. and *was* God, one in essence and nature, yet personally distinct (1:1, 18); the revealer and interpreter of the hidden being of God; the reflection and visible image of God, and the organ of all His manifestations to the world. Compare Hebrews 1:3. He made all things, proceeding personally from God for the accomplishment of the act of creation (1:3), and became man in the person of Jesus Christ, accomplishing the redemption of the world. Compare Philippians 2:6.

The following is from William Austin, "Meditation for Christmas Day," cited by Ford on John:

"The name *Word* is most excellently given to our Savior; for it expresses His nature in one, more than in any others. Therefore St. John, when he names the Person in the Trinity (1 John 5:7), [8] chooses rather to call Him *Word* than *Son;* for *word* is a phrase more communicable than *son. Son* hath only reference to the *Father* that begot Him; but *word* may refer to him that *conceives* it; to him that *speaks* it; to *that which is spoken by* it; to *the voice* that it is clad in; and to the *effects* it raises in him that hears it. So Christ, as He is *the Word,* not only refers to His Father that begot Him, and from whom He comes forth, but to all the creatures that were made by Him; to the flesh that He took to clothe Him; and to the doctrine He brought and taught, and, which lives yet in the hearts of all them that obediently do hear it. He it is that is *this Word;* and any other, prophet or preacher, he is but a *voice* (Luke 3:4*). Word* is *an inward conception of the mind;* and *voice* [9] is but *a sign of intention.* St. John was but a sign, a *voice;* not worthy to untie the shoe-latchet of this Word. Christ is the *inner conception* 'in the bosom of His Father;' and that is properly *the*

Word. And yet the Word is the intention uttered forth, as well as conceived within; for Christ was no less the Word in the womb of the Virgin, or in the cradle of the manger, or on the altar of the cross, than he was in the beginning, 'in the bosom of his Father.' For as the intention departs not from the mind when the word is uttered, so Christ, proceeding from the Father by eternal generation, and after here by birth and incarnation, remains still in Him and with Him in essence; as the intention, which is conceived and born in the mind, remains still with it and in it, though the word be spoken. He is therefore rightly called *the Word,* both by His coming from, and yet remaining still in, the Father."

And the Word. A repetition of the great subject, with solemn emphasis.

Was with God (ἦν πὸς τὸν Θεὸν). Anglo-Saxon vers., *mid Gode.* Wyc., *at God. With* (πρός) does not convey the full meaning, that there is no single English word which will give it better. The preposition πρός, which, with the accusative case, denotes motion towards, or direction, is also often used in the New Testament in the sense of *with;* and that not merely *as being near* or *beside,* but as a living union and communion; implying the active notion of intercourse. Thus: "Are not his sisters here *with us"* (πρὸς ἡμᾶς), i.e., in social relations with us (Mark 6:3; Matthew 13:56). "How long shall I be *with you"* (πρὸς ὑμᾶς, Mark 9:16). "I sat daily *with you"* (Matthew 26:55). "To be present *with the Lord"* (πρὸς τὸν Κύριον, 2 Corinthians 5:8). "Abide and winter *with you"* (1 Corinthians 16:6). "The eternal life which was *with the Father"* (πρὸς τὸν πατέρα, 1 John 1:2). Thus John's statement is that the divine Word not only *abode* with the Father from all eternity, but was in the living, active relation of communion with Him.

And the Word was God (καὶ Θεὸς ἦν ὁ λόγος). In the Greek order, *and God was the Word,* which is followed by Anglo-Saxon, Wyc., and Tynd. But θεὸς, *God,* is the *predicate* and not the *subject* of the proposition. The subject must be the Word; for John is not trying to show who is God, but who is the Word. Notice that Θεὸς is without the article, which could not have been omitted if he had meant to designate the word as God; because, in that event, Θεὸς would have been ambiguous; perhaps *a* God. Moreover, if he had said *God was the Word,* he would have contradicted

his previous statement by which he had distinguished (hypostatically) [10] God from the word, and λόγος (Logos) would, further, have signified only an attribute of God. The predicate is emphatically placed in the proposition before the subject, because of the progress of the thought; this being the third and highest statement respecting the Word — the climax of the two preceding propositions. The word *God,* used attributively, maintains the personal distinction between God and the Word, but makes the unity of essence and nature to follow the distinction of person, and ascribes to the Word all the attributes of the divine essence. "There is something majestic in the way in which the description of the Logos, in the three brief but great propositions of ver. 1, is unfolded with *increasing* fullness" (Meyer).

2. **The same** (οὗτος). Literally, *this one;* the one first named; the Word.

Was in the beginning with God. In ver. 1 the elements of this statement have been given separately: the Word, the eternal being of the Word, and his active communion with God. Here they are combined, and with new force. This same Word not only was coeternal with God in respect of *being* (ἦν, *was),* but was eternally in *active communion* with Him *(in the beginning with* God: προ,ς τὸν Θεὸν): "not simply the Word with God, but God with God" (Moulton). Notice that here Θεὸν has the article, as in the second proposition, where God is spoken of absolutely. In the third proposition, *the Word was God*, the article was omitted because Θεὸς described the nature of the Word and did not identify his person. Here, as in the second proposition, the Word is placed in *personal* relation to God.

This verse forms the transition point from the discussion of the personal being of the Word to His manifestation in creation. If it was *this same* Word, and no other, who was Himself God, and who, from all eternity, was in active communion with God, then the statement follows naturally that all things were created through Him, thus bringing the essential nature of the Word and His manifestation in creation into connection. As the idea of the Word involves knowledge and will, wisdom and force, the creative function is properly His. Hence His close relation to created things, especially to man, prepares the way for His incarnation and redeeming work. The connection between creation and redemption is closer than is

commonly apprehended. It is intimated in the words of Isaiah (46:4), “I have made, and I will bear.” Redemption, in a certain sense, grows out of creation. Because God created man in His own image, He would restore him to that image. Because God made man, He loves him, educates him, bears with him carries on the race on the line of His infinite patience, is burdened with its perverseness and blindness, and expresses and effectuates all this in the incarnation and redemptive work of Jesus Christ. God is under the stress of the parental instinct (humanly speaking) to redeem man.

3. **All things** (πάντα). Regarded *severally*. The reference is to the infinite *detail* of creation, rather than to creation as a whole, which is expressed by τὰ πάντα, *the all* (Colossians 1:16). For this reason John avoids the word κόσμος, *the world*, which denotes the world as a great system. Hence Bengel, quoted by Meyer, is wrong in referring to κόσμῳ (*the world*) of ver. 10 as a parallel.

Were made (ἐγένετο). Literally, *came into being*, or *became*. Expressing the passage from nothingness into being, and the unfolding of a divine order. Compare. vv. 14, 17. Three words are used in the New Testament to express the act of creation: κτίζειν, *to create* (Revelation 4:11.; 10:6; Colossians 1:16); ποιεῖν, *to make* (Revelation 14:7; Mark 10:6), both of which refer to the Creator; and γίγνεσθαι, *to become*, which refers to that which is created. In Mark 10:6, both words occur. “From the beginning of the *creation* (κτίσεως) God *made”* (ἐποίησεν). So in Ephesians 2:10: “We are His *workmanship* (ποίημα), *created* (κτισθέντες) in Christ Jesus.” Here the distinction is between the *absolute being* expressed by ἦν (see on ver. 1), and the *coming into being* of creation (ἐγένετο). The same contrast occurs in vv. 6, 9. “A man sent from God *came into being*” (ἐγένετο); “the true Light *was”* (ἦν).

“The main conception of creation which is present in the writings of St. John is expressed by the first notice which he makes of it: *All things came into being through the Word*. This statement sets aside the notions of eternal matter and of inherent evil in matter. ‘There was when’ the world ‘was not’ (John 17:5, 24); and, by implication, all things as made were good. The agency of the Word, ‘who was God,’ again excludes both the

idea of a Creator essentially inferior to God, and the idea of an abstract Monotheism in which there is no living relation between the creature and the Creator; for as all things come into being ‘through’ the Word, so they are supported ‘in’ Him (John 1:3; compare Colossians 1:16 sq.; Hebrews 1:3). And yet more, the use of the term ἐγένετο, *came into being,* as distinguished from ἐκτίσθη, *were created,* suggests the thought that creation is to be regarded (according to our apprehension) as a manifestation of a divine law of love. Thus creation *(all things came into being through Him)* answers to the Incarnation *(the Word became flesh).* All the unfolding and infolding of finite being to the last issue lies in the fulfillment of His will who is love” (Westcott, on 1 John 2:17).

By Him (δι᾽ αὐτοῦ). Literally, *through* him. The preposition διά is generally used to denote the working of God through some secondary agency, as διὰ τοῦ προφήτου, *through the prophet* (Matthew 1:22, on which see note). [11] It is the preposition by which the relation of Christ to creation is usually expressed (see 1 Corinthians 8:6; Colossians 1:16; Hebrews 1:2), though it is occasionally used of the Father (Hebrews 2:10; Romans 11:36, and Galatians 1:1, where it is used of both). Hence, as Godet remarks, it “does not lower the Word to the rank of a simple instrument,” but merely implies a different relation to creation on the part of the Father and the Son.

Without (χωρὶς). Literally, *apart from.* Compare 15:5.

Was not anything made that was made (ἐγένετο οὐδὲ ἕν ὃ γέγονεν). Many authorities place the period after ἕν, and join ὃ γένονεν with what follows, rendering, “without Him was not anything made. That which hath been made was life in Him.” [12]

Made (ἐγένετο), as before, *came into being*.

Not anything (οὐδὲ ἓν). Literally, *not even one thing*. Compare on πάντα (*all things*) at the beginning of this verse.

That was made (ὃ γέγονεν). Rev., more correctly, *that hath been made*, observing the force of the perfect tense as distinguished from the aorist

(ἐγένετο). The latter tense points back to the work of creation considered as a definite act or series of acts in the beginning of time. The perfect tense indicates the continuance of things created; so that the full idea is, *that which hath been made and exists*. The combination of a positive and negative clause (compare ver. 20) is characteristic of John's style, as also of James'. See note on "wanting nothing," James. 1:4.

4. **In Him was life** (ἐν αὐτῷ ζωὴ ἦν). He was the fountain of life — physical, moral, and eternal — its principle and source. Two words for *life* are employed in the New Testament: βίος and ζωὴ. The primary distinction is that ζωὴ means *existence* as contrasted with death, and βίος, the period, means, or manner of existence. Hence βίος is originally the higher word, being used of men, while ζωὴ is used of *animals* (ζῶα). We speak therefore of the discussion of the life and habits of animals as *zoo*logy; and of accounts of men's lives as *bio*graphy. Animals have the vital principle in common with men, but men lead lives controlled by intellect and will, and directed to moral and intellectual ends. In the New Testament, βίος means either *living*, i.e., *means of subsistence* (Mark 12:44; Luke 8:43), or *course of life*, life regarded as an economy (Luke 8:14; 1 Timothy 2:2; 2 Timothy 2:4). Ζωὴ occurs in the lower sense of life, considered principally or wholly as *existence* (1 Peter 3:10; Acts 8:33; 17:25; Hebrews 7:3). There seems to be a significance in the use of the word in Luke 16:25: "Thou in thy *lifetime* (ἐν τῇ ζωῇ σου) receivedst thy good things;" the intimation being that the rich man's life had been little better than mere existence, and not life at all in the true sense. But throughout the New Testament ζωὴ is the nobler word, seeming to have changed places with βίος. It expresses the sum of mortal and eternal blessedness (Matthew 25:46; Luke 18:30; John 11:25; Acts 2:28; Romans 5:17; 6:4), and that not only in respect of men, but also of God and Christ. So here. Compare John 5:26; 14:6; 1 John 1:2. This change is due to the gospel revelation of the essential connection of sin with death, and consequently, of life with holiness. "Whatever truly lives, does so because sin has never found place in it, or, having found place for a time, has since been overcome and expelled" (Trench).

Ζωὴ is a favorite word with John. See 11:25; 14:6; 8:12; 1 John 1:2; 5:20; John 6:35, 48; 6:63; Revelation 21:6; 22:1, 17; 7:17; John 4:14; Revelation

2:7; 22:2, 14, 19; John 12:50; 17:3; 20:31; 5:26; 6:53, 54; 5:40; 3:15, 16, 36; 10:10; 5:24; 12:25; 6:27; 4:36; 1 John 5:12, 16; John 6:51.

Was the Light of men (ἦν τὸ φῶς τῶν ἀνθρώπων). Passing from the thought of creation in general to that of mankind, who, in the whole range of created things, had a special capacity for receiving the divine. *The Light* — the peculiar mode of the divine operation upon men, conformably to their rational and moral nature which alone was fitted to receive the light of divine truth. It is not said that the *Word* was light, but that the *life* was the light. The Word becomes light through the medium of life, of spiritual life, just as sight is a function of physical life. Compare 14:6, where Christ becomes the life through being the truth; and Matthew 5:8, where the pure heart is the medium through which God is beheld. In whatever mode of manifestation the Word is in the world, He is the light of the world; in His works, in the dawn of creation; in the happy conditions of Eden; in the Patriarchs, in the Law and the Prophets, in His incarnation, and in the subsequent history of the Church. Compare 9:5. *Of men*, as a class, and not of individuals only.

THE SECOND DIVISION OF THE PROLOGUE

THE WORD DISOWNED

Against the eternal being, light and life of the divine Word, a contrary principle emerges in the world — darkness. The purpose and work of God in creation having been set forth, we are now shown man's attitude toward these.

5. **Shineth** (φαίςει). Note the present tense, indicating not merely the present point of time, but that the light has gone forth continuously and without interruption from the beginning until now, and is still shining. Hence φαίνει, *shineth*, denoting the peculiar property of light under all circumstances, and not φωτίζει, *lighteneth* or *illuminateth*, as in ver. 9. The shining does not always illuminate. Compare 1 John 2:8.

In the darkness (ἐν τῇ σκοτίᾳ). Σκοτία, *darkness*, is a word peculiar to later Greek, and used in the New Testament almost exclusively by John. It occurs once in Matthew 10:27, and once in Luke 12:3. The more common New Testament word is σκότος, from the same root, which appears in σκιά, *shadow*, and σκηνή, *tent*. Another word for darkness, ζόφος, occurs only in Peter and Jude (2 Peter 2:4, 17; Jude 6, 13). See on 2 Peter 2:4. The two words are combined in the phrase *blackness of darkness* (2 Peter 2:17; Jude 13). In classical Greek σκότος, as distinguished from ζόφος, is the stronger term, denoting the condition of darkness as opposed to light in nature. Hence of *death*, of *the condition before birth*; of *night*. Ζόφος, which is mainly a poetical term, signifies *gloom*, *half-darkness, nebulousness*. Here the stronger word is used. The darkness of sin is *deep*. The moral condition which opposes itself to divine light is *utterly* dark. The very light that is in it is darkness. Its condition is the opposite of that happy state of humanity indicated in ver. 4, when the life was the light of men; it is a condition in which mankind has become the prey of falsehood, folly and sin. Compare 1 John 1:9-11. Romans 1:21, 22.

Comprehended (κατέλαβεν). Rev., *apprehended.* Wyc., *took not it.* See on Mark 9:18; Acts 4:13. *Comprehended*, in the sense of the A.V., *understood,* is inadmissible. This meaning would require the middle voice of the verb (see Acts 4:13; 10:34; 25:25). The Rev., *apprehended,* i.e., *grasped* or *seized,* gives the correct idea, which appears in John 12:35, "lest darkness *come upon* you," i.e., *overtake* and *seize.* The word is used in the sense of *laying hold of so as to make one's own;* hence, *to take possession of.* Used of obtaining the prize in the games (1 Corinthians 9:24); of attaining righteousness (Romans 9:30); of a demon taking possession of a man (Mark 9:18); of the day of the Lord *overtaking* one as a thief (1 Thessalonians 5:4). Applied to darkness, this idea includes that of *eclipsing* or *overwhelming.* Hence some render *overcame* (Westcott, Moulton). John's thought is, that in the struggle between light and darkness, light was victorious. The darkness did not *appropriate* the light and eclipse it. "The whole phrase is indeed a startling paradox. The light does not banish the darkness; the darkness does not overpower the light. Light and darkness coexist in the world side by side" (Westcott).

6. **There was a man** (ἐγένετο ἄνθρωπος). Better, Rev., "there *came* a man," ἐγένετο denoting the historical manifestation, the *emergence* of the Baptist into the economy of the revelation of the light. Compare 3:1, *there was a man* (ἦν ἄνθρωπος), where the mere fact that there was such a man as Nicodemus is stated. See remarks on ἦν, ver. 1. A distinction is also intimated between *the eternal being* (ἦν) of the Word and *the coming into being* of his messenger.

Sent (ἀπεσταλμένος). See on Matthew 10:2, 16; Mark 4:29; Luke 4:18. The verb carries the sense of sending an envoy with a special commission. Hence it is used of the mission of the Son of God, and of His apostles; the word *apostle* being directly derived from it. It is thus distinguished from πέμπω, to *send,* which denotes simply the relation of the sender to the sent. See on 20:21, and 1 John 3:5. The statement is not merely equivalent to *was sent.* The finite verb and the participle are to be taken separately, as stating two distinct facts, the *appearance* and the *mission* of John. There came a man, and that man was *sent* from God.

From God (παρὰ Θεοῦ). The preposition means *from beside*. It invests the messenger with more dignity and significance than if the writer had said, "sent *by* God." It is used of the Holy Spirit, sent *from* the Father (15:26).

Whose name was John (ὄνομα αὐτῷ Ἰωάνης). Literally, *the name unto him John*. The first mention of John the Baptist. The last occurs, Acts 19:3. On the name, see on Matthew 3:1; Luke 3:2. John never speaks of the Baptist as John the Baptist, like the other Evangelists, but simply as John. This is perfectly natural on the supposition that John himself is the author of the gospel, and is the other John of the narrative.

7. **The same** (οὗτος). Compare ver. 2, and the pronoun ἐκεῖνος, *he*, in ver. 8.

For a witness (εἰς μαρτυρίαν). Revised version of the New Testament, more correctly, *for witness*: *a* witness would be, μάρτυρα as Acts 1:8. The sense is for *witness-bearing* or *to bear witness*. On the word, see Acts 1:22; 1 Peter 5:1. It is one of John's characteristic words, occurring nearly fifty times in various forms in his Gospel, and thirty or forty times in the Epistles and Revelation. The emphatic development of the idea of witness is peculiar to this; Gospel. "It evidently belongs to a time when men had begun to reason about the faith, and to analyze the grounds on which it rested" (Westcott). He develops the idea under the following forms: The witness of the Father (5:31, 34, 37); the witness of Christ himself (8:14; 18:37); the witness of works (5:17, 36; 10:25; 14:11; 15:24); the witness of Scripture (5:39, 40, 46; 1:46); the witness of the forerunner (1:7; 5:33, 35); the witness of the disciples (15:27; 19:35; 21:24; 1 John 1:2; 4:14); the witness of the Spirit (15:26; 16:13, 14; 1 John 5:6). Note the emphasis attached to the idea here, by the twofold form in which it is put: first, generally, *for witness*, and then by giving the subject of the testimony.

All. The Baptist took up the work of the prophets, as respects their preparation for the universal extension of the divine call (Isaiah 49:6). His message was to *men*, without regard to nation, sect, descent, or other considerations.

Through him. John the Baptist.

8. **He** (ἐκεῖνος). Emphatic, "It was not *he* who was the light." Compare 2:21, "*He* (ἐκεῖνος) spake," bringing out the difference between Jesus' conception of destroying and rebuilding the temple, and that of his hearers.

That light (τὸ φῶς). Rev., *the* light. The emphatic *that* of the A.V. is unnecessary.

Was sent. Rev., *came*. Neither in the original text. Literally, "He was not the light, but *in order that* (ἵνα) he might bear witness." So in 9:3. "Neither hath this man sinned, nor his parents, but (he was born blind) *that* the works," etc. Compare 15:25.

9. **That was the true light, etc.** This passage is differently interpreted. Some join *coming* (ἐρχόμενον) with man (ἄνθρωπον), and render *every man that cometh,* as A.V. Others join *coming* with *light,* and render, as Rev., *the true light — coming into the world.* The latter is the preferable rendering, and is justified by John's frequent use of the phrase *coming into the world,* with reference to our Lord. See 3:19; 6:14; 9:39; 11:27; 12:46; 16:28; 18:37. In 3:19 and 12:46, it is used as here, in connection with *light.* Note especially the latter, where Jesus himself says, "*I am come a light into the world*." Was (ἦν) is to be taken independently, *there was,* and not united in a single conception with *coming* (ἐρχόμενον), so as to mean was coming. The light *was*, existed, when the Baptist appeared as a witness. Up to the time of his appearance it was all along *coming:* its permanent *being* conjoined with a slow, progressive *coming,* a revelation "at sundry times and in diverse manners" (Hebrews 1:1). "From the first He was on His way to the world, advancing toward the incarnation by preparatory revelations" (Westcott). Render therefore as Rev., "There was the true light, *even the light* which lighteth every man, coming into the world."

True (ἀληθινὸν).Wyc., *very* light (compare the Nicene creed, "*very* God of *very* God"). This epithet is applied to light only here and 1 John 2:8, and is almost confined to the writings of John. A different word, ἀληθής, also rendered *true*, occurs at 3:33; 5:31; 8:13, and elsewhere. The difference is that ἀληθινός signifies *true*, as contrasted with *false*; while

ἀληθινός signifies what is *real, perfect,* and *substantial,* as contrasted with what is *fanciful, shadowy, counterfeit,* or merely *symbolic.* Thus God is ἀληθής (John 3:33) in that He cannot lie. He is ἀληθινός (1 Thessalonians 1:9), as distinguished from idols. In Hebrews 8:2, the heavenly tabernacle is called ἀληθινή, as distinguished from the Mosaic tabernacle, which was a *figure* of the heavenly reality (Hebrews 9:24). Thus the expression *true light* denotes the realization of the original divine idea of the Light — the archetypal Light, as contrasted with all imperfect manifestations: "the Light which fulfilled all that had been promised by the preparatory, partial, even fictitious lights which had existed in the world before."

> "Our little systems have their day;
> They have their day and cease to be:
> They are but broken lights of Thee,
> And Thou, O Lord, art more than they."
>
> TENNYSON, *In Memoriam.*

Lighteth (φωτίζει). See on *shineth,* ver. 5, and compare Luke 11:35, 36.

Every man (πάντα ἄνθρωπον). Not *collectively,* as in ver. 7, but *individually* and *personally.*

The world (τὸν κόσμον). As in ver. 3, the creation was designated *in its several details* by πάντα, *all things,* so here, creation is regarded *in its totality,* as an ordered whole. See on Acts 17:24; James. 3:6.

Four words are used in the New Testament for *world*:

(1) γῆ, *land, ground, territory, the earth,* as distinguished from the heavens. The sense is purely physical.

(2) οἰκουμένη, which is a participle, meaning *inhabited,* with γῆ, *earth,* understood, and signifies the earth as *the abode of men;* the whole *inhabited* world. See on Matthew 24:14; Luke 2:1. Also in a physical sense, though used once of "the world to come" (Hebrews 2:5).

(3) αἰών, essentially *time,* as the condition under which all created things exist, and the measure of their existence: a *period of existence; a lifetime; a generation;* hence, a *long space* of time; an

age, era, epoch, period of a dispensation. On this primary, physical sense there arises a secondary sense, viz., *all that exists in the world under the conditions of time.* From this again develops a more distinctly ethical sense, *the course and current of this world's affairs* (compare the expression, *the times),* and this course as corrupted by sin; hence *the evil world.* So Galatians 1:4; 2 Corinthians 4:4.

(4) κόσμος, which follows a similar line of development from the physical to the ethical sense; meaning

(a) *ornament, arrangement, order* (1 Peter 3:3);

(b) *the sum-total of the material universe considered as a system* (Matthew 13:35; John 17:5; Acts 17:24; Philippians 2:15). Compare Plato. "He who is incapable of communion is also incapable of friendship. And philosophers tell us, Callicles, that communion and friendship and orderliness and temperance and justice bind together heaven and earth and gods and men, and that this universe is therefore called Cosmos, or order, not disorder or misrule" ("Gorgias," 508).

(c) *That universe as the abode of man* (John 16:21; 1 John 3:17).

(d) *The sum-total of humanity in the world; the human race* (John 1:29; 4:42).

(e) In the ethical sense, *the sum-total of human life in the ordered world, considered apart from, alienated from, and hostile to God, and of the earthly things which seduce from God* (John 7:7; 15:18; 17:9, 14; 1 Corinthians 1:20, 21; 2 Corinthians 7:10; James 4:4).

This word is characteristic of John, and pre-eminently in this last, ethical sense, in which it is rarely used by the Synoptists; while John nowhere uses αἰών of the moral order. In this latter sense the word is wholly strange to heathen literature, since the heathen world had no perception of the opposition between God and sinful man; between the divine order and the moral disorder introduced and maintained by sin.

10. **He was in the world.** Not merely at His advent, but before His incarnation no less than after it. See on vv. 4, 5.

Was made (ἐγένετο). Came into being. See on ver. 3.

By Him. Or *through* Him (διά). See on ver. 3.

Knew (ἔγνω). Recognized. Though He was in the world and was its Creator, yet the world did not recognize him. This is the relation of ideas in these three clauses, but John expresses this relation after the Hebrew manner, by simply putting the three side by side, and connecting them by καὶ, *and*. This construction is characteristic of John. Compare 8:20, where the point of the passage is, that *though* Jesus was teaching publicly, where He might easily have been seized, yet no man attempted his seizure. This is expressed by two parallel clauses with the simple copulative. "These words spake Jesus," etc., "*and* no man laid hands on Him."

Him (αὐτὸν). The preceding *him* (αὐτοῦ) is, in itself, ambiguous as to gender. So far as its form is concerned, it might be neuter, in which case it would refer to *the light*, "the Word regarded as a luminous *principle*," as *it*, in ver. 5. But αὐτὸν is masculine, *Him*, so that the Word now appears as a *person*. This determines the gender of the preceding αὐτοῦ.

On the enlightened and unenlightened nature, compare the allegory in Plato's "Republic," at the beginning of Book 7, where he pictures men confined from childhood in an underground den, chained so that they can only see before them, and with no light save from a fire behind them. They mistake shadows for substance, and echoes for voices. When they are liberated and compelled to look at the light, either of the fire or of the sun, their unaccustomed eyes are pained, and they imagine that the shadows which they formerly saw are truer than the real objects which are now shown them. Finally, they will be able to see the sun, and will recognize him as the giver of the seasons and years, and the guardian of all that is in the visible world. "When the eye of the soul is turned round, the whole soul must be turned round from the world of becoming into that of being, and of the brightest and best of being, or, in other words, of the good."

Notice also the appropriateness of the two verbs joined with the neuter and the masculine pronouns. In ver. 5, with *it*, the Word, as a *principle of*

light, κατέλαβεν, *apprehended*. Here, with *Him*, the Word, as a *person*, ἔγνω, *recognized*.

11. **He came** (ἦλθεν). The narrative now passes from the general to the special action of the Word as the Light. The verb *came*, in the aorist tense, denotes a definite act — the Incarnation. In ver. 10 the Word is described as in the world *invisibly*. Now He *appears*.

Unto His own (εἰς τὰ ἴδια). Literally, *his own things*: see on Acts 1:7. The Rev. follows the A.V.. Wyc., *into his own things*. Render *his own home*, and compare 16:32; 19:27; Acts 21:6. The reference is to the land of Israel, which is recognized as God's own in a peculiar sense. See Jeremiah 2:7; Hosea 9:3; Zechariah 2:12; Deuteronomy 7:6. Not a repetition of ver. 10. There is a progress in the narrative. He *was* in the *world* at large: then he *came* unto His own home.

His own (οἱ ἴδια). The masculine gender, as the preceding was neuter. That signified His own *home* or *possessions*, this His own *people*. Rev., *they that were His own*.

Received (παρέλαβον). Most commonly in the New Testament of taking one along with another. See on Matthew 4:5; 17:1; Acts 16:33. But also of accepting or acknowledging one to be what he professes to be, and of receiving something transmitted, as 1 Corinthians 11:23; Galatians 1:12, etc. Westcott thinks this latter sense is implied here; Christ having been offered by the teachers of Israel through John. Alford adopts the former sense; "expressing the personal assumption to one's self as a friend or companion." De Wette explains *to receive into the house*. Godet strains a point by explaining as *welcomed*. De Wette's explanation seems to agree best with *his own home*. Here again compare the nice choice of verbs: *apprehended* (κατέλαβεν) the Light as a *principle*, and *received* (παρέλαβον) the Light as a *person* and the Master of the house.

THIRD DIVISION OF THE PROLOGUE

THE WORD RECEIVED (12-18)

12. **As many as** (ὅσοι). Denoting *individuals*, as οἱ ἴδιοι (ver. 11) signified the nation *at large*.

Received (ἔλαβον). The simple verb of the compound παρέλαβον in ver. 11. The meaning of the two verbs is substantially the same (so Alford, De Wette, and apparently Meyer), though some recognize a difference, as Milligan and Moulton, who render παρέλαβον *accepted*, and ἔλαβον *received*, and say that "the former lays emphasis upon *the will* that consented (or refused) to receive, while the latter brings before us *the possession gained*: so that the full meaning is, As many as by accepting Him, received Him." For the use of the simple verb, see 5:43; 13:20; 19:6.

Power (ἐξουσίαν). Rev., *the right*. Six words are used for *power* in the:New Testament: βία, *force*, often oppressive, exhibiting itself in violence (Acts 5:26; 27:41. Compare the kindred verb βιάζεται, Matthew 11:12; "the kingdom of heaven is *taken by violence*): δύναμις, *natural ability* (see on 2 Peter 2:11): ἐνέργεια, *energy*, power *in exercise*; only of *superhuman* power, good or evil. Used by Paul only, and chiefly in the Epistles of the Imprisonment (Ephesians 1:19; 3:7; Colossians 2:12. Compare the kindred verb ἐνεργέω, *to put forth power*, and see on Mark 6:14; James 5:16): ἰσχύς, *strength* (see on 2 Peter 2:11. Compare the kindred verb ἰσχύω, *to be strong*, and see on Luke 14:30; 16:3): κράτος, *might*, only of God, *relative* and *manifested* power, *dominion* (Ephesians 1:19; 6:10; 1 Timothy 6:16; 1 Peter 4:11. Compare the kindred verb κρατέω, *to have power*, *to be master of*, and see on Mark 7:3; Acts 3:11): ἐξουσία, *liberty of action* (ἔξεστι, *it is lawful*), *authority*, delegated or arbitrary (John 5:27; 10:18; 17:2; 19:10, 11. See on Mark 2:10; Luke 20:20). Here, therefore, ἐξουσία is not merely *possibility* or *ability*, but legitimate *right* derived from a competent source — the Word.

To become (γενέσθαι). As those who are *born* (ver. 13. Compare 3:3, and Matthew 5:45).

Sons (τέκνα). Rev., more correctly, *children*. *Son* is υἱός. Τέκνον, *child* (τίκτω, *to bring forth*), denotes a relation based on community of *nature*, while υἱός, *Son*, may indicate only *adoption* and *heirship*. See Galatians 4:7. Except in Revelation 21:7, which is a quotation, John never uses υἱός to describe the relation of Christians to God, since he regards their position not as a result of *adoption*, but of a *new life*. Paul, on the other hand, regards the relation from the legal standpoint, as adoption, imparting a new dignity and relation (Romans 8:15; Galatians 4:5, 6). See also James 1:18; 1 Peter 1:3, 23, where the point of view is John's rather than Paul's. Τέκνον, indicating the relationship of man to God, occurs in John 1:12; 11:52; 1 John 3:1, 2, 10; 5:2, and always in the plural.

Believe on (πιστευούσιν εἰς). The present participle, *believing*, indicates the present and continuous activity of faith. The word is used by John, sometimes with the dative case simply meaning to believe a person or thing; *i.e.*, to believe that they are true or speak the truth. Thus, to believe the *Scripture* (2:22); believe me (4:21); believe *Moses*, *his writings, my words* (4:46). At other times with a preposition, εἰς, *into*, which is rendered *believe in*, or *believe on*. So here, 6:29; 8:30; 1 John 5:10. See the two contrasted in 6:29, 30; 8:30, 31; 1 John 5:10. To believe *in*, or *on*, is more than mere acceptance of a statement. It is so to accept a statement or a person as to rest upon them, to trust them practically; to draw upon and avail one's self of all that is offered to him in them. Hence to believe *on* the Lord Jesus Christ is not merely to believe the facts of His historic life or of His saving energy as facts, but to accept Him as Savior, Teacher, Sympathizer, Judge; to rest the soul upon Him for present and future salvation, and to accept and adopt His precepts and example as binding upon the life.

Name (ὄνομα). See on Matthew 28:19. Expressing the sum of the qualities which mark the nature or character of a person. To believe in the name of Jesus Christ the Son of God, is to accept as true the revelation contained in that title. Compare 20:31.

13. **Which** (ὃι). Referring to *children of God*.

Were born (ἐγεννήθησαν). Literally, *were begotten*. The phrase γεννηθήναι ἐκ τοῦ Θεοῦ, *to be born or begotten of God*, occurs only here in the Gospel, and several times in the First Epistle. It is peculiar to John.

There is a progress of thought in the three following clauses, describing the proper origin of a believer's new life. Children of God are begotten, not of *blood*, nor of *the will of the flesh*, nor of *the will of man*. "The new birth is not brought about by *descent*, by *desire*, or by *human power*" (Westcott).

Of blood (ἐξ αἱμάτων). Literally, *of bloods*. The plural is variously explained: by some as indicating the duality of the sexes, by others of the multiplicity of ancestors. The best explanation seems to be afforded by a similar use of the plural in Plato, ἔτι ἐν γάλαξι τρεφόμενοι, "while still nourished by *milks*" ("Laws," 887). The fluids, blood or milk being represented as the sum-total of all their parts. Compare τὰ ὕδατα, *the waters*.

14. **And** the Word (καὶ). The simple copula as before; not *yea*, or *namely*, or *therefore*, but passing to a new statement concerning the Word.

Was made flesh (σὰρξ ἐγένετο). Rev., "*became flesh*." The same verb as in ver. 3. All things *became* through Him; He in turn *became* flesh. "He became that which first became through Him." In becoming, He did not cease to be the Eternal Word. His divine nature was not laid aside. In becoming flesh He did not part with the rational soul of man. Retaining all the essential properties of the Word, He entered into a new *mode* of being, not a new *being*.

The word σὰρξ, *flesh*, describes this new mode of being. It signifies *human nature in and according to its corporal manifestation*. Here, as opposed to the *purely* divine, and to the purely immaterial nature of the Word. He did not first become a personality on becoming flesh. The prologue throughout conceives Him as a personality from the very beginning — from eternal ages. The phrase *became flesh*, means more than that He assumed a *human body*. He assumed *human nature entire*, identifying Himself with the race of man, having a human body, a human

soul, and a human spirit. See 12:27; 11:33; 13:21; 19:30. He did not assume, for a time merely, humanity as something foreign to Himself The incarnation was not a mere *accident* of His substantial being. “He became flesh, and did not *clothe Himself* in flesh.” Compare, on the whole passage, 1 John 4:2; 2 John 7.

Dwelt (ἐσκήνωσεν). Literally, *tabernacled, fixed*, or *had His tabernacle*: from σκηνή, *a tent* or *tabernacle*. The verb is used only by John: in the Gospel only here, and in Revelation 7:15; 12:12; 13:6; 21:3. It occurs in classical writings, as in Xenophon, ἐν τῷ πεδίῳ ἐσκήνου, *he pitched his tent in the plain* (“Anabasis,” 7:4, 11). So Plato, arguing against the proposition that the unjust die by the inherent destructive power of evil, says that “injustice which murders others keeps the murderer alive — aye, and unsleeping too; οὕτω πόῤῥω του ὡς ἔοικεν ἐσκήνωται τοῦ θανάσιμος εἶναι, i.e., literally, *so far has her tent been spread* from being a house of death” (“Republic,” 610). The figure here is from the Old Testament (Leviticus 27:11; 2 Samuel 7:6; Psalms 78:67 sqq.; Ezekiel 37:27). The tabernacle was the dwelling-place of Jehovah; the meeting-place of God and Israel. So the Word came to men in the person of Jesus. As Jehovah adopted for His habitation a dwelling like that of the people in the wilderness, so the Word assumed a community of nature with mankind, an embodiment like that of humanity at large, and became flesh. “That which was from the beginning, we heard, we saw, we beheld, we handled. Our fellowship is with the Father, and with his Son Jesus Christ” (1 John 1:1-3. Compare Philippians 2:7, 8).

Some find in the word *tabernacle*, a *temporary* structure (see the contrast between σκῆνος, *tabernacle*, and οἰκοδομή, *building*, in 2 Corinthians 5:1), a suggestion of the transitoriness of our Lord’s stay upon earth; which may well be, although the word does not necessarily imply this; for in Revelation 21:3, it is said of the *heavenly* Jerusalem “the *tabernacle* of God is with men, and *He will set up His tabernacle* (σκηνώσει) with them.”

Dante alludes to the incarnation in the seventh canto of the “Paradiso:”

— “the human species down below

Lay sick for many centuries in great error,
Till to descend it pleased the Word of God
To where the nature, which from its own Maker
Estranged itself, He joined to Him in person
By the sole act of His eternal love."

Among us (ἐν ἡμῖν). In the midst of us. Compare Genesis 24:3, Sept., "the Canaanites, *with whom I dwell* (μεθ' ὧν ἐγὼ οἰκῶ ἐν αὐτοῖς)." The reference is to the eyewitnesses of our Lord's life. "According as the spectacle presents itself to the mind of the Evangelist, and in the words *among us* takes the character of the most personal recollection, it becomes in him the object of a delightful contemplation" (Godet).

The following words, as far as and including *Father*, are parenthetical. The unbroken sentence is: "The Word became flesh, and dwelt among us, full of grace and truth."

We beheld (ἐθεασάμεθα). Compare Luke 9:32; 2 Peter 2:16; 1 John 1:1; 4:14. See on Matthew 11:7; 23:5. The word denotes calm, continuous contemplation of an object which remains before the spectator.

Glory (δόξαν). Not the *absolute* glory of the Eternal Word, which could belong only to His pre-existent state, and to the conditions subsequent to his exaltation; but His glory revealed under human limitations both in Himself and in those who beheld Him. The reference is again to the Old Testament manifestations of the divine glory, in the wilderness (Exodus 16:10; 24:16, etc.); in the temple (1 Kings 8:11); to the prophets (Isaiah 6:3; Ezekiel 1:28). The divine glory flashed out in Christ from time to time, in His transfiguration (Luke 9:31; compare 2 Peter 1:16, 17) and His miracles (John 2:11; 11:4, 40), but appeared also in His perfect life and character, in His fulfillment of the absolute idea of manhood.

Glory. Without the article. This repetition of the word is explanatory. The nature of the glory is defined by what follows.

As (ὡς). A particle of comparison. Compare Revelation 5:6, "a lamb *as though* it had been slain;" also Revelation 13:3.

Of the only begotten of the Father (μονογενοῦς παρὰ πατρὸς). Rev., "*from* the Father." The glory was *like*, corresponds in nature to, the glory of an only Son sent from a Father. It was the glory of one who partook of His divine Father's essence; on whom the Father's love was visibly lavished, and who represented the Father as His ambassador. The word μονογενής, *only begotten* (De Wette and Westcott, "only *born* ") is used in the New Testament of a human relationship (Luke 7:12; 8:42; 9:38). In the Septuagint it answers to *darling*, Hebrews, *only one*, in Psalms 21, A.V. 22:20; and to *desolate* in Psalms 24, A.V. 25, 16. With the exception of the passages cited above, and Hebrews 11:17, it occurs in the New Testament only in the writings of John, and is used only of Christ. With this word should be compared Paul's πρωτότοκος, *first born* (Romans 8:29; Colossians 1:15, 18), which occurs but once in John (Revelation 1:5), and in Hebrews 1:6; 11:28; 12:23. John's word marks the relation to the Father as unique, stating the fact in itself. Paul's word places the eternal Son in relation to the universe. Paul's word emphasizes His existence before created things; John's His distinctness from created things. Μονογενής distinguishes between Christ as the *only* Son, and the *many children* (τέκνα) of God; and further, in that the only Son did not *become* (γενέσθαι) such by receiving power, by adoption, or by moral generation, but *was* (ἦν) such in the beginning with God. The fact set forth does not belong to the sphere of His incarnation, but of His eternal being. The statement is anthropomorphic, [13] and therefore cannot fully express the metaphysical relation.

Of the Father is properly rendered by Rev., "*from* the Father," thus giving the force of παρά (see on *from God*, ver. 6). The preposition does not express the idea of *generation*, which would be given by ἐκ or by the simple genitive, but of *mission — sent* from the Father, as John from God (see 6:46; 7:29; 16:27; 17:8). The correlative of this is ver. 18, "who is *in the bosom* (εἰς τὸν κόλπον) of the Father;" literally, "into the bosom," the preposition εἰς signifying *who has gone into and is there*; thus viewing the Son as having returned to the Father (but see on ver. 18).

Full of grace and truth (πλήρης χάριτος καὶ ἀληθείας). This is connected with the main subject of the sentence: "The Word — full of

grace and truth." A common combination in the Old Testament (see Genesis 24:27, 49; 32:10; Exodus 34:6; Psalms 40:10, 11; 61:7). In these two words the character of the divine revelation is summed up. "Grace corresponds with the idea of the revelation of God as Love (1 John 4:8, 16) by Him who is Life; and Truth with that of the revelation of God as Light (1 John 1:5) by Him who is Himself Light" (Westcott). Compare ver. 17. On *Grace*, see on Luke 1:30.

15. As ver. 14 is parallel to vv. 1-5, so this verse is parallel to vv. 6-8, but with an advance of thought. Vv. 6-S set forth the Baptist's witness to the Word as the general light of men. This verse gives the Baptist's witness to the personal Word become flesh.

Bare witness (μαρτυρεῖ). Present tense. Rev., correctly, *beareth witness*. The present tense describes the witness of the Baptist as abiding. The fact of the Word's becoming flesh is permanently by his testimony.

Cried (κέκραγεν). See on Mark 5:5; 9:24; Luke 18:39. The verb denotes an inarticulate utterance as distinguished from words. When used is connection with articulate speech, it is joined with λέγειν or εἰπεῖν, *to say*, as 7:28, *cried, saying*. Compare 7:37; 12:44. The crying corresponds with the Baptist's description of himself as *a voice* (φωνή, *sound* or *tone*), Mark 1:3; Luke 3:4; John 1:23. The verb is in the perfect tense, but with the usual classical sense of the present.

Was He (ἦν). The imperfect tense, pointing back to a testimony historically past.

After me (ὀπίσω μου). Literally, *behind* me: in His human manifestation.

Is preferred before me (ἔμπροσθέν μου γέγονεν). Literally, *"is become,"* so Rev., "or *is here* (compare 6:25) before me." *Before* is used of *time*, not of *dignity* or *rank*. The expression is enigmatical in form: "my successor is my predecessor." The idea of the superior *dignity* of Christ is not a necessary inference from His coming after John, as, on that interpretation, the words would imply. On the contrary, the herald who precedes is *inferior* in dignity to the Prince whom he announces.

For (ὅτι). Or *because.* The reason for the preceding statement: the key to the enigma.

He was before me (πρῶτός μου ἦν). Literally, *first in regard of me* (Rev., in margin). The reference to dignity would require ἐστίν, *is* (see Matthew 3:11, "*is* mightier"). A similar expression occurs in 15:18: the world hated me *before* (it hated) *you* (πρῶτον ὑμῶν). The reference is to the pre-existence of Christ. When speaking of Christ's *historic* manifestation, *is become before me*, the Baptist says γέγονεν. When speaking of Christ's *eternal* being, *He was before me*, he uses ἦν. The meaning is, then, that Christ, in His human manifestation, appeared after John, but, as the Eternal Word, preceded him, because He existed before him. Compare 8:58. [14]

16. **And** (καὶ). But the correct reading is ὅτι, *because*, thus connecting the following sentence with "*full* of grace and truth" in ver. 14. We know Him as *full* of grace and truth, because we have received of His *fullness.*

Of His fulness (ἐκ τοῦ πληρώματος αὐτοῦ). These and the succeeding words are the Evangelist's, not the Baptist's. The word *fullness* (πλήρωμα) is found here only in John, but frequently occurs in the writings of Paul, whose use of it in Ephesians and Colossians illustrates the sense in John; these being Asiatic churches which fell, later, within the sphere of John's influence. The word is akin to πλήρης, *full* (ver. 14), and to πληροῦν, *to fill* or *complete*; and means *that which is complete in itself, plenitude, entire number* or *quantity*. Thus the crew of a ship is called πλήρωμα, its *complement.* Aristophanes ("Wasps," 660), "τούτων πλήρωμα, *the sum-total* of these, is nearly two thousand talents." Herodotus (3:22) says that the *full term* of man's life among the Persians is eighty years; and Aristotle ("Polities," 4:4) refers to Socrates as saying that the eight classes, representing different industries in the state, constitute the *pleroma* of the state (see Plato, "Republic," 371). In Ephesians 1:23, Paul says that the church is the *pleroma* of Christ: *i.e.*, the plenitude of the divine graces in Christ is communicated to the Church as His body, making all the body, supplied and knit together through the joints and bands, to increase with the increase of God (Colossians 2:19;

compare Ephesians 4:16). Similarly he prays (Ephesians 3:19) that the brethren may be filled unto all the *pleroma* of God: *i.e.*, that they may be filled with the fullness which God imparts. More closely related to John's use of the term here are Colossians 1:19, "It pleased the Father that in Him (Christ) should all *the fullness* (τὸ πλήρωμα, note the article) dwell;" and 2:9, 10, "In Him dwelleth all *the pleroma* of the Godhead *bodily* (i.e., *corporally, becoming incarnate*), and in Him ye are *fulfilled* (πεπληρωμένοι)." This declares that the *whole aggregate* of the divine powers and graces appeared in the incarnate Word, and corresponds with John's statement that "the Word became *flesh* and tabernacled among men, full of grace and truth;" while "ye are *fulfilled"* answers to John's "of His *fullness* we all received." Hence John's meaning here is that Christians receive from the divine completeness whatever each requires for the perfection of his character and for the accomplishment of his work (compare John 15:15; 17:22). [15]

Have — received (ἐλάβομεν). Rev., *we received*: rendering the aorist tense more literally.

Grace for grace (χάριν ἀντὶ χάριτος). The preposition ἀντί originally means *over against*; *opposite; before* (in a local sense). Through the idea of placing one thing over against another is developed that of *exchange*. Thus Herodotus (3:59), "They bought the island, ἀντὶ χρημάτων, *for* money." So Matthew 5:38, "An eye *for* (ἀντὶ) an eye," etc. This idea is at the root of the peculiar sense in which the preposition is used here. We received, not New Testament grace *instead* of Old Testament grace; nor simply, grace *added to* grace; but new grace imparted as the former measure of grace has been received and improved. "To have realized and used one measure of grace, was to have gained a larger measure (as it were) *in exchange* for it." Consequently, *continuous, unintermitted* grace. The idea of the development of one grace from another is elaborated by Peter (2 Peter 1:5). on which see notes. Winer cites a most interesting parallel from Philo. "Wherefore, having provided and dispensed the first graces (χάριτας), before their recipients have waxed wanton through satiety, he subsequently bestows different graces *in exchange for* (ἀντὶ) those, and a third supply *for* the second, and ever new ones *in exchange for* the older."

17. **For** (ὅτι). Because. Giving the ground of the statement that Christians received new and richer gifts of grace: the ground being that the law of Moses was a limited and narrow enactment, while Jesus Christ imparted the fullness of grace and truth which was in Him (ver. 14). Compare Romans 4:15; 10:4; Galatians 3:10.

Was given (ἐδόθη). A special gift serving a special and preparatory purpose with reference to the Gospel: the word being appropriate to "an external and positive institution."

By Moses (διά). Literally, *through*. See on *by Him*, ver. 3.

Grace and truth **came** (ἐγένετο). Came into being as the development of the divine plan inaugurated in the law, and unfolding the significance of the gift of the law. They came into being not *absolutely*, but in relation to mankind. Compare 1 Corinthians 1:30, where it is said of Christ, He *was made* (properly, *became*, εγενήθη) unto us wisdom and righteousness, etc. Note the article with *grace* and *truth*; *the* grace and *the* truth; that which in the full sense is grace and truth. *Grace* occurs nowhere else in John, except in salutations (2 John 3; Revelation 1:4; 22:21).

Jesus Christ. The Being who has been present in the Evangelist's mind from the opening of the Gospel is now first named. The two clauses, "the law was given," "grace and truth came," without the copula or qualifying particles, illustrate the parallelism which is characteristic of John's style (see on ver. 10).

18. **No man hath seen God at any time** (Θεὸν οὐδεὶς ἑώρακεν πώποτε). *God* is first in the Greek order, as emphatic: "*God* hath no man ever seen." As to the substance of the statement, compare 3:11; Exodus 33:20; 1 John 4:12. Manifestations of God to Old Testament saints were only partial and approximate (Exodus 33:23). The *seeing* intended here is seeing of the divine essence rather than of the divine person, which also is indicated by the absence of the article from Θεὸν, *God*. In this sense even Christ was not seen as God. The verb ὁράω, *to see*, denotes a physical act, but emphasizes the mental discernment accompanying it, and points to the result rather than to the act of vision. In 1 John 1:1; 4:12, 14,

θεάομαι is used, denoting *calm* and *deliberate contemplation* (see on ver. 14). In 12:45, we have θεωρέω, *to behold* (see on Mark 5:15; Luke 10:18). Both θεάομαι and θεωρέω imply *deliberate* contemplation, but the former is gazing with a view to satisfy the eye, while the latter is beholding more critically, with an inward spiritual or mental interest in the thing beheld, and with a view to acquire knowledge about it. "Θεωρεῖν would be used of a general officially reviewing or inspecting an army; θεᾶσθαι of a lay spectator looking at the parade" (Thayer).

The only begotten son (ὁ μονογενὴς υἱὸς). Several of the principal manuscripts and a great mass of ancient evidence support the reading μονογενὴς Θεὸς, "God only begotten." [16]

Another and minor difference in reading relates to the article, which is omitted from μονογενὴς by most of the authorities which favor Θεὸς. Whether we read *the only begotten Son*, *or God only begotten*, the sense of the passage is not affected. The latter reading merely combines in one phrase the two attributes of the word already indicated — *God* (ver. 1), *only begotten* (ver. 14); the sense being *one who was both God and only begotten*.

Who is in the bosom (ὁ ὢν εἰς τὸν κόλπον). The expression ὁ ὢν, *who is*, or *the one being*, is explained in two ways:
1. As a timeless present, expressing the inherent and eternal relation of the Son to the Father.
2. As interpreted by the preposition. εἰς, *in*, literally, *into*, and expressing the fact of Christ's return to the Father's glory after His incarnation: "The Son who has entered *into* the Father's bosom and *is* there." In the former case it is an absolute description of the nature of the Son: in the latter, the emphasis is on the historic fact of the ascension, though with a reference to his eternal *abiding* with the Father from thenceforth.

While the fact of Christ's return to the Father's glory may have been present to the writer's mind, and have helped to determine the form of the statement, to emphasize that fact in this connection would seem less consistent with the course of thought in the Prologue than the other interpretation: since John is declaring in this sentence the competency of

the incarnate Son to manifest God to mankind. The ascension of Christ is indeed bound up with that truth, but is not, in the light of the previous course of thought, its primary factor. That is rather *the eternal oneness of the Word with God*; which, though passing through the phase of incarnation, nevertheless remains unbroken (3:13). Thus Godet, aptly: "The quality attributed to Jesus, of being the perfect revealer of the divine Being, is founded on His intimate and perfect relation to God Himself."

The phrase, *in the bosom of the Father*, depicts this eternal relation as essentially a relation of *love*; the figure being used of the relation of husband and wife (Deuteronomy 13:6); of a father to an infant child (Numbers 11:12), and of the affectionate protection and rest afforded to Lazarus in Paradise (Luke 16:23). The force of the preposition εἰς, *into*, according to the first interpretation of *who is*, is akin to that of "*with* God" (see on ver. 1); denoting an ever active relation, an eternal going forth and returning to the Father's bosom by the Son in His eternal work of love. He ever goes forth from that element of grace and love and returns to it. That element is His life. He is there "because He plunges into it by His unceasing action" (Godet).

He (ἐκεῖνος). Strongly emphatic, and pointing to the eternal Son. This pronoun is used by John more frequently than by any other writer. It occurs seventy-two times, and not only as denoting the more distant subject, but as denoting and laying special stress on the person or thing immediately at hand, or possessing pre-eminently the quality which is immediately in question. Thus Jesus applies it to Himself as the person for whom the healed blind man is inquiring: "It is *He* (ἐκεῖνος) that talketh with thee" (John 9:37). So here, "the only-begotten Son who is in the bosom of the Father — *He* hath declared Him."

Hath declared (ἐξηγήσατο). Or, rendering the aorist strictly, *He declared*. From ἐκ, *forth*, and ἡγέομαι, *to lead the way*. Originally, *to lead or govern*. Hence, like the Latin *praeire verbis*, to *go before with words*, to *prescribe or dictate a form of words*. To *draw out in narrative*, to *recount* or *rehearse* (see Acts 15:14, and on Luke 24:35). To relate *in full*; to *interpret*, or *translate*. Therefore ἐξήγησις, *exegesis*, is *interpretation* or *explanation*. The word ἐξηγητής was used by the Greeks of an *expounder*

of oracles, dreams, omens, or sacred rites. Thus Croesus, finding the suburbs of Sardis alive with serpents, sent to the *soothsayers* (ἐξηγητὰς) of Telmessus (Herodotus, 1:78). The word thus comes to mean a *spiritual director*. Plato calls Apollo the *tutelary director* (πατρῷος ἐξηγητής) of religion (“Republic,” 427), and says, “Let the priests be *interpreters* for life” (“Laws,” 759). In the Septuagint the word is used of the *magicians* of Pharaoh’s court (Genesis 41:8, 24), and the kindred verb of *teaching* or *interpreting* concerning leprosy (Leviticus 14:57). John’s meaning is that the Word *revealed* or *manifested* and *interpreted* the Father to men. The word occurs only here in John’s writings. Wyc. renders, *He hath told out*. These words conclude the Prologue.

THE HISTORICAL NARRATIVE now begins, and falls into two general divisions.

I. THE SELF-REVELATION OF CHRIST TO THE WORLD (1:19-12:50)

II. THE SELF-REVELATION OF CHRIST TO THE DISCIPLES (13:1-21:23) [17]

19. **This** (αὕτη). The following. This use of the pronoun, calling the reader's attention to what follows, and preparing him for it, is frequent in John. Sometimes the pronoun carries the sense of *quality*: *of this character*. See 3:19; 15:12; 1 John 5:4, 9, 11, 14.

Witness (μαρτυρία). Testimony. See on ver. 7, and 1 Peter 5:1.

John. See on ver. 6. Note the article: *the* John previously mentioned.

The Jews (οἱ Ἰουδαῖοι). This is a characteristic word in John. It occurs more than fifty times in his Gospel as his own expression, while there are six instances of the formula *King of the Jews* used by Gentiles. In the Synoptic Gospels, on the other hand, to twelve instances of *King of the Jews*, there are but four passages in which the word Jews occurs. In Paul's writings it is comparatively rare, mostly in contrast with *Greek*, and both in contrast with Christianity. In Revelation it is found twice (2:9; 3:9), of those who say they are Jews and are not, but are "of the synagogue of Satan" and "do lie."

John, in the Gospel, distinguishes between *the multitude* (ὁ ὄχλος) and *the Jews* (Ἰουδαῖοι). By the former he means the aggregate of the Jewish inhabitants of Palestine, the *mass* of the people, chiefly Galilaeans; by the latter, more particularly Judaeans, the leaders of Judaism in opposition to Jesus. The *multitude* are unsettled in conviction, inquisitive, despised by the Pharisees, inclined to listen to Jesus and to believe; moved by an impulse to make Him a king, escorting Him triumphantly into Jerusalem,

and not appearing in the narrative of the trial and crucifixion. The *Jews* are tenacious of the expectation of a national Messiah. They represent the narrow, sectarian aspect of Judaism; they are the instigators and leaders of the opposition to Jesus, and to them His crucifixion is attributed. John uses the word where the other Evangelists speak of the opposers of Christ as Pharisees, Sadducees, elders, chief-priests, scribes, or lawyers. He recognizes the distinction between Pharisee and Sadducee, and though he does not mention the latter by name, he characterizes them by their position. Jesus is the key to the sense in which John employs the term *Jews*. He regards them in their relation to Him. The idea underlying the word is habitually that of separation from the character and privileges of a true Israelite through their rejection of Jesus. [18]

Sent (ἀπέστειλαν). As a deputation. See on ver. 6.

Priests and Levites. Representing the ecclesiastical element of the nation; the two classes employed in the temple service. See Josh. 3:3; 2 Chronicles 30:27; Ezekiel 44:15. The combination occurs nowhere else in the New Testament. These deputies probably came from the Sanhedrim.

To ask (ἵνα ἐρωτήσωσιν). Literally, *in order that they should ask*. See on Matthew 15:23.

Who art thou (σὺ τίς εἶ). Literally, *thou, who art thou?*

20. **He confessed and denied not.** John's characteristic combination of a positive and negative clause. See on ver. 3. Both verbs are used absolutely.

I am not the Christ. According to the proper reading, ἐγὼ, *I*, stands first in the Baptist's statement, the ὅτι having the force merely of quotation marks. It is emphatic: "I am not the Christ, though the Christ is here." Some were questioning whether John was the Christ (Luke 3:15; Acts 13:25). Note the frequent occurrence of the emphatic *I*: vv. 23, 26, 27, 30, 31, 33, 34. On *the Christ*, see on Matthew 1:1.

24. **What then? Art thou Elias?** Better, as Rev., *Elijah*. Some authorities read, *What then art thou? Elijah?* Elijah, predicted in Malachi 4:5, as the forerunner of the day of the Lord.

Art thou that prophet? Rev., "*the* prophet." According to the Greek order, *the prophet art thou*. See Deuteronomy 18:15, and compare Acts 3:22; 7:37; John 1:46; 6:14.

No. Observe how the successive denials become shorter.

23. **The voice** (φωνὴ). Or, *a* voice. There is no article. See on Matthew 3:5.

Crying in the wilderness. Some join *in the wilderness* with *make straight*, as in the Hebrew. The quotation is from Isaiah 40:3. In the other three Gospels it is *applied* to the Baptist (Matthew 3:3; Mark 1:3; Luke 3:4). Here he uses it of himself. On *wilderness*, see on Matthew 3:1.

Make straight the way (εὐθύνατε τὴν ὁδὸν). For ὁδὸν, *way*, all the Synoptists have τρίβους, *beaten tracks;* and for the verb εὐθύνατε, *make straight*, the adjective and verb εὐθύνατε ποιεῖτε. On the figure of preparing the roads, see on Luke 3:5.

24. **They which were sent were** (εὐθύνατε τὴν ὁδον). Literally, *those having been sent were*. But the best texts omit the article, so that the remaining words form the pluperfect passive: "*they had been sent* from the Pharisees." This addition of an explanatory circumstance is characteristic of John. Compare 1:41, 45; 9:14; 11:5, 18; 13:23.

26. **I baptize with water: but there standeth.** The best texts omit *but;* so that the two clauses illustrate John's characteristic parallelism, and bring out the sharp contrast between the Baptist and his successor.

Among you (μέσος ὑμῶν). The Greek idiom is *a mid one in respect of you*. Ἐγὼ, *I*, and μέσος, *a mid one*, stand respectively at the head of the parallel clauses, thus emphasizing the two contrasted parties.

Standeth (ἔστηκεν). The best texts read στήκει, a verb which is kindred to ἔστηκεν, but with the added sense of *firm, persistent* standing. Thus, *stand fast* (1 Corinthians 16:13; Galatians 5:1: Philippians 1:27). The verb emphasizes the firm, dignified attitude of Christ.

Ye know not (ὑμεῖς). Emphatic.

27. **He it is who, coming after me** (αὐτός ἐστιν ὁ ὀπίσω μοῦ ἐρχούμενος). The best texts omit the first two words. Westcott and Hort also omit ὁ so that the rendering is, *whom ye know not, coming after me.*

Was preferred before me. The best texts omit.

To unloose (ἵνα λύσω). Literally, *that I should unloose.* Mark (1:7) and Luke (3:16) have *unloose.* Matthew (3:11) *bear*. See on Matthew 3:11.

28. **Bethabara** (βηθαναρᾷ). The correct reading is βηθανία, *Bethany*. Not the Bethany of John 11:18, but an unknown village. It was not uncommon for two places to have the same name, as the two *Bethsaidas*, the one on the eastern shore of the Lake of Gennesaret (Mark 6:32, 45), and the other on the western shore (John 1:44); the two Caesareas, on the Mediterranean (Acts 8:40), and in Gaulonitis, at the foot of Lebanon, Caesarea Philippi (Matthew 16:13).

Was baptizing (ἦν βαπτίζων). The participle with the substantive verb indicating continued action; *was engaged in baptizing*.

29. **John.** The best texts omit.

Seeth (βλέπει). Both ὁράω and βλέπω denote the physical act of seeing, the former *seeing in general*, the latter *the single* look. The perception indicated by βλέπω is more *outward;* the perception of sense as distinguished from *mental* discernment, which is prominent in ὁράω. A *look* told the Baptist that the Mightier One had come. See on ver. 18, and Matthew 7:3.

Unto (πρὸς). Strictly, *towards*.

Behold (ἴδε). The imperative in the singular number, though the *company* of his followers is addressed. This construction, however, is not uncommon. See Matthew 26:65; Acts 13:46.

The Lamb (ὁ ἀμνὸς). The word occurs in John only here and in ver. 36. Also in Acts 8:32; 1 Peter 1:19. The diminutive ἀρνίον, *a little lamb*, is found once in the Gospel (21:15), often in Revelation, but only of the glorified Redeemer, and nowhere else in the New Testament. In some instances the word may emphasize the gentle and innocent character of Jesus suffering to expiate the sins of men (Revelation 5:6, 12; 13:8); but it is also employed in describing Him as *indignant* (Revelation 6:16); as *victorious* (Revelation 17:4); as *the object of adoration* (Revelation 5:8); and as *enthroned* (Revelation 5:13; 7:17).

The term, *the Lamb of God* (note the article), is evidently used here by the Baptist in some sense understood by his hearers, and points to Isaiah 53:(7); compare Acts 8:32. The reference is probably to the Paschal lamb, though commentators differ.

Of God. Provided by God for sacrifice.

That taketh away (ὁ αἴρων). Either *takes away* or *takes upon himself*, in order to bear: either *removal* or *expiation* of sin. The one idea, however, is included in the other. The *taking away* of the sin is through His bearing it. In Isaiah 53 (Sept.), φέρω, *to bear*, and its compound ἀναφέρω (see on 1 Peter 2:5) are used, and αἴρω, *to take up and carry away*, occurs only in the phrase *his life is taken from the earth*, A.V., *he was cut off out of the land of the living*, in accordance with the universal usage of the Septuagint, which never employs αἴρειν to express the *bearing* of sin. If the Baptist had meant *bearing*, he would probably have used φέρω. Compare 1 John 3:5: “He was manifested to *take away* (ἵνα ἄρῃ) our sins,” and 1 John 1:7, “cleanseth us from all sin.” In the use of the *present* tense, *taketh*, the Baptist views the future consummation of Christ’s atoning work as potentially present.

The sin (τὴν ἁμαρτίαν). Collectively regarded.

World. See on ver. 9.

30. **Of whom** (περὶ οὗ); i.e., "*concerning* whom;" but the proper reading is ὑπὲρ οὗ, "on *behalf* of whom;" *in vindication of*.

A man (ἀνὴρ). Three words are used in the New Testament for *man*: ἄῤῥην, or ἄρσην, ἀνήρ, and ἄνθρωπος. Ἄρσην marks merely the *sexual distinction, male* (Romans 1:27; Revelation 12:5, 13). Ἀνήρ denotes the man *as distinguished from the woman*, as male or as a husband (Acts 8:12; Matthew 1:16), or from a *boy* (Matthew 14:21). Also man as endowed with courage, intelligence, strength, and other noble attributes (1 Corinthians 13:11; Ephesians 4:13; James 3:2).

Ἄνθρωπος is generic, without distinction of sex, *a human being* (John 16:21), though often used in connections which indicate or imply sex, as Matthew 19:10; 10:35. Used of *mankind* (Matthew 4:4), or of the *people* (Matthew 5:13, 16; 6:5, 18; John 6:10). Of man as distinguished from animals or plants (Matthew 4:19; 2 Peter 2:16), and from God, Christ as divine and angels (Matthew 10:32; John 10:33; Luke 2:15). With the notion of weakness leading to sin, and with a contemptuous sense (1 Corinthians 2:5; 1 Peter 4:2; John 5:12; Romans 9:20). The more honorable and noble sense thus attaches to ἀνήρ rather than to ἄνθρωπος. Thus Herodotus says that when the Medes charged the Greeks, they fell in vast numbers, so that it was manifest to Xerxes that he had many men *combatants* (ἄνθρωποι) but few *warriors* (ἄνθρωποι) 7:210. So Homer: "O friends, be *men* (ἀνέρες), and take on a stout heart" ("Iliad," 5, 529). Ἀνήρ is therefore used here of Jesus by the Baptist with a sense of dignity. Compare ἄνθρωπος, in ver. 6, where the word implies no disparagement, but is simply indefinite. In John ἀνήρ has mostly the sense of *husband* (4:16-18). See 6:10.

31. **And I** (κἀγὼ). Emphatic. "And *I*, though I predicted His coming (ver. 30), knew Him not."

Knew Him not. Officially, as the Messiah. There is no reference to personal acquaintance. It is inconceivable that, with the intimate relations

between the two families, the Baptist should have been personally unacquainted with Jesus.

Israel. Always with the idea of the *spiritual* privilege of the race.

32. **Bare record** (ἐμαρτύρησεν). Better, *bear witness,* as Rev.. See on ver. 7.

I saw (τεθέαμαι). Rev., more correctly, gives the force of the perfect tense, *I have beheld.* Calmly and thoughtfully; see on ver. 14. The perfect indicates the abiding effect of the vision. Compare ἑώρακα, *I have seen* (ver. 34).

As a dove (ὡσεὶ περιστερὰν). In the shape of a dove. See on Matthew 3:16.

33. **The same** (ἐκεῖνος). Rev., *He*. See on ver. 18. Emphasizing the *personal* communication of Christ to the Baptist.

With the Holy Ghost (ἐν Πνεύματι Ἁγίῳ). Better, as Rev., *Holy Spirit.* The preposition ἐν, *in* (Rev., in margin), often has the instrumental force, *with.* Here, however, it would seem to signify the *element* of the new life, as ἐν ὕδατι, *in water*, signifies the element of the symbolic baptism, and might better be rendered *in.* The absence of the article from *Holy Spirit* falls in with this, as indicating the spiritual influence of the divine Agent rather than His personality.

34. **I saw** (ἑώρακα). Rev., more strictly, according to the perfect tense, *I have seen*. See on ver. 32, and note the different verb for seeing, on which see on ver. 18.

Bare record (μεμαρτύρηκα). Rev., *have born witness*. Also the perfect tense.

The Son of God. This is the proper reading, but one very important manuscript reads ὁ ἐκλεκτὸς, *the chosen.* By the phrase John means the Messiah. It has the same sense as in the Synoptic Gospels. Compare

Matthew 11:27; 28:19. For the sense in which it was understood by the Jews of Christ's day, see 5:18, 19; 10:29, 30-36. The phrase occurs in the Old Testament only in Daniel 3:25. Compare Psalms 2:12. On υἱὸς, *son*, as distinguished from τέκνον, *child*, see on ver. 12.

35. **Stood** (εἱστήκει). Rev., more correctly, *was standing*, since the imperfect tense denotes something in progress. Here, therefore, with the idea of *waiting*; was standing in expectation. Compare 7:37; 18:5, 6, 18.

Two of his disciples. The one was Andrew (ver. 41), the other the Evangelist himself, who studiously refrains from mentioning his own name throughout the narrative. The name of James the elder also does not appear, nor that of Salome, the Evangelist's mother, who is mentioned by name in Mark's Gospel (15:40; 16:1). The omission of his own name is the more significant from the fact that he is habitually exact in defining the names in his narrative. Compare the simple designation *Simon* (1:42) with subsequent occurrences of his name after his call, as 1:42; 13:6; 21:15, etc. Also Thomas (11:16; 20:24; 21:2); Judas Iscariot (6:71; 12:4; 13:2, 26); the other Judas (14:22). Note also that he never speaks of the Baptist as *John the Baptist*, like the other three Evangelists, but always as *John*.

36. **Looking** (ἐμβλέψας). Rev., giving the force of the aorist, *and he looked*. See on ver. 29. The verb is used by John only here and ver. 42.

As He walked (περιπατοῦντι). The verb literally means to walk *about* (περί). Here, possibly, walking *along*. Westcott, "walking *away*." See on 1 Peter 5:8; Luke 11:44.

37. **Speak** (λαλοῦντος). Literally, *speaking*.

They followed. Bengel says, "The origin of the Christian Church."

38. **Saw** (θεασάμενος). Better, as Rev., *beheld*: looked steadfastly upon them as if studying them.

What seek ye? The first words of Christ as recorded by John. Compare Matthew 3:15; Mark 1:15; Luke 2:49.

Rabbi. *My great one; my honorable sir*. Explained by Jesus himself as διδάσκαλος, *teacher* (Matthew 23:8, where the proper reading is διδάσκαλος, instead of καθηγητὴς, *guide, master,* found in Matthew 23:10). Used by the Jews in addressing their teachers, and formed from a Hebrew root meaning *great.* It occurs commonly in John, and is found in Matthew and Mark, but not in Luke, who uses ἐπιστατής. See on Luke 5:5.

Being interpreted. John frequently adds explanatory remarks. See vv. 42, 43; 9:7.

Dwellest thou (μένεις). Rev., *abidest.* Jesus had asked "What seek ye?" not *whom*. They reply, "Where dost *thou* abide?"

39. **See** (ἴδετε). But the correct reading is ὄψεσθε, *ye shall see*.

They came. The best texts add οὖν, *therefore.* So Rev.. This connecting particle is found in John's Gospel as often as in the other three combined, and most commonly in narrative, marking the transition from one thing to another, and serving to connect the several parts of the narrative. See ver. 22; 2:18; 3:25; 4:28, 30, etc. Much more frequently thus than in the discourses, where it would be used to mark a sequence of thought. Still such instances occur, as vv. 21, 25; 3:29; 8:5; 4:11.

He dwelt (μένει). The present tense. Literally, they saw where he *dwelleth*. For a similar construction see 2:9; 4:1; Acts 10:18, etc.

Tenth hour. The question is whether this is to be reckoned according to the Jewish or the Roman method of computation. The Jewish method, employed by the other Evangelists, begins the day at sunrise; so that, according to this, the tenth hour would be four o'clock in the afternoon. The Roman method, like our own, reckons from midnight; according to which the tenth hour would be ten o'clock in the morning. The weight of the argument seems, on the whole, to be in favor of the Jewish method, which is undoubtedly assumed by John in 11:9. The Greeks of Asia Minor, for whom John wrote, had the Jewish method, received from the

Babylonians. Godet cites an incident from the "Sacred Discourses" of Aelius Aristides, a Greek sophist of the second century, and a contemporary of Polycarp. God having commanded him to take a bath, he chose the *sixth* hour as the most favorable to health. It being winter, and the bath a cold one, the hour was *midday;* for he said to his friend who kept him waiting, "Seest thou the shadow is already turning?" Even Canon Westcott, who advocates the Roman method, admits that "this mode of reckoning was unusual in ancient times," and that "the Romans and Greeks, no less than the Jews, reckoned their hours from sunrise," though the Romans reckoned their *civil* days from midnight, and the tenth hour is named as a late hour, when soldiers took their repast or were allowed to rest. Thus Livy, in his account of the Roman attack on Sutrium says, "About the tenth hour the consul ordered his men a repast, and gave directions that they should be ready in arms at whatever time of the day or night he should give the signal.... After refreshing themselves, they consigned themselves to rest" (9, 37).

Aristophanes says, "When the shadow on the dial is ten feet long, then go to dinner" ("Ecclesiazusae," 648), and Horace, "You will dine with me today. Come after the ninth hour" ("Epistle," Bk. 1., 7, 69). It is objected that the time from four o'clock to the close of the day would not have been described as *that day;* but beyond the marking of the specific hour of accompanying Jesus as the first hour of his Christian life, John would not have been unlikely to use a looser and more popular form of speech in indicating the length of the stay with Jesus, meaning simply that they remained with him during the remainder of the day, and, no doubt, prolonged their conversation into the night. [19]

40. **One of the two.** The other being John.

Andrew. See on Mark 3:18. Compare Mark 13:3; John 6:8; 12:22.

Simon Peter's brother. The mention of Simon Peter before he has appeared in the narrative indicates the importance which the Evangelist attaches to him. It seems to assume a knowledge of the evangelic narrative on the part of the readers. See a similar instance of anticipating what is subsequently explained, in the mention of Mary, 11:2.

41. **He first findeth** (εὑρίσκαι οὗτος πρῶτος). Rev., *findeth first. He* is the demonstrative pronoun, *this one,* which, with *first,* seems to point to the later finding of *his* brother by the other disciple, *i.e.,* of James by John. Bengel says: "With the
festival freshness of those days beautifully corresponds the word *findeth,* which is frequently used here."

His own (τὸν ἴδιον). See on Matthew 22:5; 25:15; Acts 1:7; 1 Peter 1:3.

We have found (εὑρήκαμεν). This has been called the chapter of the Eurekas.

The Messias. Peculiar to this Gospel, and only here and 4:25.

Christ. See on Matthew 1:1.

42. **Beheld.** The same word as in ver. 36, on which see Rev., *looked upon*.

Thou art. Some read interrogatively: *art thou.*

Jona (Ιωνᾶ). The correct reading is Ἰωάνου, *of John.*

A stone (Πέτρος). See on Matthew 16:18. A detached mass of rock. *Cephas* is the Aramaic name, occurring 1 Corinthians 1:12; 3:22; 9:5; 15:5; Galatians 2:9.

43. **Jesus.** The best texts omit.

Would go forth (ἠθέλησεν ἐξελθεῖν). Rev., better, *was minded to go.* On the construction see on Matthew 20:14. On the verb *to be minded*, see on Matthew 1:19.

And findeth. Note the graphic interchange of tenses: *was minded, findeth*. The coordination of the two clauses, which by other writers would be placed in logical dependence, is characteristic of John. Even where there is

a real inner dependence he uses only the simple connective particles. Compare 2:13 sqq.

Philip. See on Mark 3:18. For hints of his character see 6:5, 7; 12:21 sqq.; 14:8, 9.

Saith. The best texts insert *Jesus:* "And *Jesus* said unto him."

Follow (ἀκολούθει). Often used in the New Testament with the special sense of following as a disciple or partisan. See Matthew 4:20, 22; 9:9; Mark 1:18; John 8:12. Also with the meaning of cleaving steadfastly to one and conforming to his example. See Matthew 10:38; 16:24; John 12:26. The verb occurs but once outside of the writings of the Evangelists, 1 Corinthians 10:4. It appears in the noun *acolyte*, or *acolyth*, or *acolothist*, a church-servant ranking next below a subdeacon, whose duty it was to trim the lamps, light the church, prepare the sacramental elements, etc. Under the Byzantine emperors the captain of the emperor's bodyguard was called Acolouthos, or *the Follower*. See Scott's "Count Robert of Paris."

44. **Of Bethsaida.** Rev., more literally, *from* (ἀπό). Bethsaida of Galilee. See 12:21, and on ver. 28. Philip, being of the same city as Andrew and Peter, was the more ready to welcome Christ, because of the testimony and example of his fellow-citizens. Notice the change of preposition: *from* Bethsaida (ἀπό) and *out of* (ἐκ) the city. See on *from the dead*, Luke 16:31.

45. **Nathanael.** Probably the same as Bartholomew. See on Bartholomew, Mark 3:18.

Moses in the law, etc. Note the circumstantial detail of this confession as compared with Andrew's (ver. 42).

46. **Come out of Nazareth** (ἐκ Ναζαρὲτ εἶναι). Literally, "*be* out of;" a characteristic expression of John. See 3:31; 4:22; 7:17, 22; 8:23; 15:19; 18:36, 38, etc. It means more than to *come* out of: rather to come out of as that *which is of;* to be identified with something so as to come forth

bearing its impress, moral or otherwise. See especially 3:31: “He that *is of* the earth is of the earth;” *i.e.*, partakes of its quality. Compare Christ’s words to Nicodemus (3:6), and 1 Corinthians 15:47.

In the Greek order, *out of Nazareth* stands first in the sentence as expressing the prominent thought in Nathanael’s mind, surprise that Jesus should have come from Nazareth, a poor village, even the name of which does not occur in the Old Testament. Contrary to the popular explanation, there is no evidence that Nazareth was worse than other places, beyond the fact of the violence offered to Jesus by its people (Luke 4:28, 29), and their obstinate unbelief in Him (Matthew 13:58; Mark 6:6). It was a proverb, however, that no prophet was to come from Galilee (John 7:52).

47. **An Israelite indeed** (ἀληθῶς Ἰσραηλίτης). Literally, *truly an Israelite.* An Israelite not merely in descent, but in character, according to the ideal laid down in God’s law. The word Israelite itself was an honorable designation. See on *men of Israel*, Acts 3:12, and compare remarks on *Jews*, ver. 19.

Guile (δόλος). Properly, a *bait for fish*, and related at the root to δελεάζω, *to catch with a bait*, or *beguile*. See on *beguiling*, 2 Peter 2:14. The true Israelite would be the true child of Israel after he had ceased to be the Supplanter. It is an interesting fact that in Genesis 25:27, Jacob is called a *plain* man, *i.e.*, as some explain the Hebrew, a *perfect* or *upright* man, and others, a man of *quiet and simple habits*, and that the Septuagint renders this adjective by ἄπλαστος, *unfeigned, without disguise, simple, guileless.* The Greek here reads literally, *in whom guile is not.*

48. **Knowest** (γινώσκεις). See on Acts 19:15.

Under the fig tree (ὑπὸ τὴν συκῆν). To be construed with εἶδον σε, *I saw thee;* i.e., *I saw thee under the fig tree*. The preposition with the accusative case, which implies motion toward, indicates his withdrawal *to* the shade of the tree for meditation or prayer. See on ver. 50. The Jewish writings tell of distinguished rabbis who were accustomed to rise early and pursue their studies under the shade of a fig tree. Compare Micah 4:4; Zechariah 3:10. Augustine, in his “Confessions,” relates of himself: “I cast

myself down, I know not how, under a certain fig tree, giving full vent to my tears; and the floods of mine eyes gushed out, an acceptable sacrifice to Thee" (8:28). Nathanael asks, "Whence *knowest* thou me? "Jesus answers, "*I saw* thee (εἶδον)."

49. **Rabbi.** Nathanael here gives the title, which he had withheld in his first address.

50. **Under the fig tree** (ὑπὸ τῆς συκῆς). Compare ver. 48. Here the same preposition is used with the genitive case, indicating rest, without the suggestion of *withdrawal to*.

Believest thou? Rightly so, though some render affirmatively, *thou believest.*

51. **Verily, verily** (ἀμὴν, ἀμὴν). The word is transcribed into our *Amen.* John never, like the other Evangelists, uses the single *verily*, and, like the single word in the Synoptists, it is used only by Christ.

Hereafter (ἀπ' ἄρτι). The best texts omit. The words literally mean, *from henceforth;* and therefore, as Canon Westcott aptly remarks, "if genuine, would describe the communion between earth and heaven as established from the time when the Lord entered upon His public ministry."

Heaven (τὸν οὐρανὸν). Rev., giving the article, *the heaven.*

Open (ἀνεῳγότα). The perfect participle. Hence Rev., rightly, *opened.* The participle signifies *standing* open, and is used in the story of Stephen's martyrdom, Acts 7:56. Compare Isaiah 64:1. The image presented to the true Israelite is drawn from the history of his ancestor Jacob (Genesis 28:12).

Angels. With the exception of 12:29 and 20:12, John does not use the word "angel" elsewhere in the Gospel or in the Epistles, and does not refer to their being or ministry. Trench ("Studies in the Gospels") cites a beautiful passage of Plato as suggestive of our Lord's words. Plato is

speaking of Love. “He is a great spirit, and like all spirits he is intermediate between the divine and the mortal. He interprets between gods and men, conveying to the gods the prayers and sacrifices of men, and to men the commands and replies of the gods; he is the mediator who spans the chasm which divides them, and in him all is bound together, and through him the acts of the prophet and the priest, their sacrifices and mysteries and charms, and all prophecy and incantation find their way. For God mingles not with man, but through Love all the intercourse and speech of God with man, whether awake or asleep, is carried on” (“Symposium,” 203).

Son of man. See on Luke 6:22. Notice the titles successively applied to our Lord in this chapter: the greater Successor of the Baptist, the Lamb of God, the Son of God, the Messiah, the Ring of Israel. These were all given by others. The title Son of man He applies to Himself.

In John’s Gospel, as in the Synoptists, this phrase is used only by Christ in speaking of Himself; and elsewhere only in Acts 7:56, where the name is applied to Him by Stephen. It occurs less frequently in John than in the Synoptists, being found in Matthew thirty times, in Mark thirteen, and in John twelve.

Jesus’ use of the term here is explained in two ways.

I. That He borrows the title from the Old Testament to designate Himself either:
   (*a*) as a *prophet*, as in Ezekiel 2:13; 3:1, etc.; or
   (*b*) as the *Messiah*, as prefigured in Daniel 7:13.
   This prophecy of Daniel had obtained such wide currency that the Messiah was called *Anani*, or *the man of the clouds*.

   (*a*.) This is untenable, because in Ezekiel, as everywhere in the Old Testament, the phrase *Son of man*, or *Sons of men*, is used to describe man under his human limitations, as weak, fallible, and incompetent by himself to be a divine agent.

(*b*.) The allusion to Daniel's prophecy is admitted; but Jesus does not mean to say, "I am the Messiah who is prefigured by Daniel." A political meaning attached in popular conception to the term *Messiah;* and it is noticeable throughout John's Gospel that Jesus carefully avoids using that term before the people, but expresses the thing itself by circumlocution, in order to avoid the complication which the popular understanding would have introduced into his work. See 8:24, 25; 10:24, 25.

Moreover, the phrase *Son of man* was not generally applied to the Messiah. On the contrary, 5:27 and 12:34 show that it was set off against that term. Compare Matthew 16:13, 15. *Son of God* is the Messianic title, which, with one exception, appears in confessions (1:34, 49; 11:27; 20:31). [20]

In Daniel the reference is exclusively to the final stage of human affairs. The point is the final establishment of the divine kingdom. Moreover, Daniel does not say "*the* Son of man," but "one *like* a Son of man." Compare Revelation 1:13; 14:14, where also the article is omitted.

II. The second, and correct explanation is that the phrase *Son of man* is the expression of Christ's self-consciousness as being related to humanity as a whole: denoting His real participation in human nature, and designating Himself as the representative man. It thus corresponds with the passage in Daniel, where the earthly kingdoms are represented by beasts, but the divine kingdom by a Son of man. Hence, too, the word ἄνθρωπος is purposely used (see on *a man*, ver. 30, and compare John 8:40).

While the human element was thus emphasized in the phrase, the consciousness of Jesus, as thus expressed, did not exclude His divine nature and claims, but rather regarded these through the medium of His humanity. He showed Himself divine in being thus profoundly human. Hence two aspects of the phrase appear in John, as in the Synoptists. The one regards His earthly life and work, and involves His being despised; His accommodation to the conditions of human life; the partial veiling of His divine nature; the loving character of His mission; His liability to

misinterpretation; and His outlook upon a consummation of agony. On the other hand, He is possessed of supreme authority; He is about His Father's work; He reveals glimpses of His divine nature through His humanity; His presence and mission entail serious responsibility upon those to whom He appeals; and He foresees a consummation of glory no less than of agony. See Matthew 8:20; 11:19; 12:8, 32; 13:37; 16:13; 20:18; 26:64; Mark 8:31, 38; 14:21; Luke 9:26, 58; 12:8; 17:22; 19:10; 22:69.

The other aspect is related to the future. He has visions of another life of glory and dominion; though present in the flesh, His coming is still future, and will be followed by a judgment which is committed to Him, and by the final glory of His redeemed in His heavenly kingdom. See Matthew 10:23; 13:40 sqq.; 16:27 sqq.; 19:28; 24:27, 37, 44; 25:31 sqq.; Mark 13:26; Luke 6:22; 17:24, 30; 18:8; 21:27.

CHAPTER 2

1. **The third day.** Reckoning from the last day mentioned (1:43).

A marriage (γάμος). Or marriage *festival*, including a series of entertainments, and therefore often found in the plural. See on Matthew 22:2.

Cana of Galilee. To distinguish it from Cana in Coelo-Syria.

Mother of Jesus. Her name is never mentioned by John.

Was there. When Jesus arrived. Probably as an intimate friend of the family, assisting in the preparations.

2. **Was called.** Rev., *bidden.* After His return from the Baptist.

His disciples. In honor of Jesus.

3. **They wanted wine** (ὑστερήσαντος οἴνου). Literally, *when the wine failed*. So Rev., Wyc., *and wine failing*. Some early authorities read: "they had no wine, for the wine of the marriage was consumed." Marriage festivals sometimes lasted a whole week (Genesis 29:27; Judges 14:15; Tobit 9:12; 10:1).

They have no wine. Implying a request for help, not necessarily the expectation of a miracle.

4. **Woman.** Implying no severity nor disrespect. Compare 20:13, 15. It was a highly respectful and affectionate mode of address.

What have I to do with thee (τί ἐμοὶ καὶ σοὶ). Literally, *what is there to me and to thee*. See on Mark 5:7, and compare Matthew 8:29; 27:19; Mark 1:24; Luke 8:28. It occurs often in the Old Testament, 2 Samuel 16:10; 1 Kings 17:18, etc. Though in a gentle and affectionate manner,

Jesus rejects her interference, intending to supply the demand in His own way. Compare John 6:6. Wyc., *What to me and to thee, thou woman?*

Mine hour is not yet come. Compare 8:20; 12:23; 13:1. In every case *the coming of the hour* indicates some crisis in the personal life of the Lord, more commonly His passion. Here the hour of His Messianic manifestation (ver. 11).

5. **Unto the servants** (διακόνοις). See on Matthew 20:26; Mark 9:35.

6. **Water-pots** (ὑδρίαι). Used by John only, and only in the Gospel, ver. 7; 4:28. *Water*-pots is literally correct, as the word is from ὕδωρ, *water*.

Of stone. Because less liable to impurity, and therefore prescribed by the Jewish authorities for washing before and after meals.

After the manner of the purifying, etc. That is, for the purifications customary among the Jews.

Containing (χωροῦσαι). From χῶρος, a *place* or *space*. Hence, *to make room* or *give place*, and so, *to have space or room for holding something*.

Firkins (μετρητὰς). Only here in the New Testament. From μετρέω, *to measure;* and therefore, properly, *a measurer*. A liquid measure containing nearly nine gallons.

7. **Fill** (γεμίσατε). Compare Mark 4:37, and see on Luke 14:23.

8. **Draw out** (ἀντλήσατε). From ἄντλος, *the hold of a ship where the bilge-water settles,* and hence, *the bilge-water itself*. The verb, therefore, originally, means *to bale out bilge-water;* thence, generally, *to draw*, as from a well (4:15). Canon Westcott thinks that the water which was changed into wine was not taken from the vessels of purification, but that the servants were bidden, after they had filled the vessels with water, to continue drawing from the well or spring.

Ruler of the feast (ἀρχιτρικλίνῳ). From ἄρχω, *to be chief*, and τρίκλινον, Latin, *triclinium, a banqueting-hall with three couches* (see on Mark 6:39). Some explain the word as meaning *the superintendent of the banqueting-chamber*, a servant whose duty it was to arrange the table-furniture and the courses, and to taste the food beforehand. Others as meaning one of the guests selected to preside at the banquet according to the Greek and Roman usage. This latter view seems to be supported by a passage in Ecclesiasticus (35:1, 2): "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 for them, and so sit down. And when thou hast done all thy office, take thy place, that thou mayst be merry with them, and receive a crown for thy well ordering of the feast." According to the Greek and Roman custom, the ruler of the feast was chosen by throwing the dice. Thus Horace, in his ode to his friend Sestius, says, moralizing on the brevity of life: "Soon the home of Pluto will be thine, nor wilt thou cast lots with the dice for the presidency over the wine." He prescribed the proportions of wine and water, and could also impose fines for failures to guess riddles, etc. As the success of the feast depended largely upon him, his selection was a matter of some delicacy. Plato says, "Must we not appoint a sober man and a wise to be our master of the revels? For if the ruler of drinkers be himself young and drunken, and not over-wise, only by some special good fortune will he be saved from doing some great evil" ("Laws," 640). The word occurs only here and ver. 9. Wyc. simply transcribes: *architriclyn*.

10. **Have well drunk** (μεθυσθῶσι).Wyc., *be filled*. Tynd., *be drunk*. The A.V. and Tynd. are better than the Rev. *when men have drunk freely*. The ruler of the feast means that when the palates of the guests have become less sensitive through indulgence, an inferior quality of wine is offered. In every instance of its use in the New Testament the word means intoxication. The attempt of the advocates of the unfermented-wine theory to deny or weaken this sense by citing the *well-watered garden* (Isaiah 58:11; Jeremiah 31:12) scarcely requires comment. One might answer by quoting Plato, who uses βαπτίζεσθαι, *to be baptized*, for being *drunk* ("Symposium," 176). In the Septuagint the verb repeatedly occurs for *watering* (Psalms 65:9, 10), but always with the sense of *drenching* or *soaking;* of being *drunken* or *surfeited* with water. In Jeremiah 48: (Sept.

31.) 26, it is found in the literal sense, to *be drunken*. The metaphorical use of the word has passed into common slang, as when a drunken man is said to be *wetted* or *soaked* (so Plato, above). The figurative use of the word in the Septuagint has a parallel in the use of ποτίζω, *to give to drink*, to express the watering of ground. So Genesis 2:6, a mist *watered* the face of the earth, or gave it drink. Compare Genesis 13:10; Deuteronomy 11:10. A curious use of the word occurs in Homer, where he is describing the stretching of a bull's hide, which, in order to make it more elastic, is *soaked* (μεθύουσαν) with fat ("Iliad," 17:390).

Worse (ἐλάσσω). Literally, *smaller*. Implying both worse and weaker. *Small* appears in the same sense in English, as *small-beer*.

Hast kept (τετήρηκας). See on 1 Peter 1:4.

11. **This beginning.** Or, more strictly, *this as a beginning*.

Of miracles (σημείων). Rev., correctly, *signs*. See on Matthew 11:20; 24:24. This act was not merely a *prodigy* (τέρας), nor a *wonderful thing* (θαυμάσιον), nor a *power* (δύναμις), but distinctively a *sign*, a mark of the doer's power and grace, and divine character. Hence it falls in perfectly with the words *manifested His glory.*

Believed on Him (ἐπίστευσαν εἰς αὐτὸν). See on 1:12. Literally, believed *into.* Canon Westcott most aptly says that it conveys the idea of "the absolute transference of trust from one's self to another."

12. He went **down** (κατέβη). Capernaum being on the lake shore, and Nazareth and Cana on the higher ground.

13. **The Jews' passover.** On John's use of the term *Jews*, see on 1:19. So it is used here with an under-reference to the national religion as consisting in mere ceremonies. The same hint underlies the words in ver. 6, "after the Jews' manner of purifying." Only John mentions this earliest passover of Christ's ministry. The Synoptists relate no incident of his ministry in Judaea, and but for the narrative of John, it could not be positively

asserted that Jesus went up to Jerusalem during His public life until the time of His arrest and crucifixion.

14. **The temple** (ἱερῷ). The temple *inclosure:* not the *sanctuary* (ναός). See on Matthew 9:5; Mark 11:16.

Those that sold (τοὺς πωλοῦντας). The article defines them as a well-known class.

Changers of money (κερματιστὰς). Only here in the New Testament. The kindred noun κέρμα, *money*, which occurs only in ver. 15, is from κείρω, *to cut into bits*, and means therefore *small* coin; "small change," of which the money-changers would require a large supply. Hence *changers of money* means, strictly, *dealers in small change*. Matthew and Mark use λυβιστής (see ver. 15), of which the meaning is substantially the same so far as regards the dealing in *small* coin; but with the difference that κόλλυβος, the noun from which it is derived, and meaning *a small coin*, is also used to denote the *rate* of exchange. This latter word therefore gives a hint of the *premium* on exchange, which John's word here does not convey. The money-changers opened their stalls in the country towns a month before the feast. By the time of the first arrivals of passover-pilgrims at Jerusalem, the country stalls were closed, and the money-changers sat in the temple (see on Matthew 17:24; 21:12; Mark 11:15). John's picture of this incident is more graphic and detailed than those of the Synoptists, who merely state summarily the driving out of the traders and the overthrow of the tables. Compare Matthew 21:12, 13; Mark 11:15-17; Luke 19:45, 46. [21]

15. **A scourge** (φραγέλλιον). Only here in the New Testament. Only John records this detail.

Of small cords (ἐκ σχοινίων). The Rev. omits *small*, but the word is a diminutive of σχοῖνος, *a rush*, and thence a *rope of twisted rushes.* The A.V. is therefore strictly literal. Herodotus says that when Croesus besieged Ephesus, the Ephesians made an offering of their city to Diana, by stretching a *small rope* (σχοινίον) from the town wall to the temple of the goddess, a distance of seven furlongs (1:26). The *schoene* was an

Egyptian measure of length, marked by a rush-rope. See Herodotus, 2:6. Some find in this the etymology of *skein*.

Drove out (ἐξέβαλεν). Literally, as Rev., *cast out.* See on Matthew 10:34; 12:35; Mark 1:12; James 2:25.

All. Referring to the *animals.* The A.V. makes the reference to the *traders;* but Rev., correctly, "cast all out — both the sheep and the oxen."

Money. See on ver. 14.

Tables. Wyc., *turned upside down the boards.* See on Luke 19:23.

16. **My Father's house.** See on *Father's business*, Luke 2:49, and compare Matthew 23:38, where Jesus speaks of the temple as *your* house. The people had made God's house their own.

Merchandise (ἐμπορίου). Only here in the New Testament. The Synoptists say *a den of robbers*.

17. **It was written** (γεγραμμένον ἐστὶν). Literally, *it stands written*. This form of the phrase, the participle with the substantive verb, is peculiar to John in place of the more common γέγραπται. For a similar construction see 3:21.

The zeal of thine house. Jealousy for the honor of God's house. *Zeal*, ζῆλος, from ζέω, *to boil*. See on James 3:14.

Hath eaten me up (κατέφαγέ με). So the Sept., Psalms 68 (A.V., 69:9). But the best texts read καταφάγεται, *shall eat up.* So Rev., Wyc., "The fervor of love of thine house hath eaten me."

18. **Answered.** Often used in reply to an objection or criticism, or to something present in another's mind, as 19:7, or 3:3, where Jesus answers with reference to the error in Nicodemus' mind, rather than in direct reply to his address.

Destroy this temple (λύσατε τὸν ναὸν τοῦτον). *Destroy*, Literally, *loosen*. Wyc., *undo*. See on Mark 13:2; Luke 9:12; Acts 5:38. Notice that the word for *temple* is ναὸν, *sanctuary* (see on ver. 14). *This temple* points to the *literal* temple, which is truly a temple only as it is the abode of God, hence *sanctuary*, but with a typical reference to Jesus' own person as the holy dwelling-place of God who "was *in* Christ." Compare 1 Corinthians 3:16, 17. Christ's death was therefore the pulling down of the temple, and His resurrection its rebuilding. The imperative in *destroy* is of the nature of a challenge. Compare *fill ye up*, Matthew 23:32.

20. **Forty and six years was this temple in building** (τεσσαράκοντα καὶ ἓξ ἔτεσιν ᾠκοδομήθη ὁ ναὸς οὗτος). Literally, *In forty and six years was this temple built*. It was spoken of as completed, although not finished until thirty-six years later.

Thou. The position of the Greek pronoun makes it emphatic.

21. **He** (ἐκεῖνος). See on 1:18. Emphatic, and marking the contrast between the deeper meaning of Jesus and the literalism of the Jews and of His disciples (see next verse). For other illustrations of John's pointing out the meaning of words of Jesus which were not at first understood, see 7:39; 12:33; 21:19.

22. **Was risen** (ἠγέρθη). Rev., more correctly, *was raised*. The same verb as in vv. 19, 20.

Had said (ἔλεγεν). Rev., more correctly, *He spake*. The best texts omit *unto them.*

Believed the Scripture (ἐπίστευσαν τῇ γραφῇ). Notice that ἐπίοτευσαν, *believed*, is used here with the simple dative, and not with the preposition εἰς, *into* (see on 1:12). The meaning is, therefore, they believed that the Scripture was true. On γραφή, a *passage* or *section* of Scripture, see on Mark 12:10.

In John, as elsewhere, the word almost always refers to a particular passage cited in the context. The only two exceptions are 17:12; 20:9. For

the Old Testament, as a whole, John always uses the plural αἱ γραφαί The passage referred to here is probably Psalms 16:10. Compare Acts 2:27, 31; 13:35.

The word. The saying just uttered concerning the destruction of the temple.

23. **At the passover.** Note the omission of *of the Jews* (ver. 13).

In the feast-day (ἐν τῇ ἑορτῇ). Rev., *during the feast*. The feast of unleavened bread, during the seven days succeeding the actual passover (see on Mark 14:1).

Believed on (ἐπίστευσαν εἰς). The stronger expression of faith (1:12).

His name. See on 1:12. With the phrase *believe on His name*, compare *believe on Him* (8:30), which is the stronger expression, indicating a casting of one's self upon Him; while to believe *on the name* is rather to believe in Him as being that which he claims to be, in this case the Messiah. It is believing *recognition* rather than *appropriation.* "Their faith in His name (as that of the Messiah) did not yet amount to any decision of their inner life for Jesus, but was only an opinion produced by the sight of His miracles, that He was the Messiah" (Meyer).

When they saw (θεωροῦντες). Rev., literally and rightly, *beholding* (see on 1:14, 29).

He did (ἐποίει). Better, *was doing;* the imperfect denoting the wonderful works as *in progress*.

24. **But Jesus** (αὐτὸς δὲ ὁ Ἰησοῦς). The αὐτὸς, which does not appear in translation, has the force of *on His part,* marking the contrast with those just mentioned.

Did not commit (οὐκ ἐπίστευτεν). Rev., *trust*. There is a kind of word-play between this and ἐπίστευσαν, *believed,* in the preceding verse. Wyc. reproduces it: "Jesus himself *believed not himself* to them." He did

not trust His person to them. Tynd., *put not himself in their hands*. "He had no faith in their faith" (Godet).

Because He knew (διὰ τὸ αὐτὸν γινώσκειν). Literally, *on account of the fact of His knowing.* John describes the Lord's knowledge by two words which it is important to distinguish. Γινώσκειν, as here, implies *acquired* knowledge; knowledge which is the result of discernment and which may be enlarged. This knowledge may be drawn from external facts (5:6; 6:15) or from spiritual sympathy (10:14, 27; 17:25). Εἰδέναι (1:26) implies *absolute* knowledge: the knowledge of intuition and of satisfied conviction. Hence it is used of Christ's knowledge of divine things (3:11; 5:32; 7:29), Of the facts Of His own being (6:6; 8:14; 13:1), and of external facts (6:61, 64; 13:11). In 21:17 the two words appear together. Peter says to Jesus, appealing to His *absolute* knowledge, "Thou *knowest* (οἶδας) all things:" appealing to his *discernment,* "Thou *knowest* or *perceivest* (γινώσκεις) that I love Thee."

25. **He needed not** (οὐ χρείαν εἶχεν). Literally, *he had not need.*

Testify (μαρτυρήσῃ). Rev., better, *bear witness.* The same word is in 1:7, 8, 15, 32 (see on 1:7).

Of man (περὶ τοῦ ἀνθρώπου). Better, as Rev., *concerning* man.

He knew (αὐτὸς ἐγίνωσκεν). The pronoun is expressed, and with a view to emphasis, as Rev., "He *himself* knew." The imperfect expresses continuance: *He was all along cognizant* as the successive cases presented themselves; thus falling in with the next words, "what was in *the* man," *i.e.,* in each particular man with whom He had to do. No such characteristic as this was attributed to the gods of Paganism. "While, then, the gift of anything like general foreknowledge appears to be withheld from all the deities of invention, that of 'the discerner of the thoughts and intents of the heart,' is nowhere found; nor was it believed of any member of the Olympian community, as it was said of One greater than they, 'He knew all men, and needed not that any should testify of man, for He knew what was in man,'" (Gladstone, "Homer and the Homeric Age," 2, 366).

CHAPTER 3

1. **A man.** With a reference to the last word of the previous chapter. The interview with Nicodemus is, apart from the important truth which it embodies, an illustration of Christ's knowledge of what was in man. Godet truthfully observes that John reminds us by the word ἄνθρωπος (*man*), that Nicodemus was a specimen of the race which Jesus knew so well.

Named Nicodemus. Literally, *Nicodemus, the name unto him.* The name means *conqueror of the people* (νὶκη, *victory,* and δῆμος, *people),* though some give it a Hebrew derivation meaning *innocent blood.*

A ruler. A member of the Sanhedrim.

2. **To Jesus.** The best texts substitute πρὸς αὐτὸν, *to him.*

By night. Through timidity, fearing to compromise his dignity, and possibly his safety. The fact is noticed again, 19:39 (see on 7:50). *By night,* "when Jewish superstition would keep men at home." He could reach Jesus' apartment without being observed by the other inmates of the house, for an outside stair led to the upper room.

Rabbi. The teacher of Israel (ver. 10) addresses Jesus by the title applied by his own disciples to himself — *my master* (see on 1:38). "We may be sure that a member of the sect that carefully scrutinized the Baptist's credentials (1:19-24) would not lightly address Jesus by this title of honor, or acknowledge Him as teacher" (Milligan and Moulton).

We know (οἴδαμεν). Assured conviction based on Jesus' miracles (see on 2:24).

Thou art a teacher. According to the Greek order, *that thou art come from God as teacher.*

From God. These words stand first in the sentence as emphatic. It is from *God* that thou hast come.

3. **Answered and said.** See on 2:18.

Verily, verily. See on 1:51.

Be born again (γεννηθῇ ἄνωθεν). See on Luke 1:3. Literally, *from the top* (Matthew 27:51). Expositors are divided on the rendering of ἄνωθεν, some translating, *from above,* and others, *again* or *anew.* The word is used in the following senses in the New Testament, where it occurs thirteen times:

1. *From the top:* Matthew 27:51; Mark 15:38; John 19:23.

2. *From above:* John 3:31; 19:11; James 1:17; 3:15, 17.

3. *From the beginning:* Luke 1:3; Acts 26:5.

4. *Again:* Galatians 4:9, but accompanied by πάλιν, *again.*

In favor of the rendering *from above,* it is urged that it corresponds to John's habitual method of describing the work of spiritual regeneration as *a birth from God* (1:13; 1 John 3:9; 4:7; 5:1, 4, 8); and further, that it is Paul, and not John, who describes it as a *new* birth.

In favor of the other rendering, *again,* it may be said:
1. that *from above* does not describe the *fact* but the *nature* of the new birth, which in the logical order would be stated after the fact, but which is *first* announced if we render *from above.* If we translate *anew* or *again,* the logical order is preserved, the *nature* of the birth being described in ver. 5.
2. That Nicodemus clearly understood the word as meaning *again,* since, in ver. 4, he translated it into a *second time.*
3. That it seems strange that Nicodemus should have been startled by the idea of a birth from heaven.

Canon Westcott calls attention to the traditional form of the saying in which the word ἀναγεννᾶσθαι, which can only mean *reborn,* is used as its equivalent. *Again,* however, does not give the exact force of the word,

which is rather as Rev., *anew,* or *afresh.* Render, therefore, as Rev., *except a man be born anew.* The phrase occurs only in John's Gospel.

See (ἰδεῖν). The things of God's kingdom are not apparent to the natural vision. A new power of sight is required, which attaches only to the new man. Compare 1 Corinthians 2:14.

Kingdom of God. See on Luke 6:20.

4. **When he is old** (γέρων ὤν). Literally, *being an old man.*

Can he (μὴ δύναται). The interrogative particle anticipates a negative answer. *Surely he cannot.*

Second time. Nicodemus looks at the subject merely from the physical side. His *second time* is not the same as Jesus' *anew.* As Godet remarks, "he does not understand the difference between a *second* beginning and a *different* beginning."

5. **Born of water and the Spirit.** The exposition of this much controverted passage does not fall within the scope of this work. We may observe,
1. That Jesus here lays down the preliminary conditions of entrance into His kingdom, expanding and explaining His statement in ver. 3.
2. That this condition is here stated as complex, including two distinct factors, *water* and *the Spirit.*
3. That the former of these two factors is not to be merged in the latter; that the *spiritual* element is not to exclude or obliterate the *external* and *ritual* element. We are not to understand with Calvin, the Holy Spirit as the purifying water in the spiritual sense: "water *which is* the Spirit."
4. That *water* points definitely to the rite of baptism, and that with a twofold reference — to the past and to the future. Water naturally suggested to Nicodemus the baptism of John, which was then awakening such profound and general interest; and, with this, the symbolical purifications of the Jews, and the Old Testament use of *washing* as the figure of purifying from sin (Psalms 2:2, 7; Ezekiel 36:25; Zechariah 13:1). Jesus' words opened to Nicodemus a new and more spiritual significance

in both the ceremonial purifications and the baptism of John which the Pharisees had rejected (Luke 7:30). John's rite had a real and legitimate relation to the kingdom of God which Nicodemus must accept.

5. That while Jesus asserted the obligation of the outward *rite,* He asserted likewise, as its necessary complement, the presence and creating and informing energy of the *Spirit* with which John had promised that the coming one should baptize. That as John's baptism had been *unto repentance, for the remission of sins,* so the new life must include the *real* no less than the *symbolic* cleansing of the old, sinful life, and the infusion by the Spirit of a new and divine principle of life. Thus Jesus' words included a prophetic reference to the complete ideal of Christian baptism — "the washing of regeneration and the renewing of the Holy Ghost" (Titus 3:5; Ephesians 5:26); according to which the two factors are inseparably *blended* (not the one swallowed up by the other), and the new life is inaugurated both *symbolically* in the baptism with water, and *actually* in the renewing by the Holy Spirit, yet so as that the *rite,* through its association with the Spirit's energy, is more than a mere symbol: is a veritable vehicle of grace to the recipient, and acquires a substantial part in the inauguration of the new life. Baptism, considered merely as a rite, and apart from the operation of the Spirit, does not and cannot impart the new life. Without the Spirit it is a lie. It is a truthful *sign* only as the sign of an inward and spiritual grace.

6. That the ideal of the new life presented in our Lord's words, includes the relation of the regenerated man to an organization. The object of the new birth is declared to be that a man may *see* and *enter into the kingdom of God.* But the kingdom of God is an economy. It includes and implies the organized Christian community. This is one of the facts which, with its accompanying obligation, is revealed to the new vision of the new man. He *sees* not only God, but the kingdom of God; God as King of an organized citizenship; God as the Father of the family of mankind; obligation to God implying obligation to the neighbor; obligation to Christ implying obligation to the church, of which He is the head, "which is His body, the fullness of Him that filleth all things with all things" (Ephesians 1:23*).* Through *water alone,* the mere external rite of baptism, a man may pass into the outward fellowship of the visible church without seeing or entering the kingdom of God. Through water and the Spirit, he passes

indeed into the outward fellowship, but through that into the vision and fellowship of the kingdom of God.

Enter into. This more than *see* (ver. 3). It is to become partaker of; to go in and possess, as the Israelites did Canaan.

6. **That which is born** (τὸ γεγεννηένον). Strictly, *that which hath been born,* and consequently is now before us as born. The aorist tense (3, 4, 5, 7), marks the *fact* of birth; the perfect (as here), the *state* of that which has been born (see on 1 John 5:18, where both tenses occur); the neuter, *that which,* states the principle in the abstract. Compare ver. 8, where the statement is personal: *everyone* that is born. Compare 1 John 5:4, and 1 John 5:1, 18.

Of the flesh (ἐκ τῆς σαρκὸς). See on ver. 14. John uses the word σάρξ generally, to express humanity under the conditions of this life (1:14; 1 John 4:2, 3, 7; 2 John 7), with sometimes a more definite hint at the sinful and fallible nature of humanity (1 John 2:16; John 8:15). Twice, as opposed to πνεῦμα, *Spirit* (3:6; 6:63).

Of the Spirit (ἐκ τοῦ πνευματος). *The Holy Spirit of God,* or *the principle of life which He imparts.* The difference is slight, for the two ideas imply each other; but the latter perhaps is better here, because a little more abstract, and so contrasted with *the flesh.* Spirit and flesh are the distinguishing principles, the one of the heavenly, the other of the earthly economy.

7. **Unto thee — ye must.** Note the change from the singular to the plural pronoun. In his address to Nicodemus *(thee)* the Lord had spoken also to those whom Nicodemus represented, and whom he had included when he said "*we* know" (ver. 2). His error was the error of his class.

8. **The wind** (τὸ πνεῦμα). Some hold by the translation *spirit,* as Wyc., *the spirit breatheth where it will.* In Hebrew the words *spirit* and *wind* are identical. Πνεῦμα is from πνέω *to breathe or blow,* the verb used in this verse *(bloweth),* and everywhere in the New Testament of the blowing of the wind (Matthew 7:25, 27; Luke 12:55; John 6:18). It frequently occurs

in the classics in the sense of *wind.* Thus Aristophanes, τὸ πνεῦμ' ἔλαττον γίγνεται, *the wind is dying away* ("Knights," 441), also in the New Testament, Hebrews 1:7, where the proper translation is, "who maketh His angels *winds,"* quoted from Psalms 103:4 (Sept.). In the Septuagint, 1 Kings 18:45; 19:11; 2 Kings 3:17; Job 1:19. In the New Testament, in the sense of *breath,* 2 Thessalonians 2:8; Revelation 11:11. The usual rendering, *wind,* is confirmed here by the use of the kindred verb πνεῖ, *bloweth,* and by φωνὴν, *sound, voice.* Tholuck thinks that the figure may have been suggested to Jesus by the sound of the night-wind sweeping through the narrow street.

Where it listeth (ὅπου θέλει). On the verb θέλω, *to will or determine,* see on Matthew 1:19. *Listeth* is old English for *pleasure* or *willeth,* from the Anglo-Saxon *lust,* meaning *pleasure.* Chaucer has the forms *leste, lust,* and *list.*

> "Strong was the wyn, and wel to drynke us *leste (pleased)."*
>
> "Canterbury Tales," 752.
>
> "Love if thee *lust."*
>
> "Canterbury Tales," 1185.
>
> "She walketh up and down wher as hire list *(wherever she pleases)."*
>
> "Canterbury Tales," 1054.
>
> " A wretch by fear, not force, like Hannibal,
> Drives back our troops, and conquers as she *lists."*
>
> Shakespeare, "Henry VI.," Pt. I., 1, 5, 22.

Hence *listless is devoid of desire.* The statement of Jesus is not meant to be scientifically precise, but is rather thrown into a poetic mold, akin to the familiar expression "free as the wind." Compare 1 Corinthians 12:11; and for the more prosaic description of the course of the wind, see Ecclesiastes 1:6.

Sound (φωνὴν). Rev., *voice.* Used both of articulate and inarticulate utterances, as of the words from heaven at Jesus' baptism and

transfiguration (Matthew 3:17; 2 Peter 1:17, 18); of the trumpet (Matthew 24:31; 1 Corinthians 14:8), and of inanimate things in general (1 Corinthians 14:17). John the Baptist calls himself φωνή, *a voice,* and the word is used of the wind, as here, in Acts 2:6. Of thunder, often in the Revelation (6:1; 14:2, etc.).

Canst not tell (οὐκ οἶδας). Better, as Rev., *knowest not.* Socrates, (Xenophon's "Memorabilia)," says, "The instruments of the deities you will likewise find imperceptible; for the thunder-bolt, for instance, though it is plain that it is sent from above, and works its will with everything with which it comes in contact, is yet never seen either approaching, or striking, or retreating; the winds, too, are themselves invisible, though their effects are evident to us, and we perceive their course" (4:3, 14). Compare Ecclesiastes 11:5.

So. So the subject of the Spirit's invisible influence gives visible evidence of its power.

9. **These things.** Such as the new birth.

Be (γενέσθαι). Literally, *come to pass.*

10. **Answered and said.** See on 2:18.

Art thou a master of Israel (σὺ εἶ ὁ διδάσκαλος τοῦ Ισραὴλ). The σὺ, *thou,* is emphatic. *A master* is more correctly rendered by Rev., *the teacher.* Not ironical, but the article marks Nicodemus' official relation to the people, and gives additional force to the contrast in the following words. Similarly Plato: "Will *you* (σὺ, emphatic), O professor of true virtue, pretend that you are justified in this?" ("Crito," 51). On "Israel," see on 1:47. The word occurs four times in John's Gospel; here, 1:31, 47, 49.

Knowest not (οὐ γινώσκεις). See on 2:24. Nicodemus is not reproved for the want of previous knowledge, but for the want of *perception* or *understanding* when these truths are expounded to him. Rev., better, *understandest not.*

11. **We speak — we know — we have seen.** After the use of the singular number in vv. 3, 5, 7, 12, the plural here is noteworthy. It is not merely rhetorical — "a plural of majesty" — but is explained by ver. 8, "every one that is born of the Spirit." The new birth imparts a new vision. The man who is born of the Spirit *hath* eternal life (ver. 36); and life eternal is to know God and Jesus Christ whom He hath sent (17:3). "Ye have an anointing from the Holy One, and ye *know* (οἴδατε) all things" [22] (1 John 2:20). He who is born of water and of the Spirit *sees* the kingdom of God. This *we* therefore includes, with Jesus, all who are truly born anew of the Spirit. Jesus meets the *we know* of Nicodemus (ver. 2), referring to the class to which he belonged, with another *we know,* referring to another class, of which He was the head and representative. *We know* (οἴδαμεν), *absolutely.* See on 2:24.

Testify (μαρτυροῦμεν). Rev., better, *bear witness of.* See on 1:7.

12. **Have told** (εἶπον). Rendering the aorist more strictly, *I told.*

Earthly things (τὰ ἐπίγεια). Compounded of ἐπί, *upon,* and γῆ, *earth.* In Colossians 3:2, the adjective appears in its analyzed form, τὰ ἐπὶ τῆς γῆς, *things on the earth.* It is in this literal sense it is to be taken here; not *things of earthly nature,* but *things whose proper place is on earth.* Not *worldly affairs,* nor *things sinful,* but, on the contrary, "those facts and phenomena of the higher life as a class, which have their seat and manifestation on earth; which belong in their realization to our present existence; which are seen in their consequences, like the issues of birth; which are sensible in their effects, like the action of the wind; which are a beginning and a prophecy, and not a fulfillment" (Westcott). The *earthly things* would therefore include the phenomena of the new birth.

Heavenly things (τὰ ἐπουράνια). Compounded with ἐπί, *upon* or *in,* and οὐρανός, *heaven.* Not *holy* things as compared with *sinful,* nor *spiritual* things as compared with *temporal;* but things which are in heaven, mysteries of redemption, having their seat in the divine will, realized in the world through the work and death of Jesus Christ and the faith of mankind (5:14-16). Thus it is said (ver. 13) that the Son of man

who is in heaven came down out of heaven, and in vv. 31, 32 that He that cometh out of heaven beareth witness (on earth) of what He has seen and heard; and that, being sent from God, He speaketh the words of God (ver. 34).

It has been urged against the genuineness of the fourth Gospel that the lofty and mystical language which is there ascribed to Jesus is inconsistent with the synoptical reports of His words. That if the one represents truthfully His style of speaking, the other must misrepresent it. Godet's words on this point are worth quoting: "It would be truly curious that the first who should have pointed out that contrast should be the Evangelist himself against whose narrative it has been brought forward as a ground of objection. The author of the fourth Gospel puts these words (3:12) into the mouth of Jesus. He there declares that He came down from heaven to bring this divine message to the world. The author of the fourth Gospel was then clearly aware of two ways of teaching adopted by Jesus; the one the usual, in which he explained earthly things, evidently always in their relation to God and His kingdom; the other, which contrasted in many respects with the first, and which Jesus employed only exceptionally, in which He spoke directly, and as a witness, of God and the things of God, always naturally in connection with the fate of mankind. The instructions of the first kind had a more simple, more practical, more varied character. They referred to the different situations of life; it was the exposition of the true moral relations of men to each other, and of men to God.... But in that way Jesus could not attain to the final aim which He sought, the full revelation of the divine mystery, of the plan of salvation. Since His baptism Jesus had heaven constantly open before Him; the decree of salvation was disclosed to Him; He had, in particular, heard these words: 'Thou art my well beloved Son;' He reposed on the Father's bosom, and He could descend and redescend without ceasing into the depths of the Father's fathomless love, of which He felt the vivifying power; and when He came, at certain exceptional moments, to speak of that divine relationship, and to give scope to that fullness of life with which it supplied Him, His language took a peculiar, solemn, mystical, one might even say a heavenly tone; for they were *heavenly things* which He then revealed. Now such is precisely the character of His language in the fourth

Gospel." Compare Luke 10:18, sqq., where Jesus' words take on a character similar to that of His utterances in John.

13. **And** (καὶ). Note the simple connective particle, with nothing to indicate the logical sequence of the thought.

Hath ascended. Equivalent to *hath been in.* Jesus says that no one has been in heaven except the Son of man who came down out of heaven; because no man could be in heaven without having ascended thither.

Which is in heaven. Many authorities omit.

14. **Must** (δεῖ). *Must* signifies the eternal necessity in the divine counsels. Compare Luke 24:26, 46; Matthew 26:54; Mark 8:31; John 12:34.

Lifted up (ὑψωθῆναι). The following are the uses of the word in the New Testament: The *exaltation of pride* (Matthew 11:23; Luke 10:15; 14:11). *The raising of the humble* (Luke 1:52; James 4:10; 1 Peter 5:6). *The exaltation of Christ in glory* (Acts 2:33; 5:31). *The uplifting on the cross* (John 3:14; 8:28; 12:32, 34). The reference here is to the *crucifixion,* but beyond that, to the *glorification* of Christ. It is characteristic of John to blend the two ideas of Christ's passion and glory (8:28; 12:32). Thus, when Judas went out to betray him, Jesus said, "Now is the Son of man glorified" (13:31). Hence the believer overcomes the world through faith in Him who came not by water only, but by water and blood (1 John 5:4-6).

15. **Believeth in Him** (πιστεύων εἰς αὐτὸν). The best texts read ἐν αὐτῷ, construing with *have eternal life,* and rendering *may in Him have eternal life.* So Rev..

Should not perish, but. The best texts omit.

Have eternal life. A characteristic phrase of John for *live forever.* See vv. 16, 36; 5:24; 6:40, 47, 54; 1 John 3:15; 5:12.

The interview with Nicodemus closes with ver. 15; and the succeeding words are John's. This appears from the following facts:

1. The past tenses *loved* and *gave,* in ver. 16, better suit the later point of view from which John writes, after the atoning death of Christ was an accomplished historic fact, than the drift of the present discourse of Jesus before the full revelation of that work.
2. It is in John's manner to throw in explanatory comments of his own (1:16-18; 12:37-41), and to do so abruptly. See 1:15, 16, and on *and,* 1:16.
3. Ver. 19 is in the same line of thought with 1:9-11 in the Prologue; and the tone of that verse is historic, carrying the sense of past rejection, as *loved* darkness; *were* evil.
4. The phrase *believe on the name* is not used elsewhere by our Lord, but by John (1:12; 2:23; 1 John 5:13).
5. The phrase *only-begotten son* is not elsewhere used by Jesus of himself, but in every case by the Evangelist (1:14, 18; 1 John 4:9).
6. The phrase *to do truth* (ver. 21) occurs elsewhere only in 1 John 1:6. [23]

16. **The world** (κόσμον). See on 1:9.

Gave. Rather than *sent;* emphasizing the idea of *sacrifice*.

Only-begotten Son. See on 1:14.

Have. See on ver. 15.

This attitude of God toward the world is in suggestive contrast with that in which the gods of paganism are represented.

Thus Juno says to Vulcan:

> "Dear son, refrain: it is not well that thus
> A God should suffer for the sake of men."
>
> "Iliad," xxi., 379, 380.

And Apollo to Neptune:

> "Thou would'st not deem me wise, should I contend
> With thee, O Neptune, for the sake of men,
> Who flourish like the forest-leaves awhile,
> And feed upon the fruits of earth, and then
> Decay and perish. Let us quit the field,

And leave the combat to the warring hosts."

"Iliad," xxi., 461, 467.

Man has no assurance of forgiveness even when he offers the sacrifices in which the gods especially delight. "Man's sin and the divine punishment therefore are certain; forgiveness is uncertain, dependent upon the arbitrary caprice of the gods. Human life is a life without the certainty of grace" (Nagelsbach, "Homerische Theologie"). Mr. Gladstone observes: "No Homeric deity ever will be found to make a personal sacrifice on behalf of a human client" ("Homer and the Homeric Age," 2:372).

17. **Sent** (ἀπέστειλεν). See on 1:6. *Sent* rather than *gave* (ver. 16), because the idea of sacrifice is here merged in that of authoritative commission.

His Son. The best texts read τὸν, *the,* for αὐτοῦ, *his.*

Condemn (κρίνῃ). Better, as Rev., *judge. Condemn* is κατακρίνω, not used by John (Matthew 20:18; Mark 10:33, etc.). The verb κρίνω means, originally, *to separate.* So Homer, of Ceres separating the grain from the chaff ("Iliad," 5:501). Thence, *to distinguish, to pick out, to be of opinion, to judge.* See on *Hypocrite,* Matthew 23:13.

World. The threefold repetition of the word has a certain solemnity. Compare 1:10; 15:19.

18. **Is condemned already** (ἤδη κέκριται). Rev., more correctly, *hath been judged already.* Unbelief, in separating from Christ, implies judgment. He has been judged in virtue of his unbelief.

19. **This.** That is, *herein consists* the judgment. The prefacing a statement with *this is,* and then defining the statement by ὅτι or ἵνα, *that,* is characteristic of John. See 15:12; 17:3; 1 John 1:5; 5:11, 14; 3 John 6.

Light (τὸ φῶς). Rev., correctly, *the* light. See 1:4, 9.

Men (οἱ ἄνθρωποι). Literally, *the* men. Regarded as a class.

Darkness (τὸ σκότος). See on 1:5. Rev., correctly, *the* darkness. John employs this word only here and 1 John 1:6. His usual term is σκοτία (1:5; 8:12; 1 John 1:5, etc.), more commonly describing a *state* of darkness, than darkness as opposed to light.

Were (ἦν). Habitually. The imperfect tense marking continuation.

Evil (πονηρὰ). *Actively* evil. See on Mark 7:22; Luke 3:19.

20. **Doeth** (πράσσων). The present participle, indicating habit and general tendency.

Evil (φαῦλα). Rev., *ill.* A different word from that in the previous verse. Originally, *light, paltry, trivial,* and so *worthless.* Evil, therefore, considered on the side of worthlessness. See on James 3:16.

Lest his works should be reproved (ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ). Rather, *in order that his works may not be reproved.* Ελέγχω, rendered *reprove,* has several phases of meaning. In earlier classical Greek it signifies *to disgrace* or *put to shame.* Thus Ulysses, having succeeded in the trial of the bow, says to Telemachus, "the stranger who sits in thy halls *disgraces* (ἐλέγχει) thee not" ("Odyssey, 21:424). Then, *to cross-examine or question, for the purpose of convincing, convicting, or refuting;* to *censure, accuse.* So Herodotus: "In his reply Alexander became confused, and diverged from the truth, whereon the slaves interposed, *confuted* his statements (ἤλεγχον, cross-questioned and caught him in falsehood), and told the whole history of the crime" (1:115). The messenger in the "Antigone" of Sophocles, describing the consternation of the watchmen at finding Polynices' body buried, says: "Evil words were bandied among them, guard *accusing* (ἐλέγχων) guard" (260). Of arguments, *to bring to the proof; prove; prove by a chain of reasoning.* It occurs in Pindar in the general sense of *to conquer* or *surpass.* "Having descended into the naked race they surpassed (ἤλεγξαν) the Grecian band in speed ("Pythia," 11:75).

In the New Testament it is found in the sense of *reprove* (Luke 3:19; 1 Timothy 5:20, etc.). *Convince* of crime or fault (1 Corinthians 14:24; James 2:9). *To bring to light or expose* by conviction (James 3:20; Ephesians 5:11, 13; John 8:46; see on that passage). So of the exposure of false teachers, and their refutation (Titus 1:9, 13; 2:15). *To test* and *expose with a view to correction,* and so, nearly equivalent to *chasten* (Hebrews 12:5). The different meanings unite in the word *convict.* Conviction is the result of *examination, testing, argument.* The test *exposes* and *demonstrates* the error, and *refutes* it, thus *convincing, convicting,* and *rebuking* the subject of it. This conviction issues in *chastening,* by which the error is corrected and the erring one purified. If the conviction is rejected, it carries with it condemnation and punishment. The man is thus convicted of *sin,* of *right,* and of *judgment* (John 16:8). In this passage the evil-doer is represented as avoiding the light which tests, that light which is the offspring of love (Revelation 3:19) and the consequent exposure of his error. Compare Ephesians 5:13; John 1:9-11. This idea of loving darkness rather than light is graphically treated in Job 24 and runs through vv. 13-17.

21. **Doeth the truth** (ποιῶν τὴν ἀλήθειαν). The phrase occurs only here and in 1 John 1:6. Note the contrasted phrase, *doeth evil* (ver. 20). There the plural is used: *doeth evil things;* evil being represented by a number of bad works. Here the singular, *the truth,* or *truth;* truth being regarded as one, and "including in a supreme unity all right deeds." There is also to be noted the different words for *doing* in these two verses: *doeth* evil (πράσσων); *doeth* truth (ποιῶν). The latter verb contemplates the *object and end* of action; the former the *means,* with the idea of continuity and repetition. Πράσσων is the *practice,* while ποιῶν may be the *doing once for all.* Thus ποιεῖν is *to conclude a peace:* πράσσειν, *to negotiate* a peace. So Demosthenes: "He will *do* (πράξει) these things, and will *accomplish* them (ποιήσει)." In the New Testament a tendency is observable to use ποιεῖν in a good sense, and πράσσωιν in an evil sense. Compare the kindred word πρᾶξις, *deed* or *work,* which occurs six times, and in four out of the six of evil doing (Matthew 16:27; Luke 23:51; Acts 19:18; Romans 8:13; 12:14; Colossians 3:9). With this passage compare especially 5:29, where the two verbs are used with the two nouns as here. Also, Romans 7:15, 19. Bengel says: "Evil is restless: it is busier than

truth." In Romans 1:32; 2:3, both verbs are used of doing evil, but still with a distinction in that πράσσω is the more comprehensive term, designating the *pursuit* of evil as the aim of the activity.

21. **Cometh to.** In contrast with *hateth* (ver. 20). His *love* of the light is shown by his *seeking* it.

In God. The element of holy action. Notice the perfect tense, *have been wrought* (as Rev.) and abide.

22. **The land of Judaea** (τὴν Ἰουδαίαν γῆν). Literally, *the Judaean land.* The phrase occurs only here in the New Testament.

Tarried (διέτριβεν). The verb originally means *to rub,* hence *to wear away, consume;* and so of spending or passing time.

Baptized (ἐβάπτιζεν). The imperfect tense agrees with the idea of *tarrying.* He *continued* baptizing during His stay.

23. **Was baptizing** (ἦν βαπτίζων). The substantive verb with the participle also indicating continuous or habitual action; *was engaged* in baptizing.

Aenon, near to Salim. The situation is a matter of conjecture. The word, *Aenon* is probably akin to the Hebrew *ayin, an eye, a spring.* See on James 3:11.

Much water (ὕδατα πολλὰ). Literally, *many waters.* Probably referring to a number of pools or springs.

Came — were baptized. Imperfects. They *kept* coming.

24. **Prison** (τὴν φυλακὴν). See on Acts 5:18, 21.

25. **Then** (οὖν). Not a particle of time but of consequence; *therefore,* because of both Jesus and John baptizing.

Question (ζήτησις). Rev., more correctly, *questioning. Question* would be ζήτημα, always in the sense of a question in debate. The word here represents the *process* of inquiry.

Between (ἐκ). Rev., correctly, *on the part of.* Literally, *proceeding from.* The rendering of the A.V. does not show with which party the discussion originated. The Greek distinctly states that the question was raised by the disciples of the Baptist.

The Jews. The best texts read Ἰουδαίου, with *a Jew.* Possibly one who asserted that John's baptism might now be dispensed with.

Purifying. Probably not about the familiar ceremonial purifications, but as to whether the baptism of Jesus or of John had the greater purifying power.

26. **Behold** (ἴδε). Used by both Matthew and Mark, not by Luke, but very frequently by John.

Baptizeth — come. The present would be better rendered by *is baptizing, are coming.*

27. **Receive.** Answering to *given.*

Be given (ᾖ δεδομένον). Rev., more correctly, *have been given.*

From heaven. Literally, *out of* heaven (ἐκ).

29. **The bride.** A common figure in the Old testament prophecies, of the relation between Jehovah and His people (Ezekiel 16; Hosea 2:19; Malachi 2:11). See also on Matthew 1:21, concerning Hosea.

Friend of the bridegroom. Or groomsman. The term is appropriate to Judaea, the groomsmen not being customary in Galilee. See Matthew 9:15, where the phrase *children of the bridechamber* is used. (See on Mark 2:19). In Judaea there were two groomsmen, one for the bridegroom, the other for his bride. Before marriage they acted as intermediaries between

the couple; at the wedding they offered gifts, waited upon the bride and bridegroom, and attended them to the bridal chamber. It was the duty of the friend of the bridegroom to present him to his bride, after marriage to maintain proper terms between the parties, and especially to defend the bride's good fame. The Rabbinical writings speak of Moses as the friend of the bridegroom who leads out the bride to meet Jehovah at Sinai (Exodus 19:17); and describe Michael and Gabriel as acting as the friends of the bridegroom to our first parents, when the Almighty himself took the cup of blessing and spoke the benediction. The Baptist represents himself as standing in the same relation to Jesus.

Rejoiceth greatly (χαρᾷ χαίρει). Literally, rejoiceth with joy. A Hebrew idiom. See on Luke 22:15, and compare Acts 23:14; James 5:17. Only here in John's writings.

This my joy (αὕτη ἡ χαρὰ ἡ ἐμὴ). A very emphatic expression: *this, the joy which is mine.* The change of style in the following verses seems to indicate that the words of the Baptist break off at this point, and are taken up and commented upon by the Evangelist.

31. **He that cometh** (ὁ ἐρχόμενος). The present participle. The coming regarded as still in process of manifestation. Compare 6:33.

From above (ἄνωθεν). See on 3:2.

Above (ἐπάνω). Supreme.

Of the earth (ἐκ τῆς γῆς). Literally, *out of* the earth; of earthly origin.

Is earthly. The same phrase, *out of the earth,* is repeated, signifying of *earthly nature.* On the characteristic phrase εἶναι ἐκ, *to be of,* see on 1:46.

Speaketh of the earth. *Out of* the earth. His words have an earthly source. On λαλεῖ, *speaketh,* see on Matthew 28:18.

32. **Receiveth** (λαμβάνει). Once only John uses δέχομαι for *receive,* of the Galilaeans receiving Christ (4:45). The distinction between the two is not sharply maintained, but δέχομαι commonly adds to the idea of *taking,* that of *welcoming.* Thus Demosthenes says that the Theban elders did not *receive* (ἐδέξαντο) i.e., with a welcome pleasure, the money which was offered them, nor did they *take* it (ἔλαβον). Λαμβάνει also includes the *retaining* of what is taken. Hence of receiving Christ (1:12; 5:43; 13:20). The phrase *receive the witness* is peculiar to John (ver. 11; 5:34; 1 John 5:9).

33. **Hath set to his seal** (ἐσφράγισεν). To *set to,* is to *affix.* To *set to* a seal is therefore to attest a document. The expression is retained from Coverdale's version (1535). So, "They must *set to* their hands, and shall *set to* their hands." Compare also the old legal formula: "In wittenesse qwherof I haue *set to* myn seele." Rev., better, *hath set his seal to this.* The meaning here is, *has solemnly attested and confirmed* the statement "God is true." Only here in this sense. Elsewhere of closing up for security; hiding; marking a person or thing. See on Revelation 22:10. The aorist tense here denotes an accomplished act.

34. **The words** (τὰ ῥήματα). Not *words*, nor *individual* words, but *the* words — the complete message of God. See on Luke 1:37.

God giveth. The best texts omit *God.* Rev., *He giveth.* Rev., also, rightly, omits the italicized *to Him*. The personal object of the verb *giveth* is indefinite. Render, *He giveth not the Spirit by measure*.

In order to convey the full force of the terms *giveth* and *by measure*, it will be necessary to attempt an explanation of the general scope and meaning of this very difficult and much disputed passage. The starting point of the exposition must be ver. 30, the Baptist's noble resignation of his own position, and claims to Jesus: *He must increase, but I must decrease.* At this point the Evangelist, as we have seen, takes up the discourse. The Baptist's declaration that Jesus "must increase" — that He is a messenger of a transcendently higher character, and with a far larger and more significant message than his own — furnishes the Evangelist with a text. He will show why Jesus "must increase." He must increase because *He*

comes from above, and is therefore supreme over all (ver. 31). This statement he repeats; defining *from above* (ἄνωθεν) by *out of heaven* (ἐκ τοῦ οὐρανοῦ), and emphasizing it by contrast with mere *earthly* witness (ὁ ἐκ τῆς γῆς) whose words bear the stamp of his earthly origin (ἐκ τῆς γῆς λαλεῖ). Being from heaven, He testifies of heavenly things, as an eye-and ear-witness. "What He hath *seen* and *heard,* of *that* he beareth witness." It is indeed true that men reject this testimony. "No man receiveth His witness" (ver. 32). None the less it is worthy of implicit credence as the testimony of God himself. He that has received that testimony has solemnly attested it as God's own witness; "hath set his seal to this, that God is true." To declare Jesus' testimony untrue is to declare God untrue (ver. 33). For He whom God hath sent utters *the whole divine message (the words* of God, ver. 34).

Thus far the reasoning is directed to the conclusion that Jesus *ought* to increase, and that His message ought to be received. He is God's own messenger out of heaven, and speaks God's own words.

The common explanation of the succeeding clause is that God bestows the Spirit upon Jesus in His fullness, "not by measure."

But this is to repeat what has already been more than implied. It would seem to be superfluous to say of one who comes out of heaven, who is supreme over all things, who bears witness of heavenly things which He has seen and heard, and who reveals the whole message of God to men — that God bestows upon Him the Spirit without measure.

Take up, then, the chain of thought from the first clause of ver. 34, and follow it on another line. The Messenger of God speaks the words of God, and thus shows himself worthy of credence, and shows this further, *by dispensing the gift of the Spirit in full measure to His disciples.* "He giveth not the Spirit by measure." This interpretation adds a new link to the chain of thought; a new reason why Jesus should increase, and His testimony be received; the reason, namely, that not only is He himself divinely endowed with the Spirit, but that He proves it by dispensing the Spirit in full measure.

Thus ver. 35 follows in natural sequence. This dispensing power which attests His claims, is His through the gift of the divine Father's love. "The Father loveth the Son, and hath given all things *into his hand."* This latter phrase, *into His hand,* signifies not only *possession,* but *the power of disposal.* See Mark 9:31; 14:41; Luke 23:46; Hebrews 10:31. God has given the Son all things to administer according to His own pleasure and rule. These two ideas of Christ's *reception* and *bestowment* of divine gifts are combined in Matthew 11:27. "*All things are delivered unto me of my Father;* and no man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and He to whomsoever the Son may determine (βούληται) to reveal Him."

Therefore John the Baptist must decrease, and Jesus must increase. A measure of the Spirit was given to the Baptist, sufficient for his preparatory work, but the Baptist himself saw the Spirit descending in a bodily form upon the Son of God, and heard the voice from heaven, "This is my beloved Son, in whom I am well pleased." The Spirit is thus Christ's own. He *dispenses, gives* it (δίδωσιν), in its fullness. Hence Jesus said, later, of the Spirit of truth, "He shall glorify Me, for He shall *receive of mine,* and shall show it unto you. All things that the Father hath are mine; therefore said I that He shall take *of mine* and shall show it unto you" (John 16:14, 15).

36. **He that believeth not** (ὁ ἀπειθῶν). More correctly, as Rev., *obeyeth not.* Disbelief is regarded in its active manifestation, disobedience. The verb πείθω means to *persuade, to cause belief, to induce one to do something by persuading,* and so runs into the meaning of *to obey,* properly as the result of persuasion. See on Acts 5:29. Compare 1 Peter 4:17; Romans 2:8; 11:30, 31. Obedience, however, includes faith. Compare Romans 1:5, *the obedience of faith.*

Shall not see (οὐκ ὄψεται). Compare the future tense with the present *"hath* eternal life," and the simple *life* with the fully developed idea *eternal* life. He who believes is within the circle of the life of God, which is essentially eternal. His life "is hid with Christ in God." Life eternal is to know the only true God, and Jesus Christ whom He hath sent. Hence, to such an one, eternal life is not merely something *future.* It is *a present*

possession. He *hath* it. The unbelieving and disobedient, instead of having *eternal* life, shall not have *life:* shall not even *see* it (compare *see* the kingdom of God, 3:3). He shall have no perception *of life* simply considered, much less of *eternal* life, the full and complex development of life.

The wrath of God (ὀργὴ τοῦ Θεοῦ). Both ὀργὴ and θυμός are used in the New Testament for *wrath* or *anger,* and without any commonly observed distinction. Ὀργη denotes a deeper and more permanent sentiment; a settled habit of mind; while θυμός is a more turbulent, but temporary agitation. Both words are used in the phrase *wrath of God,* which commonly denotes a distinct manifestation of God's judgment (Romans 1:18; 3:5; 9:22; 12:19). Ὀργὴ (not θυμός) also appears in the phrase *the wrath to come* (Matthew 3:7; Luke 3:7; 1 Thessalonians 2:16, etc.). Compare *wrath of the Lamb* (Revelation 6:16).

Abideth (μένει). The present tense. As the believer *hath* life, so the unbeliever *hath* wrath abiding on him. He lives continually in an economy which is alienated from God, and which, in itself, must be habitually the subject of God's displeasure and indignation.

CHAPTER 4

1. **Therefore.** Pointing back to 3:22, and the controversy which arose about the two baptisms.

The Lord. See on Matthew 21:3.

Knew (ἔγνω), or *perceived.* See on 2:24.

Pharisees. John never alludes to the Sadducees by name. The Pharisees represented the opposition to Jesus, the most powerful and dangerous of the Jewish sects.

Made and baptized. Both verbs are in the present tense. The narrator puts himself at the scene of the story: *is making and baptizing.*

2. **Though** (καίτοιγε). Literally, *and yet.* The report of Jesus' baptizing brought to the Baptist by his disciples is corrected.

Baptized. The imperfect tense: it was not *His practice* to baptize.

3. **He left** (ἀφῆκε). The verb means literally *to send away, dismiss*. It is used of *forgiving offenses* (Matthew 6:43; James 5:15); of *yielding up* (Matthew 27:50); of *letting alone* (Matthew 19:14); of *allowing* or *permitting* (Luke 6:12). See on these passages. Its employment here is peculiar. Compare 16:28, of Christ's leaving the world.

Again. See 1:44.

4. **Must needs.** Because this was the natural route from Jerusalem to Galilee. Possibly with a suggestion of the necessity arising from the Father's will. John does not put this as a mission undertaken to the Samaritans. Jesus observed the law which He imposed on His disciples (Matthew 10:5).

5. **Then** (οὖν). Not a particle of time, but of logical connection. *Therefore,* going by this route, *He must needs,* etc.

City. Not implying a place of great size or importance. Compare 11:54; Matthew 2:23.

Sychar. Commonly identified with *Schechem,* the modern *Nablous,* and regarded as a corruption of *Sichem.* Some modern authorities, however, argue that a place so famous as Schechem would not be referred to under another name, and identify the site with *Askar,* about two miles east of Nablous. The name *Sychar* means *drunken-town* or *lying-town.*

Parcel of ground (χωρίου). A diminutive from χώρα *a region.*

6. **Well** (πηγὴ). Strictly, *spring.* The word for *cistern* or *well* is φρέαρ, which John uses at vv. 11, 12. Elsewhere in the New Testament always of *a pit.* See Luke 14:5; Revelation 9:1, 2. There is no mention of Jacob's Well in the Old Testament. The traditional well still remains. "At the mouth of the valley of Schechem two slight breaks are visible in the midst of the vast plain of corn — one a white Mussulman chapel; the other a few fragments of stone. The first of these covers the alleged tomb of Joseph,... the second marks the undisputed site of the well, now neglected and choked up by the ruins which have fallen into it; but still with every claim to be considered the original well" (Stanley, "Sinai and Palestine"). Dr. Thomson says: "I could see nothing like a well — nothing but a low, modern wall, much broken down, and never, apparently, more than ten feet high. The area enclosed by it is fifty-six paces from east to west, and sixty-five from north to south. The surface is covered by a confused mass of shapeless rubbish, overgrown with weeds and nettles.... The well is near the southeastern corner of the area, and, to reach the mouth of it, one must let himself down, with some risk, about ten feet into a low vault" ("Land and Book"). Dr. Thosson also remarks upon the great discrepancy in the measurements of the well by different tourists, owing to the accumulations of stones and debris from the ruins of the buildings which formerly covered it. "All confirm the saying of the Samaritan woman that 'the well is deep.'" Maundrell, in 1697, makes the depth one hundred and five feet, with fifteen feet of water. Mr. Calhoun, in 1838, found nearly the same

depth of water. Dr. Wilson, in 1841, found the depth only seventy-five feet, which is confirmed by the later measurements of Captain Anderson in 1866, and of Lieutenant Conder in 1875.

Wearied (κεκοπιακὼς). See on Luke 5:5.

Thus. Just as He was; or, as some explain, being thus wearied.

Sat. The imperfect tense; *was sitting,* when the woman came.

Sixth Hour. According to the Jewish reckoning, mid-day. According to the Roman mode, between 5 and 6 P.M. See on 1:39. Evening was the usual time for drawing water.

7. **A woman.** Held in low esteem by the popular teachers; a Samaritan, and therefore despised by the Jews; poor, for drawing water was not, as in earlier times, performed by women of station (Genesis 24:15; 29:9).

Of Samaria. Literally, *out of* Samaria (ἐκ). Not of the *city* of Samaria, which was some six miles distant, but the country. A Samaritan by race and religion.

To draw. See on 2:8.

9. **The woman of Samaria** (ἡ γυνὴ ἡ Σαμαρεῖτις). Differently expressed from the same phrase in the preceding verse. Literally, *the woman the Samaritan.* Here the distinctive character of the woman, as indicated by the race, is emphasized.

Askest (αἰτεῖς). See on Matthew 15:23.

Have no dealings (οὐ συγχρῶνται). Have no familiar or friendly intercourse with. That they had dealings of some kind is shown by the disciples going into the city to buy provisions. Some authorities omit *for the Jews have no dealings with the Samaritans.* The Jews treated the Samaritans with every mark of contempt, and accused them of falsehood, folly, and irreligion. The Samaritans sold Jews into slavery when they had

them in their power, lighted spurious signals for the beacon-fires kindled to announce the beginnings of months, and waylaid and killed pilgrims on their road to Jerusalem.

10. **If thou knewest,** etc. Answering rather something latent in the question than the question itself, as in Jesus' first answer to Nicodemus.

The gift (δωρεὰν). Only here in the Gospels, though Luke uses it in Acts four times, and the kindred adverb, δῶρημα, *freely,* is found once in Matthew. The word carries the sense of a *bountiful, free, honorable* gift. Compare δῶρημα, *gift,* and see on James 1:17.

Asked (ᾔτησας). Jesus uses the same word for *ask* which the woman had employed of his asking her, the word expressing the asking of the inferior from the superior. Here it is the appropriate word.

Living water (ὕδωρ ζῶν). Fresh, perennial. A familiar figure to the Jews. See Jeremiah 2:13; 17:13; Zechariah 14:8. Not necessarily the same as *water of life* (ὕδωρ ζωῆς, Revelation 21:6; 22:1, 17).

11. **To draw with** (ἄντλημα). The noun means *what is drawn, the act of drawing,* and *the thing to draw with.* Here the *bucket,* of skin, with three cross sticks at the mouth to keep it open, and let down by a goat's-hair rope. Not to be confounded with the *water-pot* (ὑδρία) of ver. 28. The word is found only here in the New Testament.

Well (φρέαρ). See on ver. 6. It may have been fed by living *springs* (πηγαὶ).

That living water (τὸ ὕδωρ τὸ ζῶν). Literally, *the water the living.*

12. **Art thou greater** (μὴ σὺ μείζων). The interrogative particle indicates that a negative answer is expected: *Surely thou art not.* The σὺ, *thou,* first in the sentence, is emphatic, and possibly with a shade of contempt.

Our father Jacob. The Samaritans claimed descent from Joseph, as representing the tribes of Ephraim and Manasseh.

Children (υἱοὶ). Rev., correctly, *sons.*

Cattle (θρέμματα). Only here in the New Testament. From (τρέφω) to *nourish.* A general term for whatever is *fed* or *nursed.* When used of animals — mostly of *tame* ones — *cattle, sheep,* etc. It is applied to children, fowls, insects, and fish, also to domestic slaves, which, according to some, is the meaning here; but, as Meyer justly remarks, "there was no need specially to name the servants; the mention of the *herds* completes the picture of their *nomadic* progenitor."

13. **Whosoever drinketh** (πᾶς ὁ πίῃ). Literally, *every one that drinketh.* So Rev.

14. **Whosoever drinketh** (ὃς δ' ἂν πίῃ). So Rev.. The A.V. renders the two expressions in the same way, but there is a difference in the pronouns, indicated, though very vaguely, by *every one that* and *whosoever,* besides a more striking difference in the verb *drinketh.* In the former case, the article with the participle indicates something *habitual;* every one that drinks *repeatedly,* as men ordinarily do on the recurrence of their thirst. In ver. 14 the definite aorist tense expresses a *single act* — something done once for all. Literally, *he who may have drunk.*

Shall never thirst (οὐ μὴ διψήσει εἰς τὸν αἰῶνα). The double negative, οὐ μὴ, is a very strong mode of statement, equivalent to *by no means,* or *in nowise.* It must not be understood, however, that the reception of the divine life by a believer does away with all further desire. On the contrary, it generates new desires. The drinking of the living water is put as a single act, in order to indicate the divine principle of life as containing *in itself alone* the satisfaction of all holy desires as they successively arise; in contrast with human sources, which are soon exhausted, and drive one to other fountains. Holy desire, no matter how large or how varied it may become, will always seek and find its satisfaction in Christ, and in Christ only. *Thirst* is to be taken in the same sense in both clauses, as referring to that natural craving which the world cannot satisfy, and which is therefore ever restless. Drusius, a Flemish critic, cited by Trench ("Studies in the Gospels"), says: "He who drinks

the water of wisdom thirsts and does not thirst. He thirsts, that is, he more and more desires that which he drinks. He does not thirst, because he is so filled that he desires no other drink." The strong contrast of this declaration of our Lord with pagan sentiment, is illustrated by the following passage from Plato:

"Socrates: Let me request you to consider how far you would accept this as an account of the two lives of the temperate and intemperate: There are two men, both of whom have a number of casks; the one man has his casks sound and full, one of wine, another of honey, and a third of milk, besides others filled with other liquids, and the streams which fill them are few and scanty, and he can only obtain them with a great deal of toil and difficulty; but when his casks are once filled he has no need to feed them any more, and has no further trouble with them, or care about them. The other, in like manner, can procure streams, though not without difficulty, but his vessels are leaky and unsound, and night and day he is compelled to be filling them, and if he pauses for a moment he is in an agony of pain. Such are their respective lives: And now would you say that the life of the intemperate is happier than that of the temperate? Do I not convince you that the opposite is the truth?

"*Callicles:* You do not convince me, Socrates, for the one who has filled himself has no longer any pleasure left; and this, as I was just now saying, is the life of a stone; he has neither joy nor sorrow after he is once filled; but the life of pleasure is the pouring in of the stream.

"*Socrates:* And if the stream is always pouring in, must there not be a stream always running out, and holes large enough to admit of the discharge?

"*Callicles:* Certainly.

"*Socrates:* The life, then, of which you are now speaking is not that of a dead man, or of a stone, but of a cormorant; you mean that he is to be hungering and eating?

"Callicles: Yes.

"Socrates: And he is to be thirsting and drinking?

"Callicles: Yes, that is what I mean; he is to have all his desires about him, and to be able to live happily in the gratification of them" ("Gorgias," 494). Compare Revelation 7:16,17.

Shall be (γενήσεται). Rev., better, *shall become,* expressing the ever-developing richness and fresh energy of the divine principle of life.

In Him. A supply having its fountain-head in the man's own being, and not in something outside himself.

A well (πηγὴ). The Rev. retains *well,* where *spring* would have been more correct.

Springing up (ἁλλπμένου). *Leaping;* thus agreeing with *shall become.* "The imperial philosopher of Rome uttered a great truth, but an imperfect one; saw much, but did not see all; did not see that this spring of water must be fed, and fed evermore, from the 'upper springs,' if it is not presently to fail, when he wrote: 'Look within; within is the fountain of good, and ever able to gush forth if you are ever digging'" (Plutarch, "On Virtue and Vice").

Unto everlasting life. Christ in a believer is *life.* This life ever tends toward its divine source, and issues in eternal life.

Come hither (ἔρχωμαι ἐνθάδε). The best texts read διέρχωμαι, the preposition διά having the force of *through* the intervening plain.

16. **Husband** (ἄνδρα). See on 1:30.

17. **Well** (καλῶς). *Aptly, truly.* Compare 8:48; Matthew 15:7; Luke 20:39.

19. **I perceive** (θεωρῶ). See on 1:18. Not immediate perception, but rather, *I perceive as I observe thee longer and more carefully.*

A prophet. See on Luke 7:26. The order is *a prophet art thou*; the emphasis being on *prophet.*

20. **Our fathers.** Probably meaning the ancestors of the Samaritans, as far back as the building of the temple on Mount Gerizim in the time of Nehemiah. This temple had been destroyed by John Hyrcanus, 129 B.C., but the place remained holy, and to this day the Samaritans yearly celebrate there the feast of the Passover. See the graphic description of Dean Stanley, who was present at the celebration ("Jewish Church," vol. 1, Appendix 3).

This mountain. Gerizim, at the foot of which lies the well. Here, according to the Samaritan tradition, Abraham sacrificed Isaac, and met Melchisedek. By some convulsion of nature, the central range of mountains running north and south, was cleft open to its base at right angles to its own line of extension, and the deep fissure thus made is the vale of Nablus, as it appears to one coming up the plain of El Mukhna from Jerusalem. The valley is at least eighteen hundred feet above the level of the sea, and the mountains on either hand tower to an elevation of about one thousand feet more. Mount Ebal is on the north, Gerizim on the south, and the city between. Near the eastern end the vale is not more than sixty rods wide; and there, I suppose, the tribes assembled to hear the "blessings and cursings" read by the Levites (Deuteronomy 27, 28). The panorama seen from the top of Gerizim is about the most extensive and imposing in all Palestine. The summit is a small level plateau. In the midst of the southern end is a sloping rock, said by the Samaritans to be the site of the altar of their temple, and on approaching which they remove their shoes. At the eastern edge of the plateau, a small cavity in the rock is shown as the place on which Abraham offered up Isaac. Ebal is three thousand and seventy-nine feet above the sea-level, and more than two hundred and thirty feet higher than Gerizim. [24]

Ought to worship (δεῖ). Better, *must* worship. She puts it as a divine obligation. It is the *only* true holy place. Compare ver. 24.

21. **The hour cometh** (ἔρχεται ὥρα). Rather *an* hour. There is no article. *Is coming;* is even now on its way.

Shall ye worship (προσκυνήσετε). See on Acts 10:25. The word was used indefinitely in ver. 20. Here with *the Father,* thus defining true worship.

The Father. This absolute use of the title *the Father* is characteristic of John. He speaks of God as *the Father,* and *my Father,* more commonly the former. On the distinction between the two Canon Westcott observes: "Generally it may be said that the former title expresses the original relation of God to being, and specially to humanity, in virtue of man's creation in the divine image; and the latter more particularly the relation of the Father to the Son incarnate, and so indirectly to man in virtue of the Incarnation. The former suggests those thoughts which spring from the consideration of the absolute moral connection of man with God; the latter those which spring from what is made known to us, through revelation, of the connection of the Incarnate Son with God and with man." See 6:45; 10:30; 20:21; 8:18, 19; 14:6-10; 15:8. John never uses *our Father;* only once *your Father* (20:17), and never *Father* without the article, except in address.

22. **Ye know not what** (ὁ οὐκ οἴδατε). Literally, *what ye know not.* Rev., rightly, *that which ye know not.* Compare Acts 17:23, where the correct reading is ὃ, *what,* instead of ὃν, *whom: "what* therefore ye worship in ignorance." This worship of the unknown is common to vulgar ignorance and to philosophic culture; to the Samaritan woman, and to the Athenian philosophers. Compare John 7:28; 8:19, 27. The neuter expresses the unreal and impersonal character of the Samaritan worship. As the Samaritans received the Pentateuch only, they were ignorant of the later and larger revelation of God, as contained especially in the prophetic writings, and of the Messianic hope, as developed among the Jews. They had preserved only the abstract notion of God.

We. Jesus here identifies Himself With the Jewish people. The essence of the true Jewish worship is represented by Him.

Know what we worship (προσκυνοῦμεν ὃ οἴδαμεν). Literally, and as Rev., *we worship that which we know.* On *know,* see on 2:24. The neuter

that which, is used of the *true* as of the unreal object of worship, perhaps for the sake of correspondence with the preceding clause, or because the object of worship is conceived abstractly and not personally. Compare 14:9.

Salvation (ἡ σωτηρία). The word has the article: *the* salvation, promised and to be revealed in Christ.

Is of the Jews. Rev., rightly, *from the Jews* (ἐκ). Not therefore *belongs to,* but *proceeds from.* See Genesis 12; Isaiah 2:3; Micah 4:2. Even the Old Testament idea of salvation is bound up with Christ. See Romans 9:4, 5. The salvation is from *the Jews,* even from that people which has rejected it. See on 1:19. On the characteristic *is from,* see on 1:46. The passage illustrates John's habit of confirming the divine authority of the Old Testament revelation, and of showing its fulfillment in Christ.

23. **And now is.** This could not be added in ver. 21, because local worship was not yet abolished; but it was true as regarded the true worship of the Father by His true worshippers, for Jesus was already surrounded by a little band of such, and more were soon to be added (vv. 39-42). Bengel says that the words *and now is* are added lest the woman should think that she must seek a dwelling in Judaea.

True (ἀληθινοὶ). *Real, genuine.* See on 1:9.

Worshippers (προσκυνηταὶ). Only here in the New Testament.

In spirit and in truth (ἐν πνεύματι καὶ ἀηθείᾳ). *Spirit* (πνεῦμα) is the highest, deepest, noblest part of our humanity, the point of contact between God and man (Romans 1:9); while *soul* (ψυχή) is the principle of individuality, the seat of personal impressions, having a side in contact with the material element of humanity as well as with the spiritual element, and being thus the mediating element between the spirit and the body. The phrase *in spirit and in truth* describes the two essential characteristics of true worship: *in spirit,* as distinguished from place or form or other sensual limitations (ver. 21); *in truth,* as distinguished from the false conceptions resulting from imperfect knowledge (ver. 22). True

worship includes a spiritual sense of the object worshipped, and a spiritual communion with it; the manifestation of the moral consciousness in feelings, motions of the will, “moods of elevation, excitements,” etc. It includes also a truthful *conception* of the object. In Jesus the Father is seen (14:9) and known (Luke 10:22). Thus the truthful conception is gained. He is *the Truth* (14:6). Likewise through Him we come to the Father, and spiritually commune with Him. No man can come in any other way (14:6). To worship *in truth* is not merely to worship in *sincerity*, but with a worship corresponding to the nature of its object.

For the father (καὶ γὰρ ὁ πατὴρ). The A.V. fails to render καὶ *also,* and Rev. places it in the margin. It emphasizes the conclusiveness of the reason assigned: “for the Father *also, on His part,* seeketh,” etc. For a similar use of καὶ, see on Matthew 8:9; also Matthew 26:73; Acts 19:40.

Seeketh such to worship Him (τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτὸν). A rather peculiar construction. Literally, *seeketh such as those worshipping him:* as His worshippers. *Such:* i.e., those who worship in spirit and in truth, and are therefore *real* (ἀληθινοὶ) worshippers of the *real God* (ἀληθινὸν Θεὸν).

24. **God is a Spirit** (πνεῦμα ὁ Θεός). Or, as Rev., in margins, *God is spirit. Spirit* is the emphatic word; *Spirit* is God. The phrase describes the *nature*, not the *personality* of God. Compare the expressions, *God is light; God is love* (1 John 1:5; 4:8).

25. **Messiah cometh.** The woman uses the Jewish name, which was known in Samaria. The Samaritans also expected the Messiah, basing their hopes on such Scriptures as Genesis 3:15; 49:10; Numbers 24:17; Deuteronomy 18:15. They looked for Him to restore the kingdom of Israel and to re-establish the worship on Gerizim, where they supposed that the tabernacle was hidden. They called Him *Hushab* or *Hathab*, meaning *the Converter*, or, according to some, *the Returning One*. The Samaritan idea was less worldly and political than the Jewish.

Which is called Christ. Added by the Evangelist. Compare 1:41.

He is come (ἐκεῖνος). Emphatic; pointing to Messiah as contrasted with all other teachers.

He will tell (ἀναγγελεῖ). Literally, *proclaim* or *announce.* The compounded preposition ἀνά, the radical meaning of which is *up*, signifies *throughout, from bottom to top*. The verb is used in 16:13, of the revelations of the Comforter.

26. **I — am He** (εἰμι). Literally, *I am*. The less political conception of the Samaritan Messiah made it possible for Jesus to announce Himself to the woman without fear of being misunderstood as He was by the Jews. Compare Matthew 8:4; 16:20.

This incident furnishes a notable illustration of our Lord's love for human souls, and of His skill, tact, and firmness in dealing with moral degradation and ignorant bigotry. He conciliates the woman by asking a favor. Her hesitation arises less from prejudice of race than from surprise at being asked for drink by a Jew (compare the story of Zacchaeus). He seizes upon a near and familiar object as the key-note of His great lesson. He does not overwhelm her with new knowledge, but stimulates question and thought. He treats her sin frankly, but not harshly. He is content with letting her see that He is aware of it, knowing that through Him, as the *Discerner,* she will by and by reach Him as the *Forgiver.* Even from her ignorance and coarse superstition He does not withhold the sublimest truth. He knows her imperfect understanding, but He assumes the germinative power of the truth itself. He is not deterred from the effort to plant His truth and to rescue a soul, either by His own weariness or by the conventional sentiment which frowned upon His conversation with a woman in a public place. Godet contrasts Jesus' method in this case with that employed in the interview with Nicodemus. "With Nicodemus He started from the idea which filled every Pharisee's heart, that of the kingdom of God, and deduced therefrom the most rigorous practical consequences. He knew that He had to do with a man accustomed to the discipline of the law. Then He unveiled to him the most elevated truths of the kingdom of heaven, by connecting them with a striking Old Testament type, and contrasting them with the corresponding features of the Pharisaic programme. Here, on the contrary, with a woman destitute of all

scriptural training, He takes His point of departure from the commonest thing imaginable, the water of the well. He suddenly exalts it, by a bold antithesis, to the idea of that eternal life which quenches forever the thirst of the human heart. Spiritual aspiration thus awakened in her becomes the internal prophecy to which He attaches His new revelations, and thus reaches that teaching on true worship which corresponds as directly to the peculiar prepossessions of the woman, as the revelation of heavenly things corresponded to the inmost thoughts of Nicodemus. Before the latter He unveils Himself as the only-begotten Son, but this while avoiding the title of "Christ." With the woman He boldly uses this term; but he does not dream of initiating into the mysteries of incarnation and redemption a soul which is yet only at the first elements of religious life and knowledge" ("Commentary on the Gospel of John").

27. **Came — marvelled** (ἦλθαν — ἐθαύμαζον). The tense of each verb is different: the aorist, *came*, marking as in a single point of time the disciples' arrival, and the imperfect, they were *wondering*, marking something continued: they stood and contemplated him talking with the woman, and all the while *were wondering* at it.

He talked (ἐλάλει). The imperfect tense, *he was speaking*. So Rev..

The woman. Rev., correctly, *a woman*. They were surprised, not at his talking with *that* woman, but that their teacher should converse with *any* woman in public. The Rabbinical writings taught that it was beneath a man's dignity to converse with women. It was one of the six things which a Rabbi might not do. "Let no one," it is written, "converse with a woman in the street, not even with his own wife." It was also held in these writings that a woman was incapable of profound religious instruction. "Rather burn the sayings of the law than teach them to women."

28. **Water-pot.** See on 2:6.

29. **All things.** Jesus' insight in the one case convinced her that He knew everything, and to her awakened conscience it seemed as though He had *told* everything.

Is not this the Christ (μήτι ἐστιν)? Rather, as Rev., *can this be.* The particle suggests a negative answer. *Surely this cannot be*, yet with some hope.

30. **Then.** Omit.

Went out — came unto Him (ἐξῆλθον — ἤρχοντο πρὸς αὐτόν). *Went out* is the aorist tense, denoting the coming forth from the city as a single act at a point of time. *Came* is the imperfect, denoting action in progress. The observance of the distinction makes the narrative more graphic. *They were coming. Unto* should be *toward* (πρὸς). The imperfect also is required by the following words: "In the mean while" (while the woman was still absent and the Samaritans *were coming toward* Him) "the disciples *were praying*" Him to eat. This last imperfect is overlooked by the Rev..

32. **Meat** (βρῶσιν). Originally *the act of eating* (Colossians 2:16), but often of that which is eaten. A parallel is found in the vulgar phrase, a thing is good or poor *eating.* The word is always used by Paul in its original sense.

Know not of (οὐκ οἴδατε). Incorrect. Rev., rightly, *ye know not;* i.e., you do not know its virtue.

33. **Said** (ἔλεγον). Imperfect tense: *began to say*, or *were saying.* The question was discussed among them.

One to another. Fearing to ask Jesus.

34. **Meat** (βρῶμα). A different word from that in ver. 32, signifying *what is eaten.*

To do (ἵνα ποιῶ). Literally, *in order that I do.* Emphasizing the *end* and not the *process*. Frequently so used in John. See on 3:19.

Finish (πελειώσω). Better, as Rev., *accomplish.* Not merely bring to an end, but *perfect*. From τέλειος, *perfect.* The verb is characteristic of John,

and of the Epistle to the Hebrews. See 5:36; 17:4; 19:28; 1 John 2:5; 4:12; Hebrews 2:10; 5:9, etc.

35. **Say not ye.** In what follows, Jesus is contrasting the natural harvest-time with the spiritual, which was immediately to take place in the ingathering of the Samaritans. *Ye* is emphatic, marking what the disciples expect according to the order of nature. As you look on these green fields between Ebal and Gerizim, *ye* say, it is yet four months to harvest.

There are four months (τετράμηνον ἐστιν). Properly, *it is a space of four months.* Only here in the New Testament.

Harvest (θερισμὸς). See on Luke 10:2.

White (λευκαί). See on Luke 9:29.

Already unto harvest. Spiritual harvest. The crowd of Samaritans now pouring out toward the well was to Jesus as a ripe harvest-field, prefiguring the larger harvest of mankind which would be reaped by His disciples. By the best texts the *already* is joined with the next verse, and the καὶ, *and*, at the beginning of that verse is omitted: *Already he that reapeth receiveth,* etc.

Wages (μισθὸν). See on 2 Peter 2:13.

Unto life eternal. This is explained either, *which shall not perish but endure unto eternal life,* or *into* life eternal, as into a granary. Compare ver. 14.

Together (ὁμοῦ). The construction is peculiar: *that both the sower may rejoice together and the reaper. Together* signifies not *in common,* but *simultaneously.* So quickly does the harvest follow the gospel-seed sown among the Samaritans, that the sower and the reaper rejoice together.

37. **Herein** (ἐν τούτῳ). Literally, *in this.* In *this* relation between sower and reaper.

Is that saying true (ὁ λόγος ἐστὶν ὁ ἀληθινὸς). Rev., properly, *the* saying; the common proverb. *True:* not only *says the truth,* but the saying is completely fulfilled according to the ideal in the sowing and reaping of which Jesus speaks. The literal rendering of the Greek, as given above, is, "the saying is *the* true (saying);" but several high authorities omit the article before *true.*

38. **I sent** (ἐγὼ ἀπέστειλα). The *I* is emphatic. The aorist tense points back to the mission of the disciples as involved in their original call.

Other men. Jesus himself and all who had prepared the way for Him, such as John the Baptist.

Labored (κεκοπιάκασι). The perfect tense. Rev., rightly, *have labored,* their labor showing its effects in the present case. On the word *labor,* see on Luke 5:5. Compare Joshua 24:13.

39. **The saying** (τὸν λόγον). Rev., better, *the word.* It does not refer merely to the woman's statement, *He told me,* etc., but to her whole *testimony* (μαρτυρούσης) concerning Christ.

40. **To tarry** (μεῖναι). Better, as Rev., *to abide.*

41. **Many more** (πολλῷ πλείω). Literally, *more by much;* i.e., *far* more, with reference to the simple πολλοὶ, *many,* in ver. 39.

42. **Said** (ἔλεγον). The imperfect tense: said to the woman as they successively met her.

Saying (λαλιὰν). Another word is designedly substituted for λόγον, *word* (vv. 39, 41). In ver. 39 λόγος, *word,* is used of the woman, from the Evangelist's standpoint, as being a testimony to Christ. Here the Samaritans distinguish between the more authoritative and dignified *word* of Jesus, and the *talk* of the woman. Rev., *speaking.* Compare the kindred verb λαλέω, in vv. 26, 27; also 8:43; Matthew 26:73.

The Christ. The best texts omit.

The Savior (ὁ σωτὴρ). John uses the word only here and 1 John 4:14. See on *Jesus,* Matthew 1:21. It is significant that this conception of Christ should have been first expressed by a Samaritan.

44. **For — in His own country** (γὰρ — ἐν τῇ ἰδίᾳ πατρίδι). *For* assigns the reason why Jesus went into Galilee. By *His own country,* Judaea seems to be meant, though almost the same phrase, *His country,* [25] is used by the three Synoptists of *Nazareth* in Galilee. John's Gospel, however, deals with the Judaean rather than with the Galilean ministry of Jesus, and the phrase, *His own country,* is appropriate to Judaea as "the true home and fatherland of the prophets, the land which contained the city of Messiah's birth, the city associated with Him alike in ancient prophecy and in popular expectation." Hence, at Jerusalem, the people said, "Hath not the Scriptures said that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was" (7:42)? In vv. 1-3 it is stated that Jesus left Judaea because of a controversy excited by the Pharisees, whom John always marks as the leaders of the opposition to Jesus. Further, we are told that at Jerusalem, though many believed on His name, yet Jesus did not trust them (2:23, 24). According to this explanation, γὰρ, *for* is used in its natural and most obvious sense as assigning the reason for Christ's departure into Galilee. The proverb is naturally suggested by the reference to Galilee, where Jesus had used it at Nazareth (see Matthew 13:57). The ὅτε οὖν *when then (then* indicating logical sequence and not time) of ver. 45 follows naturally upon the citation of the proverb, signifying a correspondence between the character of His reception in Galilee and the motive of His going thither. Finally, if we understand by *His own country,* Nazareth, we are compelled to explain γὰρ, *for,* from ver. 46; Jesus went to Cana (north of Nazareth) without passing through His native place, for the reason mentioned. This seems forced and arbitrary. [26]

45. **Received** (ἐδέξαντο). See on 3:32.

46. **Jesus.** The best texts omit.

Cana (τὴν Κανᾶ). Note the article *the* Cana, and see on 2:1. The article defines the Cana previously referred to.

Nobleman (βασιλικὸς). Properly an adjective, meaning *royal,* from βασιλεὺς, *king*. It occurs in John only, here and ver. 49; and in all other passages is used as an adjective (Acts 12:20, 21; James 2:8). Literally here, *a king's officer*. Wyc, *little King*.

Was sick (ἠσθένει). See on *infirmities,* Luke 5:15.

47. **He went** (ἀπῆλθεν). Literally, went *away* (ἀπό). Leaving his son for the time.

Heal (ἰάσηται). See on Matthew 8:7, and Luke 6:19.

At the point of death (ἤμελλεν ἀποθνήσκειν). Literally, *was about to die*. Compare Mark's uncouth phrase, ἐσχάτως ἔχει, *lieth at the point of death,* 5:23, on which see note. Compare also John 12:33.

48. **Said unto him, Except ye see.** Addressing the nobleman *(him),* but having in mind the Galilean population which he represents *(ye).*

Signs and wonders (σημεῖα καὶ τέρατα). See on Matthew 24:24. Σημεῖα, *signs*, and ἔργα, *works*, are John's characteristic words for miracles. See 5:20; 7:21; 14:10; 2:23; 6:2, etc.

Ye will **not** (οὐ μὴ). The double negative is correctly given by Rev., "ye will *in nowise."*

49. **Child** (παιδίον). Diminutive. Literally, *my little one;* a touch of tenderness.

50. **Went his way** (ἐπορεύετο). But thus the force of the imperfect is lost, which harmonizes with the succeeding sentence: he *was proceeding* on his way, and as *he was now going down,* etc.

51. **Servants** (δοῦλοι). Properly, *bond-servants.* See on Matthew 20:26; Mark 9:35.

Thy son liveth (ὁ υἱός σοῦ ἔσχεν). The best texts, however, read αὐτοῦ, *his.* So Rev., *that his son lived.* Christ uses υἱός, *son*, instead of παιδίον, *little one,* expressing the worth of the child as representing the family. See on 1:12.

52. **Then** (οὖν). Not a particle of time, but of sequence. Rev., *so* he inquired.

Began to amend (κομψότερον ἔσχεν). A peculiar phrase, occurring only here in the New Testament. Literally, *had himself better.* Κομψότερον is from κομψός, *well-dressed, well-cared-for, elegant;* and this from κομέω, *to take care of.* The idea of the phrase is conveyed in the familiar English expression: *He is doing well,* or *nicely,* or *bravely.* A parallel is cited by the commentators from Arrian: "When the doctor comes in, you must not be afraid as to what he will say; nor if he says, 'You are doing bravely' (κόμψως ἔχεις), must you give way to excessive joy."

At the seventh hour (ὥραν ἑβδόμην). The accusative case denotes not a *point* of time, but *duration: during* the seventh hour.

Fever (πυρετός). From πῦρ, *fire.* So the Latin *febris*, which is *f* for *ferbris,* from *ferveo,* to *glow with heat.*

Left (ἀφῆκεν). Literally, *sent him away.* See on ver. 3.

54. **This is again the second miracle,** etc. Literally, *this did Jesus again as a second sign.* The pleonasm in *again,* the *second,* is only apparent. Other miracles had indeed been wrought between these two; but John emphasizes these two as marking Jesus' coming from Judaea to Galilee. The healing of the nobleman's child was the *second* miracle, only in respect of its taking place upon Jesus' withdrawal from Judaea into Galilee. Hence the *again.* He wrought a miracle *again,* when He *again*

came into Galilee, and this miracle was the second, as marking His second coming.

CHAPTER 5

1. **A feast** (ἑορτὴ). Or *festival.* What festival is uncertain. It has been identified with the Passover, Pentecost, and the Feast of Tabernacles; also with the Day of Atonement, the Feast of Dedication, and the Feast of Purim.

2. **Sheep-market** (τῇ προβατικῇ). The word is an adjective *pertaining to sheep,* which requires to be completed with another word, not with ἀγορᾷ, *market,* but with πύλῃ, *gate.* This gate was near the temple on the east of the city. See Nehemiah 3:1, 32; 12:39. Some editors join the adjective with the following κολυμβήθρα, *pool,* making the latter word κολυμβήθρᾳ (the dative case), and reading *the sheep-pool.* Wyc., *a standing water of beasts.*

Pool (κολυμβήθρα). In the New Testament only in this chapter and 9:7, 11. Properly, a pool *for swimming,* from κολυμβάω, *to dive.* In Ecclesiastes 2:6 (Sept.,) it is used of a reservoir in a garden. The Hebrew word is from the verb *to kneel down,* and means, therefore, a *kneeling-place* for cattle or men when drinking. In ecclesiastical language, *the baptismal font,* and the *baptistery* itself.

Called (ἐπιλεγομένη). Strictly, *surnamed,* the name having perhaps supplanted some earlier name.

Bethesda (βηθεσδὰ). Commonly interpreted *House of Mercy;* others *House of the Portico.* The readings also vary. Tischendorf and Westcott and Hort give βηθζαθά, *Bethzatha, House of the Olive.* The site cannot be identified with any certainty. Dr. Robinson thinks it may be the Fountain of the Virgin, the upper fountain of Siloam. See Thomson's "Land and Book," "Southern Palestine and Jerusalem," pp. 458-461.

Porches (στοὰς). Cloisters, covered porticoes.

3. **Great multitude.** The best texts omit *great.*

Impotent (ἀσθενούντων). Rev., *sick.* Yet the A.V. gives the literal meaning, *people without strength.* Wyc., *languishing.*

Withered (ζηρῶν). Literally, *dry.* So Wyc.. The following words, to the end of ver. 4, are omitted by the best texts.

5. **Had an infirmity thirty and eight years.** Literally, *having thirty and eight years in his infirmity.*

6. **Had been now a long time** (πολὺν ἤδη χρόνον ἔχει). Literally, *he hath already much time.*

Wilt thou (θέλεις). Not merely, *do you wish,* but *are you in earnest?* See on Matthew 1. 19. Jesus appeals to the energy of his will. Not improbably he had fallen into apathy through his long sickness. Compare Acts 3:4; John 7:17.

Whole (ὑγιὴς). Sound.

7. **Put** (βάλῃ). Literally, *cast;* indicating the hasty movement required to bring him to the water before its agitation should have ceased. See on Mark 7:30; Luke 16:20.

8. **Bed** (κράββατον). Used by both Mark and Luke. See on Mark 2:4, and compare Acts 5:15; 9:33.

10. **Cured** (τεθεραπευμένῳ). See on Matthew 8:7; Luke 5:15; Acts 17:25.

To carry (ἆραι). Rev., more correctly, *to take up.* It is Jesus' own word in ver. 8.

11. **He that made — the same** (ὁ ποιήσας — ἐκεῖνος). The demonstrative pronoun points with emphasis to the subject of the preceding clause. A characteristic usage of John. See 1:18, 33; 9:37; 10:1; 12:48, etc.

12. **Then.** Omit.

What man is he, etc. “See the cunning of malice. They do not say, ‘Who is he that healed thee?’ but, ‘Who bade thee take up thy bed?’” (Grotius, in Trench, “Miracles.”)

Take up thy bed. Omit *bed.* Literally, *take up and walk.*

13. **He that was healed** (ἰαθεὶς). Compare ver. 10, and note the different word for healing. See references there.

Who it was (τίς ἐστιν). The present tense, *who it is.*

Had conveyed Himself away (ἐξένευσεν). The verb means, literally, *to turn the head aside,* in order to avoid something. Hence, generally, to *retire* or *withdraw.* Only here in the New Testament.

14. **Findeth — said.** Note the lively interchange of the tenses, as in ver. 13.

Sin no more (μηκέτι ἁμάρτανε). No longer continue to sin. See on Matthew 1:21. Jesus thus shows His knowledge that the sickness was the result of sin.

A worse thing. Than even those thirty-eight years of suffering.

Come unto thee (σοί γένηται). Rev., better, *befall thee.* Literally, *come to pass.*

15. **Told** (ἀνήγγειλεν). See on 4:25. The best texts, however, read εἶπεν, *said*.

16. **Did the Jews persecute.** The imperfect tense (ἐδίωκον) might be rendered *began to persecute,* as this is an opening of hostilities against Jesus, or, more probably, corresponds with the same tense in ἐποίει, *he*

did, or better, *was wont to do.* Διώκω, *to persecute,* is originally *to run after, to pursue with hostile purpose,* and thence to *harass.*

And sought to kill Him. The best texts omit.

He did. See above. Godet observes: "the imperfect malignantly expresses the idea that the violation of the Sabbath has become with Him a sort of maxim."

17. **Worketh.** The discussion turned on work on the Sabbath. The Father's work in maintaining and redeeming the world has continued from the creation until the present moment (ἕως ἄρτι): *until now,* not interrupted by the Sabbath.

And I work (κἀγὼ ἐργάζομαι). Or, *I also work.* The two clauses are coordinated. The relation, as Meyer observes, is not that of *imitation,* or *example,* but *of equality of will and procedure.* Jesus does not violate the divine ideal of the Sabbath by His holy activity on that day. "Man's true rest is not a rest *from* human, earthly labor, but a rest *for* divine, heavenly labor. Thus the merely negative, traditional observance of the Sabbath is placed in sharp contrast with the positive, final fulfillment of spiritual service, for which it was a preparation" (Westcott).

18. **Had broken** (ἔλυε). Literally, *was loosing:* the imperfect tense. See on *He did,* ver. 16. Not, broke the Sabbath in any particular case, but was annulling the law and duty of Sabbath observance.

His Father (πατέρα ἴδιον). Properly, His *own* Father. So Rev.

19. **Verily, verily.** See on 1:51.

But what He seeth. Referring to *can do nothing,* not to *of himself.* Jesus, being one with God, can do nothing apart from Him.

The Father do (τὸν πατέρα ποιοῦντα). Rev., rightly, *doing.* The participle brings out more sharply the *coincidence* of action between the

Father and the Son: “the inner and immediate intuition which the Son perpetually has of the Father’s work” (Meyer).

Likewise (ὁμοίως). Better, as Rev., *in like manner. Likewise* is popularly understood as equivalent to *also;* but the word indicates identity of *action* based upon identity of nature.

20. **Loveth** (φιλεῖ). *To love* is expressed by two words in the New Testament, φιλέω and ἀγαπάω. Ἀγαπάω indicates a reasoning, discriminating attachment, founded in the conviction that its object is worthy of esteem, or entitled to it on account of benefits bestowed. Φιλέω represents a warmer, more instinctive sentiment, more closely allied to feeling, and implying more passion. Hence ἀγαπάω is represented by the Latin *diligo,* the fundamental idea of which is *selection,* the deliberate choice of one out of a number, on sufficient grounds, as an object of regard. Thus φιλέω emphasizes the *affectional* element of love, and ἀγαπάω the *intelligent* element. Socrates, in Xenophon’s “Memorabilia,” advises his friend Aristarchus to alleviate the necessities of his dependents by furnishing means to set them at work. Aristarchus having acted upon his advice, Xenophon says that the women in his employ *loved* (ἐφίλουν) him as their protector, while he in turn *loved* (ἠγάπα) them because they were of use to him (“Memorabilia,” 2:7, §12). Jesus’ sentiment toward Martha and Mary is described by ἠγάπα, John 11:5. Men are bidden to love (ἀγαπᾶν) God (Matthew 22:37; 1 Corinthians 8:3); never φιλεῖν, since love to God implies an intelligent discernment of His attributes and not merely an affectionate sentiment. Both elements are combined in the Father’s love for the Son (Matthew 3:17; John 3:35; 4:20). Ἀγάπη is used throughout the panegyric of love in 1 Corinthians 13, and an examination of that chapter will show how large a part the discriminating element plays in the Apostle’s conception of love. The noun αγάπη nowhere appears in classical writings. As Trench remarks, it “is a word born within the bosom of revealed religion.”’Ερáω, in which the idea of sensual passion predominates, is nowhere used in the New Testament. Trench has some interesting remarks on its tendency toward a higher set of associations in the Platonic writings (“Synonyms,” p. 42).

Greater works will He show Him. As Jesus does whatever He sees the Father do (ver. 19), the showing of greater works will be the signal for Jesus to do them. On *works,* as a characteristic word in John, see on 4:47.

Ye may marvel. The *ye* is emphatic (ὑμεῖς) and is addressed to those who questioned His authority, whose wonder would therefore be that of astonishment rather than of admiring faith, but might lead to faith. Plato says, "Wonder is the feeling of a philosopher, and philosophy begins in wonder" ("Theaetetus," 105); and Clement of Alexandria, cited by Westcott, "He that wonders shall reign, and he that reigns shall rest." Compare Acts 4:13.

21. **Raiseth — quickeneth.** Physically and spiritually.

The Son quickeneth. Not *raiseth* and quickeneth. The *quickening,* however (ζωοποιεῖ, *maketh alive),* includes the *raising,* so that the two clauses are coextensive. In popular conception the raising precedes the quickening; but, in fact, the *making alive* is the controlling fact of the raising. Ἐγείρει, *raiseth,* means primarily *awaketh.*

22. **For the Father** (οὐδὲ γὰρ ὁ πατὴρ). The A.V. misses the climax in οὐδὲ*; not even* the Father, who might be expected to be judge.

Hath committed (δέδωκεν). Rev., *given.* The habitual word for the bestowment of the privileges and functions of the Son. See ver. 36; 3:35; 6:37, 39; 10:29, etc.

All judgment (τὴν κρίσιν πᾶσαν). Literally, *the judgment wholly.*

23. **Which sent Him.** A phrase peculiar to John, and used only by the Lord, of the Father. See 4:34; 6:38, 39; 7:16, 28, 33, etc.

24. **Heareth.** Closely connected with *believeth.*

Hath eternal life. See on 3:36.

Shall not come into condemnation (εἰς κρίσιν οὐκ ἔρχεται). The present tense, *cometh not.* So Rev. Not *condemnation,* but *judgment,* as Rev. See on 3:17. Wyc., *cometh not into doom.* The present, *cometh,* states the *general principle* or *order.*

From death (ἐκ θανάτου). Rev., correctly, *out of* death, pointing to the previous condition *in* which he was.

Life (τὴν ζωήν). *The* life; the ideal of perfect life.

25. **The dead.** Spiritually.

26. **As — so** (ὥσπερ — οὕτως). The correspondence is that of *fact,* not of *degree.*

Hath he given (ἔδωκεν). Rev., more strictly, *gave*, the aorist tense pointing back to the eternal past.

27. **Authority.** See on 1:12.

Also. Omit.

The Son of man. Better, *a* son of man. The article is wanting. The authority is assigned to Him as being *very man.* John uses the article everywhere with this phrase, except here and Revelation 1:13; 14:14. See on Luke 6:22.

28. **The graves** (τοῖς μνημείοις). Rev., better; *tombs.* Two words are used in the New Testament for the place of burial, τάφος, and μνημεῖον or μνῆμα. The former emphasizes the idea of *burial* (θάπτω, *to bury*); the latter of *preserving the memory* of the dead; from μιμνήσκω, to *remind.*

29. **Have done good — have done evil.** Note again the use of the different verbs for *doing* with *good* and *evil.* See on 3:21. On the word for *evil* (φαῦλα), see on 3:20.

Resurrection of life (ἐὰν ἐγὼ). The phrase occurs only here in the New Testament: so *resurrection of judgment* (ἀνάστασιν κρίσεως).

30. **Of the Father.** Omit. Rev., *of Him that sent.*

31. **If I** (ἐὰν ἐγὼ). The *I* expressed for emphasis: *I alone.*

True (ἀληθής). As distinguished from *false.* See on 1:9.

33. **Ye sent.** Rev., rightly, *have sent.* The perfect tense, with allusion to something abiding in its results. Similarly, *bare witness* should be *hath born.* Note the expressed *ye* (ὑμεῖς), emphatically marking the contrast between the *human* testimony which the Jews demanded, and the *divine* testimony on which Jesus relies (ver. 34).

34. **But I** (ἐγὼ δὲ). Emphatic, in contrast with *ye* (ver. 33).

Receive (λαμβάνω). See on 3:32.

Testimony (τὴν μαρτυρίαν). Rev., properly *the* witness. The restoration of the article is important. It has the force of *my*, marking the witness as characteristic of Christ's work. The only testimony which I accept as proof.

From man. Or from *a man,* with a primary reference to the Baptist. Rev. renders, *the witness which I receive is not from man.*

These things. With reference to the Baptist.

Ye may be saved. The *ye* (ὑμεῖς), marking them as those who might be influenced by the inferior, human testimony; though they did not apprehend the divine testimony.

35. **A burning and shining light** (ὁ λύχνος ὁ καιόμενος καὶ φαίνων). Rev., correctly, *the lamp that burneth and shineth.* Λύχνος, *lamp,* as contrasted with the *light* (φῶς). See 1:5, 7, 8, 9; and compare 8:12; 9:5; 12:46. Wyc., *lantern.* The Baptist did not, like Jesus, shine by

his own light. The definite article with *lamp,* points to it as a familiar household object. *Burning* hints at the fact that the lamp gives but a transitory light. In burning the oil is consumed.

Ye were willing. Again the emphatic ὑμεῖς, *ye.*

To rejoice (ἀγαλλιασθῆναι). The word signifies *exultant, lively* joy. See Matthew 5:12; Luke 1:47; 10:21; 1 Peter 1:6. The interest in the Baptist was a frivolous, superficial, and short-lived excitement. Bengel says, "they were attracted by his *brightness,* not by his *warmth."*

36. **Greater witness** (τήν μαρτυρίαν μείζω). The article, omitted in A.V., has the force of *my,* as in ver. 34. Rev., *the witness which I have is greater.*

Hath given. See on ver. 22.

To finish (ἵνα τελειώσω). Literally, *in order that I should accomplish.* Rev., *accomplish.* See on 4:34.

The same works (αὐτὰ τὰ ἔργα). Rev., more correctly, the *very* works.

37. **Himself** (αὐτὸς). The best texts substitute ἐκεῖνος, *he;* reading, "the Father which sent me, *He* hath born witness." So Rev.

Voice — shape. Not referring to the descent of the dove and the voice from heaven at Jesus' baptism, but generally and figuratively to God's witness in the Old Testament Scriptures. This is in harmony with the succeeding reference to the word.

38. **His word.** Emphatic, commencing the sentence. Compare 17:6 sqq.; 1 John 1:10; 2:14.

39. **Search** (ἐρευνᾶτε). Rev., rightly, *ye search.* Jesus is appealing to a familiar practice of which *for in them ye think* is explanatory. See 1 Peter 1:11; Romans 8:27; 1 Corinthians 2:10; Revelation 2:23.

The scriptures (τὰς γραφὰς). Literally, *the writings;* possibly with a hint at the contrast with the *word* (ver. 38).

They (ἐκεῖναι). Those very scriptures.

40. **And.** More than a simple copula. Rather *and yet.* See on Luke 18:7.

Ye will not (οὐ θέλετε). Indicating stubborn determination. See on Matthew 1:19.

41. **I receive not honor from men.** The Greek order is: *glory from men I receive not.* Compare ver. 34. His glory consists in his loving fellowship with God. Men who do not love God are not in sympathy with Him.

42. **I know** (ἔγνωκα). See on 2:24.

The love of God. Love toward God. This was the summary of their own law. The phrase occurs elsewhere in the Gospels only in Luke 11:42.

In you (ἐν ἑαυτοῖς). Rev., rightly, *in yourselves.* Compare 6:53; 1 John 5:10; Mark 4:17.

44. **Ye believe.** Again the emphatic *ye,* the reason for the emphasis being given in the succeeding clause.

Which receive (λαμβάνοντες). Literally, *receiving* (as ye do): seeing that ye receive.

Seek not the honor that cometh from God only (καὶ τὴν δόξαν τὴν μόνου Θεοῦ οὐ ζητεῖτε). The Rev. gives it capitally, following the Greek order: *and the glory that cometh from the only God ye seek not.* Not *God only,* which entirely overlooks the force of the definite article; but *the only God.* Compare 1 Timothy 6:15, 16; John 17:3; Romans 16:27.

45. **I will accuse** (κατηγορήσω). From κατά, *against,* and ἀγορεύω, *to speak in the assembly* (ἀγορά). Hence, properly, *to bring an accusation in court.* John uses no other verb for *accuse,* and this only here, 8:6, and

Revelation 12:10. Once in the New Testament διαβάλλω occurs (Luke 16:1, on which see note), signifying *malicious* accusation, and *secret,* as distinguished from *public,* accusation (κατηγορία). Αἰτιάομαι occurs once in the compound προῃτιασάμεθα, *we before laid to the charge* (Romans 3:9). This has reference especially to the *ground of* accusation (αἰτία). Ἐγκαλέω occurs only in Acts, with the exception of Romans 8:33. It means *to accuse publicly,* but not necessarily *before a tribunal.* See Acts 23:28, 29; 26:2, 7.

In whom ye trust (εἰς ὃν ὑμεῖς ἠλπίκατε). A strong expression. Literally, *into whom ye have hoped.* Rev., admirably, *on whom ye have set your hope.*

47. **Writings** (γράμμασιν). It is important to understand the precise sense of this word, because it goes to determine whether Jesus intended an antithesis between Moses' *writings* and His own *words,* or simply between Moses (ἐκείνου) and Himself (ἐμοῖς).

Γράμμα primarily means *what is written.* Hence it may describe either a single *character* or a *document.* From this general notion several forms develop themselves in the New Testament. The word occurs in its narrower sense of *characters,* at Luke 23:38; 2 Corinthians 3:7; Galatians 6:11. In Acts 28:21, it means *official communications.* Paul, with a single exception (2 Corinthians 3:7), uses it of the *letter* of scripture as contrasted with its spirit (Romans 2:27, 29; 7:6; 2 Corinthians 3:6). In Luke 16:6, 7, it denotes a *debtor's bond* (A.V., *bill*). In John 7:15, Acts 26:24) it is used in the plural as a general term for *scriptural and Rabbinical learning.* Compare Sept., Isaiah 29:11,12) where a *learned* man is described as ἐπιτάμενος γράμματα, *acquainted with letters.* Once it is used collectively of the *sacred writings — the scriptures* (2 Timothy 3:15), though some give it a wider reference to Rabbinical exegesis, as well as to scripture itself. Among the Alexandrian Greeks the term is not confined to elementary instruction, but includes *exposition,* based, however, on critical study of the text. The tendency of such exegesis was often toward mystical and allegorical interpretation, degenerating into a petty ingenuity in fixing new and recondite meanings upon the old and familiar forms. This was illustrated by the Neo-Platonists' expositions of

Homer, and by the Rabbinical exegesis. Men unacquainted with such studies, especially if they appeared as public teachers, would be regarded as ignorant by the Jews of the times of Christ and the Apostles. Hence the question respecting our Lord Himself: How knoweth this man *letters* (γράμματα John 7:15)? Also the comment upon Peter and John (Acts 4:13) that they were *unlearned* (ἀγράμματοι). Thus, too, those who discovered in the Old Testament scriptures references to Christ, would be stigmatized by Pagans, as following the ingenious and fanciful method of the Jewish interpreters, which they held in contempt. Some such feeling may have provoked the words of Festus to Paul: *Much learning* (πολλά γράμματα) *doth make thee mad* (Acts 26:24). It is well known with what minute care the literal transcription of the sacred writings was guarded. The Scribes (γραμματεῖς) were charged with producing copies *according to the letter* (κατὰ τὸ γράμμα).

The one passage in second Timothy cannot be urged in favor of the general use of the term for *the scriptures,* especially since the best texts reject the article before ἱερὰ γράμμα, so that the meaning is apparently more general: "thou hast known *sacred writings."* The familiar formula for *the scriptures* was αἱ γραφαὶ ἁγίαι.. A *single book* of the collection of writings was known as βιβλίον (Luke 4:17), or βίβλος (Luke 20:42); never γραφή, which was the term for a particular *passage.* See on Mark 12:10. [27]

It seems to me, therefore, that the antithesis between the *writings* of Moses, superstitiously reverenced in the letter, and minutely and critically searched and expounded by the Jews, and the living *words* (ῥήμασιν, see on Luke 1:37), is to be recognized. This, however, need not exclude the other antithesis between *Moses* and *Jesus* personally.

CHAPTER 6

1-14. Compare Matthew 14:13-21; Mark 6:30-44; Luke 9:10-17.

1. **The sea.** See on Matthew 4:18.

2. **Multitude** (ὄχλος). See on 1:19.

Followed (ἠκολούθει). Imperfect tense, denoting not merely the following on this occasion, but generally.

Saw (ἑώρων). Rev., *beheld.* See on 1:18.

His miracles. Omit *his.* Render, as Rev., *the signs.*

He did (ἐποίει). Imperfect, *was doing,* from time to time.

3. **A mountain** (τὸ ὄρος). Strictly, *the* mountain. The writer speaks as one familiar with the district.

He sat (ἐκάθητο). Imperfect: *was sitting,* when he saw the multitude approaching (ver. 5).

4. **A feast** (ἡ ἑορτὴ). With the definite article, *the* feast; pointing to something well known.

5. **Come** (ἔρχεται). Better, *is coming. Unto* Him (πρός) is rather *toward.*

Bread (ἄρτους). Properly, *loaves*. See on Matthew 4:1.

6. **To prove** (πειράζων). Literally, *proving.* See on Matthew 6:13. Wyc., *tempting.*

7. **Pennyworth** (δηναρίων). See on Matthew 20:2. Two hundred pennyworth would represent between thirty and thirty-five dollars.

That every one may take a little. Peculiar to John.

9. **A lad** (παιδάριον). Diminutive. Only here in the New Testament. [28] Only John mentions the lad.

Barley (κριθίνους). A detail peculiar to John. The word occurs in the New Testament only here and ver. 13. An inferior sort of bread is indicated by the term. Pliny and some of the Jewish writers describe barley as food fit for beasts. Suetonius speaks of a turgid rhetorician as a *barley orator,* inflated like barley in moisture: and Livy relates how cohorts which had lost their standards were ordered barley for food.

Fishes (ὀψάρια). The word occurs only here and at 21:9. The Synoptists use ἰχθυές. The A.V., *small fishes,* is intended to render the diminutive. [29] The word means anything that is eaten with bread, and may apply to meat generally, or to what is eaten with bread as a relish. Homer speaks of an onion as a *relish* (ὄψον) for drink ("Iliad," 11, 630). The term was applied to fish *par excellence.* Fish became among the Greeks a chief dainty to gourmands, so that Demosthenes describes a glutton and spendthrift as one who is extravagant in fish.

But what are they among so many? Peculiar to John, though the idea is implied in Luke 9:13.

10. **Sit down** (ἀναπεσεῖν). Literally, recline.

Grass (χόρτος). Originally *an enclosure.* Thus Homer speaks of Peleus offering a sacrifice, αὐλῆς ἐν χόρτῳ, *in the enclosure of the court* ("Iliad," 11, 774). Hence *a feeding-place,* and so *grass, provender.* The sense is merely that of our abstract *pasture.* Matthew and Mark mention the grass, Mark with the epithet *green.* Wyc., *hay.*

11. **Given thanks.** All the Synoptists relate his *looking up to heaven and blessing.* Perhaps he used the familiar formula, "Blessed art thou Jehovah our God, King of the world, who causes to come forth bread from the earth."

To the disciples, and the disciples. The best texts omit. Render, as Rev., *He distributed to them that were set down.*

Likewise of the fishes. So also Mark.

As much as they would. Peculiar to John.

12. **Fragments** (κλάσματα). From κλάω, *to break.* Rev., *broken pieces.*

That remain (περισσεύσαντα). Rev., *remain over.* Literally, *exceed* the necessary supply. Only John gives the Lord's command to collect the fragments, and the reason for it, *that nothing be lost.*

13. **Baskets** (κοφίνους). See on Matthew 14:20. Wyc., *coffins.*

With the fragments, etc. John goes into fuller detail than the Synoptists. Mark alone notes the gathering of the remains of the fishes. John also uses ἐγέμισαν, *filled*, for they *took up,* or *were taken up,* of the Synoptists.

Five barley loaves. A detail peculiar to John, emphasizing the identity of the fragments with the original loaves.

Unto them that had eaten (βεβρωκόσιν). Only here in the New Testament.

14. **That should come** (ὁ ἐρχόμενος). Literally, *the one coming.* Rev., *that cometh.* Vv. 15-21. Compare Matthew 14:22-36; Mark 6:45-52.

15. **Would come** (μέλλουσιν ἔρχεσθαι). Literally, *are about to come.*

Take by force (ἁρπάζειν). See on Matthew 11:12.

A king. Better, as Rev., *king;* over themselves.

Himself alone (αὐτὸς μόνος). Matthew has κατ᾽ ἰδίαν, *privately,* and both Matthew and Mark add, *to pray.*

16. **Even** (ὀψία). An adjective; ὄψιος, *late* with ὥρα, *hour,* understood.

17. **Ship** (πλοῖον). Rev., *boat.* See on Luke 5:2. The best texts omit the article.

Went (ἤρχοντο). The imperfect, *were going.* So Rev.

Capernaum. Mark has *Bethsaida.*

It was now dark (σκοτία ἤδη ἐγεγόνει). Literally, *darkness had already come on.* On *darkness,* see on 1:5.

18. **Arose** (διηγείρετο). It is lamentable how the A.V. misses the graphic force of these imperfects. Rev., rightly, *was rising.* Literally, *was being awakened.* The imperfects convey the sense of *gathering* danger, and throw into stronger relief the fact of Jesus' appearance. They *were going;* the darkness had already fallen, the sea *was rising,* and Jesus had not yet come.

That blew (πνέοντος). Literally, *blowing. That was blowing* would be better. John's narrative at this point is more detailed and graphic than the others.

19. **Had rowed** (ἐληλακότες). Literally, had *driven* or *propelled* (the boat).

Five and twenty, etc. The lake being about *forty* furlongs, six miles, at its broadest, they had gone only a little more than half-way.

They see (θεωροῦσι). Rev., *behold;* with an intent gaze. See on 1:18. Both Luke and John use this word frequently.

Drawing nigh. Literally, *becoming nigh.* Wyc., *to be made next to the boat.* Mark adds, *He would have passed by them,* and Luke that they thought Him a phantom.

21. **They willingly received** (ἤθελον λαβεῖν). Wrong. Rev., correctly, *they were willing* to *receive;* after being reassured by His voice. The imperfect denotes a continuous state of feeling, not a mere impulsive and temporary wish.

Immediately (εὐθέως). Whether Jesus actually entered the boat or not, John does not say. The more natural inference is that he did. Both Matthew and Mark say so. Their immediate and miraculous arrival at the shore was simultaneous either with their entertaining the wish to receive Him, or with His actually coming on board. Only John mentions this incident. Matthew and Mark say that *the wind ceased.*

They went (ὑπῆγον). Imperfect: *were going.* Literally, *were going away.* The verb has the sense of *retiring* from something. Compare ver. 67; 7:33, on which see note; 12:11; 18:8.

22. **Which stood** (ὁ ἑστηκὼς). Having remained daring the night near the scene of the miracle, and being there still.

Boat (ποιάριον). Diminutive: *little boat.*

That — whereinto His disciples were entered. Omit, and read as Rev., *save one.*

23. **Howbeit there came other boats** (ἄλλα δὲ ἦλθεν πλοιάρια). Some editors omit δὲ, *howbeit,* change ἄλλα, *other,* into ἀλλὰ, *but,* and read, *but there came boats.*

26. **The miracles** (σημεῖα). Both the insertion of the definite article and the translation *miracles* in the A.V. tend to obscure the true sense of the passage. Jesus says: You do not seek me because you saw *signs.* What you saw in my works was only *marvels.* You did not see in them *tokens* of my divine power and mission.

Were filled (ἐχορτάσθητε). See on Matthew 5:6; Luke 15:16.

27. **Meat** (βρῶσιν). See on 4:32. In Matthew 6:19, 20, and there only, it is used in the sense of *rust,* that which *eats* or *corrodes.* Similarly, *corrode* is from *rodo, to gnaw.*

Him hath God the Father sealed. The Rev. makes the sentence culminate properly in *God:* "for Him the Father, even *God,* hath sealed." According to the strict Greek order it is: *for Him the Father sealed, even God.* On *sealed* (ἐσφράγισεν) see on 3:33. Wyc., *betokened Him.*

28. **What shall we do?** (τί ποιοῦμεν). Literally, *what do we do?* The best texts read ποιῶμεν, *what are we to do?*

Works. The question is from the legal standpoint, works being regarded as the condition of obtaining the living bread.

29. **Believe.** Faith is put as a *moral act* or *work.* The *work* of God is to *believe.* Faith includes all the works which God requires. The Jews' question contemplates *numerous* works. Jesus' answer directs them to *one* work. Canon Westcott justly observes that "this simple formula contains the complete solution of the relation of faith and works."

30. **Therefore.** Since He had claimed to be the One *sent* of God.

31. **Manna.** Properly, *the* manna, referring to the familiar historic fact. A passage is cited from a Hebrew commentary on Ecclesiastes, as follows: "As the first Redeemer made the manna to descend, as it is written, 'Behold I will rain bread from heaven for you'; so the later Redeemer also shall make the manna to descend, as it is written, 'May there be abundance of corn in the earth.'"

32. **Moses gave you not** (οὐ Μωσῆς δέδωκεν ὑμῖν). The antithesis is between *Moses* and *my Father.* So Rev., rightly, "it was not *Moses* that gave you," etc. — "but *my Father* giveth," etc. Some editors change the perfect tense, δέδωκεν, *hath given,* to the aorist, ἔδωκεν, *gave.*

The true bread from heaven (τὸν ἄρτον ἐκ τοῦοὐρανοῦ τὸν ἀληθινόν). The translation would gain by following the Greek order, "the bread out of heaven, *the real bread."*

33. **He which cometh down** (ὁ καταβαίνων). So it may be rendered; but also *that which,* referring to ἄρτος, *bread:* and so, better, as Rev., since Jesus does not identify Himself with the bread until ver. 35.

35. **I am the bread of life.** A form of expression peculiar to John. See vv. 41, 48, 51; 8:12; 10:7, 9, 11, 14; 11:25; 14:6; 15:1, 5.

Cometh — believeth. Faith in its *active* aspect and in its *resting* aspect.

Never (οὐ μὴ). Rather, *in nowise,* or *by no means.* Rev.**,** shall *not.*

36. **But.** Though you have seen as you asked, I repeat what I said to you that you have seen and do not believe.

37. **All that** (πᾶν ὃ). The neuter singular of the adjective and pronoun. All believers are regarded as one complete whole. Compare 17:24, according to the correct reading, *"that which* Thou hast given me."

Shall come (ἥξει). Emphasizing the idea of *reaching* or *arriving*.

Cometh (ἐρχόμενον). A different verb, emphasizing the *process* of coming.

38. **From heaven** (ἐκ τοῦ οὐρανοῦ). But the best texts read ἐκ, *from,* instead of ἐκ, *out of,* the idea being rather that of *departure (I came down)* than of *origin. I came down* should be as Rev. *(I am come down).* The tense is the perfect.

39. **The Father's will.** Omit *the Father's.* Render, *the will of Him,* etc.

That of all which He hath given me (ἵνα πᾶν ὃ δέδωκέ μοι). The construction is a peculiar and broken one. *All which He hath given,* stands alone as an absolute nominative; a very emphatic and impressive mode of

statement. Literally it reads, *that all which He hath given me I should lose nothing out of it.*

At the last day (ἐν τῇ ἐσχάτῃ ἡμέρᾳ). The phrase occurs only in John.

40. **And this** (δέ). The best texts read γὰρ, *for.* There is a *logical* connection between the last sentence and the following. The Father's will in preserving and raising up that which he has given to the Son, includes in its fulfillment the believing contemplation of the Son and its issue in eternal life.

Of Him that sent me. The best texts substitute πατρός, *you, of my Father.*

Seeth (θεωρῶν). The word is designedly used. The saving vision of Christ is not here *seeing,* but earnest *contemplation.* Rev., *beholdeth.* See on 1:18. Compare *ye have seen me, and believe not* (ver. 36).

41. **Then** (οὖν). Rev., rightly, *therefore:* because of His words.

Murmured (ἐγγόγυζον). See on Jude 16, and compare 1 Corinthians 10:10; Philippians 2:14. The word is constantly used in the Septuagint of the murmuring of Israel in the wilderness. Wyc., *grudged of Him.* So Chaucer, "Judas *grucched* agens the Maudeleyn whan sche anoynted the hed of oure Lord" ("Parson's Tale"); and Shakespeare,

> "Served
> Without or *grudge* or grumbling."
> "Tempest" i., 2, 249.

At Him (περὶ αὐτοῦ). Implying that they addressed their remonstrances *to* Him. But περί means *about* or *concerning.* So Rev., properly, *concerning.*

42. **We know.** Not implying necessarily that Joseph was still alive, but merely the fact that Joseph was recognized as the father of Jesus.

44. **Draw** (ἑλκύσῃ). Two words for *drawing* are found in the New Testament, σύρω and ἑλκύω. The distinction is not habitually observed, and the meanings often overlap. Σύρω is originally to *drag* or *trail* along, as a garment or torn slippers. Both words are used of haling to justice. (See Acts 8:3; 17:6; 16:19.) In Acts 14:19, συ.ρω, of dragging Paul's senseless body out of the city at Lystra. In John 21:6, 8, 11, both words of drawing the net. In John 18:10, ἑλκύω, of drawing Peter's sword. One distinction, however, is observed: σύρω is never used of Christ's attraction of men. See 6:44; 12:32. Ἑλκύω occurs only once outside of John's writings (Acts 16:19). Luther says on this passage: "The drawing is not like that of the executioner, who draws the thief up the ladder to the gallows; but it is a gracious allurement, such as that of the man whom everybody loves, and to whom everybody willingly goes."

45. **Taught of God** (διδακτοὶ τοῦ Θεοῦ). The idea is thrown into a compound adjective, θεοδίδακτοι, in 1 Thessalonians 4:9.

46. **Hath seen.** As contrasted with hearing and learning. (ver. 45). The Father is not *seen* immediately, but through the Son. Compare 1:18; 14:9; 1 John 3:2, Matthew 11:27.

Of God (παρὰ τοῦ Θεοῦ). More correctly, as Rev., *from,* with an idea of association with: *from with* God. Παρά is used of procession from a *personal* object, indicating it generally as the starting-point.

49. **Are dead** (ἀπέθανον). The aorist points, not to their present condition but to the historical fact; *they died.* So Rev.

51. **The living bread** (ὁ ἄρτος ὁ ζῶν). Literally, *the bread the living (bread).* Wyc., *quick bread.*

I will give. The ἐγω, *I,* is emphatic, in contrast with Moses (ver. 32).

Flesh. See on 1:14.

Which I will give. The best texts omit. Read, as Rev., *my flesh for the life of the world.*

52. **Strove** (ἐμάχοντο). The *murmuring* (ver. 41) now breaks out into open contention among the Jews themselves.

53. **Eat the flesh.** Appropriate the life. Compare Galatians 2:20; Ephesians 3:17.

Drink His blood. Appropriate the saving merit of His death. The passover was approaching, and the reference may well have been to the flesh and blood of the paschal lamb.

Have no life in you (οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς). Not according to the Greek. Rightly, as Rev., *ye have not life in yourselves.* All true life must be in Christ. Compare Colossians 3:3.

54. **Eateth** (τρώγων). Another verb for *eating* is used. With the exception of Matthew 24:38, it is found only in John, and always in connection with Christ. No special significance can be fairly attached to its use here. It seems to be taken as a current word, and ἔφαγον is resumed in ver. 58.

55. **Indeed** (ἀληθῶς). Literally, *truly.* The best texts read ἀληθὴς, *true: true meat, true drink.*

56. **Dwelleth** (μένει). Render, as Rev., *abideth.* The word is a favorite one with John, occurring more frequently than in all the rest of the New Testament.

57. **The living Father** (ὁ ζῶν πατὴρ). A phrase found nowhere else in the New Testament. On *living* and *live,* see 1:4.

By the Father (διὰ τὸν πατέρα). Wrong. Render, *because of,* as Rev. Because the Father is the living One. So, *because* of me, instead of *by* me.

59. **In the synagogue** (ἐν συναγωγῇ). But the definite article is wanting; so that we must either understand in a *synagogue,* or in *an assembly.* See on James 2:2. Among the ruins at *Tell Hum,* the probable site of Capernaum, have been found among the remains of a synagogue a block of

stone, perhaps the lintel, carved with the pot of manna, and with a pattern of vine leaves and clusters of grapes. See a full account of these ruins in Thomson's "Land and Book, Central Palestine and Phoenicia," pp. 417-419.

60. **Hard** (σκληρός). See on Matthew 25:24; Jude 14. According to the Greek order, *hard is this saying.*

Hear it (αὐτοῦ ἀκούειν). Αὐτοῦ may be rendered *Him*, but this is not probable. *Hear* means a docile hearing, with a view to receiving what is heard. Compare 10:3, 16, 27; 12:47; 18:37.

61. **Offend** (οκανδαλίζει). Rev., *cause to stumble.* See on Matthew 5:29. Wyc., *slandereth you.*

62. **What and if ye shall see** (ἐὰν οὖν θεωρῆτε). The question is marked by an *aposiopesis,* i.e., a breaking off of the sentence and leaving the hearer to complete it for himself. Literally, *if then ye should behold,* etc. — the completion would be, *would not this still more cause you to stumble?*

Ascend (ἀναβαίνοντα). Rev., properly, renders the participle, *ascending.*

I speak (λαλῶ). But the correct reading is λελάληκα, the perfect tense, *I have spoken,* or I have *just* spoken, referring to the preceding discourse.

64. **Should betray** (παραδώσων). See on Matthew 4:12; Mark 4:29. Judas is once in the New Testament designated by the noun προδότης, *traitor,* Luke 6:16.

66. **From that time** (ἐκ τούτου). Render, as Rev., *upon this.* As a result proceeding *out of* (ἐκ) this. Compare 19:12.

Went back (ἀπῆλθον εἰς τὰ ὀπίσω). The Greek expresses more than the English. They went *away* (ἀπό) from Christ, Literally, *to the things behind,* to what they had left in order to follow the Lord.

Walked (περιεπάτουν). Literally, walked *about,* with Jesus in His wanderings here and there.

67. **The twelve.** John assumes that the number is known. It is implied in the twelve baskets of fragments. As in so many other instances in this Gospel, facts of the synoptic narrative are taken for granted as familiar.

Will ye also go away? (μὴ καὶ ὑμεῖς θέλετε ὑπάγειν). The interrogative particle μὴ shows that a negative answer is expected. *Surely ye will not. Will ye go* is not the future tense of the verb *to go*, but is expressed by two words, *do ye will* (θέλετε), *to go away* (ὑπάγειν). Rev., *would ye.* On the verb *to go away*, see on *they went* (ver. 21).

68. **Simon Peter.** Assailants of the authenticity of John's Gospel have asserted that it reveals an effort on the part of the writer to claim for the disciple whom Jesus loved a pre-eminence above Peter. The assertion is effectually contradicted by the narrative itself. See 1:42; 6:68; 13:6; 18:10, 16; 20:2, 7; 21:3, 7, 11, and notes on those passages. Peter's replying for the twelve, in this passage, is a case in point.

The words of eternal life (ῥήματα ζωῆς αἰωνίου). There is no article. Thou hast *words*. Words of life are words which carry life with them. Compare the phrases *bread of life*, *light of life*, *water of life*, *tree of life*.

69. **Are sure** (ἐγνώκαμεν). Literally, *have come to know*. The order of the words *believe* and *know* is reversed in 17:8; 1 John 4:16. In the case of the first disciples, *faith*, produced by the overpowering impression of Jesus' works and person, preceded intellectual conviction.

That Christ, the Son of the living God. The best texts substitute ὁ ἅγιος τοῦ Θεοῦ, *the holy one of God*. The other reading has resulted from the attempt to bring Peter's confession here into accord with that in Matthew 16:16. The two confessions differ in that "here the confession points to the inward character in which the Apostles found the assurance of life; there the confession was of the public office and theocratic person of the Lord" (Westcott).

70. **A devil** (διάβολος). See on Matthew 4:1. The word is an adjective, meaning *slanderous*, but is almost invariably used in the New Testament as a noun, and with the definite article. The article is wanting only in 1 Peter 5:8; Acts 13:10; Revelation 12:9; and perhaps Revelation 20:2. It is of the very essence of the devilish nature to oppose Christ. Compare Matthew 16:23.

71. **Judas Iscariot the son of Simon** (Ἰούδαν Σίμωνος Ἰσκαριώτην). The correct reading is Ἰσκαριώτου, *Iscariot,* agreeing in the genitive case with Σίμωνος, *of Simon.* Render, as Rev., *Judas, the son of Simon Iscariot.* Iscariot denotes the name of Simon's town: *a man of Kerioth.* See on Matthew 10:5.

CHAPTER 7

1. **The Jews' feast of tabernacles.** The Rev. brings out the defining force of the two articles: *the* feast of the Jews, *the* feast of tabernacles. This feast occurred in the early autumn (September or early October), and lasted for seven days. Its observance is commanded in Exodus 23:16; 34:22; Leviticus 23:39, 42, 43; Deuteronomy 16:13. Its significance was twofold. It was a harvest-home festival, and hence was called *the Feast of Ingathering,* and it comememorated the dwelling of Israel in tents or booths in the wilderness. Hence the name *Feast of Booths* or *Tabernacles.* The association of the latter event with harvest was designed to remind the people in their prosperity of the days of their homeless wandering, that their hearts might not be lifted up and forget God, who delivered them from bondage (Deuteronomy 8:12-17). Therefore they were commanded to quit their permanent homes and to dwell in booths at the time of harvest. The festival was also known as *the Feast of Jehovah,* or simply *the Festival* (Leviticus 23:39; 1 Kings 8:2), because of its importance, and of being the most joyful of all festivals. At the celebration of the feast at Jerusalem booths were erected in the streets and squares and on the housetops. [30] The Greek word for this feast, σκηνοπηγία, *construction of tabernacles,* occurs only here in the New Testament.

3. **Thy disciples.** Both those who had been gained by former teaching in Judaea and Jerusalem, and others from other parts.

4. **Openly** (ἐν παῤῥησίᾳ). Literally, *in boldness.* The reasoning is*:* no man can assert the *position* which Christ claims, and at the same time keep secret the *works* which go to vindicate it.

5. **Neither** (οὐδὲ). Better, as Rev., *not even.*

Did believe (ἐπίστευον). The imperfect, *were believing;* referring not to a single act of faith, but to faith as *habitual* and *controlling.*

6. **Time** (καιρὸς). See on Matthew 12:1; Luke 1:20; Acts 12:1. The appropriate season or juncture.

Alway ready. The disciples might at any time associate with the world, with which they were still in sympathy. Not so Jesus, who was in essential antagonism to the world.

7. **Cannot.** Frequent in John, and expressing an *inherent* impossibility. See 3:3, 5; 5:19; 6:44; 7:34, 36; 8:21, 43; 12:39; 14:17, etc.

Evil (πονηρά). See on Luke 3:19; 7:21.

8. **This feast.** For *this,* read *the,* the first time, but not the second.

Full come (πεπλήρωται). Literally, *has been fulfilled.* So Rev., *is not yet fulfilled.*

11. **Then** (οὖν). Better, *therefore;* because He did not come up with the Galilaeans.

Sought (ἐζήτουν). The imperfect: *kept seeking; persistently* sought for Him.

He (ἐκεῖνος). Emphatic: *that one* of whom we have heard, and whom we once saw.

12. **Murmuring.** See on 6:41.

The people (τοῖς ὄχλοις). See on 1:19.

Said (ἔλεγον). Imperfect: *were saying.*

Deceiveth (πλανᾷ). Rev., better, *leadeth astray*. See on Mark 12:24; Jude 13.

13. **Openly** (παῤῥησίᾳ). The word may mean either *without reserve* (10:24; 11:14), or *without fear* (11:54).

14. **About the midst of the feast** (τῆς ἑορτῆς μεσουσης́). A peculiar form of expression found only here. *The midst* is expressed by a participle from the verb μεσόω, *to be in the middle.* Literally, *the feast being midway.*

Taught (ἐδίδασκεν). Or *began* to teach. Imperfect tense.

15. **Letters** (γράμματα). See on 5:47.

16. **Doctrine** (διδαχὴ). Better, *teaching,* as Rev. *Doctrine* has acquired a conventional sense which might mislead.

17. **Will do his will** (θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν). This is a notable illustration of the frequent blunder of the A.V. in rendering θέλειν, *to will* or *determine, as* a mere auxiliary verb. By overlooking the distinct meaning of the verb *to will,* and resolving *willeth to do* into *will do,* it sacrifices the real force of the passage. Jesus says, *if it be one's will to do;* if his moral purpose is in sympathy with the divine will.

He shall know. Sympathy with the will of God is a condition of understanding it.

Of God (ἐκ τοῦ Θεοῦ). Better, *from; proceeding out of.*

Of myself (ἀπ' ἐμαυτοῦ). *Of* myself is misleading, being commonly understood to mean *concerning* myself. Rev., correctly, *from* myself; without union with the Father. Compare 5:30.

18. **His own glory** (τὴν δόξαν τὴν ἰδίαν). Literally, *the glow which is His own;* the second article throwing *His own* into sharp contrast with *His that sent Him.* On *His own,* see on Acts 1:7; Matthew 22:5; 25:15.

The same (οὗτος). Notice the characteristic use of the pronoun taking up and emphasizing the principal subject of the sentence.

Unrighteousness (ἀδικία). See on 2 Peter 2:13.

19. **Did — give** (δέδωκεν). Some texts read the aorist tense ἔδωκεν, in which case this rendering is correct. If with others we read the perfect, we should render *hath not Moses given* you the law, which you still profess to observe.

Keepeth (ποιεῖ). Rev., rightly, *doeth.* Compare *do* in ver. 17.

Go ye about (ζητεῖτε). Properly, *seek ye.* So Rev.

20. **A devil** (δαιμόνιον). Or more correctly, *a demon.* See on Mark 1:34. The name was applied to Jesus by *the multitude* (ὄχλος) and not by those whom He was addressing in ver. 19, because of the gloomy suspicions which they thought He entertained, and in entire ignorance of the design of the Jews which Jesus had penetrated. The same term was applied to John the Baptist, the ascetic, as one who withdrew from social intercourse (Matthew 11:18).

21. **One work** (ἓν ἔργον). The healing on the Sabbath (5:1-8).

23. **Are ye angry** (χολᾶτε). Only here in the New Testament. From χολή, *gall.* Strictly, the verb means *to be full of bile,* hence to be *melancholy mad.*

Every whit whole (ὅλον ὑγιῆ). Strictly, *I made a whole man sound,* in contrast with the rite of circumcision which affects only a single member, but which, nevertheless, they practice on the Sabbath.

24. **Appearance** (ὄψιν). Primarily, *seeing* or *sight.* In 11:44; Revelation 1:16, *face,* and hence *external appearance.* The word occurs only in the three passages cited.

Righteous judgment (τὴν δικαίαν κρίσιν). Properly, *the* righteous judgment; that which is appropriate to the case in hand.

25. **Them of Jerusalem** (Ἱεροσολυμιτῶν). Literally, *of the Jerusalemites,* who knew better than the multitude the designs of the priesthood. The word occurs only here and Mark 1:5.

26. **Do the rulers know indeed?** The interrogative particle μήποτε may be rendered by the familiar expression *they do not, do they?* Rev., *can it be that the rulers,* etc. *Indeed* (ἀληθῶς); literally, *truly.*

The very (ἀληθῶς). Omit.

27. **Howbeit** (ἀλλὰ). *But,* it cannot be that the rulers have made such a discovery, for we know whence this man is.

We know (οἴδαμεν). The knowing of the rulers is expressed by ἔγνωσαν; *have they ascertained by searching and watching.* The people's knowledge, οἴδαμεν, is that of settled *conviction.*

Whence (πόθεν). Referring to His parentage and family.

No one knoweth whence He is. Opinions differ as to the precise reference of these words. Some explain by a popular idea that the Messiah would not be known until anointed by Elias, when he would suddenly appear. Others refer to Isaiah 53:8; or to Daniel 7:13. Meyer says that while the popular belief that the immediate ancestry of the Messiah would be unknown when He came cannot further be historically proved, it is credible, partly from the belief in His divine origin, and partly from the obscurity into which the Davidic family had sunk.

28. **Then** (οὖν). Rev., rightly, *therefore,* giving the reason for the succeeding words in Jesus' emotion awakened by the misconceptions of the people.

Cried (ἔκραξεν). See on Mark 5:5; 9:24.

As He taught (διδάσκων). Better, Rev., *teaching.* The expression *cried teaching* implies speaking in a peculiarly solemn manner and with an elevation of voice.

Me — whence I am. Conceding the truth of the people's statement in ver. 27, *we know this man whence he is,* so far as His outward person and

His earthly origin were concerned. He goes on to show that they are ignorant of His divine relationship.

True (ἀληθινὸς). True to the ideal of a sender: a *genuine* sender in the highest sense of the term. See on 1:9.

29. **From him** (παρ᾽ αὐτοῦ). See on 6:46.

30. **Then.** Another of the frequent instances in which the A.V. of this Gospel renders the *logical* particle as a particle of *time.* Translate as Rev., *therefore;* because of His claim to be sent from God.

To take (πιάσαι). See on Acts 3:7.

31. **Will he do** (μήτι ποιήσει). Literally, *surely he will not at all do.*

32. **Officers** (ὑπηρέτας). See on Matthew 5:25; Luke 1:2.

33. **Unto them.** Omit.

I go (ὑπάγω). I withdraw. See on 6:21.

34. **Ye shall seek me.** Not as now, for disputation or violence, but for help.

Where I am. In absolute, eternal being and fellowship with the Father. *I am* (ἐγω εἰμι) is the formula of the divine existence (8:58). The phrase carries a hint of the essential nature of Jesus, and thus prepares the way for *ye cannot come* (see on ver. 7). The difference in character will make it essentially impossible.

35. **Will He go** (οὗτος μέλλει πορεύεσθαι). Literally, *whither does this man intend to go,* or whither is He *thinking of going?* The A.V. misses the contemptuous insinuation in *this man* (Rev.).

We shall not find him (ἡμεῖς). The pronoun is emphatic; *we,* the religious leaders, the wise men, who scrutinize the claims of all professed teachers and keep a watchful eye on all impostors.

The dispersed among the Gentiles (τὴν διασπορὰν τῶν Ἑλλήνων). Literally, *the dispersion of the Greeks.* The Jews who remained in foreign lands after the return from the Captivity were called by two names:
1. *The Captivity,* which was expressed in Greek by three words, viz., ἀποικία, *a settlement far from home,* which does not occur in the New Testament; μετοικεσία, *change of abode,* which is found in Matthew 1:11, 12, 17, and always of the carrying into Babylon; αἰχμαλωσία, *a taking at the point of the spear;* Ephesians 4:8; Revelation 13:10.
2. *The Dispersion* (διασπορά). See on 1 Peter 1:1; James 1:1. The first name marks their relation to their own land; the second to the strange lands.

The Gentiles (Ἕλληνας). Literally, *the Greeks.* So Rev. See on Acts 6:1.

36. **What manner of saying is this** (τίς ἐστιν οὑτος ὁ λόγος)? Rev., more simply and literally, *what is this word?*

37. **The last day.** The eighth, the close of the whole festival, and kept as a Sabbath (Leviticus 23:36). It was called *the Day of the Great Hosanna,* because a circuit was made seven times round the altar with "Hosanna;" also *the Day of Willows,* and *the Day of Beating the Branches,* because all the leaves were shaken off the willow-boughs, and the palm branches beaten in pieces by the side of the altar. Every morning, after the sacrifice, the people, led by a priest, repaired to the Fountain of Siloam, where the priest filled a golden pitcher, and brought it back to the temple amid music and joyful shouts. Advancing to the altar of burnt-offering, at the cry of the people, "Lift up thy hand!" he emptied the pitcher toward the west, and toward the east a cup of wine, while the people chanted, "With joy shall ye draw water out of the wells of salvation." It is not certain that this libation was made on the eighth day, but there can be no doubt that the following words of the Lord had reference to that ceremony.

Stood (εἱστήκει). The imperfect, *was standing;* watching the ceremonies. Both A.V. and Rev. miss this graphic touch.

38. **The scripture hath said.** There is no exactly corresponding passage, but the quotation harmonizes with the general tenor of several passages, as Isaiah 55:1; 58:11; Zechariah 13:1; 14:8; Ezekiel 47:1; Joel 3:18.

Belly (κοιλίας). The word is often used in the Old Testament for *the innermost part of a man, the soul* or *heart.* See Job 15:35; 32:19; Proverbs 18:8; 20:27, 30. The rite of drawing and pouring out the water pointed back to the smitten rock in the desert. In Exodus 17:6, "there shall come water *out of it,"* is literally, "there shall come water *from within him.*" The word *belly* here means the inmost heart of the believer, which pours forth spiritual refreshment. Compare 1 Corinthians 10:4; John 4:14.

Shall flow (ῥεύσουσιν). The word occurs only here in the New Testament.

Rivers. A type of abundance. Compare Numbers 20:11.

Living water. Compare 4:10.

39. **The Spirit.** The Holy Spirit, personally.

The Holy Ghost (πνεῦμα ἅγιον). The best texts omit ἅγιον, *holy,* and the definite article is not in the text, so that the strict rendering is simply *spirit.* Literally, *spirit was not yet. Given,* in A.V. and Rev., is added to guard against a possible misconception, which, as Alford observes, "no intelligent reader could fall into." The word *spirit,* standing thus alone, marks, not the *personal Spirit,* but His *operation* or *gift* or *manifestation.* Canon Westcott aptly says: "It is impossible not to contrast the mysteriousness of this utterance with the clear teaching of St. John himself on the 'unction' of believers (1 John 2:20 sqq.), which forms a commentary, gained by later experience, upon the words of the Lord."

Was glorified (ἐδοξάσθη). We have here one of John's characteristic terms, even as the idea is central to his Gospel — to show forth Jesus as

the manifested glory of God (1:14). The beginning of our Lord's miracles was a manifestation of His glory (2:11). His glory was the expression of the Father's will (8:54). By His work He glorified the Father upon earth (12:28; 17:4), and in this was Himself glorified (17:10). The sickness and resurrection of Lazarus were for the glory of God (11:4). The consummation of His work was marked by the words, "Now was the Son of man glorified, and God was glorified in Him" (13:31). His glory He had with the Father before the world was (17:5). It is consummated at His ascension (7:39; 12:16). The passion is the way to glory (12:23, 24; 13:31). The fruitfulness of believers in Him is for the glory of God (15:8), and the office of the Spirit is to glorify Christ (16:14).

40. **Many.** The best texts omit. Read as Rev., *some.*

This saying (τὸν λόγον). The best texts substitute τῶ̃ λόγων τούτων, *these words.* So Rev.

The prophet. See on 1:21.

41. **Shall Christ,** etc. (μὴ γὰρ ὁ Χριστός). The Rev. gives better the force of the interrogative particle with γὰρ, *for: What, doth the Christ come,* etc. The idea in full is, "you *cannot* (μὴ) say that, *for* (γὰρ) doth the Christ, etc."

Shall — come (ἔρχεται). The present tense. Rev., rightly, *doth —* come.

43. **There was a division** (σχίσμα ἐγένετο). More correctly, as Rev., "there *arose* a division." See on 1:3.

44. **Would have taken** (ἤθελον πιάσαι). See on 7:17. Rather, *were disposed:* or *wished* to take him.

46. **Like this man.** Some of the best texts omit.

Deceived (πεπλάνησθε). Rev., *led astray.* See on ver. 12.

48. **Of the rulers or of the Pharisees.** The Greek order, as followed by Rev., is more suggestive: *Hath any of the rulers believed on Him, or* (to appeal to a larger circle) *of the Pharisees?*

49. **This people** (ὁ ὄχλος οὗτος). Better, *multitude,* as contrasted with the orthodox Jews. See on 1:19.

Cursed. As specimens of Rabbinical utterances concerning this class may be cited the expressions *vermin, people of the earth,* and the saying, "the ignorant is impious; only the learned shall have part in the resurrection." Even more abusive and abominable is this: "He shall not take a daughter of the people of the earth, because they are an abomination, and their wives are an abomination, and concerning their daughters it is said, Deuteronomy 27:21" —!

50. **He that came to Him by night** (ὁ ἐλθὼν νυκτὸς πρὸς αὐτὸν). The texts vary, either substituting πρότερον, *before,* for νυκτὸς, *by night,* or omitting the whole clause, and reading, *Nicodemus saith unto them, being one of them.*

51. **Any man** (τὸν ἄνθρωπον). Literally, *the* man, whoever he may be, that comes before them.

Before it hear him (ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ). Rev., more correctly, *except it first hear. Hear him,* is an inadequate rendering of παρ' αὐτοῦ, which is, as Rev., *from himself;* παρά, implying from *beside,* i.e., from *his side* of the case.

52. **Search.** Compare 5:39.

Look (ἴδε). Some render *see,* and translate the following ὅτι, *that,* instead of *for.* So Rev. The difference is unimportant.

53. This verse, and the portion of Chapter 8, as far as ver. 12, are generally pronounced by the best critical authorities not to belong to John's Gospel.

CHAPTER 8

12. **The light of the world** (τὸ φῶς τοῦ κόσμου). Not λύχνος, *a lamp*, as John the Baptist (v. 35). *Light* is another of John's characteristic terms and ideas, playing a most important part in his writings, as related to the manifestation of Jesus and His work upon men. He comes from God, who is light (1 John 1:5). "In Him was life, and the life was the *light* of men" (1:4). The Word was among men as light before the incarnation (1:9; 9:5), and light came with the incarnation (3:19-21; 8:12; 12:46). Christ is light through the illuminating energy of the Spirit (14:21, 26; 16:13; 1 John 2:20, 27), which is received through love (14:22, 23). The object of Christ's work is to make men sons of light (12:36, 46), and to endow them with the light of life (8:12).

In ver. 20, we are told that Jesus spake these words *in the Treasury*. This was in the Court of the Women, the most public part of the temple. Four golden candelabra stood there, each with four golden bowls, each one filled from a pitcher of oil by a youth of priestly descent. These were lighted on the first night of the Feast of Tabernacles. It is not unlikely that they may have suggested our Lord's figure, but the figure itself was familiar both from prophecy and from tradition. According to tradition, Light was one of the names of the Messiah. See Isaiah 9:1; 42:6; 49:6; 60:1-3; Malachi 4:2; Luke 2:32.

Walk in darkness (περιπετήσει ἐν τῇ σκοτία). This phrase is peculiar to the Gospel and First Epistle.

Shall have (ἕξει). Not only shall *see* it, but shall possess it. Hence Christ's disciples are *the light of the world* (Matthew 5:14). Compare *lights,* or, properly, *luminaries* (φωστῆρες) a name, applied to believers in Philippians 2:15.

13. **Thou barest record of thyself.** Rev., *witness.* A technical objection, evading the real purport of Jesus' declaration. The Rabbinical writings declared that no man could give witness for himself.

14. **Though** (κἂν). Literally, *even if.*

I know (οἶδα). With a clear inward consciousness. See on 2:24.

Whence I came and whither I go. Two essential facts of testimony, viz., origin and destiny. “The question was one about His own personal consciousness, of which only Himself could bear witness” (Lange). “If the sun or the day could speak, and should say: ‘I am the sun!’ and it were replied, ‘No, thou mayest be the night, for thou bearest witness of thyself!’ how would that sound? Argue it away if thou canst” (“Berlenburg Bible,” cited by Stier, “Words of the Lord Jesus”).

And whither I go. The best texts read, ἢ, *or*.

16. **True** (ἀληθής). The best texts, however, read ἀληθινή, true to the perfect ideal of judgment.

17. **In your law** (ἐν τῷ νόμῳ τῷ ὑμετέρῳ). Literally, *in the law, that which is yours. Yours* has an emphatic force: of which you claim a monopoly. See 7:49.

It is written (γέγραπται). The perfect tense: *it has been* written, and *stands* written. The common form of citation elsewhere, but used by John of the Old Testament scriptures only here. His usual form is γεγραμμένον ἐστίν, the participle with the finite verb, literally, *it is having been written.*

The witness of two men. See Deuteronomy 19:15.

The Father — beareth witness of me. Thus there are two witnesses, and the letter of the law is fulfilled.

19. **Where.** The testimony of an unseen and unheard witness would not satisfy them.

20. **The Treasury** (γαζοφυλακίῳ). From γάζα, *treasure, a* Persian word, occurring only once in the New Testament (Acts 8:27), and φυλακή, *guard.* Used by John only here. The Treasury was in the Court of the Women, so called, not because it was appropriated to the worship of women exclusively, but because they were not allowed to proceed further, except for sacrificial purposes. The court covered a space upwards of two hundred feet square, and was surrounded by a colonnade, within which, and against the wall, were the thirteen trumpet-shaped chests, called "trumpets" from their shape, for charitable contributions. This court was the most public part of the temple.

And no man laid hands on Him (καὶ οὐδεὶς ἐπίασεν αὐτὸν). Notice the connection with the previous sentence by the simple *and,* where another writer would have said *and yet:* the sense being that though Jesus was teaching where He might easily have been apprehended, yet no one attempted to arrest Him. See on 1:10. *Laid hands on* is better rendered, as elsewhere, *took* (compare 7:30). The inconsistency of the A.V. in the renderings of the same word, of which this is only one of many instances, is noteworthy here from the fact that in the only two passages in which John uses the phrase *laid hands on* (7:30; 7:44), he employs the common formula, ἐπιβάλλειν τὰς χεῖρας, or τὴν χεῖρα, and in both these passages the word πιάσαι is rendered *take.* The use of this latter word is confined almost exclusively to John, as it is found only three times elsewhere (Acts 3:7; 12:4; 2 Corinthians 11:32).

21. **Then** (οὖν). Properly, *therefore,* connecting the fact of Jesus' continuing to speak with His freedom from arrest.

Said Jesus. Omit *Jesus,* and read, *He said therefore.*

Go away (ὑπάγω). *Withdraw myself* from you; this sense being emphasized by the succeeding words, *ye shall seek me.* In expressing one's departure from men or from surrounding objects, we may emphasize merely the *fact of removal,* in which case ἀπέρχομαι, *to go away,* would be appropriate; or we may emphasize the removal as affecting some relation of the person to that from which he removes, as in 6:67, where

Jesus says to the disciples, "*will ye also go away,* or *withdraw* from me," in which case ὑπάγω is the proper word. [31]

In your sin (ἐν τῇ ἁμαρτίᾳ ὑμῶν). See on Matthew 1:21. Note the singular, *sin, not sins.* It is used collectively to express the whole condition of estrangement from God.

22. **Will He kill Himself** (μήτι ἀποκτενεῖ ἑαυτὸν)? The mockery in these words is alike subtle and bitter. The interrogative particle, μήτι, signifies *surely He will not by any chance* kill Himself; and the sense of the whole clause is, He will not surely go where *we* cannot reach Him, unless perchance He should kill Himself; and as that would insure His going to Gehenna, of course *we* could not go to Him there. The remark displays alike the scorn and the self-righteousness of the speakers.

23. **Ye are from beneath** (ἐκ τῶν κάτω ἐστὲ). A phrase peculiar to John and to his Gospel. Jesus states the radical antagonism between His opposers and Himself, as based upon difference of *origin* and *nature.* They spring from the lower, sensual, earthly economy; He from the heavenly. Compare James 3:15 sqq.

From above (ἐκ τῶν ἄνω). Also peculiar to John's Gospel. Compare Colossians 3:1. On the phrase *to be of* (εἶναι ἐκ) see on 1:46.

Ye are of this world (ἐκ τοῦ κόσμου τούτου ἐστὲ). Peculiar to John, and occurring in the First Epistle. On κόσμου, *world,* see on 1:9. Ye are of this earthly *order* or *economy.*

24. **I am he** (ἐγώ εἰμι). *He* is inserted in the versions and is not in the text. By retaining it, we read, *I am the Messiah.* But the words are rather the solemn expression of His absolute divine being, as in ver. 58: "If ye believe not that *I am."* See Deuteronomy 32:39; Isaiah 43:10; and compare vv. 28, 58 of this chapter, and 13:19.

25. **Even the same that I said unto you from the beginning** (τὴν ἀρχὴν ὅ τι καὶ λαλῶ ὑμῖν). A very difficult passage, on which the commentators are almost hopelessly divided. There are two main classes

of interpretations, according to one of which it is to be read *interrogatively,* and according to the other, *affirmatively.* The two principal representatives of the former class are Meyer, who renders "Do you ask that which *all along* (τὴν ἀρχὴν) I am even saying to you?" and Westcott, "How is it that I even speak to you *at all* (τὴν ἀρχὴν)"? So also Milligan and Moulton. This latter rendering requires the change of ὅ τι, the relative, *that which,* into the conjunction ὅτι, *that.*

The second class of interpreters, who construe the passage *affirmatively,* vary in their explanations of τὴν ἄρχην, which they render severally, *altogether, essentially, first of all, in the beginning.* There is also a third class, who take τὴν ἄρχην as a noun, and explain according to Revelation 21:6, "*I am the beginning, that which I am even saying unto you."* This view is represented mostly by the older commentators, Augustine, Bede, Lampe, and later by Wordsworth.

I adopt the view of Alford, who renders *essentially,* explaining by *generally,* or *traced up to its principle* (ἀρχὴ). Shading off from this are Godet, *absolutely;* Winer, *throughout;* Thayer, *wholly* or *precisely.* I render, *I am essentially that which I even speak to you.* If we accept the explanation of *I am*, in ver. 24, as a declaration of Jesus' absolute divine being, that thought prepares the way for this interpretation of His answer to the question, *Who art thou?* His words are the revelation of Himself. "He appeals to His own testimony as the adequate expression of His nature. They have only to fathom the series of statements He has made concerning Himself, and they will find therein a complete analysis of His mission and essence" (Godet). [32]

26. **I have many things,** etc. The connection of thought seems to be as follows: "I being such as my words show me to be, I must declare the whole message of Him by virtue of my essential union with whom I speak. Many things I have to declare and judge, and you may turn a deaf ear to them; nevertheless, I must speak the whole truth, the things which I have heard from Him who sent me and who is true."

I speak to the world (λέγω εἰς τὸν κοσμὸν). The best texts read λαλῶ, which emphasizes not *what* Christ says (which would be λέγω), but *the*

fact that He speaks. See on Matthew 28:18. The use of the preposition εἰς here is peculiar. Literally, "I speak *into* the world;" so that my words may reach and spread through the world. See for a similar construction 1 Thessalonians 2:9; 4:8; Hebrews 2:3. So Sophocles, where Electra says, κήρυσσέ μ᾽ εἰς ἅπαντας *proclaim me to all:* so that the report of me may reach all ears ("Electra," 606).

27. **They understood** (ἔγνωσαν). *Perceived,* as Rev.

He spake. Imperfect. *Was speaking* would be much better.

28. **Lifted up.** See on 3:14.

Ye shall know (γνώσεσθε). Render, *perceive,* here as in ver. 27.

I am He. As in ver. 24, on which see note.

Of myself (ἀπ᾽ ἐμαυτοῦ). Properly, *from* myself, as Rev., at 7:17, but not here. See on 7:17.

Hath taught (ἐδίδαξεν). Rev., more correctly, *taught.* The aorist tense, regarding the teaching as a single act. Compare ἤκουσα, *I heard,* 3:32.

I speak these things (παῦτα λαλῶ). Not equivalent to *so* I speak *(i.e.,* as the Father taught me), but an absolute declaration with reference to these present revelations.

29. **The Father.** The best texts omit.

Alone. See ver. 16.

Those things that please Him (τὰ ἀρεστὰ αὐτῷ). Literally, as Rev., *the things that are pleasing to Him. Always* (πάντοτε) closing the sentence, is emphatic. Jesus' holy activity is *habitual* and *continuous.* See 4:34.

30. **Believed on** (ἐπιστευκότας αὐτῷ). See on 1:12, and compare *believed Him,* ver. 31.

31. **Believed on Him** (πεπιστευκότας αὐτῷ). **N**ote the different phrase, distinguishing the Jews from the mixed company in ver. 30. Rev., rightly, *believed Him.*

If ye continue (ἐὰν ὑμεῖς μείνητε). The emphasis is on the *ye,* addressed to those whose faith was rudimentary; who believed *Him*, but did not yet believe *on Him*. Rev., *abide.*

In my word (ἐν τῷ λόγῳ τῷ ἐμῷ). Literally, *in the word which is mine: peculiarly* mine, characteristic of me. The expression is intentionally stronger than *my word*. Compare *my love* (15:9).

Indeed (ἀληθῶς). Literally, *truly;* as Rev. As those who believe *on* me, not as those who are moved by temporary excitement to admit my claims.

33. **Were never in bondage** (δεδουλεύκαμεν πώποτε). Rev., better, *have never yet been in bondage;* thus giving the force of the perfect tense, *never up to this time,* and of the πώ, *yet.* In the light of the promises given to Abraham, Genesis 17:16; 22:17, 18, the Jews claimed not only freedom, but dominion over the nations. In their reply to Jesus they ignore alike the Egyptian, Babylonian, and Syrian bondage, through which the nation had successively passed, as well as their present subjection to Rome, treating these merely as bondage which, though a *fact,* was not bondage *by right,* or bondage to which they had ever willingly submitted, and, therefore, not bondage in any real sense. Beside the fact that their words were the utterance of strong passion, it is to be remembered that the Romans, from motives of policy, had left them the semblance of political independence. As in so many other cases, they overlook the higher significance of Jesus' words, and base their reply on a technicality. These are the very Jews who *believed Him* (ver. 31). Stier remarks: "These poor believers soon come to the end of their faith." The hint of the possible inconstancy of their faith, conveyed in the Lord's words *if ye abide in my word,* is thus justified.

34. **Whosoever committeth** (πᾶς ὁ ποιῶν). Rev., more correctly, *every one that committeth.*

Sin (τὴν ἁμαρτίαν). The definite article, *the* sin, shows that Jesus does not mean merely a simple act, but *a life of sin.* Compare 1 John 3:4-8, and *doeth the truth* (John 3:21); *doeth the righteousness* (1 John 2:29).

The servant (δοῦλος). Or, *a* servant. Properly, *a bond-servant* or *slave.* See on Matthew 20:26.

Of sin. A few authorities omit, and read *whosoever committeth sin* is *a bond-servant.* Compare Romans 6:17, 20.

35. **Abideth not in the house forever.** A slave has no permanent place in the house. He may be sold, exchanged, or cast out. Compare Genesis 21:10; Galatians 4:30. *House.* See Hebrews 3:6; John 14:2. The elder son in the parable of the prodigal (Luke 15:29), denies his sonship by the words, "These many years do *I serve thee* (δουλεύω)."

36. **Indeed** (ὄντως). Used by John only here. It means *essentially.*

37. **Hath no place** (οὐ χωρεῖ). Rev., *hath not free course,* or *maketh no way.* This rendering is in harmony with vv. 30, 31, concerning those who *believed,* but did not believe *on* Him, and who showed by their angry answer, in ver. 33, that the word of Jesus had made no advance in them. The rendering of the A.V. is not supported by usage, though Field ("Otium Norvicense") cites an undoubted instance of that sense from the Epistles of Alciphron, a post-Christian writer, who relates the story of a parasite returning gorged from a banquet and applying to a physician, who administered an emetic. The parasite, describing the effect of the medicine, says that the doctor wondered where such a mess *had place* (ἐχώρησε). For the rendering of the Rev., compare Aristophanes: πῶς οὖν οὐ χωρεῖ τοὔργον; "How is it that the work *makes no progress?"* ("Peace," 472). Plutarch, ἐχώρει διὰ τῆς πόλεως ὁ λόγος, *"the word:* (or report) *spread* (or advanced) through the city ("Caesar," 712).

38. **Ye have seen.** The best texts read ἠκούσατε, *ye heard.*

39. **Children** (τέκνα). See on 1:12.

40. **A man** (ἄνθρωπον). Used only here by the Lord of Himself. To this corresponds His calling the Devil *a manslayer* at ver. 44. Perhaps, too, as Westcott remarks, it may suggest the idea of the human sympathy which, as a man, He was entitled to claim from them.

This did not Abraham. In the oriental traditions Abraham is spoken of as "full of loving-kindness."

41. **Ye do.** Or, *are doing.*

Fornication (πορνείας). From πέρνημι, to *sell.*

42. **I proceeded forth — from God** (ἐκ τοῦ Θεοῦ ἐξῆλθον). Rev., *came forth.* The phrase occurs only here and in 16:28. Ἐξελθεῖν is found in 13:3; 16:30, and emphasizes the idea of separation; a going *from God* to whom He was to return *(and goeth unto God).* Ἐξελθεῖν παρά (16:27; 17:8), is going *from beside,* implying *personal fellowship* with God. Ἐξελθεῖν ἐκ, here, emphasizes the idea of *essential, community of being:* "I came forth *out of.*"

And am come (ἥκω). As much as to say, *and here I am.*

Of myself (ἀπ' ἐμαυτοῦ). Of my own self-determination, independently, but my being is divinely derived. See on 7:17.

43. **Speech — word** (λαλιὰν — λόγον). The former word refers to the *form,* the latter to the *substance* of discourse. So Matthew 26:73, of Peter, "thy *speech* (λαλιά) bewrayeth thee;" thy *mode* of speaking. If they had understood the substance, they would have understood the form.

Cannot. See on 7:7.

44. **Ye** (ὑμεῖς). Emphatic, in contrast with ἡμεῖς, *we*, of ver. 41.

Of your father (ἐκ). Very suggestive, implying community of nature, as in ver. 42. Compare 1 John 3:8, 10.

The Devil. See on Matthew 4:1. John uses *Satan* only once in the Gospel (13:27), frequently in Revelation, and nowhere in the Epistles. A few critics have adopted the very singular rendering, which the Greek will bear, *ye are of the father of the devil.* This is explained by charging John with Gnosticism, and making him refer to the *Demiurge,* a mysterious and inferior being descended from God, by whom God, according to the Gnostics, created the universe, and who had rebelled against God, and was the father of Satan. It is only necessary to remark with Meyer that such a view is both unbiblical and un-Johannine.

Lusts (ἐπιθυμίας). See on Mark 4:19.

Ye will do (θέλετε ποιεῖν). Wrong. Properly, *ye will to do*. Rev., *it is your will to do.* See on 7:17.

Murderer (ἀνθρωποκτόνος). Only here and 1 John 3:15. Literally, *a manslayer;* from ἄνθρωπος, *man*, and κτείνω, *to kill.* The epithet is applied to Satan, not with reference to the murder of Abel, but to the fact of his being the author of death to the race. Compare Romans 7:8, 11; Hebrews 2:14.

From the beginning. Of the human race.

Stood not (οὐκ ἔστηκεν). This may be explained in two ways. The verb may be taken as the perfect tense of ἵστημι, which is the form for the English present tense, *I stand.* In that case it would describe Satan's *present* standing in the element of falsehood: *he standeth not in the truth.* Or it may be taken as the imperfect tense of στήκω, *I keep my standing,* or simply, *I stand*, in which case the form will be ἔστηκεν, and it will mean that even before his fall he was not true, or that he did not *remain* true to God, but fell. Meyer, who takes it in the former sense, observes: "Truth is the domain in which he has not his footing; to him it is a foreign, heterogeneous sphere of life.... The lie is the sphere in which he holds his place." So Mephistopheles in Goethe's "Faust":

> "I am the spirit that denies!
> And justly so; for all things from the void
> Called forth, deserve to be destroyed;

‘Twere better, then, were naught created.
Thus, all which you as sin have rated, —
Destruction, — aught with evil blent, —
That is my proper element.”

When he speaketh a lie (ὅταν λαλῇ τὸ ψεῦδος). More strictly, *whenever — the* lie, as opposed to *the* truth, regarded as a whole. Two interpretations are given. According to one, *the Devil* is the subject of *speaketh:* according to the other, the subject is indefinite; “when *one* speaketh;” stating a general proposition.

Of his own (ἐκ τῶν ἰδίων). Literally, *out of the things which are his own*. “That which is most peculiarly his ethical nature” (Meyer).

For he is a liar, and the father of it (ὅτι ψεύστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ). Three interpretations are given.

1. That of the A.V. and Rev. “He is a liar, and the father *of the lie*.”
2. “He is a liar, and the father *of the liar* (since *of it* may also be rendered *of him)*.”
3. Making ὁ πατὴρ αὐτοῦ**,** *his father*, the subject of the sentence, and referring *his* to *one,* the indefinite subject of *speaketh* (“when *one* speaketh a lie”). Thus the rendering will be, *Because his father is a liar.*As to Jesus’ course of thought — if we accept either of the first two renderings, it turns on *the character of Satan.*

After stating that the Jews are children of the Devil, He goes on to describe the Devil as a murderer and a liar, and enlarges on the latter characteristic by saying that falsehood is his natural and peculiar element. Whenever he lies he speaks out of his own false nature, for he is a liar, and the father of the lie or of the liar. If we accept the third rendering, the thought turns rather on *the character of the Jews* as children of Satan. He utters first, the general charge, *ye are the children of the Devil,* and as such will do his works. Hence you will be both *murderers* and *liars.* He was a murderer, and ye are seeking to kill me. He stood not in the truth, neither do ye; for, when one speaketh a lie, he speaketh out of his own false nature, by a birthright of falsehood, since his father also is a liar. [33]

45. **And because I** (ἐγὼ δὲ ὅτι). Render *but*, instead of *and*. You would believe *falsehood* if I should speak it, *but* because I tell you *the truth,* you do not believe. The *I* is emphatic. *I*, because I tell you, etc.

46. **Convinceth** (ἐλέγχει). See on 3:20. Rev., *convicteth.*

Sin (ἁμαρτίας). Not *fault* or *error,* but sin in general, as everywhere in the New Testament.

The truth (ἀλήθειαν). Without the article, and therefore not *the whole truth,* but *that which is true* as to any part of divine revelation.

47. **He that is of** (ὁ ὢν ἐκ). The familiar construction. See on 1:46.

48. **Say we not well.** Indicating a current reproach. *Well* (καλῶς) is literally, *finely*, *beautifully.* Sometimes ironical, as Mark 7:6.

Thou art a Samaritan (Σαμαρείτης εἶ σὺ). Literally, a *Samaritan art thou:* the σὺ, *thou,* terminating the sentence with a bitter emphasis: *thou* who professest such reverence for God and His law, art only a Samaritan, hostile to the true law and kingdom of God.

49. **I have not a devil.** He ignores the charge of being a Samaritan, refusing to recognize the national distinction. For *devil* read *demon.*

50. **There is one that seeketh.** That seeks my honor and judges between me and my opposers.

51. **Keep** (τηρήσῃ). See on 1 Peter 1:4.

Saying (λόγον). Better, *word,* as Rev. See on ver. 43.

He shall not see death (θάνατον οὐ μὴ θεωρήσῃ). The phrase θεωρεῖν θάνατον, *to see death,* occurs only here in the New Testament. The double negative signifies *in nowise, by no means.* Θεωρήσῃ *see,* denoting *steady, protracted* vision, is purposely used, because the promise contemplates the entire course of the believer's life in Christ. It is not,

shall not die forever, but shall *live eternally.* Upon this life, which is essentially the negation and contradiction of death, the believer enters from the moment of his union with Christ, and moves *along its entire course,* in *time* no less than in eternity, seeing only life, and with his back turned on death. The reverse of this truth, in connection with the same verb, is painfully suggestive. The question is pertinent why the Revisers have retained *see,* and have not substituted *behold,* as in so many instances.

52. **Now.** Looking back to ver. 48. If we were too hasty then in saying that you have a demon, your words *now* fully justify us. They understood Him to be speaking of *natural* death.

Is dead (ἀπέθανε). Better, *died:* referring to the historical fact.

Taste of death. They change the form of Jesus' statement. The Lord himself *tasted* of death. See Hebrews 2:9. The phrase *taste of death* does not occur in the Old Testament, but is common in Rabbinic writings. "The angel of death," say the Rabbis, "holdeth his sword in his hand at the bed's head, having on the end thereof three drops of gall. The sick man, spying this deadly angel, openeth his mouth with fear; and then those drops fall in, of which one killeth him, the second maketh him pale, the third rotteth."

53. **Art thou** (μὴ σὺ). *Thou,* emphatic, and the negative interrogative particle implying a negative answer, *thou art not surely greater.*

Which is dead (ὅστις). The compound pronoun ὅστις, *which,* is used *explicatively,* according to a familiar New Testament usage, instead of the simple relative. The sense is, *seeing that* he is dead. The compound relative properly indicates the *class* or *kind* to which an object belongs. Art thou greater than Abraham, who is himself one of the dead? So Colossians 3:5. "Mortify covetousness, *seeing it is* (ἥτις ἐστὶν) idolatry." See on Matthew 13:52; 21:41; Mark 12:18; Luke 12:1; Acts 7:53; 10:41; 1 Peter 2:11.

55. **Saying** (λόγον). Properly, *word,* as ver. 51. So Rev.

56. **Rejoiced** (ἠγαλλιάσατο). With *exultant* joy. See on 1 Peter 1:6.

To see (ἵνα ἴδῃ). The Greek construction is peculiar. Literally, *that he should see;* i.e., in the knowledge or anticipation that he should see.

My day. The exact meaning of the expression is altogether uncertain.

57. **Thou art not yet fifty years old** (πεντήκοντα ἔτη οὔπω ἔχεις). Literally, *thou hast not yet fifty years.* The age of completed manhood.

Hast thou seen. Again misquoting the Lord's words.

58. **Was, I am** (γενέσθαι, ἐγώ εἰμι). It is important to observe the distinction between the two verbs. Abraham's life was under the conditions of time, and therefore had a temporal beginning. Hence, Abraham *came into being,* or *was born* (γενέσθαι). Jesus' life was from and to eternity. Hence the formula for *absolute, timeless* existence, *I am* (ἐγώ εἰμι). See on 1:3; 7:34.

59. **Going through the midst of them, and so passed by.** The best texts omit.

CHAPTER 9

1. **From his birth** (ἐκ γενετῆς). The word only here in the New Testament.

2. **This man, or his parents.** It was a common Jewish view that the merits or demerits of the parents would appear in the children, and that the thoughts of a mother might affect the moral state of her unborn offspring. The apostasy of one of the greatest Rabbis had, in popular belief, been caused by the sinful delight of his mother in passing through an idol grove.

3. **But that** (ἀλλ' ἵνα). There is an ellipsis: *but (he was born blind) that.*

4. **I must work** (ἐμὲ δεῖ ἐργάζεσθαι). The best texts read ἡμᾶς, *us,* instead of ἐμὲ, *me.* Literally, *it is necessary for us to work.* The disciples are thus associated by Jesus with Himself. Compare 3:11.

Sent me, not *us*. The Son sends the disciples, as the Father sends the Son.

5. **As long as** (ὅταν). More correctly, *whensoever.* Rev., *when.* Whether in my incarnation, or before my incarnation, or after it. Compare John 1:4, 10.

The light. See on 8:12. The article is wanting. Westcott says, "Christ is 'light to the world,' as well as 'the one Light of the world.' The character is unchangeable, but the display of the character varies with the occasion."

6. **On the ground** (χαμαὶ). Only here and 18:6.

Anointed (ἐπέχρισε). Only here and ver. 11. The spittle was regarded as having a peculiar virtue, not only as a remedy for diseases of the eye, but generally as a charm, so that it was employed in incantations. Persius, describing an old crone handling an infant, says: "She takes the babe from the cradle, and with her middle finger moistens its forehead and lips with

spittle to keep away the evil eye" ("Sat.," 2, 32, 33). Tacitus relates how one of the common people of Alexandria importuned Vespasian for a remedy for his blindness, and prayed him to sprinkle his cheeks and the balls of his eyes with the secretion of his mouth ("History," 4, 81). Pliny says: "We are to believe that by continually anointing each morning with fasting saliva (*i.e.*, before eating), inflammations of the eyes are prevented" ("Natural History," 28, 7). Some editors read here ἐπέθηκεν, *put upon,* for ἐπέχρισεν, *anointed.*

Of the blind man. Omit, and read as Rev., *his eyes.*

7. **Wash** (νίψαι). Wash *the eyes.* See on Acts 16:33.

Siloam. By Rabbinical writers, *Shiloach:* Septuagint, Σιλωάμ: Vulgate and Latin fathers, *Siloe.* Josephus, generally, *Siloa.* In scripture always called a *pool* or *tank, built,* and not *natural.* The site is clearly identified in a recess at the southeastern termination of Zion, near the junction of the valley of Tyropoeon with that of the Kidron. According to Dr. Thomson, it is a parallelogram about fifty-three feet long and eighteen wide, and in its perfect condition must have been nearly twenty feet deep. It is thus the smallest of all the Jerusalem pools. The water flows into it through a subterraneous conduit from the Fountain of the Virgin, and the waters are marked by an ebb and flow. Dr. Robinson witnessed a rise and fall of one foot in ten minutes. The conduit has been traversed by two explorers, Dr. Robinson and Captain Warren. See the account of Warren's exploration in Thomson, "Southern Palestine and Jerusalem," p. 460. On the word *pool,* see on 5:2.

Sent. The Hebrew word means *outflow* (of waters); *missio,* probably with reference to the fact that the temple-mount *sends forth* its spring-waters. Many expositors find a typical significance in the fact of Christ's working through the pool of this name. Thus Milligan and Moulton, after noting the fact that the water was drawn from this pool for pouring upon the altar during the Feast of Tabernacles; that it was associated with the "wells of salvation" (Isaiah 12:3); and that the pouring out of the water symbolized the effusion of spiritual blessing in the days of the Messiah, go on to say: "With the most natural interest, therefore, the Evangelist

observes that its very name corresponds to the Messiah; and by pointing out this fact indicates to us what was the object of Jesus in sending the man to these waters. In this, even more distinctly than in the other particulars that we have noted, Jesus, in sending the man away from Him, is keeping Himself before him in everything connected with his cure. Thus, throughout the whole narrative, all attention is concentrated on Jesus Himself, who is the Light of the world, who was 'sent of God' to open blind eyes." See also Westcott and Godet.

8. **Blind.** The best texts substitute προσαίτης, *a beggar*.

That sat and begged (ὁ καθήμενος καὶ προσαιτῶν). Literally, *the one sitting and begging.* Denoting something customary.

9. **He said** (ἐκεῖνος). The strong demonstrative throws the man into strong relief as the central figure.

11. **To the pool of Siloam.** The best texts read simply, *Go to Siloam.*

Received sight (ἀνέβλεψα). Originally, *to look up,* as Matthew 14:19; Mark 16:4, and so some render it here; but better, *I recovered sight.*

14. **It was the Sabbath day when** (ἦν δὲ σάββατον ὅτε). The best texts read, instead of ὅτε *when,* ἐν ᾗ ἡμέρᾳ *on which day.* Literally, *it was a Sabbath on the day on which.*

16. **Keepeth not the Sabbath.** A Rabbinical precept declares, "It is forbidden to apply even fasting-spittle to the eyes on the Sabbath." The words in ver. 14, *made the clay,* also mark a specific point of offense.

18. **The Jews.** Notice the change from *the Pharisees.* The Pharisees had already divided on this miracle (ver. 16). The Jews represent that section which was hostile to Jesus.

Of him that had received his sight (αὐτοῦ τοῦ ἀναβλέψαντος). Properly, "*of the very one who had received.*"

22. **Had agreed — that** (συνετέθειντο — ἵνα). The sense is, *had formed an agreement in order to bring about this end,* viz., that the confessor of Christ should be excommunicated.

Confess (ὁμολογήσῃ). See on Matthew 7:23; 10:32.

He should be put out of the synagogue (ἀποσυνάγωγος). The literal rendering cannot be neatly given, as there is no English adjective corresponding to ἀποσυνάγωγος, which means *excluded from the synagogue:* as nearly as possible — *that He should become banished from the synagogue.* The adjective occurs only in John's Gospel — here, 12:42; 16:2. Three kinds of excommunication were recognized, of which only the third was the real cutting off, the other two being disciplinary. The first, and lightest, was called *rebuke,* and lasted from seven to thirty days. The second was called *thrusting out,* and lasted for thirty days at least, followed by a "second admonition," which lasted for thirty days more. This could only be pronounced in an assembly of ten. It was accompanied by curses, and sometimes proclaimed with the blast of the horn. The excommunicated person would not be admitted into any assembly of ten men, nor to public prayer. People would keep at the distance of four cubits from him, as if he were a leper. Stones were to be cast on his coffin when dead, and mourning for him was forbidden. If all else failed, the third, or real excommunication was pronounced, the duration of which was indefinite. The man was to be as one dead. No intercourse was to be held with him; one must not show him the road, and though he might buy the necessaries of life, it was forbidden to eat and drink with him. These severer forms appear to have been of later introduction, so that the penalty which the blind man's parents feared was probably separation from all religious fellowship, and from ordinary intercourse of life for perhaps thirty days.

24. **Give God the praise** (δὸς δόξαν τῷ Θεῷ). Rev.**,** *give glory to God.* Compare Joshua 7:19; 1 Samuel 6:5. This phrase addressed to an offender implies that by some previous act or word he has done dishonor to God, and appeals to him to repair the dishonor by speaking the truth. In this case it is also an appeal to the restored man to ascribe his cure directly to God, and not to Jesus. Palgrave, "Central and Eastern Arabia," says that

the Arabic phrase commonly addressed to one who has said something extremely out of place, is *Istaghfir Allah, Ask pardon of God.*

We know. The *we* is emphatic. *We*, the wise men and guardians of religion.

28. **Reviled** (ἐλοιδόρησαν). The verb means to reproach or scold in a loud and abusive manner. Calvin, on 1 Corinthians 4:12, "being *reviled* we bless," remarks: "Λοιδορία is a harsher railing, which not only rebukes a man, but also sharply bites him, and stamps him with open contumely. Hence λοιδορεῖν is to wound a man as with an accursed sting."

His disciple (μαθητὴς ἐκείνου). Literally, *that man's disciple*. The pronoun has a contemptuous force which is not given by *his*.

29. **Spake** (λελάληκεν). Perfect tense, *hath spoken*, and the authority of Moses' words therefore continues to the present. So Rev., Λαλέω is to *talk*, familiarly. See Exodus 33:11.

Whence he is. Compare 7:27; 8:14.

30. **A marvelous thing** (θαυμαστόν). The correct reading adds the article, *the* marvel. So Rev.

Ye know not. *Ye* is emphatic: *ye* who might be expected to know about a man who has wrought such a miracle.

And yet (καὶ). See on 8:20; 1:10.

31. **We know.** Here the pronoun is not expressed, and the *we* is not emphatic, like the pronouns in vv. 24, 29, but expresses the common information of all concerning a familiar fact.

A worshipper of God (θεοσεβὴς). Only here in the New Testament. The kindred word, θεοσέβεια, *godliness*, occurs only at 1 Timothy 2:10. Compounded with Θεός, *God*, and σέβομαι, *to worship*, the same verb which appears in εὐσεβής, *devout* (Acts 10:2, 7; 22:12), and εὐσέβεια, *godliness* (Acts 3:12; 1 Timothy 2:2, etc.). See on 2 Peter 1:3. These two

latter words, while they may mean reverence toward God, may also mean the due fulfillment of human relations; while θεοσεβὴς, *worshipper of God*, is limited to piety towards God.

32. **Since the world began** (ἐκ τοῦ αἰῶνος). The exact phrase only here in the New Testament. Ἀπ' is found in Acts 3:21; 15:18; ἀπὸ τῶν αἰώνων in Colossians 1:26.

34. **Altogether** (ὅλος). Literally, *all of thee*.

In sins. Standing first in the Greek order, and emphatic, as is also σὺ *thou*, in both instances. "In sins wast *thou* born, all of thee; and dost *thou* teach us?"

Teach. Emphatic. Dost *thou*, thus born in sins, assume the office of *teacher?*

Cast him out. From the place where they were conversing. Not *excommunicated*, which this miscellaneous gathering could not do.

35. **Said unto him.** Omit *unto him.*

Dost thou believe (σὺ πιστεύεις)? The form of the question indicates the confident expectation of an affirmative answer. It is almost an affirmation, *you surely believe; you* (σὺ, emphatic) who have born such bold testimony to me that they have cast you out. Note the phrase, πιστεύεις εἰς, *believe on*, and see on 1:12.

Son of God. Both Tischendorf and Westcott and Hort read *Son of man*.

36. **Who is He?** The best texts insert καὶ, *and; and who is he?* which imparts an air of eagerness to the question.

38. **Worshipped** (προσεκύνησεν). See on Acts 10:25.

39. **Judgment** (κρίμα). Not the *act* of judgment, but its *result.* His very presence in the world constitutes a *separation*, which is the primitive idea

of judgment, between those who believe on Him and those who reject Him. See on 3:17.

40. **Are we blind also** (μὴ καὶ ἡμεῖς τυφλοί ἐσμεν)? The *also* belongs with *we*. The interrogative particle has the force of *we are surely not*, and the *we* is emphatic. *Are we also blind?* So Rev.

41. **Ye should have no sin** (οὐκ ἂν εἴχετε ἁμαρτίαν). Or, *ye would have had*. The phrase ἁμαρτίαν ἔχειν, *to have sin*, occurs only in John, in the Gospel and First Epistle.

CHAPTER 10

1. **Verily, verily** (ἀμὴν, ἀμὴν). The formula never begins anything quite new, but connects what follows with what precedes. This discourse grows out of the assumption of the Pharisees to be the only authoritative guides of the people (9:24, 29). They have already been described as *blind* and *sinful.*

Sheepfold (αὐλὴν τῶν προβάτων). Literally, *fold of the sheep*. So Rev., better, because the two ideas of *the flock* and *the fold* are treated distinctly. Compare ver. 16.

Some other way (ἀλλαχόθεν). Literally, *from some other quarter*. The thief does not, like the shepherd, come *from* some well-known direction, as from his dwelling or from the pasture, but from an unknown quarter and by a road of his own. This *from* is significant, because, in the previous discourses, Jesus has laid great stress on the source from which He proceeded, and has made the difference in character between Himself and His opposers turn upon difference of *origin*. See 8:23, 42, 44. In the latter part of this chapter He brings out the same thought (vv. 30, 32, 33, 36).

Thief — robber (κλέπτης — λῃστής). For the distinction see on Mark 11:17. There is a climax in the order of the words; one who will gain his end by *craft*, and, if that will not suffice, by *violence.*

2. **The shepherd** (ποιμήν). Better, *a* shepherd. It is the *character* rather than the *person* that is contemplated.

3. **Porter** (θυρωρὸς). From θύρα, *door*, and ὥρα, *care.* An under-shepherd, to whose charge the sheep are committed after they have been folded for the night, and who opens the door on the arrival of the shepherd in the morning.

Calleth (καλεῖ). But the best texts read φωνεῖ, expressing *personal* address.

4. **Putteth forth** (ἐκβάλῃ). Rev., more strictly, *hath put forth*. Instead of *leadeth* out, in ver. 3. It implies a *constraint;* as if some of the sheep were unwilling to leave the fold. Meyer says that *putteth forth* pictures the *manner* of the *leading* out. He lays hold on the sheep and brings them out to the door.

His own sheep (τὰ ἴδια πρόβατα). The best texts read πάντα, *all*, for πρόβατα, *sheep: all his own.* So Rev.

Goeth before. As the Eastern shepherd always does. Having pushed them forth, he now leads them.

Follow. "It is necessary that they should be taught to follow, and not stray away into the unfenced fields of wheat which lie so temptingly on either side. The shepherd calls from time to time to remind them of his presence. They know his voice and follow on; but if a stranger call, they stop, lift up their heads in alarm, and if the call is repeated, they turn and flee from him; for they know not the voice of strangers. This is not the fanciful costume of a parable; it is simple fact. I have made the experiment often" (Thomson).

6. **Parable** (παροιμίαν). The word occurs but once outside of John's writings (2 Peter 2:22). The usual word for parable is παραβολή, which is once rendered *proverb* in the A.V. (Luke 4:23, changed to *parable* by Rev.), and which occurs nowhere in John. For the distinction see on Matthew 13:3.

7. **The door of the sheep.** Meaning the door *for* the sheep; not the door of the fold. "The thought is connected with the life, and not simply with the organization."

10. **The thief** (ὁ κλέπτης). Christ puts Himself in contrast with the meaner criminal.

I am come (ἦλθον). More correctly, *I came. I am come* would be the perfect tense.

More abundantly (περισσὸν). Literally, may have *abundance.*

11. **The good shepherd** (ὁ ποιμὴν ὁ καλὸς). Literally, *the shepherd the good* (shepherd). Καλὸς, though not of frequent occurrence in John, is more common than ἀγαθός, *good*, which occurs but four times and three times out of the four in the neuter gender, *a good thing*, or *that which is good*. Καλὸς in John is applied to *wine* (2:10), three times to *the shepherd* in this chapter, and twice to *works* (10:32, 33). In classical usage, originally as descriptive of *outward form*, *beautiful;* of *usefulness*, as a *fair haven*, *a fair wind. Auspicious*, as sacrifices. *Morally beautiful, noble;* hence virtue is called τὸ καλὸν. The New Testament usage is similar. *Outwardly fair*, as the stones of the temple (Luke 21:5): *well adapted to its purpose*, as salt (Mark 9:50): *competent for an office*, as *deacons* (1 Timothy 4:6); *a steward* (1 Peter 4:10); *a soldier* (2 Timothy 2:3): *expedient*, *wholesome* (Mark 9:43, 45, 47): *morally good, noble*, as *works* (Matthew 5:16); *conscience* (Hebrews 13:18). The phrase *it is good*, i.e., a good or proper thing (Romans 14:21). In the Septuagint καλὸς is the most usual word for *good* as opposed to evil (Genesis 2:17; 24:50; Isaiah 5:20). In Luke 8:15, καλὸς and ἀγαθός are found together as epithets of the heart; *honest* (or virtuous, noble) and *good*. The epithet καλὸς, applied here to the shepherd, points to the essential goodness as nobly realized, and appealing to admiring respect and affection. As Canon Westcott observes, “in the fulfillment of His work, the Good Shepherd claims the admiration of all that is generous in man.”

Giveth his life (τὴν ψυχὴν αὐτοῦ τίθησιν). The phrase is peculiar to John, occurring in the Gospel and First Epistle. It is explained in two ways: either (1) as *laying down as a pledge*, *paying as a price*, according to the classical usage of the word τίθημι. So Demosthenes, *to pay* interest or the alien tax. Or
(2) according to John 13:4, as *laying aside* his life like a garment. The latter seems preferable. Τίθημι, in the sense of *to pay down a price*, does not occur in the New Testament, unless this phrase, *to lay down the life*, be so explained. [34] In John 13:4, *layeth aside His garments* (τίδησι τὰ ἱμάτια) is followed, in ver. 12, by *had taken His garments* (ἔλαβε τὰ ἱμάτια). So, in this chapter, *giveth* (τίδησιν) *His life* (ver. 11), and *I lay down*

(τίδημι) *my life* (vv. 17, 18), are followed by λαβεῖν "*to take* it again." The phrases τὴν ψυχὴν *He laid down His life*, and τὰς ψυχὰς θεῖναι *to lay down our lives*, occur in 1 John 3:16. The verb is used in the sense of *laying aside* in the classics, as to lay aside *war, shields*, etc. Compare Matthew 20:28, δοῦναι τὴν ψυχὴν, *to give His life*.

For the sheep (ὑπὲρ). On behalf of.

12. **Hireling** (μισθωτὸς). From μισθός, *hire*. See on 2 Peter 2:13. Wyc., *merchant*.

Seeth (θεωρεῖ). Very graphic. His gaze is *fixed* with the fascination of terror on the approaching wolf. Compare Dante:

> "But not so much, that did not give me fear
> A lion's aspect which appeared to me.
> . . . . . .
> And a she wolf, that with all hungerings
> Seemed to be laden in her meagerness,
> And many folk has caused to live forlorn!
> She brought upon me so much heaviness,
> With the affright that from her aspect came,
> That I the hope relinquished of the height."
>
> "Inferno," i., 44 54.

Westcott cites Augustine on this word: *fuga animi timor est, the flight of the mind is cowardice;* with which again compare Dante:

> "So did my soul, that still was fleeing onward,
> Turn itself back," etc.
>
> "Inferno," i., 25.

Leaveth (ἀφίησι). See on 4:3.

Catcheth (ἁρπάζει). Better, as Rev., *snatcheth;* though *catch* is doubtless used by the A.V. in its earlier and stronger sense, from the low Latin *caciare, to chase*, corrupted from *captare, to snatch* or *lay hold of.* Compare the Italian *cacciare, to hunt.* The same word is used at ver. 28, of *plucking out* of Christ's hand. See on Matthew 11:12.

The sheep. The best texts omit. Read, as Rev., *scattereth them*.

13. **The hireling fleeth.** The best texts omit. Read, as Rev., supplying *he fleeth*.

Careth not (οὐ μέλει αὐτῷ). Literally, the sheep *are not a care to him*. See on 1 Peter 5:7. The contrast is suggestive.

14. **Am known of mine** (γινώσκομαι ὑπὸ τῶν ἐμῶν). The best texts read, γινώσκουσί με τὰ ἐμά, *mine own know me*. So Rev.

15. **As the Father knoweth me.** Connect these words with the previous sentence: *mine own know me, even as the Father knoweth me*, etc.

16. **Fold** (αὐλῆς). From ἄω, *to blow*, hence, strictly, a place open to the air; an *uncovered* space enclosed by a wall. So Homer, of the cave of the Cyclops:

> "But when we came upon that neighboring coast,
> We saw upon its verge beside the sea
> A cave high-vaulted, overbrowed with shrubs
> Of laurel. There much cattle lay at rest,
> Both sheep and goats. Around it was a *court* (αὐλή),
> A high enclosure of hewn stone."
>
> "Odyssey," ix., 181-186.

Dr. Thomson says: "The low building on the hill-side which we have just passed, with arches in front, and its enclosure protected by a rubble wall and thorny hedge, is a sheepfold or *marah*.... The marahs are generally built in a valley, or on the sunny side of a hill, where they are sheltered from the winter winds. In ordinary weather the sheep and goats are gathered at night into the enclosed yard; but when the nights are cold and stormy the flocks are shut up in the marah. The sharp thorn-bushes on the top of the wall that surrounds the yard are a defense which the prowling wolf will rarely attempt to scale. The leopard and panther of this country, however, when pressed with hunger, will sometimes overleap this thorny

hedge, and with one bound land amongst the frightened fold" ("Central Palestine and Phoenicia," p. 591). Compare Homer:

> "As a lion who has leaped
> Into a fold — and he who guards the flock
> Has wounded but not slain him — feels his rage
> Waked by the blow; — the affrighted shepherd then
> Ventures not near, but hides within the stalls.
> And the forsaken sheep are put to flight,
> And huddling, slain in heaps, till o'er the fence
> The savage bounds into the fields again."
>
> "Iliad," v., 136-142.

Bring (ἀγαγεῖν). Better, *lead*, as Rev., in margin. Compare ver. 3, *leadeth them out.* The idea is not *bringing them together* (as συναγάγῃ, 11:52), or *conducting them to one place*, but *assuming the guidance.*

There shall be (γενήσεται). More correctly, *shall come to be*. Some editors read γενήσονται, *they shall become*.

One fold (μία ποίμνη). The A.V. entirely ignores the distinction between αὐλή, *fold*, and ποίμνη, *flock.* The latter word is found Matthew 26:31; Luke 2:8; 1 Corinthians 9:7, and always distinctly meaning *a flock*, as does also the diminutive ποίμνιον, *little flock* (Luke 12:32; 1 Peter 5:2, etc.). Render, as Rev., *one flock, one shepherd.* So Tyndale's Version of the New Testament. Compare Ezekiel 34:23. We are not, however, to say with Treneh ("A.V. of the New Testament"), that the Jew and the Gentile are the two *folds* which Christ will gather into a single *flock.* The heathen are not conceived as a *fold*, but as a *dispersion*. See 7:35; 11:52; and, as Meyer observes, "the thought of a divine leading of the heathen does not correspond at all to the figure of *fold*, of which the conception of theocratic fellowship constitutes an essential feature." So Bengel. "He says, other sheep, not another *fold*, for they were scattered abroad in the world." When Jesus speaks of the other sheep who are not *from this fold*, the emphasis is on *fold*, not on *this.* Compare Romans 11:17 sqq. Nor, moreover, does Jesus mean that the Gentiles are to be incorporated into the Jewish fold, but that the unity of the two is to consist in their common relation to Himself. "The unity of the Church does not spring out of the extension of the old kingdom, but is the spiritual antitype of that earthly

figure. Nothing is said of one *fold* under the new dispensation" (Westcott). It will readily be seen that the incorrect rendering fostered by the carelessness or the mistake of some of the Western fathers, and by the Vulgate, which renders both words by *ovile*, *fold*, has been in the interest of Romish claims.

18. **Taketh away** (αἴρει). Some texts read ἦρεν, *took away*. According to this reading the word would point back to the work of Jesus as conceived and accomplished in the eternal counsel of God, where His sacrifice of Himself was not *exacted*, but was His own spontaneous offering in harmony with the Father's will.

I lay it down of myself. Wyc., *I put it from myself*.

Power (ἐξουσίαν). Rev., in margin, *right*. See on 1:12.

Commandment (ἐντολὴν). See on James 2:8.

19. **There was a division** (σχίσμα ἐγένετο). Rev., more correctly, *there arose*. The word σχίσμα, *division*, from σχίζω, *to cleave*, describes a fact which continually recurs in John's narrative. See 6:52, 60, 66; 7:12, 25 sqq.; 8:22; 9:16, 17; 10:19, 24, 41; 11:37 sqq.; 12:19, 29, 42; 16:18, 19.

Words (λόγους). Or, *discourses*.

21. **That hath a devil** (δαιμονιζομένου). Literally, *of one demonized*. Rev., *one possessed with a devil*.

Can a devil (μὴ δύναται). *Surely a demon cannot*.

22. **Feast of the dedication** (ἐγκαίνια). Only here in the New Testament. The word signifies *renewal*, from καινός, *new*, *fresh*. Josephus calls it φῶτα, *lights*. It was instituted by Judas Maccabaeus (B.C. 164), in memory of the cleansing of the temple from the pollutions of Antiochus Epiphanes. The victorious Jews, says Dean Stanley, "entered and found the scene of havoc which the Syrian occupation had left. The corridors of the priests' chambers, which encircled the temple,

were torn down; the gates were in ashes, the altar was disfigured, and the whole platform was overgrown as if with a mountain jungle or forest glade. It was a heartrending spectacle. Their first impulse was to cast themselves headlong on the pavement, and blow the loud horns which accompanied all mournful as well as all joyful occasions — the tocsin as well as the chimes of the nation. Then, whilst the foreign garrison was kept at bay, the warriors first began the elaborate process of cleansing the polluted place.... For the interior of the temple everything had to be refurnished afresh — vessels, candlesticks and incense-altar, and tables and curtains. At last all was completed, and on the 25th of Chisleu (middle of December), the same day that, three years before, the profanation had occurred, the temple was rededicated.... What most lived in the recollection of the time was that the perpetual light blazed again. The golden candlestick was no longer to be had. Its place was taken by an iron chandelier, cased in wood" ("Jewish Church," pt. iii., 345, 346). According to tradition, the oil was found to have been desecrated, and only one flagon of pure oil, sealed with the High-Priest's signet, was found, sufficient to feed the candlestick for a single day. But by a miracle the flagon was replenished during eight days, until a fresh supply could be procured. The festival lasted for eight days. Lights mere kindled, not only in the temple, but in every home. Pious householders lighted a lamp for every inmate of the home, and the most zealous added a light every night for every individual, so that if a house with ten inmates began with ten lights, it would end with eighty. The Jews assembled in the temple, or in the synagogues of the places where they resided, bearing branches of palm, and singing psalms of praise. No fast or mourning, on account of any calamity or bereavement, was permitted to commence during the festival.

23. **Solomon's porch.** A covered colonnade on the eastern side of the outer court of the temple. According to Josephus it was a relic of Solomon's days, which had remained intact in the destruction of the temple by Nebuchadnezzar.

24. **Make us to doubt** (τὴν ψυχὴν ἡμῶν αἴρεις). Literally, *lift up our soul*. Excite us and inflame our hopes. Rev., *hold us in suspense*.

Plainly (παῤῥησίᾳ). See on 7:13.

26. **As I said unto you.** The best texts omit.

27. **My sheep** (τὰ πρόβατα τὰ ἐμὰ). Literally, *the sheep, those that are mine*. A characteristic form of expression with John. Compare 3:29; 5:30; 14:15, etc.

28. **I give** (δίδωμι). Not, *I will give*. The gift is present and continuous. Compare 3:36.

Shall pluck (ἁρπάσει). See on ver. 12. Compare *can pluck*, ver. 29. Here Jesus speaks of *the fact;* there of *the possibility*. Rev., *snatch*. Wyc., *ravish*.

29. **My Father, which gave them me, is greater than all** (ὁ πατήρ μου ὃς δέδωκέ μοι, μείζων πάντων ἐστιν). There is considerable confusion here about the reading. Westcott and Hort and Tischendorf read ὁ πατήρ μου (Tischendorf rejects μου) ὃ δέδωκέν μοι πάντων μεῖζόν ἐστιν. *That which the Father* (or *my Father*) *hath given me is greater than all*. Rev. gives this in the margin. For *gave*, render *hath given*.

30. **One** (ἕν). The neuter, not the *masculine* εἷς, *one person*. It implies unity of *essence*, not merely of *will* or of *power*.

31. **Took up — again** (ἐβάστασαν — πάλιν). *Again* refers to 8:59. It seems as though a different verb is purposely chosen here (compare ἦραν *took up*, in 8:59), since the interview took place in Solomon's porch, where stones would not be at hand. The verb here may mean to take up. So Ajax says:

> "Send some one as a messenger to bear
> The evil news to Teucros, that he first
> May *lift* (βαστάσῃ) my corpse by this sharp sword transfixed."
>
> Sophocles, "Ajax," 827.

Its more usual meaning in the New Testament, however, is *to bear* or *carry*. So of the *cross* (John 19:17; Luke 14:27). Here it might very

properly be rendered *brought*, perhaps from the works which were then going on at the temple. See further on 12:6.

32. **Good works** (καλὰ). *Beautiful*, *noble* works, adapted to call forth admiration and respect. Compare Mark 14:6, and see on ver. 11.

For which of these works (διὰ ποῖον αὐτῶν ἔργον). Literally, *for what kind of a work of these*. This qualitative force of ποῖον is not to be lost sight of, though it is impossible to render it accurately without paraphrasing. Jesus does not mean, as the A.V. and Rev. imply, "for which *one* of these works," but "*what is the character* of that particular work among all these for which you stone me?" The *me*, closing the sentence, is emphatic.

33. **Saying.** Omit.

34. **Is it not written** (οὐκ ἐστιν γεγραμμένον). More strictly, *does it not stand written*.

Law (νόμῳ). The word is sometimes used in the New Testament of other scriptures. See 12:34; 15:25; Romans 3:19; 1 Corinthians 14:21.

I said, etc. The reference is to Psalms 82:6.

35. **The Scripture** (ἡ γραφή). The *passage* of scripture. See on 2:22; 5:47.

Broken (λυθῆναι). Literally, *loosened*. Wyc., *undone*. The word is characteristic of John. He uses it of the destruction of the temple (2:19); the breaking of the Sabbath (5:18); the violation of the law (7:23); the destruction of Satan's works (1 John 3:8), besides elsewhere in the physical sense.

36. **Sanctified** (ἡγίασεν). Better, as Rev., in margin, *consecrated*. The fundamental idea of the word is *separation* and *consecration* to the service of Deity. See note on Acts 26:10, on the kindred adjective ἅγιος, *holy* or *consecrated*.

The Son of God. There is no article. Its absence directs us to the *character* rather than to the *person* of Jesus. The judges, to whom the quotation in ver. 35 refers, were called *gods*, as being representatives of God. See Exodus 21:6; 22:8, where the word rendered *judges* is *elohim, gods*. In Exodus 22:28, *gods* appears in the A.V. [35] Jesus' course of reasoning is, if these judges could be called *gods*, how do I blaspheme in calling myself *Son* of God, since the Father has consecrated me and sent me on a special mission to the world?

37. **Believe me** (πιστεύετέ μοι). Notice *believe*, with the simple dative; believe *me*, not *on* me. It is a question of faith in His *testimony*, not in His *person*. See on 1:12.

38. **In Him.** The best texts read ἐν τῷ πατρί, *in the Father*.

39. **Again.** Pointing back to 7:30, 32, 44, where the word πιάσαι, *to seize*, is found.

Escaped out of (ἐξῆλθεν ἐκ). Rev., literally, *went forth out of*. The phrase occurs only here.

40. **Beyond Jordan** (πέραν τοῦ Ιορδάνου). Into the region called Peroea, from πέραν, *beyond*. It was on the east side of the river, and was the ancient possession of Gad and Reuben. It corresponds, in an enlarged sense, to *the region round about Jordan* (Matthew 3:5; Luke 3:3). Compare Matthew 19:1; Mark 10:1.

CHAPTER 11

1. **Now** (δὲ). Marking the interruption to Jesus' retirement (10:40).

Lazarus. See on Luke 16:20.

2. **Anointed** (ἀλείψασα). Three words for anointing are found in the New Testament: ἀλείφω, χρίω, and its compounds, and μυρίζω. The last is used but once, Mark 14:8, of anointing the Lord's body for burying. Between the two others the distinction is strictly maintained. Χρίω, which occurs five times, is used in every case but one of the anointing of the Son by the Father With the Holy Spirit (Luke 4:18; Acts 4:27; 10:38; Hebrews 1:9). In the remaining instance (2 Corinthians 1:21) of enduing Christians with the gifts of the Holy Spirit. Thus the word is confined to *sacred* anointing. [36] Ἀλείφω is used of all actual anointings. See Matthew 6:17; Mark 6:13; Luke 7:38; James 5:14. The same distinction is generally maintained in the Septuagint, though with a few exceptions, as Numbers 3:3.

3. **Thou lovest** (φιλεῖς). See on 5:20. "They do not say, *come*. He who loves needs but know" (Bengel).

4. **Unto death.** Not to have death as its final issue.

For the glory (ὑπὲρ). Here, as elsewhere in John, *in behalf of*. Canon Westcott remarks: "The sickness is regarded in a triple relation; *unto*, in respect of the actual result; *in behalf of*, in respect of the suffering born; *in order that*, in respect of the divine purpose."

5. **Loved** (ἠγάπα). Notice the verb here: not φιλεῖς, as ver. 3. See on 5:20. Lazarus is not mentioned in Luke 10:38 sqq.

8. **Of late sought** (νῦν ἐζήτουν). Rev., much better, giving the true force of νῦν, *now*, and of the imperfect: *were but now seeking.*

Goest (ὑπάγεις). Dost thou *withdraw* from this safe retreat? See on 6:21; 8:21.

9. **Walk** (περιπατῇ). Walk *about*, in the pursuit of his ordinary business. Wyc., *wander*.

11. **Sleepeth** (κεκοίμηται). More correctly, as Rev., *hath fallen asleep*. See on Acts 7:60; 2 Peter 3:4.

Awake him out of sleep (ἐξυπνίσω αὐτόν). Only here in the New Testament.

12. **Shall do well** (σωθήσεται). Literally, *shall be saved*. Rev., *he will recover*. Wyc., *shall be safe*. Tyndale's Version of the New Testament, *shall he do well enough*.

13. **Taking rest** (κοιμήσεως). Akin to the verb in ver. 11 Wyc., *the sleeping of sleep*. Tyndale's Version of the New Testament, *the natural sleep*.

15. **For your sakes — to the intent ye may believe.** These two clauses, which are separated in the A.V. and Rev., are, in the Greek order, placed together: *for your sakes*, *to the intent ye may believe;* the latter clause being explanatory of the former.

That I was not there. Bengel's comment is beautiful and characteristic. "It accords beautifully with divine propriety that we read of no one having died while the Prince of life was present. If you suppose that death could not, in the presence of Jesus, have assailed Lazarus, the language of the two sisters, vv. 21, 32, attains loftier meaning; and the Lord's joy at His own absence is explained."

Unto him (πρὸς αὐτόν). Most touching. To *him*, as though he were yet living. Death has not broken the personal relation of the Lord with His friend.

16. **Didymus** (Δίδυμος). Not a surname of Thomas, but the Greek equivalent of the Aramaic name, *twin.* See on Mark 3:18. The word occurs only in John's Gospel.

Fellow-disciples (συμμαθηταῖς). Only here in the New Testament.

We may die. "He will die for the love which he has, but he will not affect the faith which he has not" (Westcott).

17. **Had lain in the grave four days already** (τέσσαρας ἡμέρας ἤδη ἔχοντα ἐν τῷ μνημείῳ). Literally, found him *having already four days in the tomb.*

18. **Fifteen furlongs.** About two miles.

19. **Many of the Jews came.** Rev., rightly, *had come.* The tense is the pluperfect. Lazarus' friendship with Jesus had not caused him to be regarded as an apostate, at whose burial every indignity would have been shown. People were even to array themselves in white, festive garments in demonstration of joy. Here, on the contrary, every token of sympathy and respect seems to have been shown.

To Martha and Mary (πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν). Literally, *to those about Martha and Mary;* a Greek idiom for *Martha and Mary and their companions, or attendants*. Compare οἱ περὶ Παῦλον, *Paul and his companions* (Acts 13:13). Somewhat analogous is our familiar idiom when we speak of going to visit a household: *I am going to Smith's or Brown's*, by which we include the head of the household with its members. Westcott and Hort and Tregelles, however, read πρὸς τὴν Μάρθαν κ. Μ., *to Martha and Mary.* So also the Revisers' text.

20. **That Jesus was coming** (ὅτι ὁ Ιησοῦς ἔρχεται). Literally, *is* coming. The exact words of the message: *Jesus is coming.*

Went and met (ὑπήντησεν). The verb means *to go to meet.*

22. **Wilt ask of God** (αἰτήσῃ τὸν Θεόν). The verb αἰτέω is used of the asking of an inferior from a superior. Ἐρωτάω is to ask on equal terms, and hence is always used by Christ of His own asking from the Father, in the consciousness of His equal dignity. Hence Martha, as Trench observes, "plainly reveals her poor, unworthy conception of His person, that she recognizes in Him no more than a prophet, when she ascribes that asking (αἰτεῖσθαι) to Him which He never ascribes to Himself" ("Synonyms"). Bengel says: "Martha did not speak in Greek, yet John expresses her inaccurate remark, which the Lord kindly tolerated." See on Matthew 15:23.

24. **In the resurrection.** Wyc., *the again rising*.

25. **I am the resurrection and the life.** The words *I am* are very significant. Martha had stated the resurrection rather as *a doctrine*, *a current tenet:* Jesus states it as *a fact*, identified with His own person. He does not say, *I raise the dead;* I *perform* the resurrection, but I *am* the resurrection, In His own person, representing humanity, He exhibits man as immortal, but immortal only through union with Him.

The life. The life is the larger and inclusive idea. Resurrection is involved in life as an incident developed by the temporary and apparent triumph of death. All true life is in Christ. In Him is lodged everything that is essential to life, in its origin, its maintenance, and its consummation, and all this is conveyed to the believer in his union with Him. This life is not affected by death. "Every believer is in reality and forever sheltered from death. To die with full light, in the clear certainty of the life which is in Jesus, to die only to continue to live to Him, is no longer that fact which human language designates by the name of death. It is as though Jesus had said: In me death is certain to live, and the living is certain never to die" (Godet). On ζωή, *life*, see on 1:4.

He were dead (ἀποθάνῃ). The aorist denotes *an event*, not *a condition*. Hence, much better, Rev., *though he die*.

27. **I believe** (πεπίστευκα). Literally, *I have believed.* The perfect tense. So Rev. Martha goes back to her previous belief, which consists in the

recognition of Christ as her Lord. Whatever faith she has in this new revelation of Christ rests upon the truth that He is the Anointed, the Son of God, even He that cometh into the world.

28. **The Master** (ὁ διδάσκαλος). Literally, *the teacher*. Westcott remarks that this title opens a glimpse into the private intercourse of the Lord and the disciples: so they spoke of Him.

Is come (πάρεστιν). Literally, *is present.* Rev., *is here.*

29. **Arose and came** (ἠγέρθη καὶ ἤρχετο). The aorist, *arose*, marks the single, instantaneous act of rising. The imperfect, *was coming*, the progress towards Jesus.

31. **Saying** (λέγοντες). The best texts read δόξαντες, *supposing*. So Rev.

She goeth (ὑπάγει). *Withdraweth* from our company. See on 6:21; 8:21.

To weep (ἵνα κλαύσῃ). Rev., in margin, *wail.* The word means *loud* weeping. See Matthew 2:18; Mark 5:38; and on Luke 6:21; 7:32.

33. **He groaned in the spirit** (ἐνεβριμήσατο τῷ πνεύματι). See on Mark 1:43. The word for *groaned* occurs three times elsewhere: Matthew 9:30; Mark 1:43; 14:5. In every case it expresses a *charge*, or *remonstrance*, accompanied with a feeling of displeasure. On this passage there are two lines of interpretation, both of them assuming the meaning just stated.
(1) Τῷ πνευ.ματι, *the spirit*, is regarded as the object of Jesus' inward charge or remonstrance. This is explained variously: as that Jesus sternly rebuked the natural shrinking of His human spirit, and summoned it to the decisive conflict with death; or that He checked its impulse to put forth His divine energy at once.
(2) Takes *in the spirit*, as representing *the sphere of feeling*, as 13:21; Mark 8:12; Luke 10:21. Some explain the feeling as indignation at the hypocritical mourning of the Jews, or at their unbelief and the sisters' misapprehension; others as indignation at the temporary triumph of Satan, who had the power of death.

The interpretation which explains τῷ πνεύματι as the sphere of feeling is to be preferred. Comp. ver. 38, *in himself*. The nature of the particular emotion of Jesus must remain largely a matter of conjecture. Rev. renders, in margin, *was moved with indignation in the spirit*.

Was troubled (ἐτάραξεν ἑαυτὸν). Literally, *troubled Himself*. Probably of the outward manifestation of His strong feeling.

35. **Wept** (ἐδάκρυσεν). A different verb from that in ver. 31. From δάκρυ, *tear*, and meaning *to shed tears, to weep silently*. Only here in the New Testament. Κλαίω, *to weep audibly*, is once used of our Lord in Luke 19:41. "The very Gospel in which the deity of Jesus is most clearly asserted, is also that which makes us best acquainted with the profoundly human side of His life" (Godet). How far such a conception of deity is removed from the pagan ideal, may be seen by even a superficial study of the classics. Homer's gods and goddesses weep and bellow when wounded, but are not touched with the feeling of human infirmity[37] (see on 3:16). "The gods," says Gladstone, "while they dispense afflictions upon earth, which are neither sweetened by love, nor elevated by a distinct disciplinary purpose, take care to keep themselves beyond all touch of grief or care."

> "The gods ordain
> The lot of man to suffer, while themselves
> Are free from care."
>
> "Iliad," xxiv., 525.

So Diana, when appealed to by the wretched Hippolytus for sympathy, replies:

> "I see thy love, but must not shed a tear."
>
> Euripides, "Hippolytes," 1396.

The Roman satirist unconsciously bears witness to the profound truthfulness and beauty of this picture of the weeping Savior, in the words: "Nature confesses that she gives the tenderest of hearts to the

human race by giving them tears: this is the best part of our sensations" (Juvenal, "Satire" 15:131-133).

36. **Loved** (ἐφίλει). Not the word in ver. 5. See on 5:20, and compare 20:2.

37. **Of the blind** (τοῦτυφλοῦ). Referring to the restoration of the blind man in ch. 9. The A.V. is too indefinite. Rev., rightly, *of him that was blind.*

Have caused, etc. This saying of the Jews may have been uttered ironically, in which case it throws light on the meaning of *groaned in the spirit* (ver. 33) and of *groaning in Himself* in the next verse. But the words may have been spoken sincerely.

38. **Lay upon** (ἐπέκειτο). This would be the meaning if the tomb were a vertical pit; but if hollowed horizontally into the rock, it may mean *lay against.* The traditional tomb of Lazarus is of the former kind, being descended into by a ladder.

Take ye away. The stone was placed over the entrance mainly to guard against wild beasts, and could easily be removed.

The sister of him that was dead. An apparently superfluous detail, but added in order to give point to her remonstrance at the removal of the stone, by emphasizing the natural reluctance of a sister to have the corrupted body of her brother exposed.

Stinketh (ὄζει). Only here in the New Testament. Not indicating *an experience of her sense*, which has been maintained by some expositors, and sometimes expressed in the pictorial treatment of the subject, [38] but merely her inference from the fact that he had been dead four days.

He hath been dead four days (τεταρταῖος ἐστιν). A peculiar Greek idiom. *He is a fourth-day man.* So Acts 28:13, *after one day:* literally, *being second-day men*, The common Jewish idea was that the soul hovered

about the body until the third day, when corruption began, and it took its flight.

41. **From the place where the dead was laid.** Omit.

42. **The people** (τὸν ὄχλον). In view of the distinction which John habitually makes between *the Jews and the multitude*, the use of the latter term here is noticeable, since *Jews* occurs at vv. 19, 31, 36. It would seem to indicate that a miscellaneous crowd had gathered. Rev., *the multitude*. See on 1:19.

43. **Come forth** (δεῦρο ἔξω). Literally, *hither forth*.

44. **Grave-clothes** (κειρίαις). Literally, *swathing-bands*. Only here in the New Testament. In 19:40; 20:5, 7, ὀθόνια, *linen bands*, is used.

A napkin (σουδαρι.ῳ). See on Luke 19:20.

It is interesting to compare this Gospel picture of sisterly affection under the shadow of death, with the same sentiment as exhibited in Greek tragedy, especially in Sophocles, by whom it is developed with wonderful power, both in the "Antigone" and in the "Electra."

In the former, Antigone, the consummate female figure of the Greek drama, falls a victim to her love for her dead brother. Both here, and in the "Electra," sisterly love is complicated with another and sterner sentiment: in the "Antigone" with indignant defiance of the edict which refuses burial to her brother; in the "Electra" with the long-cherished craving for vengeance. Electra longs for her absent brother Orestes, as the minister of retribution rather than as the solace of loneliness and sorrow. His supposed death is to her, therefore, chiefly the defeat of the passionate, deadly purpose of her whole life. Antigone lives for her kindred, and is sustained under her own sad fate by the hope of rejoining them in the next world. She believes in the permanence of personal existence.

> "And yet I go and feed myself with hopes
> That I shall meet them, by my father loved,
> Dear to my mother, well-beloved of thee,

Thou darling brother” (897-900).

And again,

“Loved, I shall be with him whom I have loved
Guilty of holiest crime. More time is mine
In which to share the favor of the dead,
Than that of those who live; for I shall rest
Forever there” (73-76).

No such hope illuminates the grief of Electra.

“Ah, Orestes!
Dear brother, in thy death thou slayest me;
For thou art gone, bereaving my poor heart
Of all the little hope that yet remained
That thou wouldst come, a living minister
Of vengeance for thy father and for me” (807-812).

And again,

“If thou suggestest any hope from those
So clearly gone to Hades, then on me,
Wasting with sorrow, thou wilt trample more” (832-834).

When she is asked,

“What! shall I ever bring the dead to life?”

she replies,

“I meant not that: I am not quite so mad.”

In the household of Bethany, the grief of the two sisters, unlike that of the Greek maidens, is unmixed with any other sentiment, save perhaps a tinge of a feeling bordering on reproach that Jesus had not been there to avert their calamity. Comfort from the hope of reunion with the dead is not expressed by them, and is hardly implied in their assertion of the doctrine of a future resurrection, which to them, is a general matter having little or no bearing on their personal grief. In this particular, so far as expression indicates, the advantage is on the side of the Theban maiden. Though her hope is the outgrowth of her affection rather than of her religious training

— a thought which is the child of a wish — she never loses her grasp upon the expectation of rejoining her beloved dead.

But the gospel story is thrown into strongest contrast with the classical by the truth of resurrection which dominates it in the person and energy of the Lord of life. Jesus enters at once as the consolation of bereaved love, and the eternal solution of the problem of life and death. The idea which Electra sneered at as madness, is here a realized fact. Beautiful, wonderful as is the action which the drama evolves out of the conflict of sisterly love with death, the curtain falls on death as victor. Into the gospel story Jesus brings a benefaction, a lesson, and a triumph. His warm sympathy, His comforting words, His tears at His friend's tomb, are in significant contrast with the politic, timid, at times reproachful attitude of the chorus of Theban elders towards Antigone. The consummation of both dramas is unmitigated horror. Suicide solves the problem for Antigone, and Electra receives back her brother as from the dead, only to incite him to murder, and to gloat with him over the victims. It is a beautiful feature of the Gospel narrative that it seems, if we may so speak, to retire with an instinctive delicacy from the joy of that reunited household. It breaks off abruptly with the words, "Loose him, and let him go." The imagination alone follows the sisters with their brother, perchance with Christ, behind the closed door, and hears the sacred interchanges of that wonderful communing. Tennyson, with a deep and truly Christian perception, has struck its key-note.

> "Her eyes are homes of silent prayer,
> Nor other thought her mind admits
> But, he was dead, and there he sits!
> And He that brought him back is there.
>
> Then one deep love doth supersede
> All other, when her ardent gaze
> Roves from the living brother's face
> And rests upon the Life indeed."
>
> "In Memoriam."

45. **The things which Jesus did.** The best texts omit *Jesus*. Some read ὃ, *that which* He did; others ἃ, *the things which*.

46. **Some of them.** Not of the Jews who had come to Mary, but some of the Jews, some perhaps who had joined the crowd from curiosity.

47. **The chief priests.** Of the Sadducean party. This should be constantly kept in mind in reading both John's narrative and that of the Synoptists. The Sadducees, represented by the chief priests, are the leaders in the more decisive measures against Christ. Throughout this Gospel the form of expression is either *the chief priests* alone, or the chief priests *and* the Pharisees. The only mention of the Pharisees in the history of the passion is Matthew 27:62, where also the expression is *the chief priests and Pharisees.* The chief priests are the deadly enemies of Christ (Matthew 26:3,14). Similarly, in the Acts, the opposition to the Christians is headed by the priests and Sadducees, who represent the same party. In the two instances where the Pharisees appear, they incline to favor the Christians (5:34; 23:6).

47. **A council** (συνέδριον). Correctly, and not *the* council, which would require the article. The meaning is, they called a *sitting* of the Sanhedrim; probably as distinguished from a formal meeting of that body.

What do we? The present tense, indicating an emergency. This man is at work teaching and working miracles, and what are *we* doing?

48. **Place and nation** (τὸν τόπον καὶ τὸ ἔθνος). *Place*, the temple and city (Acts 6:13; 21:28; Matthew 24:15). *Nation*, the civil organization. See on 1 Peter 2:9; Luke 2:32 In the Sanhedrim were many devoted adherents of Rome, and the rest were well aware of the weakness of the national power.

49. **Caiaphas.** A Sadducee, who held the office for eighteen years.

That year. This has been cited to show that John is guilty of a historical error, since, according to the Mosaic law, the high priesthood was held for life. The occurrence of the phrase three times (vv. 49, 51) is significant, and, so far from indicating an error, goes to connect the office of Caiaphas with his part in accomplishing the death of Christ. It devolved on the High Priest to offer every year the great sacrifice of atonement for sin; and in

that year, that memorable year, it fell to Caiaphas to be the instrument of the sacrifice of Him that taketh away the sin of the world. Dante places Caiaphas and his father-in-law, Annas, far down in Hell in the Bolgia of the Hypocrites:

> "to mine eyes there rushed
> One crucified with three stakes on the ground.
> When me he saw, he writhed himself all over,
> Blowing into his beard with suspirations;
> And the friar Catalan who noticed this,
> Said to me: 'This transfixed one whom thou seest,
> Counselled the Pharisees that it was meet
> To put one man to torture for the people.
> Crosswrise and naked is he on the path,
> As thou perceivest; and he needs must feel,
> Whoever passes, first how much he weighs;
> And in like mode his father-in-law is punished
> Within this moat, and the others of the council,
> Which for the Jews was a malignant seed."
>
> "Inferno," xxiii., 110-129..

Dean Plumptre suggests that the punishment described by the poet seems to reproduce the thought of Isaiah 51:23.

50. **People — nation** (τοῦ λαοῦ — τὸ ἔθνος). The former *the theocratic nation*, the people of God: the latter, *the body politic*. See on 1 Peter 2:9.

52. **Nation** (ἔθνους). John does not used the word λαός, *people*, which Caiaphas had just employed. The Jews were no longer a *people*, only one of the *nations* of the world. He wishes to set the Gentiles over against the Jews, and this distinction was national. Moreover, John points out in this word the fact that the work of Christ was not to be for any *people* as specially chosen of God, but for all *nations*.

54. **Wilderness.** The wild hill-country, northeast of Jerusalem.

Ephraim. The site is uncertain. Commonly taken as *Ophrah* (1 Samuel 13:17), or *Ephraim* (2 Chronicles 13:19), and identified with *el-Taiyibeh*, sixteen miles from Jerusalem, and situated on a hill which commands the Jordan valley.

55-57. 12:1-11. Compare Matthew 26:6-13; Mark 14:3-9.

CHAPTER 12

1. **Which had been dead.** (Omit.)

He raised. For *He*, read *Jesus*.

3. **A pound** (λίτραν). Only here and 19:39. Matthew and Mark, ἀλάβαστρον, *a flask*.

Of spikenard (νάρδου πιστικῆς). So Mark. See on Mark 14:3.

Very precious (πολυτίμου). Literally, of *much* value. Matthew has βαρυτίμου, *of weighty value*.

Anointed. See on 11:2.

Feet. The Synoptists mention only the pouring on the head.

4. **Simon's son.** Omit.

5. **Three hundred pence** (τριακοσίων δηναρίων). Or three hundred *denarii*. On the denarius, see on Matthew 20:2. Mark says *more* than three hundred pence. Three hundred denarii would be about fifty dollars, or twice that amount if we reckon according to the purchasing power.

The poor (πτωχοῖς). See on Matthew 5:3. No article: *to poor people*.

6. **And had the bag, and bare what was put therein** (καὶ τὸ γλωσσόκομον εἶχε, καὶ τὰ βαλλόμενα ἐβάσταζεν). The best texts read ἔχων, *having*, and omit the second καὶ *and*. The rendering would then be, *and having the bag bare*, etc.

The bag (γλωσσόκομον). Only here and 13:29. Originally a box for keeping the mouth-pieces of wind instruments. From γλῶσσα, *tongue*, and κομέω, *to tend*. The word was also used for a *coffin*. Josephus applies

it to the coffer in which the golden mice and emerods were preserved (1 Samuel 6:11). In the Septuagint, of the chest which Joash had provided for receiving contributions for the repairing of the Lord's house (2 Chronicles 24:8). Rev. gives *box*, in margin.

Bare (ἐβάσταζεν). *Carried away* or *purloined.* This meaning is rather imparted by the context than residing in the verb itself, *i.e.*, according to New Testament usage (see on 10:21). Unquestionably it has this meaning in later Greek, frequently in Josephus. [39] Render, therefore, as Rev., *took away.* The rendering of the A.V. is tautological.

7. **Let her alone: against the day of my burying hath she kept this** (ἄφες αὐτήν εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ). This passage presents great difficulty. According to the reading just given, the meaning is that Mary had kept the ointment, perhaps out of the store provided for Lazarus' burial, against the day of Christ's preparation for the tomb. The word ἐνταφιασμοῦ is wrongly rendered *burial.* It means the *preparation* for burial, the *laying out,* or *embalmment.* It is explained by 19:40, as the binding in linen cloths with spices, "as the manner of the Jews is ἐνταφιάζειν *to prepare for burial,"* not *to bury.* It is the Latin *pollingere, to wash and prepare a corpse for the funeral pile.* Hence the name of the servant to whom this duty was committed was *pollinctor.* He was a slave of the *libitinarius,* or furnishing undertaker. Mary, then, has kept the ointment in order to embalm Jesus with it on this day, as though He were already dead. This is the sense of the Synoptists. Matthew (26:12) says, *she did it with reference to my preparation for burial.* Mark, *she anticipated to anoint.*

The reading of the Received Text is, however, disputed. The best textual critics agree that the perfect, τετήρηκεν, *she hath kept,* was substituted for the original reading τηρήσῃ, the aorist, *she may keep,* or *may have kept,* by some one who was trying to bring the text into harmony with Mark 14:8; not understanding how she could keep for His burial that which she poured out now. Some, however, urge the exact contrary, namely, that the perfect is the original reading, and that the aorist is a correction by critics who were occupied with the notion that no man is embalmed before his death, or who failed to see how the ointment could have been kept already,

as it might naturally be supposed to have been just purchased. (So Godet and Field.)

According to the corrected reading, ἵνα, *in order that,* is inserted after ἄφες αὐτὴν, *let her alone,* or *suffer her;* τετήρηκεν, *hath kept,* is changed to τηρήσῃ, *may keep,* and the whole is rendered, *suffer her to keep it against the day of my burying.* So Rev.

But it is difficult to see why Christ should desire to have kept for His embalmment what had already been poured out upon Him. Some, as Meyer, assume that only a *part* of the ointment was poured out, and refer αὐτό, *it*, to the part remaining. "Let her alone, *that she may* not give away to the poor this ointment, of which she has just used a portion for the anointing of my feet, but *preserve it for the day of my embalmming."* Canon Westcott inclines to this view of the use of only a part. But the inference from the synoptic narratives can be only that the whole contents of the flask were used, and the mention of the *pound* by John, and the charge of *waste* are to the same effect. There is nothing whatever to warrant a contrary supposition.

Others explain, *suffer her to have kept it,* or *suffer that she may have kept it.* So Westcott, who says: "The idiom by which a speaker throws himself into the past, and regards what is done as still a purpose, is common to all languages."

Others, again, retain the meaning *let her alone,* and render ἵνα, *in order that,* with an ellipsis, thus: "Let her alone: (she hath not sold her treasure) *in order that* she might keep it," etc.

The old rendering, as A.V., is the simplest, and gives a perfectly intelligible and consistent sense. If, however, this must be rejected, it seems, on the whole, best to adopt the marginal reading of the Rev., with the elliptical ἵνα: *let her alone: it was that she might keep it.* This preserves the *prohibitory* force of ἄφες αὐτήν, which is implied in Matthew 26:10, and is unquestionable in Mark 14:6. Compare Matthew 15:14; 19:14; 27:49. [40]

Note that the promise of the future repute of this act (Matthew 26:13; Mark 14:9) is omitted by the only Evangelist who records Mary's name in connection with it.

9. **Much people** (ὄχλος πολὺς). The best texts insert the article, which converts the expression into the current phrase, *the common people.* So Rev.

Knew (ἔγνω). Rev., more correctly, *learned.* They *came to know*.

10. **The chief priests.** See on ver. 47.

11. **Went away** (ὑπῆγον). *Withdrew* from their company.

12-19. Compare Matthew 21:1-11; Mark 11:1-11; Luke 19:29-44.

12. **A great multitude** (ὄχλος πολὺς). Some editors add the article and render, *the common people.*

13. **Branches of palms** (τὰ βαΐα τῶν φοινίκων). The A.V. overlooks both the articles, *the* branches of *the* palms. βαΐα occurs only here in the New Testament, and means *palm branches,* or, strictly, *tops* of the palms where the fruit is produced. *Of the palms* may have been added by John for readers unacquainted with the technical term, but the expression *palm branches of the palms,* is similar to *housemaster of the house* (οἰκοδεσπότης τῆς οἰκίας, Luke 22:11). The articles are commonly explained as marking the trees which were by the wayside on the route of the procession. Some think that they point to the *well-known* palm branches connected with the Feast of Tabernacles. On the different terms employed by the Evangelists for "branches," see on Mark 11:8.

To meet (εἰς ὑπάντησιν). Very literally, *to a going to meet.*

Cried (ἔκραζον). Imperfect, *kept crying* as he advanced.

Hosanna. Meaning *O save!*

Blessed (εὐλογημένος). A different word from the *blessed* of Matthew 5:3 (μακάριος). This is the perfect participle of the verb εὐλογέω, *to speak well of, praise,* hence our *eulogy.* Matthew's word applies to *character;* this to *repute.* The ascription of praise here is from Psalms 118:25, 26. This Psalm, according to Perowne, was composed originally for the first celebration of the Feast of Tabernacles after the completion of the sacred temple. The words of the twenty-fifth verse were sung during that feast, when the altar of burnt-offering was solemnly compassed; that is, once on each of the first six days of the feast, and seven times on the seventh day. This seventh day was called "the Great Hosanna," and not only the prayers for the feast, but even the branches of trees, including the myrtles which were attached to the palm branch, were called "Hosannas."

The King of Israel. The best texts add καὶ, *even* the king, etc.

14. **A young ass** (ὀνάριον). Only here in the New Testament. Matthew mentions an ass and a colt; Mark and Luke a colt only.

18. **Met** (ὑπήντησεν). The verb means *to go to meet*. Hence Rev., *went and met.*

19. **Is gone after Him** (ὀπίσω αὐτοῦ ἀπῆλθεν). The phrase occurs only here. Literally, is gone *away.*

20. **Greeks** (Ἕλληνες). Gentiles, not Hellenists. See on Acts 6:1. Jesus comes into contact with the Gentile world at His birth (the Magi) and at the close of His ministry.

22. **Philip — Andrew.** They appear together in 1:45; 6:7, 8. Compare Mark 3:18.

23. **Answered** (ἀπεκρίνατο). The best texts read ἀποκρίνεται, *answereth.*

The hour is come, that (ἐλήλυθεν ἡ ὥρα ἵνα). This is not equivalent to "the hour is come *in which." The hour* is used absolutely: the *critical* hour is come *in order that* the Son, etc.

24. **Verily, verily.** See on 1:51; 10:1.

A corn (ὁ κόκκος). Properly, *the* corn or grain. The article should be inserted in the translation, because Jesus is citing the wheat-grain as a familiar type of that which contains in itself the germ of life. So *wheat* has the article: *the* corn of *the* wheat. The selection of the *corn of wheat* as an illustration acquires a peculiar interest from the fact of its being addressed to Greeks, familiar with the Eleusinian mysteries celebrated in their own country. These mysteries were based on the legend of Dionysus (Bacchus). According to the legend his original name was Zagreus. He was the son of Zeus (Jupiter) by his own daughter Persephone (Proserpina), and was destined to succeed to supreme dominion and to the wielding of the thunderbolt. The jealousy of Here (Juno), the wife of Zeus, incited the Titans against him, who killed him while he was contemplating his face in a mirror, cut up his body, and boiled it in a caldron, leaving only the heart. Zeus, in his wrath, hurled the Titans to Tartarus, and Apollo collected the remains of Zagreus and buried them. The heart was given to Semele, and Zagreus was born again from her under the form of Dionysus. The mysteries represented the original birth from the serpent, the murder and dismemberment of the child, and the revenge inflicted by Zeus; and the symbols exhibited — the dice, ball, top, mirror, and apple — signified the toys with which the Titans allured the child into their power. Then followed the restoration to life; Demeter (Ceres) the goddess of agriculture, the mother of food, putting the limbs together, and giving her maternal breasts to the child. All this was preparatory to the great Eleusinia, in which the risen Dionysus in the freshness of his second life was conducted from Athens to Eleusis in joyful procession. An ear of corn, plucked in solemn silence, was exhibited to the initiated as the object of mystical contemplation, as the symbol of the God, prematurely killed, but, like the ear enclosing the seed-corn, bearing within himself the germ of a second life.

With this mingled the legend of Persephone, the daughter of Demeter, who was carried off by Pluto to the infernal world. The mother wandered over the earth seeking her daughter, and having found her, applied to Zeus, through whose intervention Persephone, while condemned to Hades for a

part of the year, was allowed to remain upon earth during the other part. Thus the story became the symbol of vegetation, which shoots forth in spring, and the power of which withdraws into the earth at other seasons of the year. These features of the mysteries set forth, and with the same symbol as that employed by Christ here, the crude pagan conception of life rising out of death.

Alone (αὐτὸς μόνος). Literally, *itself alone*. Rev., *by itself alone.*

25. **Life** (ψυχὴν). See on Mark 12:30; Luke 1:46.

Shall lose (ἀπολέσει). The best texts read ἀπολλύει, *loseth.* See on Luke 9:25.

In this world. This earthly economy, regarded as alien and hostile to God. The words are added in order to explain the strong phrase, *hateth his life* or *soul*.

Shall keep (φυλάξει). See on 1 Peter 1:4.

26. **Serve** (διακονῇ). See on Matthew 20:26; Mark 9:35; 1 Peter 1:12.

Me (ἐμοὶ). Notice the emphatic recurrence of the pronoun in this verse.

My Father. Rev., rightly, *the* Father. "Very much of the exact force of St. John's record of the Lord's words appears to depend upon the different conceptions of the two forms under which the fatherhood of God is described. God is spoken of as '*the* Father' and as '*my* Father.' Generally it may be said that the former title expresses the original relation of God to being, and specially to humanity, in virtue of man's creation in the divine image; and the latter more particularly the relation of the Father to the Son incarnate, and so indirectly to man in virtue of the incarnation. The former suggests those thoughts which spring from the consideration of the absolute moral connection of man with God; the latter, those which spring from what is made known to us through revelation of the connection of the incarnate Son with God and with man. 'The Father' corresponds, under this aspect, with the group of ideas gathered up in the Lord's titles, 'the

Son"'the Son of man;' and 'my Father' with those which are gathered up in the title 'the Son of God,' 'the Christ'" (Westcott).

27. **My soul.** See reff. on ver. 25. The *soul,* ψυχή, is the seat of the *human* affections; the *spirit* (πνεῦμα) of the *religious* affections.

Is troubled (τετάρακται). The perfect tense; *has been* disturbed and *remains* troubled. The same verb as in 11:33. Notice that there it is said He groaned *in the spirit* (τῷ πνεύματι). His inward agitation did not arise from personal sorrow or sympathy, but from some shock to His moral and spiritual sense.

What shall I say? A natural expression out of the depths of our Lord's humanity. How shall I express my emotion? Some commentators connect this with the following clause, *shall I say, Father, save me,* etc. But this does not agree with the context, and represents a hesitation in the mind of Jesus which found no place there. [41]

Save me. The shrinking from suffering belongs to the human personality of our Lord (compare Matthew 39); but the prayer, *save me from this hour,* is not for deliverance from suffering, but for victory in the approaching trial. See Hebrews 5:7. The expression is very vivid. "Save me *out of* this hour."

For this cause. Explained by *glorify thy name.* For this use, namely, that the Father's name might be glorified.

28. **Glorify** (δόξασον). (Wyc., *clarify,* as the Vulgate *clarifca.)*

Name. See on Matthew:19.

30. **For my sake.** Emphatic in the Greek order. It is not *for my sake* that this voice hath come.

31. **The prince of this world** (ὁ ἄρχων ροῦ κόσμου τούτου). The phrase occurs only in the Gospel; here, 14:30; 16:11.

Shall be cast out (ἐκβληθήσεται ἔξω). In every case but one where the word ἐκβάλλω occurs in John, it is used of casting out from a holy place or society. See 2:15; 9:34, 3; 3 John 10; Revelation 12:2. Compare John 10:4.

32. **Be lifted up** (ὑψωθῶ). See on 3:14. The primary reference is to the cross, but there is included a reference to the resurrection and ascension. Bengel says: "In the very cross there was already something tending towards glory." Wyc., *enhanced.*

From the earth (ἐκ τῆς γῆς). Literally, *out of* the earth.

Will draw (ἑλκύσω). See on 6:44.

All men (πάντας). Some high authorities read πάντα, *all things.*

Unto Me (πρὸς ἐμαυτόν). Rev., rightly, *unto myself:* in contrast with *the prince of this world.*

34. **The law.** See on 10:34.

35 **With you** (μεθ' ὑμῶν). The best texts read πάντα, *among you.*

While ye have (ἕως). The best texts read ὡς, *as:* walk *in conformity with the fact that you* have the Light among you.

Lest darkness come upon you (ἵνα μὴ σξοτία ὑμᾶς καταλάβῃ). Rev., better, *that darkness overtake you not.* On *overtake* see on *taketh,* Mark 9:18; and *perceived,* Acts 4:13.

40. **He hath blinded,** etc. These words of Isaiah are repeated five times in the New Testament as the description of the Jewish people in its latest stage of decay. Matthew 13:13; Mark 4:12; Luke 8:10; John 12:40; Acts 28:26.

Hardened (πεπώρωκεν). See on the kindred noun πώρωσις, *hardness,* Mark 3:5.

Understand (νόησωσιν). Rev., better, *perceive.* Mark has συνιῶσιν, *understand.* See on *understanding,* Luke 2:47.

Be converted (ἐπιστραφῶσιν). See on Matthew 13:15; Luke 22:32. Rev., more accurately, *turn,* with the idea of turning *to* or *toward* something (ἐπί).

41. **When** (ὅτε). The best texts read ὅτι, *because.*

His glory. In the vision in the temple, Isaiah 6:1, 3, 5.

Of Him. Christ.

42. **Among the chief rulers** (καὶ ἐκ τῶν ἀρχόντων). Rev., more neatly and accurately, *even of the rulers.*

Believed on Him (ἐπίστευσαν εἰς αὐτόν). See on 1:12. It is to be noted that John here uses of this imperfect faith which refused to complete itself in confession, the formula for complete faith. Compare *believed in His name* (2:23), and see note there.

Confess Him (ὡμολόγουν). The *Him*, or, Rev., *it*, is not in the text. The verb is used absolutely. They did not *make confession.* See on Matthew 7:23; 10:32; 14:7.

Lest they should be put out of the synagogue (ἵνα μὴ ἀποσυνάγωγοι γένωνται). Better, *that they should not be,* etc. Compare Rev., ver. 35. On the phrase, *be put out of the synagogue,* see on 9:22.

43. **Praise** (δόξαν). Much better, Rev., *glory*, because suggesting a contrast with the vision of divine glory referred to in ver. 41. Compare 5:44.

Than (ἤπερ) The word cannot be rendered by a corresponding word in English The force is, “more than the glory of God, *though He is so much*

more glorious." The word is found nowhere else in the New Testament. Some authorities read ὕπερ, *above.*

44. **Cried** (ἔκραξεν). This is not meant to relate a reappearance of Jesus in public. The close of His public ministry is noted at ver. 36. It is in continuation of the Evangelist's own remarks, and introduces a summary of Jesus' past teaching to the Jews.

Believeth — on Him that sent Me (πιστεύει — εἰς τὸν πέμψαντά με). This is the first and almost the only place in the Gospel where the words *believe on* are used with reference to the Father. This rendering in 5:24 is an error. See 14:1. The phrase is constantly associated with our Lord. At the same time it is to be noted that it contemplates the Father as the source of the special revelation of Christ, and therefore is not absolutely an exception to the habitual usage. The same is true of 14:1.

45. **Seeth** (θεωρεῖ). Rev., properly, *beholdeth.* Compare 14:9. The word is purposely chosen to mark an *intent, continuous* contemplation of Christ, issuing in ever larger knowledge of the Father.

I am come (ἐλήλυθα). The perfect tense, pointing to the abiding result of His manifestation. Compare 5:43; 7:28; 8:42; 16:28; 18:37.

Abide in darkness. The phrase occurs only here. Compare 1 John 2:9, 11; also 8:12; 12:35.

47. **Believe not** (μὴ πιστεύσῃ). The best texts read φυλάξῃ, *keep* (them).

Came (ἦλθον). The aorist tense, pointing to the *purpose* of the coming, as *I am come* (ver. 46) to the *result.* Compare 8:14; 9:39; 10:10; 12:27, 47; 15:22. Both tenses are found in 8:42; 16:28.

48. **Rejecteth** (ἀθετῶν). See on Luke 7:30.

The word (ὁ λόγος). Comprehending all the *sayings* (ῥήματα).

The same (ἐκεῖνος). *That.* The pronoun of remote reference Westcott finely remarks: “The resumptive, isolating pronoun places in emphatic prominence the teaching which is regarded as past, and separated from those to whom it was addressed. It stands, as it were, in the distance, as a witness and an accuser.”

The last day. Peculiar to John. See 6:39.

49. **Of myself** (ἐξ ἐμαυτοῦ). *Out of myself.* This formula occurs only here. The usual expression is ἀπ’ ἐμαυτοῦ. Ἀπό, *from,* as distinguished from ἐκ, *out of,* marks rather the *point of departure,* while ἐκ, including this idea, emphasizes the point of departure as the living and impelling *source* of that which issues forth. In 7:17, we read, “whether it be *out of God* (ἐκ τοῦ Θεοῦ), or whether I speak *from myself* (ἀπ’ ἐμαυτοῦ).”

Gave (ἔδωκεν). The best texts read δέδεκεν, the perfect tense, *hath given,* the result of the gift still abiding. So Rev.

Say — speak (εἴπω — λαλήσω). The former relating to the *substance,* and the latter to the *form* of Jesus’ utterances.

CHAPTER 13

1. **Before the Feast of the Passover.** This clause is to be construed with ἠγάπησεν, *loved,* at the close of this verse. Notice that John, in mentioning the Passover, here drops the explanatory phrase *of the Jews* (11:55). It is not the Passover *of the Jews* which Jesus is about to celebrate, which had degenerated into an empty form, but the national ordinance, according to its true spirit, and with a development of its higher meaning.

Knowing (εἰδὼς). Or, *since he knew.*

His hour. See on 12:23, and compare 2:4.

That (ἵνα). *In order that;* marking the departure as a divine decree.

Depart (μεταβῇ). The compounded preposition μετά, signifies *passing over* from one sphere into another.

His own (τοὺς ἰδίους). See on Acts 1:7. Compare 17:6 sqq.; Acts 4:23; 24:23; 1 Timothy 5:8; John 1:11.

He loved (ἠγάπησεν). Notice that John uses the word indicating the *discriminating* affection: the love of *choice* and *selection.* See on 5:20.

Unto the end (εἰς τέλος). Interpretations differ. The rendering of the A.V. and Rev. is of doubtful authority. The passages cited in support of this, Matthew 10:22; 24:13; Mark 13:13, may all be rendered to *the uttermost.* Morever, other formulas are used where the meaning *to the end* is unquestionable. In Revelation 2:26, the only other instance in John's writings where τέλος is used in an adverbial phrase the expression is ἄχρι τέλους, *unto the end.* Similarly Hebrews 6:11. In Hebrews 3:6, 14, μέχρι τὲλους, *unto the end.* The phrase may mean *at last,* and so is rendered by many here, as Meyer, Lange, Thayer (Lex.). "At last He loved them;" that is, *showed them the last proof of His love.* This is the most probable

rendering in Luke 18:5, on which see note. It may also mean *to the uttermost, completely.* So Westcott and Godet. But I am inclined, with Meyer, to shrink from the "inappropriate gradation" which is thus implied, as though Jesus' love now reached a higher degree than before (ἀγαπήσας). Hence I prefer the rendering *at last,* or *finally He loved them,* taking ἠγάπησεν, loved, in the sense of the *manifestation* of His love. This sense frequently attaches to the verb. See, for instance, 1 John 4:10 ("love viewed in its historic manifestation" Westcott), and compare John 3:16; Ephesians 2:4; 5:2, 25; 2 Thessalonians 2:16; Revelation 3:9.

2. **Supper being ended** (δείπνου γενομένου). The most approved reading is γινομένου, the present participle, denoting *while a supper was in progress.* Hence Rev., rightly, *during supper.* The A.V. is wrong, even if the reading of the Received Text be retained; for in ver. 12 Jesus reclined again, and in ver. 26, the supper is still in progress. It should be, *supper having begun,* or *having been served.* [42] It is important to note the absence of the definite article: *a* supper, as distinguished from *the* feast, which also is designated by a different word.

Having now put (ἤδη βεβληκότος). Rev., better, *already. Put,* is literally, *thrown* or *cast.*

Into the heart of Judas. Meyer, strangely, refers the heart, not to Judas, but to the Devil himself; rendering, *the Devil having already formed the design that Judas should deliver Him up.* Godet does not speak too strongly when he says that "this meaning is insufferable." [43]

3. **Had given** (δέδωκεν). The best texts read ἔδωκεν, *gave,* the aorist marking Jesus' commission as given once for all.

Was come (ἐξῆλθε). This rendering would require the perfect tense. The aorist points to His coming as a historic fact, not as related to its result. See on 12:47. Rev., rightly, *came forth.*

Went (ὑπάγει). Present tense: *goeth; withdrawing* from the scenes of earth. Note the original order: *that it was from God He came forth, and unto God He is going.*

4. **From** the supper (ἐκ τοῦ δείπνου). *Out of* the group gathered at the table.

Laid aside (τίθησι). Present tense: *layeth aside.*

Garments (ἱμάτια). See on Matthew 5:40. *Upper* garments.

Towel (λέντιον). A Latin word, *linteum. A linen cloth.* Only here and ver. 5.

Girded (διέζωσεν). Only in this chapter and 21:7. The compound verb means *to bind or gird all round.*

5. **A bason** (νιπτῆρα). Only here in the New Testament. From νίπτω, *to wash.*

6. **Dost thou wash** (σύ μου νίπτεις)? The two pronouns *Thou, my,* stand together at the beginning of the sentence in emphatic contrast. Dost *thou of me* wash the feet?

7. **Knowest — shalt know** (οἶδας — γνώσῃ). The A.V. ignores the distinction between the two words. "Thou *knowest* not" (οὐκ οἶδας), *of absolute and complete knowledge.* Thou shalt *learn* or *perceive* (γνώσῃ), of knowledge gained by experience. See on 2:24.

Hereafter (μετὰ ταῦτα). Literally, *after these things.*

8. **Never** (οὐ μὴ — εἰς τὸν αἰῶνα). A very strong expression. Literally, *thou shalt by no means wash my feet as long as the world stands.*

10. **He that is washed — wash** his feet (ὁ λελουμένος — νίψασθαι). The A.V. obliterates the distinction between λούω, *to bathe,* to apply water to the whole body, and νίπτω, *to wash* a part of the body. Thus, when Dorcas died (Acts 9:37) they *bathed* her body (λούσαντες). The proverb in 2 Peter 2:22, is about the sow that has been *bathed* all over (λουσαμένη). On the other hand, he who fasts must *wash* (νὶψαι) his

face (Matthew 6:17). Both verbs are always used of *living beings* in the New Testament. The word for washing *things,* as nets, garments, etc., is πλύνω. See Luke 5:2. All three verbs occur in Leviticus 15:11 (Sept.).

11. **Who should betray** (τὸν παραδιδόντα). Literally, *him that is betraying.* So in Matthew 26:2, the present tense is used, *is being betrayed* (παραδίδοται). See on Matthew 4:12, and compare προδότης, *betrayer,* Luke 6:16; Acts 7:52; 2 Timothy 3:4.

12. **Was set down** (ἀναπεσὼν). Literally, *having reclined.* The guests reclined on couches, lying on the left side and leaning on the left hand. The table was in the hollow square or oblong formed on three sides by the couches, the fourth side being open, and the table extending beyond the ends of the couches.

Know ye (γινώσκετε)? *Perceive* or *understand* ye?

13. **Master** (ὁ διδάσκαλος). Literally, *the Teacher.* Teacher and Lord were used, according to the Jewish titles *Rabbi* and *Mar,* corresponding to which the followers were *disciples* or *servants.*

14. **Your.** Inserted in A.V. Better, *the* Lord and *the* Master as Rev. Both have the article.

Ought (ὀφείλετε). The verb means *to owe.* It occurs several times in John's Epistles (1 John 2:6; 3:16; 4:11; 3 John 8). In the Gospel only here and 19:7. Compare Luke 17:10. In Matthew's version of the Lord's prayer occur the two kindred words ὀφείλνμα, *debt,* and ὀφειλέτης, *debtor.* Jesus here puts the obligation to ministry as a *debt* under which His disciples are laid by His ministry to them. The word *ought* is the past tense of *owe.* Δεῖ, *ought* or *must* (see 3:7, 14, 30, etc.) expresses an obligation *in the nature of things;* ὀφείλειν, *a special, personal* obligation.

15. **Example** (ὑπόδειγμα). On the three words used in the New Testament for *example,* ὑπόδειγμα, τύπος, and δεῖγμα, see on 2 Peter 2:6; 1 Peter 5:3; Jude 7.

16. **Verily, verily.** See on 1:51; 10:1.

The servant. No article. Better *a* servant, as Rev., a *bond-servant.*

He that is sent (ἀπόστολος). Literally, *an apostle.* See on Matthew 10:2.

17. **Happy** (μακάριοι). Better, as Rev., *blessed.* See on Matthew 5:3.

18. **I have chosen** (ἐξελεξάμην). Aorist tense, *I chose.* Not *elected to salvation,* but *chose as an apostle.*

That the scripture, etc. (ἵνα). Elliptical. We must supply *this choice was made* in order that, etc.

Eateth (τρώγων). With the exception of Matthew 24:38, the word occurs only in John. See on 6:54. Originally it means *to gnaw* or *crunch;* to *chew raw vegetables or fruits,* and hence often used of animals feeding, as Homer ("Odyssey," 6:90), of mules feeding. Of course it has lost its original sense in the New Testament, as it did to some extent in classical Greek, though, as applied to men, it more commonly referred to eating vegetables or fruit, as Aristophanes ("Peace," 1325) τρώγειν, *to eat figs.* The entire divorce in the New Testament from its primitive sense is shown in its application to the flesh of Christ (6:54). It is used by John only in connection with Christ.

Bread with me (μετ' ἐμοῦ τὸν ἄρτον). Some editors read, μοῦ τὸν ἄρτον, *my bread.*

Heel (πτέρναν). Only here in the New Testament. The metaphor is of one administering a kick. Thus Plutarch, describing the robber Sciron, who was accustomed "out of insolence and wantonness to stretch forth his feet to strangers, commanding them to wash them, and then, when they did it, with a kick to send them down the rock into the sea" ("Theseus"). Some have explained the metaphor by the tripping up of one's feet in wrestling; but, as Meyer justly says, "Jesus was not *overreached*." The quotation is from the Hebrew, not the Septuagint of Psalms 41:9 (Sept. 40.). The Septuagint reads, "For the man of my peace in whom I hoped, who eateth

my bread, magnified his cunning (πτερνισμόν, literally, *tripping up*) against me."

19. **Now** (ἀπ' ἄρτι). Rev., correctly, *from henceforth*. Compare 1:52; 14:7; Matthew 23:39.

I am he (ἐγώ εἰμι). Or, *I am*. See on 8:24.

21-35. Compare Matthew 26:21-25; Mark 14:18-21; Luke 21:21-23.

21. **Was troubled in Spirit.** See on 11:33; 12:27. The agitation was in the highest region of the spiritual life (πνεῦμα).

One of you shall betray me. So Matthew and Mark, with the addition of, *who eateth with me*. Luke, *the hand of him that betrayeth me is with me on the table*.

22. **Looked** (ἔβλεπον). The imperfect tense, *kept looking* as they *doubted*.

Doubting (ἀπορούμενοι). See on Mark 6:20.

He spake (λέγει). The present tense, *speaketh*, introduced with lively effect.

23. **Was leaning on Jesus' bosom** (ἦν ἀνακείμενος ἐν τῷ κόλπῳ τοῦ Ἰησοῦ). The Rev. renders, "there was *at the table* reclining," etc. *At the table* is added because the verb is the general term equivalent to *sitting at table*. "In Jesus' bosom," defines John's position relatively to the other guests. As the guests reclined upon the left arm, the feet being stretched out behind, the head of each would be near the breast of his companion on the left. Supposing that Jesus, Peter, and John were together, Jesus would occupy the central place, the place of honor, and John, being in front of Him, could readily lean back and speak to Him. Peter would be behind him.

Bosom. See on Luke 6:38. The Synoptists do not give this incident.

24. **Beckoneth** (νεύει). Literally, *noddeth.*

That he should ask who it should be (πυθέσθαι τίς ἄν εἴη). The best texts read, καὶ λέγει αὐτῳ εἰπὲ τίς ἐστιν, *and saith unto him, Tell us who it is.*

25. **Lying** (ἐπιπεσὼν). This word is, literally, *to fall upon,* and is so rendered in almost every instance in the New Testament. In Mark 3:10, it is applied to the multitudes *pressing* upon Christ. It occurs, however, nowhere else in John, and therefore some of the best authorities read ἀναπεσὼν, *leaning back*, a verb which John uses several times in the Gospel, as in ver. 12. [44] So Rev. Whichever of the two is read, it points out the distinction, which the A.V. misses by the translation *lying*, between ἦν ἀνακείμενος (ver. 23), which describes the reclining position of John throughout the meal, and the sudden change of posture pictured by ἀναπεσὼν, *leaning back.* The distinction is enforced by the different preposition in each case: reclining *in* (ἐν) Jesus' bosom, and leaning *back* (ἀνά). Again, the words *bosom* and *breast* represent different words in the Greek; κόλπος representing more generally the bend formed by the front part of the reclining person, the *lap*, and στῆθος the breast proper. The verb ἀναπίπτω, *to lean back*, always in the New Testament describes a change of position. It is used of a rower bending back for a fresh stroke. Plato, in the well-known passage of the "Phaedrus," in which the soul is described under the figure of two horses and a charioteer, says that when the charioteer beholds the vision of love he is afraid, and *falls backward* (ἀνέπεσεν), so that he brings the steeds upon their haunches.

As he was (οὕτως). Inserted by the best texts, and not found in the A.V. Reclining *as he was,* he *leaned back.* The general attitude of reclining was maintained. Compare 4:6: "sat *thus* (οὕτως) on the well." According to the original institution, the Passover was to be eaten *standing* (Exodus 12:11). After the Captivity the custom was changed, and the guests reclined. The Rabbis insisted that at least a part of the Paschal meal should be eaten in that position, because it was the manner of slaves to eat standing, and the recumbent position showed that they had been delivered from bondage into freedom.

Breast (στῆθος). From ἵστημι, *to cause to stand.* Hence, *that which stands out.* In later writings John was known as ὁ ἐπιστήθιος, *the one on the breast,* or *the bosom friend.*

26. **To whom I shall give a sop when I have dipped it** (ᾧ ἐγὼ βάψας τὸ ψωμίον ἐπιδώσω). The best texts read ᾧ ἐγὼ βάψω τὸ ψωμίον καὶ δώσω αὐτῷ, *for whom I shall dip the sop and give it him.*

Sop (ψωμίον). Only in this chapter. Diminutive from ψωμός, *a morsel,* which, in turn, is from ψάω, *to rub*, or *to crumble.* Homer, of the Cyclops:

> "Then from his mouth came *bits* (ψωμοί) of human flesh
> Mingled with wine."
>
> "Odyssey," ix., 374.

And Xenophon: "And on one occasion having seen one of his companions at table tasting many dishes with one *bit* (ψωμῷ) of bread" ("Memorabilia," 3:14, 15). The kindred verb ψωμίζω, rendered *feed,* occurs Romans 12:20; 1 Corinthians 13:3. See also Septuagint, Psalms 79:5; 80:16. According to its etymology, the verb means *to feed with morsels;* and it was used by the Greeks of a nurse chewing the food and administering it to an infant. So Aristophanes: "And one laid the child to rest, and another bathed it, and another *fed* (ἐψώμισεν) it" ("Lysistrate," 19, 20). This sense may possibly color the word as used in Romans 12:20: "If thine enemy hunger, *feed* (ψώμιζε) him;" *with tender care.* In 1 Corinthians 13:3, the original sense appears to be emphasized: "Though I *bestow* all my goods *to feed the poor* (ψωμίσω)." This idea is that of *doling away in morsels.* Dean Stanley says: "Who that has witnessed the almsgiving in a Catholic monastery, or the court of a Spanish or Sicilian bishop's or archbishop's palace, where immense revenues are syringed away in farthings to herds of beggars, but must feel the force of the Apostle's half satirical ψωμίσω?"

Dipped the sop. Compare Matthew 26:23; Mark 14:20. The regular sop of the Paschal supper consisted of the following things wrapped together: flesh of the Paschal lamb, a piece of unleavened bread, and bitter herbs. The sauce into which it was dipped does not belong to the original

institution, but had been introduced before the days of Christ. According to one authority it consisted of only vinegar and water (compare Ruth 2:14); others describe it as a mixture of vinegar, figs, dates, almonds, and spice. The flour which was used to thicken the sauce on ordinary occasions was forbidden at the Passover by the Rabbins, lest it might occasion a slight fermentation. According to some, the sauce was beaten up to the consistence of mortar, in order to commemorate the toils of the Israelites in laying bricks in Egypt.

To Judas Iscariot the son of Simon (Ἰούδᾳ Σίμωνος Ἰσκαριώτῃ). The best texts read Ἰσκαριώτου. "Judas the son of *Simon Iscariot."* So 6:71. The act was a mark of forbearance and goodwill toward the traitor, and a tacit appeal to his conscience against the contemplated treachery.

27. **Then** (τότε). With a peculiar emphasis, marking the decisive point at which Judas was finally committed to his dark deed. The token of goodwill which Jesus had offered, if it did not soften his heart would harden it; and Judas appears to have so interpreted it as to confirm him in his purpose.

Satan. The only occurrence of the word in this Gospel.

Into him (εἰς ἐκεῖνον). The pronoun of remote reference sets Judas apart from the company of the disciples.

Quickly (τάχιον). Literally, *more quickly*. The comparative implies a command to *hasten* his work, which was already begun.

29. **The bag.** See on 12:6.

Buy (ἀγόρασον). An incidental argument in favor of this gathering of the disciples having taken place on the evening of the Paschal feast. Had it been on the previous evening, no one would have thought of Judas going out at night to buy provisions *for the feast,* when there was the whole of the next day for it, nor would they have thought of his going out to seek the poor at that hour. The 15th Nisan, the time of the Passover celebration, was indeed invested with the sanctity of a Sabbath; but

provision and preparation of the needful food was expressly allowed on that day. The Rabbinical rules even provided for the procuring of the Paschal lamb on the Passover eve when that happened to fall on the Sabbath.

Against the feast (εἰς τὴν ἑορτήν). Rev., better, *for* the feast. The Passover feast. The meal of which they had been partaking was the preliminary meal, at the close of which the Passover was celebrated; just as, subsequently, the Eucharist was celebrated at the close of the *Agape,* or love-feast. Notice the different word, ἑορτή, *feast,* instead of δεῖπνον, *supper,* and the article with *feast.*

To the poor. Perhaps to help them procure their Paschal lamb.

30. **He** (ἐκεῖνος). See on ver. 27.

31. **Now.** Marking a crisis, at which Jesus is relieved of the presence of the traitor, and accepts the consequences of his treachery.

18 **Is — glorified** (ἐδοξάσθη). Literally, *was* glorified. The aorist points to the withdrawal of Judas. Jesus was glorified through death, and His fate was sealed (humanly speaking) by Judas' going out. He speaks of the death and consequent glorification as already accomplished.

32. **If God be glorified in Him.** The most ancient authorities omit.

In Himself (ἐν ἑαυτῷ). His glory will be contained in and identified with the divine glory. Compare "the glory which I had *with thee,"* παρὰ σοί (17:5). Ἐν *in,* indicates unity of *being;* παρά *with,* unity of *position.*

33. **Little children** (τεκνία). Diminutive, occurring only here in the Gospel, but repeatedly in the First Epistle. Nowhere else in the New Testament.

Now (ἄρτι). In ver. 31, *now* is νῦν, which marks the point of time absolutely. Ἄρτι marks the point of time as related to the past or to the future. Thus, "from the days of John the Baptist until *now"* (ἄρτι,

Matthew 11:12). “Thinkest thou that I cannot *now* (ἄρτι) pray to my Father?” though succor has been delayed all along till now (Matthew 26:53). Here the word implies that the sorrowful announcement of Jesus’ departure from His disciples had been withheld until the present. The time was *now* come.

34. **New** (καινὴν). See on Matthew 26:29.

Commandment (ἐντολὴν). The word for a *single* commandment or *injunction,* but used also for the whole body of the moral precepts of Christianity. See 1 Timothy 6:14; 2 Peter 2:21; 3:2. See also on James 2:8. This new commandment embodies the essential principle of the whole law. Compare also 1 John 3:23. Some interpreters instead of taking *that ye love one another,* etc., as the definition of the commandment, explain the commandment as referring to the ordinance of the Holy Communion, and render, “*a new commandment* (to observe this ordinance) I give unto you, in order that ye love one another.” It is, however, more than improbable, and contrary to usage, that the Holy Supper should be spoken of as ἐντολὴ *a commandment.*

That (ἵνα). With its usual *telic* [45] force; indicating the *scope* and not merely the form or nature of the commandment.

As (καθὼς). Rev., better, *even as.* Not a simple comparison (ὥσπερ), but a *conformity;* the love is to be *of the same nature.* There are, however, two ways of rendering the passage.
1. “I give you a new commandment, that ye love one another with the same devotion with which I loved you.”
2. “I give you a new commandment, that ye love one another, even as up to this moment I loved you, in order that you may imitate my love one toward another.” By the first rendering the *character* of the mutual love of Christians is described; by the second, its *ground.* The Rev. gives the latter in margin.

35. **Shall — know** (γνώσονται). *Perceive,* or *come to know.*

My disciples (ἐμοὶ μαθηταί). See on Matthew 12:49. Literally, *disciples unto me.* Compare 15:8.

36-38. Compare Matthew 26:31-35; Mark 14:27-31; Luke 22:31-38.

37. **Now** (ἄρτι). Without waiting for a future time. See on ver. 33, and compare νῦν *now,* in ver. 36.

I will lay down my life. See on 10:11.

38. **Wilt thou lay down thy life?** For a similar repetition of Peter's own words, see on 21:17.

CHAPTER 14

1. **Heart** (καρδία). Never used in the New Testament, as in the Septuagint, of the mere *physical organ,* though sometimes of the *vigor and sense of physical life* (Acts 14:17; James 5:5; Luke 21:34). Generally, *the center of our complex being* — physical, moral, spiritual, and intellectual. See on Mark 12:30. The immediate organ by which man lives his personal life, and where that entire personal life concentrates itself. It is thus used sometimes as parallel to ψυχή, *the individual life,* and to πνεῦμα *the principle of life,* which manifests itself in the ψυχή. Strictly, καρδία is the immediate organ of ψυχή, occupying a mediating position between it and πνεῦμα. In the *heart* (καρδία) the *spirit* (πνεῦμα), which is the distinctive principle of the *life* or *soul* (ψυχή), has the seat of its activity.

Emotions of joy or sorrow are thus ascribed both to the *heart* and to the *soul.* Compare John 14:27, "Let not your *heart* (καρδιά) be troubled;" and John 12:27, "Now is my *soul* (ψυχή) troubled." The *heart* is the focus of the religious life (Matthew 22:37; Luke 6:45; 2 Timothy 2:22). It is the sphere of the operation of grace (Matthew 13:19; Luke 8:15; 24:32; Acts 2:37; Romans 10:9, 10). Also of the opposite principle (John 13:2; Acts 5:3). Used also as *the seat of the understanding; the faculty of intelligence* as applied to divine things (Matthew 13:15; Romans 1:21; Mark 8:17).

Ye believe — believe also (πιστεύετε καὶ πιστεύετε). The verbs may be taken either as indicatives or as imperatives. Thus we may render: *ye believe in God, ye believe also in me;* or, *believe in God and ye believe in me;* or, *believe in God and believe in me;* or again, as A.V. The third of these renderings corresponds best with the hortatory character of the discourse.

2. **House** (οἰκία). *The dwelling-place.* Used primarily of the *edifice* (Matthew 7:24; 8:14; 9:10; Acts 4:34). Of *the family* or *all the persons* inhabiting the house (Matthew 12:25; John 4:53; 1 Corinthians 16:15; Matthew 10:13). Of *property* (Matthew 23:14; Mark 12:40). Here meaning *heaven.* [46]

Mansions (μοναὶ). Only here and ver. 23. From μένω *to stay* or *abide.* Originally *a staying* or *abiding* or *delay.* Thus Thucydides, of Pausanias: "He settled at Colonae in Troas, and was reported to the Ephors to be negotiating with the Barbarians, and to *be staying there* (τὴν μονὴν ποιούμενος, Literally, *making a stay)* for no good purpose" (1:131). Thence, *a staying* or *abiding-place; an abode.* The word *mansion* has a similar etymology and follows the same course of development, being derived from *manere,* to remain. *Mansio* is thus, first, a *staying,* and then a *dwelling-place.* A later meaning of both *mansio* and μονή is *a halting-place* or *station* on a journey. Some expositors, as Trench and Westcott, explain the word here according to this later meaning, as indicating the combination of the contrasted notions of progress and repose in the vision of the future. [47] This is quite untenable. The word means here *abodes.* Compare Homer's description of Priam's palace:

> "A palace built with graceful porticoes,
> And fifty chambers near each other, walled
> With polished stone, the rooms of Priam's sons
> And of their wives; and opposite to these
> Twelve chambers for his daughters, also near
> Each other; and, with polished marble walls,
> The sleeping-rooms of Priam's sons-in-law
> And their unblemished consorts."
>
> "Iliad," vi., 242-250.

Godet remarks: "The image is derived from those vast oriental palaces, in which there is an abode not only for the sovereign and the heir to the throne, but also for all the sons of the king, however numerous they may be."

If it were not so, I would have told you (εἰ δὲ μὴ εἶπον ἂν ὑμῖν). Wyc., *If anything less, I had said to you.*

I go to prepare, etc. Many earlier interpreters refer *I would have told you* to these words, and render *I would have told you that I go to prepare a place for you.* But this is inadmissible, because Jesus says (ver. 3) that He is actually going to prepare a place. The better rendering regards *if it were*

not so, I would have told you, as parenthetical, and connects the following sentence with *are many mansions,* by means of ὅτι, *for* or *because,* which the best texts insert. “In my Father’s house are many mansions (if it were not so, I would have told you), *for* I go to prepare a place for you.”

I go to prepare. Compare Numbers 10:33. Also Hebrews 6:20, “whither *the forerunner* is for us entered, even Jesus.”

A place (τόπον). See on 11:48. The heavenly dwelling is thus described by three words: *house, abode, place.*

3. **If I go** (ἐὰν πορευθῶ). Πορεύομαι, *go,* of going with a definite object. See on 8:21.

I will come again (πάλιν ἔρχομαι). The present tense; *I come,* so Rev. Not to be limited to the Lord’s second and glorious coming at the last day, nor to any *special* coming, such as Pentecost, though these are all included in the expression; rather to be taken of His *continual coming* and presence by the Holy Spirit. “Christ is, in fact, from the moment of His resurrection, ever coming into the world and to the Church, and to men as the risen Lord” (Westcott).

And receive (παραλήψομαι). Here the future tense, *will receive.* Rev., therefore, much better: *I come again and will receive you.* The change of tense is intentional, the future pointing to the future personal reception of the believer through death. Christ is with the disciple alway, continually “coming” to him, unto the end of the world. Then He will receive him into that immediate fellowship, where he “shall see Him as He is.” The verb παραλαμβάνω is used in the New Testament of taking *along with* (Matthew 4:5; 17:1; Acts 16:33, on all which see notes): of *taking to* (Matthew 1:20; John 14:3): of *taking from, receiving by transmission;* so mostly in Paul (Galatians 1:12; Colossians. 2:6; 4:17; 1 Thessalonians 2:13, etc. See also Matthew 24:40, 41). It is scarcely fanciful to see the first two meanings blended in the use of the verb in this passage. Jesus, by the Spirit, takes His own *along with Him* through life, and then takes them *to His side* at death. He himself conducts them to Himself.

I am. See on 7:34.

4. **I go** (ὑπάγω). *Withdraw* from you. See on 8:21.

Ye know, and the way ye know (οἴδατε, καὶ τὴν ὁδὸν οἴδατε). The best texts omit the second *ye know,* and the *and* before *the way;* reading, *whither I go ye know the way.*

5. **And how can we know** (καὶ πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι). The best texts substitute οἴδαμεν, *know we,* for δυνάμεθα, *can we;* reading, *how know we the way.* So Rev. Some also omit *and* before *how.*

6. **I am the way.** The disciples are engrossed with the thought of *separation* from Jesus. To Thomas, ignorance of *whither* Jesus is going involves ignorance of *the way.* "Therefore, with loving condescension the figure is taken up, and they are assured that He is Himself, if we may so speak, this distance to be traversed" (Milligan and Moulton). All along the course to the Father's house they are still with Him.

The truth. As being the perfect revelation of God the Father: combining in Himself and manifesting all divine *reality,* whether in the *being,* the *law,* or the *character* of God. He embodies what men ought to *know* and *believe* of God; what they should *do* as children of God, and what they should *be.*

The life. Not only life in the *future* world. He is "the principle and source of life in its temporal development and future consummation, so that whoever has not received Him into himself by faith, has become a prey to spiritual and eternal death" (Meyer). "He that believeth on the Son *hath* everlasting life." Compare Colossians 3:4; John 6:50, 51; 11:25, 26.

"I am the way, the truth, and the life. Without the way there is no going; without the truth there is no knowing; without the life there is no living. I am the way which thou shouldst pursue; the truth which thou shouldst believe; the life which thou shouldst hope for" (Thomas a Kempis, "Imitation of Christ," 3:56). On ζωή, *life,* see on 1:4.

Unto the Father. The end of the way.

7. **Had known** (ἐγνώκειτε). Rather, *had learned* to know, through my successive revelations of myself.

Ye should have known (ἐγώκειτε ἄν). The same verb as above. Some editors, however, read ἤδειτε, the verb signifying *absolute* knowledge, the knowledge of *intuition* and *satisfied conviction.* If this is adopted, it marks a contrast with the *progressive* knowledge indicated by ἐγνώκειτε. See on 2:24.

My Father. Not *the* Father, as ver. 6. It is the knowledge of the Father in His relation to the Son. Through this knowledge the knowledge of God as *the* Father, "in the deepest verity of His being," is attained. This latter knowledge is better expressed by οἶδα. See on 4:21.

Have seen. See on 1:18.

9. **Have I been** (εἰμι). Literally, *am I.*

Known (ἐγνωκάς). Come to know.

Sayest thou (σὺ). Emphatic. *Thou* who didst say, "We have found him of whom Moses in the law and the prophets did write" (1:46). Omit *and* before *how sayest thou.*

10. **Of myself** (ἀπ' ἐμαυτοῦ). Rev., better, *from* myself. See on 7:17.

The Father that dwelleth in me, He doeth the works (ὁ δὲ πατὴρ ὁ ἐν ἐμοὶ μένων, αὐτὸς ποιεῖ τὰ ἔργα). The best texts read, ὁ δὲ πατὴρ ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτου; *the Father abiding in me doeth His works.* Philip doubts whether Christ is in the Father, and the Father in Him. The answer is twofold, corresponding to the two phases of the doubt. His *words,* spoken not from Himself, are from the Father, and therefore He utters them from within the Father, and is Himself in the Father. His *works* are the works of the Father abiding in Him; therefore the Father is in Him.

11. **Believe me** (πιστεύετέ μοι). The plural of the imperative: "believe *ye* me." Compare believest *thou,* ver. 10. These words are addressed to the disciples collectively, whose thought Philip had voiced.

Or else (εἰ δὲ μὴ). Literally, *but if not.* If you do not believe on the authority of my personal statement.

For the very works' sake (διὰ τὰ ἔργα αὐτὰ). Literally, *on account of the works themselves,* irrespective of my oral testimony.

12. **Greater works.** Not more remarkable miracles, but referring to the wider work of the apostolic ministry under the dispensation of the Spirit. This work was of a higher nature than mere bodily cures. Godet truthfully says: "That which was done by St. Peter at Pentecost, by St. Paul all over the world, that which is effected by an ordinary preacher, a single believer, by bringing the Spirit into the heart, could not be done by Jesus during His sojourn in this world." Jesus' personal ministry in the flesh must be a *local* ministry. Only under the dispensation of the Spirit could it be *universal.*

13. **In my name.** The first occurrence of the phrase. See on Matthew 28:19. Prayer is made in the name of Jesus, "if this name, Jesus Christ, as the full substance of the saving faith and confession of him who prays, is, in his consciousness, the element in which the prayerful activity moves; so that thus that Name, embracing the whole revelation of redemption, is that which specifically measures and defines the disposition, feeling, object, and contents of prayer. The express *use* of the name of Jesus therein is no specific token; the question is of the *spirit* and *mind* of him who prays" (Meyer). Westcott cites Augustine to the effect that the prayer in Christ's name must be consistent with Christ's character, and that He fulfills it as Savior, and therefore just so far as it conduces to salvation.

14. **If ye shall ask anything.** Some authorities insert *me*. So Rev. This implies prayer *to* Christ.

15. **Keep** (τηρήσατε). The best tests read τηρήσετε, *ye will keep.* Lay up in your hearts and preserve by careful watching. See on *reserved,* 1 Peter 1:4.

My commandments (τὰς ἐντολὰς τὰς ἐμὰς). Literally, *the commandments which are mine.* See on 10:27.

16. **I will pray** (ἐρωτήσω). See on 11:22.

Comforter (παράκλητον). Only in John's Gospel and First Epistle (14:16, 26; 15:26; 16:7; 1 Epistle 2:13. From παρά, *to the side of,* and καλέω, *to summon.* Hence, originally, *one who is called to another's side to aid him,* as an advocate in a court of justice. The later, Hellenistic use of παρακαλεῖν and παράκλησις, to denote *the act of consoling* and *consolation,* gave rise to the rendering *Comforter,* which is given in every instance in the Gospel, but is changed to *advocate* in 1 John 2:1, agreeably to its uniform signification in classical Greek. The argument in favor of this rendering *throughout* is conclusive. It is urged that the rendering *Comforter* is justified by the fact that, in its original sense, it means more than a mere *consoler,* being derived from the Latin *confortare,* to *strengthen,* and that the Comforter is therefore one who strengthens the cause and the courage of his client at the bar: but, as Bishop Lightfoot observes, the history of this interpretation shows that it is not reached by this process, but grew out of a grammatical error, and that therefore this account can only be accepted as an apology after the fact, and not as an explanation of the fact. The Holy Spirit is, therefore, by the word παράκλητος, of which *Paraclete* is a transcription, represented as our *Advocate* or *Counsel,* "who suggests true reasonings to our minds, and true courses of action for our lives, who convicts our adversary, the world, of wrong, and pleads our cause before God our Father." It is to be noted that *Jesus* as well as the *Holy Spirit is* represented as Paraclete. The Holy Spirit is to be *another* Paraclete, and this falls in with the statement in the First Epistle, "we have an *advocate* with God, even *Jesus Christ."* Compare Romans 8:26. See on Luke 6:24. Note also that the word *another* is ἄλλον, and not ἕτερον, which means *different.* The advocate who is to be sent is not *different* from Christ, but *another* similar to Himself. See on Matthew 6:24. [48]

With you (μεθ᾽ ὑμῶν). Notice the three prepositions used in this verse to describe the Spirit's relation to the believer. *With* you (μετά), in fellowship; *by* you (παρά), in His personal presence; *in* you (ἐν), as an indwelling personal energy, at the springs of the life.

17. **The Spirit of Truth.** "A most exquisite title," says Bengel. The Spirit, who has the truth, reveals it, by knowledge in the understanding; confers it by practical proof and taste in the will; testifies of it to others also through those to whom He has revealed it; and defends that truth, of which ch. 1:17 speaks, *grace and truth*.... The truth makes all our virtues true. Otherwise there is a kind of false knowledge, false faith, false hope, false love; but there is no such thing as false truth."

The world. See on 1:9.

Shall be in you. Some editors read, ἐστίν, *is* in you.

18. **Leave** (ἀφήσω). See on 4:3.

Comfortless (ὀρφανούς). Literally, *bereft* or *orphans.* Only here and James 1:27, where it is rendered *fatherless.* Compare *my little children* (13:33). "He hath not *left us* without *a rule* (13:34); nor without *an example* (13:15); nor without *a motive* (14:15); nor without *a strength* (15:5); nor without *a warning* (15:2, 6); nor without *a Comforter* (14:18); nor without *a reward* (14:2) (James Ford, "The Gospel of St. John Illustrated").

I will come (ἔρχομαι). Present tense, *I come.* See on ver. 3.

19. **Ye shall live also** (καὶ ὑμεῖς ζήσεσθε). This may also be rendered, *and ye shall live*, explaining the former statement, *ye behold me*. So Rev., in margin. This is better. John is not arguing for the dependence of their life on Christ's, but for fellowship with Christ as the ground of spiritual vision.

21. **Hath.** "Who has in memory and keeps in life" (Augustine).

Will manifest (ἐμφανίσω). Properly, of manifestation to *the sight,* as distinguished from δηλόω, *to make evident to the mind* (1 Corinthians 3:13; Colossians 1:8, etc.). A clear, conspicuous manifestation is indicated. Compare *ye see me* (ver. 19). "It conveys more than the disclosing of an undiscovered presence (ἀποκαλύπτω), or the manifesting of a hidden one (φανερόω)" (Westcott).

22. **Judas.** See on *Thaddaeus*, Mark 3:18.

Not Iscariot. The Rev. improves the translation by placing these words immediately after *Judas*. "He distinguishes the godly Judas, not by his own surname, but by the negation of the other's; marking at the same time the traitor as present again after his negotiation with the adversaries, but as having no sympathy with such a question" (Bengel).

How is it (τί γέγ ονεν). Literally, *what has come to pass.* Implying that Judas thought that some change had taken place in Jesus' plans. He had assumed that Jesus would, as the Messiah, reveal Himself publicly.

23. **My word** (λόγον μου). The entire gospel message, as distinguished from its separate parts or commandments.

We will come. Compare 10:30; Revelation 3:20.

Abode (μονὴν). See on ver. 2. Compare 1 John 2:24; 5:15.

24. **My sayings** (λόγους). Rev., *words.* Compare *word,* ver. 23. The constituent parts of the one *word.*

25. **Being yet present** (μένων). Rev., stronger and more literally, *while yet abiding.*

26. **In my name.** See on ver. 13.

He (ἐκεῖνος). Setting the Advocate distinctly and sharply before the hearers. The pronoun is used in John's First Epistle, distinctively of our Lord. See 1 John 2:6; 3:3, 5, 7, 16; 4:17.

I have said (εἶπον). The aorist tense, *I said.*

27. **Peace.** "These are last words, as of one who is about to go away and says 'good-night' or gives his blessing" (Luther). *Peace!* was the ordinary oriental greeting at parting. Compare 20:21.

My peace I give. Compare 1 John 3:1. "It is of *his own* that one *gives"* (Godet).

Let it be afraid (δειλιάτω). Only here in the New Testament. Properly it signifies *cowardly* fear. Rev., *fearful.* The kindred adjective δειλός *fearful,* is used by Matthew of the disciples in the storm (8:26), and in Revelation of those who deny the faith through fear of persecution (21:8). The kindred noun, δειλία, occurs only in 2 Timothy 1:7, "God hath not given us the spirit of *fear,"* contrasted with the spirit of power, love, and a sound mind.

28. **I said.** Omit, and read, *ye would have rejoiced because I go unto the Father.*

30. **Hereafter I will not talk** (οὐκ ἔπι λαλήσω). Rev., more correctly, *I will no more speak.*

The prince of this world. The best texts read, "of *the* world."

Hath nothing in me. No right nor power over Christ which sin in Him could give. The Greek order is, *in me he hath nothing.*

31. **But that the world may know,** etc. The connection in this verse is much disputed. Some explain, *Arise, let us go hence, that the world may know that I love the Father, and that even as the Father commanded me so I do.* Others, *So I do, that the world may know — and even as the Father,* etc. Others, again, take the opening phrase as elliptical, supplying either, *he cometh,* i.e., Satan, in order that the world may know — and that as the Father, etc.; or, *I surrender myself to suffering and death* that the world may know, etc. In this case, *Arise,* etc., will form, as in A.V. and Rev., an

independent sentence. I incline to adopt this. The phrase ἀλλ᾽ ἵνα, *but in order that,* with an ellipsis, is common in John. See 1:8, 31; 9:3; 13:18; 15:25; 1 John 2:19.

CHAPTER 15

Where the following discourses were uttered is a matter of uncertainty. Some suppose that after the words, *Arise, let us go hence,* the disciples still lingered at the table. Others, that the discourses were spoken on the way to the Mount of Olives; and others, again, in the court of the temple. Assuming that the figure of the vine was suggested by some external object, that object is explained according to the different views of the scene of the discourses. Those who think that it was the chamber which the company had not yet left, suggest *the cup of wine* of which they had recently partaken (Meyer); or a vine whose tendrils had crept into the room (Tholuck); or the view of vineyards outside in the light of the moon (Storr). Those who assign the discourses to the walk to the Mount of Olives, down to Kedron through the vineyards, draw the figure from the vineyards, and the fires burning along the sides of the Kedron valley in order to consume the vine-cuttings (Lange, Godet). Those who place the discourses in the court of the temple, find the suggestion in the great golden vine over the temple-gate (Westcott, Lampe). Others, again, think that the similitude was not drawn from any external object, but was suggested by the familiar Old Testament symbolism of the vineyard and the vine, as in Psalms 80:8-19; Isaiah 5:1 sqq.; Jeremiah 2:21; Ezekiel 19:10 sqq. (So Lucke, Alford, Milligan and Moulton, and Trench).

1. **The true vine** (ἡ ἄμπελος ἡ ἀληθινὴ). Literally, *the vine, the true* (vine). *True, genuine,* answering to the perfect ideal. See on 1:9. The vine was a symbol of the ancient church. See the passages cited above, and Hosea 10:1; Matthew 21:33; Luke 13:6.

Husbandman (γεωργός). From γῆ, *the earth,* and ἔργω, *to work.* The *vine-dresser* is ἀμπελουργός, occurring only at Luke 13:7; but the office of the vine-dresser is a subordinate one, while γεωργός may indicate the *proprietor.* See 2 Chronicles 26:10 (Sept.), where the word is applied to King Uzziah. So of Noah, Genesis 9:20. In Matthew 21:33 41, the γεωργοὶ represent the chiefs and leaders of the Jews. Wyc., *an earth-tiller.*

2. **Branch** (κλῆμα). Occurring only in this chapter. Both this and κλάδος, *branch* (see on Matthew 24:32; Mark 11:8) are derived from κλάω, *to break.* The word emphasizes the ideas of *tenderness* and *flexibility.*

Purgeth (καθαίρει). *Cleanseth,* Rev.

3. **Clean** (καθαίρει). Etymologically akin to καθαίρει, *purgeth.* The Rev. indicates this by rendering καθαίρει, *cleanseth.*

4. **Of itself** (ἀφ' ἑαυτοῦ). Properly, *from* itself. See on 7:17.

No more can ye (οὕτως οὐδὲ ὑμεῖς). Literally, *so neither can ye.* So Rev.

5. **Without me** (χωρὶς ἐμοῦ). Properly, *apart* from me. So Rev. Compare 1:3; Ephesians 2:12.

6. **He is cast forth** (ἐβλήθη ἔξω). The aorist tense. Literally, *was* cast forth. The aorist, denoting a momentary act, indicates that it was cast forth at the moment it ceased to abide in the vine. *Forth* signifies *from the vineyard;* ἔξω, *outside.*

As a branch (ὡς τὸ κλῆμα). Strictly, *the* branch: the unfruitful branch.

Is withered (ἐξηράνθη). The aorist, as in *was cast forth.* Wyc, *shall wax dry.*

Men gather. Or, as Rev., *they gather.* Indefinite. Compare Isaiah 27:11; Ezekiel 15:5.

7. **Ye shall ask** (αἰτήσεσθε). The best texts read the imperative, αἰτήσασθε, *ask.* [49]

Shall be done unto you (γενήσεται ὑμῖν). Literally, *it shall come to pass for you.*

8. **Herein** (ἐν τούτῳ). Commonly referred to what follows. My Father is glorified *in this,* namely, that ye bear much fruit. It is better to refer it *back* to ver. 7. In the perfect unity of will between the Son and the disciple, which results in the disciple's obtaining whatever he asks, the Father is glorified. To this effect is 14:13, "Whatsoever ye shall ask in my name, that will I do, *that the Father may be glorified in the Son."* The design of this glorification is *that* (ἵνα) you may bear much fruit. This retrospective reference of ἐν τούτῳ, *in this,* or *herein,* occurs in 4:37; 16:30; 1 John 4:17.

Is glorified (ἐδοξάσθη). The aorist tense; *was glorified.* As in ver. 6, marking the point when the Father's glory was realized in the perfect union of the believer's will with Christ's.

So shall ye be (καὶ γενήσεσθε). Literally, *and ye shall become.* Some editors, however, read γένησθε, and connect, in the same construction with the preceding clause, rendering, "Herein is (was) my Father glorified, that ye might bear much fruit and become my disciples." Note that the word is *become,* not *be.* Christian discipleship implies progress and growth.

9. **In my love** (ἐν τῇ ἀγάπῃ τῇ ἐμῇ). Literally, *in the love, that which is mine.* Not only the love of the disciple for Christ, nor the love of Christ for the disciple, but the *Christ-principle* of love which includes both. See the same form of expression in *the joy that is mine,* ver. 11; 3:29; 17:13; *the judgment* (5:30; 8:16); *the commandments* (14:15); *peace* (14:27).

11. **My joy.** The joy that is mine; characteristic of me. See on ver. 9.

Might remain (μείνῃ). The best texts read ᾖ, *may be.*

Might be full (πληρωθῇ). Rev., more correctly, *may be fulfilled.* The A.V. loses the distinction between the *absolute* joy which is Christ's, and the *progressive,* but finally consummated joy which is the disciple's.

12. **My commandment** (ἡ ἐντολὴ ἡ ἐμὴ). The commandment which is mine.

That ye love (ἵνα). Indicating not merely the *nature* of the commandment, but its *purport.*

13. Greater love hath no man than this, **that** (ἵνα). Some of the more subtle phases of John's thought cannot be apprehended without a careful study of this often-recurring conjunction. It is still claimed by some grammarians that it is used to mark, not only *design* and *end,* but also *result.* [50] But it may fairly be claimed that its predominant sense is *intent, purpose, purport, or object.* Hence *that,* as representing ἵνα, is to be taken in the sense of *to the end* or *intent that; in order that.* Here the use of the word is very subtle and suggestive, as well as beautiful. No man hath greater love than *this* (love), which, in its original conception, was *intended* and *designed* to reach to the extent of sacrificing life for a friend. Christ, therefore, here gives us more than a mere abstract comparison and more than a merely human gauge of love. He measures love according to its divine, original, far-reaching intent.

Lay down his life. See on 10:11.

14. **I command** (ἐντέλλομαι). Of several words for *command* in the New Testament, this one is always used of giving a *specific injunction* or *precept.* The kindred noun, ἐντολή, means *an order, a charge, a precept* and hence is used of a separate precept of the law as distinguished from the law as a whole (νόμος). See Matthew 22:36, 38. It is, however, sometimes used of the whole body of the moral precepts of Christianity. See on 13:34. The sense of specific commands here falls in with the reading of the Rec. Text, ὅσα, *whatsoever,* literally, *as many things as.*

15. **Henceforth — not** (οὐκέτι). Rev., better, *no longer.* No longer *servants,* as you were under the dispensation of the law. Compare Galatians 4:7.

Servants (δούλους). Strictly, *bond-servants.*

Knoweth not (οὐκ οἶδέ). Has no *instinctive perception.* See on 2:24.

You. The position of the pronoun in the Greek is emphatic: "*You* I have called friends."

16. **Ye — chosen.** The pronoun is emphatic: "It was not *ye* that chose me."

Ordained (ἔθηκα). Rev., *appointed* is better, because it divests the word of its conventional meaning. *Ordain* is from the Latin *ordinare,* and means *to set in order.* Thus, Robert of Gloucester's "Chronicle:" "He began to ordain his folk," *i.e.,* set his people in order. Hakluyt, "Voyages:" "He *ordained* a boat made of one tree." The Greek verb means to *set, put,* or *place.* Hence of *appointing* one to service. See 1 Timothy 1:12. Wyc., Matthew 24:47: "Upon all his goods he shall *ordain* him."

Should go (ὑπάγητε). *Withdraw* from His personal society and go out into the world.

That whatsoever, etc. (ἵνα). Coordinated with the preceding ἵνα, *that,* as marking another result of their choice and appointment by Christ. He has appointed them *that* they should bring forth fruit, and *that* they should obtain such answers to their prayer as would make them fruitful.

17. **That** (ἵνα). All my teachings are *to the end that* you should love one another.

18. **If the world hate** (εἰ μισεῖ). Literally, *hates.* The indicative mood with the conditional particle assumes the fact as existing: If the world hates you, *as it does.*

Ye know (γινώσκετε). This may also be rendered as imperative: *Know ye.*

It hated (μεμίσηκεν). The perfect tense, *hath hated.* The hatred continues to the present time.

Before it hated you (πρῶτον ὑμῶν). Literally, *first in regard of you.* See on 1:15.

19. **Of the world** (ἐκ τοῦ κόσμου). Sprung *out of* the world. See on *of the earth,* 3:31.

Would love (ἂν ἐφίλει). The verb for *natural* affection. See on 5:20.

20. **Persecuted** (ἐδίωξαν). The verb means originally to *put to flight*; thence *to run swiftly in order to overtake or attain,* as the goal or the competitor in the race. Thus Sophocles ("Electra," 738): "He urged his swift steeds vehemently with shouts that pierced their ears, and *makes for him* (διώκει)." Compare *I follow after* (διώκω, Philippians 3:12). Hence *to pursue with hostile intent,* and, generally, to *molest, harass, persecute. Persecute* is from the equivalent Latin *persequor, to follow up,* and is used earlier, in the sense of *pursue,* while *pursue,* in turn, is used in the sense of *persecute.* Thus Wyc, Matthew 5:44, *for men pursuing you.* Sir Thomas More ("Utopia"), "Whiles their enemies rejoicing in the victory have *persecuted* (i.e., *pursued)* them."

21. **For my name's sake** (διὰ τὸ ὄνομά μου). Literally, *on account of my name.* The name of Christ represented the faith, the attitude, the claims, and the aim of the disciples. His name was their confession. Luther says: "The name of Christ from your mouth will be to them nothing but poison and death."

22. **Had sin** (ἁμαρτίαν εἶχον). See on 9:41; 1 John 1:8.

Cloke (πρόφασιν). From πρό, *before, in front of,* and φημί, *to say* or *affirm.* Hence something which is *placed in front of* the true cause of a thing, a *pretext.* Compare 1 Thessalonians 2:5*;* Acts 27:30. *Pretext* carries the same idea, Latin, *proetextum,* something *woven in front,* with a view to concealment or deception. Rev., *excuse.* Wyc, *excusation.* The A.V. follows Tyndale: *nothing to cloke their sin withal.* Latimer ("Sermons"): "By such *cloaked* charity, when thou dost offend before Christ but once, thou hast offended twice herein." The word appears in the low Latin *cloca, a bell* (compare the French *cloche,* and English *clock),* and the name

was given to a horseman’s cloak because of its resemblance to a bell. The word *palliate* is from the Latin *pallium, a cloak.*

25. **Without a cause** (δωρεάν). *Gratuitously.* Akin to δίδωμι, *to give.* Their hatred was *a voluntary gift.*

27. **Shall bear witness** (μαρτυρεῖτε). Present tense, *bear witness.* So Rev. Or, it may be taken as imperative: *bear ye witness.*

CHAPTER 16

1. **Be offended** (σκανδαλισθῆτε) Rev., *made to stumble.* In this Gospel only here and 6:61. See on Matthew 5:29. Wyc, *be not slandered.*

2. **They shall put you out of the synagogues.** See on 9:22.

Yea (ἀλλ'). Literally, *but.* They shall excommunicate you, *but* worse than this, the hour cometh, etc.

The hour cometh that (ἵνα). Literally, "there cometh an hour *in order that."* The hour is ordained with that end in view: it comes fraught with the fulfillment of a divine purpose.

Whosoever (πᾶς ὁ). Literally, *everyone who.*

Doeth service (λατρείαν προσφέρειν). Literally, *bringeth* or *offereth* service. Λατρεία means, strictly, service for *hire,* but is used of any service, and frequently of the service of God.

3. **Unto you.** Omit.

4. **But** (ἀλλὰ). Marks a breaking off of the enumeration of fearful details; *but* (to say no more of these things),I have spoken these, etc.

At the beginning (ἐξ ἀρχῆς). Properly, *from* the beginning. So Rev. The phrase only here and 6:64.

7. **It is expedient** (συμφέρει). From σόν *together,* and φέρω *to bear* or *bring.* The underlying idea of the word is *concurrence* of circumstances.

Go away (ἀπέλθω). The different words for *go* should be noted in this verse, and ver. 10. Here, expressing simple departure from a point.

Depart (πορευθῶ). Rev., *go.* With the notion of going for a purpose, which is expressed in *I will send him.*

8. **Will reprove** (ἐλέγξει). See on 3:20. Rev., *convict.*

Of sin — righteousness — judgment (περί) Literally, *concerning.* Rev., *in respect of. Of* gives a wrong impression, viz., that He will convict the world of being sinful, unrighteous, and exposed to judgment. This is true, but the preposition implies more. He will convict the world *as respects* these three; that is, will convict it of ignorance of their real nature.

Righteousness (δικαιοσύνης). Only here and ver. 10 in the Gospel. It occurs in the First Epistle and in Revelation.

10. **I go** (ὑπάγω). *Withdraw* from their sight and earthly fellowship. See on 8:21, and footnote.

Ye see (θεωρεῖτε). Rev., *behold.* See on 1:18.

11. **Is judged** (κέκριται). Perfect tense. Rev., therefore, rightly, *hath been judged.*

12. **Bear** (βαστάζειν). See on 10:31; 12:6.

Now (ἄρτι). See on 13:33. With reference to a future time, when they *will* be able to bear them.

13. **Spirit of truth.** Literally, of *the* truth. See on 14:7.

Will guide (ὁδηγήσει). From ὁδός, *way,* and ἡγέομαι, *to lead.* The kindred noun, ὁδηγός, *guide, leader,* occurs Matthew 15:14; Acts 1:16, etc.

Into all truth (εἰς πᾶσαν τὴν ἀλήθειαν). Rev., more correctly, *into all the truth.* Some editors read, ἐν τῇ ἀληθείᾳ πάσῃ, *in all the truth.* Others, εἰς τὴν ἀλήθειαν πᾶσαν, joining πᾶσαν in an adverbial sense with *will*

guide you: i.e., will guide you *wholly* into the truth. The Spirit does not reveal *all* truth to men, but He leads them to the truth as it is in Christ.

Of himself. Rev., rightly, *from himself.* See on 7:17.

He shall hear (ἂν ἀκούσῃ). Some read, ἀκούει, *heareth,* and omit ἄν, the conditional particle. Ὅσα ἂν ἀκούσῃ, the reading of the Rec. Text, is, strictly, *whatsoever things he may have heard.*

Will shew (ἀναγγελεῖ). Better, as Rev., *declare.* Compare Mark 5:14, 19; Acts 20:27; 2 Corinthians 7:7. Also *to rehearse;* Acts 14:27. Used of the formal proclamation of the Christian religion (Acts 20:20; 1 Peter 1:12; 1 John 1:5). See on Acts 19:18.

Things to come (τὰ ἐρχόμενα). The article, omitted by A.V., is important. The meaning is not, He will show you *some* things to come, but *the* things that are to come, or *the things that are coming.* These things are *whatsoever He shall hear.* The phrase occurs only here in the New Testament.

14. **Shall receive** (λήψεται). Rev., *take.* See on 3:32.

15. **All things that** (πάντα ὅσα). Literally, *all things as many as.* Rev., *all things whatsoever.*

Shall take (λήψεται). The best texts read λαμβάνει, *taketh.* The relation between the Son and the Spirit is put by Jesus as present and constant.

16. **Ye shall not see** (οὐ θεωρεῖτε). The present tense: *"ye behold* me no more." So Rev.

Ye shall see (ὄψεσθε). A different verb for seeing is used here. For the distinction, see on 1:18. Θεωρέω emphasizes the *act* of vision, ὁράω, the *result.* Θεωρέω denotes *deliberate contemplation* conjoined with mental or spiritual interest. "The vision of wondering contemplation, in which they observed little by little the outward manifestation of the Lord, was

changed and transfigured into sight, in which they seized at once, intuitively, all that Christ was. As long as His earthly presence was the object on which their eyes were fixed, their view was necessarily imperfect. His glorified presence showed Him in His true nature" (Westcott).

Because I go unto the Father. The best texts omit.

17. **Then** (οὖν). Rev., correctly, *therefore.* It is a particle of *logical connection,* not of *time.*

18. **He saith** (λαλεῖ). Emphasizing the *purport* of the saying.

A little while (τὸ μικρόν). In vv. 16, 17, without the article. Here the article *the* or *this* little while defines the special point of their difficulty; this "little while" of which He speaks.

We cannot tell (οὐκ οἴδαμεν). Rev., more simply and literally, *we know not.*

He saith (λαλεῖ). Emphasizing the *form* of the saying.

19. **Knew** (ἔγνω). Better, Rev., *perceived.* See on 2:24.

20. **Weep — lament — be sorrowful** (κλαύσετε — θρηνήσετε — λυπηθήσεσθε). Of these three words, the last is the most general in meaning, expressing every species of pain, of body or of soul, and not necessarily the outward manifestation of sorrow. Both the other words denote audible expressions of grief. Θρηνέω marks the more formal expression. It means to utter a dirge over the dead. Thus Homer, of the mourning over Hector in Troy:

> "On a fair couch they laid the corse, and placed
> Singers beside it leaders of the *dirge* (θρηνων),
> Who sang (ἐθρήνεον) a sorrowful, lamenting strain,
> And all the women answered it with sobs."
>
> "Iliad," 24:720-722.

The verb occurs Matthew 11:17; Luke 7:32; 23:27. Κλαίω means *audible* weeping, the *crying* of children, as distinguished from δακρύω, to *shed tears,* to weep *silently,* which occurs but once in the New Testament, of Jesus' weeping (John 11:35). See on Luke 7:32.

21. **A woman** (ἡ γυνὴ). Literally, *the* woman. The generic article marking the woman as representing her sex: woman as such.

She is in travail. A common Old Testament image of sorrow issuing in joy. See Isaiah 21:3; 26:17; 66:7; Hosea 13:13; Micah 4:9, 10.

The anguish (τῆς θλίψεως). Commonly rendered *affliction* or *tribulation* in A.V. See on Matthew 13:21.

Joy (τὴν χαρὰν). Properly, *the* joy which answers to *the* anguish.

A man (ἄνθρωπος). See on 1:30.

22. **Have sorrow** (λύπην ἔχετε). This form of expression occurs frequently in the New Testament, to denote the possession or experience of virtues, sensations, desires, emotions, intellectual or spiritual faculties, faults, or defects. It is stronger than the verb which expresses any one of these. For instance, *to have faith* is stronger than *to believe: to have life,* than *the act of living.* It expresses a *distinct, personal realization* of the virtue or fault or sentiment in question. Hence, *to have sorrow* is more than *to be sorrowful.* In Matthew 17:20, Christ does not say *if ye believe,* but *if ye have faith;* if faith, in ever so small a degree, is possessed by you as a conscious, living principle and motive. Compare *have love* (13:35; 1 John 4:16); *have peace* (16:33); *have trust* (2 Corinthians 3:4); *have boldness* (Hebrews 10:19; 1 John 2:28).

23. **Ye shall ask** (ἐρωτήσετε). Or, as Rev., in margin, *ask — question.* To *question* is the primary meaning of the verb, from which it runs into the more general sense *of request, beseech.* So Mark 7:26; Luke 4:38; John 17:15, etc. Here the meaning is, *ye shall ask me no question* (compare ver. 19, where the same verb is used). Compare Matthew 16:13; 21:24; John 1:19. *Ask,* absolutely, Luke 22:68. Note, moreover, the selection of the

word here as marking the asking *on familiar terms.* See on 11:22. Another verb for *ask* occurs in the following sentence: "If ye shall *ask* (αἰτήστητε) anything," etc. Here the sense is, *if ye shall make any request.* Compare Matthew 5:42; 7:7, 9, 10, etc. Note, also, that this word for asking the Father marks the asking of an inferior from a superior, and is the word which Christ never uses of His own requests to the Father. Compare 1 John 3:22.

Verily, verily. See on 1:51; 10:1.

Whatsoever ye shall ask — in my name — give. The best texts change ὅσα ἄν, *whatsoever*, to ἄντ, *if* (ye shall ask) *anything;* and place *in my name* after *give it you.* So Rev. *If ye shall ask anything of the Father, He will give it you in my name.* Not only is the prayer offered, but the answer is given in Christ's name.

24. **Ask** (αἰτεῖτε). The present imperative, implying *continuous* asking. *Be asking*. Compare Mark 6:22, αἴτησον, the aorist imperative, marking a single, definite petition.

May be full (ᾖ πεπληρωμένη). Very literally, *may be having been fulfilled.* Rev., more correctly, *fulfilled.* Compare 15:11.

25. **Proverbs** (παροιμίαις). See on *parables*, Matthew 13:3. He had spoken under figures, as the vine, and the woman in travail.

Shall shew (ἀναγγελῶ). Rev., *tell.* See on ver. 13. The best texts read ἀπαγγελῶ, the original force of which is to bring tidings *from* (ἀπό) something or someone.

Plainly (παῤῥησίᾳ). See on 7:13.

26. **Ye shall ask — I will pray.** Note again the use of the two verbs for *asking*. *Ye* shall ask (αἰτήσεσθε); *I* will pray (ἐρωτήσω). See on ver. 23.

27. **Loveth** (φιλεῖ). As sons, with the love of natural affection. See on 5:20. The same verb in the following clause, of the love of the disciples for Christ.

From God. Some editors read, *from the Father*. Παρά, *from beside*.

28. **From the Father** (παρά). The best texts read, ἐκ, *out of*.

Go (πορεύομαι). See on ver. 7.

29. **Speakest — speakest** (λαλεῖς — λέγεις) The first, of the *form*; the second, of the *purport*. See on ver. 18.

30. **We are sure** (οἴδαμεν). Better, as Rev., *we know*.

By this (ἐν τούτῳ). Literally, *in* this. Compare 1 John 2:3, 5; 3:16, 19, 24; 4:9, 10, 13, 17; 5:2.

31. **Now** (ἄρτι). See on 13:33. With reference to the coming time of greater trial.

32. **That** (ἵνα). See on ver. 2, and 15:12. In the divine counsel the hour cometh that ye may be scattered, and may leave, etc.

To his own (εἰς τὰ ἴδια). To his own home. See on 1:11.

33. **Ye shall have** (ἔξετε). The best texts read, ἔξετε, *ye have*.

Be of good cheer (θαρσεῖτε). Only here in John.

I have overcome (νενίκηκα). The verb occurs only three times outside of John's writings. Only here in the Gospel, and frequently in First Epistle and Revelation. Uniformly of spiritual victory.

CHAPTER 17

THE HIGH-PRIESTLY PRAYER.

"Out of Christ's divinely rich prayer-life there emerge, as from an ocean, the pearls of those single prayers of His that are preserved to us; the prayer given in the sermon on the Mount for the use of His people — *Our Father;* the ascription of praise to God at the departure from Galilee (Matthew 11:25); the prayers at the grave of Lazarus, and within the precincts of the temple; our high-priestly prayer; the supplication in Gethsemane, and the prayer-words of the Crucified One — *Father, forgive them* — *Eli, Eli,* — and the closing prayer, *Father, into thy hands*, etc., to which the exultant cry, *It is finished*, attaches itself, inasmuch as from one point of view, it may be regarded as a word of prayer. Add to these the mentions of the prayings, the thanksgivings, the heavenward sighings of Christ, as also His summonses and encouragements to prayer, and He appears as the Prince of humanity even in the realm of prayer; in the manner, likewise, in which He has concealed His prayer-life, exhibiting it only as there was necessity for its presentment. If we regard His work as a tree that towers into heaven and overshadows the world, His prayer-life is the root of this tree; His overcoming of the world rests upon the infinite depth of His self-presentation before God, His self-devotion to God, His self-immersion in God, His self-certitude and power from God. In His prayer-life the perfect truth of His human nature has also approved itself. The same who, as the Son of God, is complete revelation, is, as the Son of Man, complete religion" (Lange).

In the "Lord's Prayer" (Matthew 6.) Christ sets forth what His disciples should desire for themselves. In this prayer He indicates what He desires for them. It is interesting to study the forms in which the ideas of the Lord's Prayer are reproduced and developed in this.

1. **These words** (ταῦτα). Literally, *these things.* So Rev.

Said. John nowhere says that Jesus prayed, as the other Evangelists do.

Thy Son — thy Son (σοῦ τὸν υἱὸν — ὁ υἱός). Properly, *thy* Son — *the* Son. The second phrase marks a change from the thought of personal relationship to that of the relation in which Jesus manifests the Father's glory.

2. **Power** (ἐξουσίαν). Rev., rightly, *authority.* See on 1:12.

All flesh. A Hebrew phrase, denoting the whole of humanity in its imperfection. See Genesis 6:12; Psalms 65:2; Isaiah 40:5, etc.

That He should give eternal life to as many as Thou hast given Him (ἵνα πᾶν ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον). Literally, *that all that Thou hast given Him, to them He should give eternal life. All* (πᾶν), singular number, regards the body of Christian disciples *collectively: to them, individually.*

3. **Life eternal.** With the article: *the* life eternal. Defining the words in the previous verse. *The life eternal* (of which I spoke) *is this.*

That (ἵνα). Expressing the aim.

Might know (γινώσκωσι). Might *recognize* or *perceive.* This is striking, that eternal life consists in knowledge, or rather the *pursuit* of knowledge, since the present tense marks *a continuance, a progressive* perception of God in Christ. That they might *learn to know.* Compare ver. 23; 10:38; 1 John 5:20; 4:7, 8.

> "I say, the acknowledgment of God in Christ
> Accepted by thy reason, solves for thee
> All questions in the earth and out of it,
> And has so far advanced thee to be wise.
> Wouldst thou improve this to reprove the proved?
> In life's mere minute, with power to use that proof,
> Leave knowledge and revert to how it sprung?
> Thou hast it; use it, and forthwith, or die.
> For this I say is death, and the sole death,
> When a man's loss comes to him from his gain,
> Darkness from light, from knowledge ignorance,
> And lack of love from love made manifest."
>
> Robert Browning, "A Death in the Desert."

The relation of perception of God to character is stated in 1 John 3:2, on which see note.

True (ἀληθινὸν). See on 1:9. Compare 1 Corinthians 8:4; 1 Timothy 6:15.

Jesus Christ, whom Thou hast sent. The Rev. brings out better the emphasis of the Greek order: *and Him whom Thou didst send, even Jesus Christ. Didst send* (ἀπέστειλας). The aorist tense, emphasizing the historic fact of Christ's mission.

4. **I have glorified — I have finished** (ἐδόξασα — ἐτελείωσα). The best texts read, τελειώσας, *having finished;* the participle defining the manner in which He had glorified the Father upon earth. So Rev.

To do (ἵνα ποιήσω). Literally, *in order that I should do (it).*

5. **With Thyself** (παρὰ σεαυτῷ). In fellowship with Thyself. So *with Thee* (παρὰ σοί).

I had. Actually possessed.

8. **The words** (τὰ ῥήματα). Compare thy *word* (λόγον), ver. 6. That signified the gospel message in *its entirety.* This, the message considered *in its constituent parts.* See on Luke 1:37. Compare 5:38, 47; 6:60, 63, 68; 8:43, 47, 51; 12:47, 48; 15:3, 7.

9. **I pray** (ἐρωτῶ). More strictly, *I make request.* See on 16:23. The *I* is emphatic, as throughout the prayer.

10. **All mine** (τὰ ἐμὰ πάντα). *All things that are mine.* So Rev.

11. **I come** (ἔρχομαι). I am coming. Spoken of His departure to the Father.

Holy (ἅγιε). See on *saints,* Acts 26:10; also on 1 Peter 1:15. Compare 1 John 2:20, and *righteous* Father (δίκαιε), ver. 25. This epithet, now first applied to the Father, contemplates God, the holy One, as the agent of that which Christ desires for His disciples — *holiness* of heart and life; being *kept* from this evil world.

Those whom (οὓς). The correct reading is ᾧ, referring to *name. Thy name which Thou hast given me.* So in ver. 12. Compare Philippians 2:9, 10; Revelation 2:17; 19:12; 22:4.

12. **In the world.** Omit.

I kept (ἐτήρουν). Imperfect tense. *I continued to keep.* The *I* is emphatic: *I* kept them, now do *Thou* keep them.

I kept (ἐτήρουν). Rev., rightly, I guarded. The A.V. overlooks the distinction between the two words for *keeping.* The former word means, *I preserved* them; the latter, *I guarded* them as a means to their preservation. See on *reserved,* 1 Peter 1:4.

Is lost — perdition (ἀπώλετο — ἀπωλείας). A play of words: "None of them *perished,* but the *son of perishing"* (Westcott).

The scripture (ἡ γραφὴ). See close of note on 5:47, and on Mark 12:10.

15. **From the evil** (τοῦ πονηροῦ). Or, *the evil one.* This rendering is according to John's usage. See 1 John 2:13, 14; 3:12; 5:18, 19; and compare 12:31; 14:30; 16:11. *From* (ἐκ), literally, *out of,* means *out of the hands of.*

17. **Sanctify** (ἁγίασον). Constantly used in the Septuagint to express the entire dedication and consecration of both persons and things to God. See Exodus 29:1, 36; 40:13; Leviticus 22:2, 3. Rev., in margin, *consecrate.* See on 10:36.

Through thy truth (ἐν τῇ ἀληθείᾳ σου). The best texts omit *thy. Through* (ἐν) is to be rendered literally, *in,* marking the sphere or element of consecration. Rev., *sanctify them in the truth.*

Thy word (ὁ λόγος ο σὸς). Properly, *the word which is thine.* See on 15:9.

18. **Sent** (ἀπέστειλας — ἀπέστειλα). On a mission. See on Matthew 10:16.

Sanctify. See on ver. 17.

20. **Shall believe** (πιστευσόντων). The best texts read πιστευόντων, the present participle, *that believe.* The future body of believers is conceived as actually existing.

On me through their word. The Greek order is, *believe through their word on me.* "Believe through their word" forms a compound idea.

21. **One.** Omit.

24. **They — whom** (οὓς). The best texts read ὃ, *that which.* The construction is similar to that in ver. 2, "that He should give eternal life," etc. Like πᾶν, *all,* in that passage, *that which* here refers to the body of believers taken collectively.

I will (θέλω). See on Matthew 1:19. [51]

My glory. The glory which is mine.

CHAPTER 18

1. Compare Matthew 26:30; 36-46; Mark 14:26; 32 42; Luke 22:39-46.

1. **Brook** (χειμάῤῥου). From χεῖμα, *winter,* and ῥέω, *to flow.* Properly, *a winter torrent.* Only here in the New Testament. Rev., in margin, *ravine.* In classical Greek it occurs in Demosthenes in the sense of a *drain* or *conduit.* It may be taken as equivalent to the Arabic *wady,* which means a stream and its bed, or properly, the valley of a stream even when the stream is dry.

Kidron (Κέδρων). Which might also be rendered *of the cedars,* which some editors prefer. There is some uncertainty as to the exact meaning of the word *cedar,* which occurs frequently, some supposing it to be a general name for the pine family. A tree of dark foliage is mentioned in the Talmud by the name of *cedrum.* The ravine of Kidron separated the Mount of Olives from the Temple-Mount. Westcott cites from Derenbourg ("On the History and Geography of Palestine") a passage of the Talmud to the effect that on the Mount of Olives there were two *cedars,* under one of which were four shops for the sale of objects legally pure; and that in one of them pigeons enough were sold for the sacrifices of all Israel. He adds: "Even the mention of Kidron by the secondary and popular name of 'the ravine of the cedars' may contain an allusion to a scandal felt as a grievous burden at the time when the priests gained wealth by the sale of victims by the *two cedars."* The Kidron is the brook over which David passed, barefoot and weeping, when fleeing from Absalom (2 Samuel 15:23-30). There King Asa burned the obscene idol of his mother (1 Kings 15:13). It was the receptacle for the impurities and abominations of idol-worship, when removed from the temple by the adherents of Jehovah (2 Chronicles 29:16); and, in the time of Josiah, was the common cemetery of the city (2 Kings 23:6). In the vision of Ezekiel (47:5, 6, 7) he goes round to the eastern gate of the temple, overhanging the defile of Kidron, and sees the waters rushing down into the valley until the stream becomes a mighty river.

A garden. Neither John nor Luke give the name *Gethsemane.*

2-12. Compare Matthew 26:47-56; Mark 16:43-52; Luke 22:47-53.

2. **Which betrayed** (ὁ παραδιδοὺς). The present participle, marking the betrayal as in progress. Literally, *who is betraying.*

Resorted (συνήχθη). Literally, *assembled.* The items of this verse are peculiar to John.

3. **A band** (τὴν σπεῖραν). Properly, *the* band. See on Mark 15:16; also on *centurion,* Luke 7:2; and Acts 21:31. The *band,* or *cohort,* was from the Roman garrison in the tower of Antonia.

Officers (ὑπηρέτας). See on Matthew 5:25. Sent from the Sanhedrim. The temple police. The Synoptists speak of the body which arrested Jesus as ὄχλος, *a multitude* or *rabble;* but both Matthew and Mark mention *the band* (σπεῖρα) later in the narrative (Matthew 27:27; Mark 15:16).

Lanterns (φανῶν). Only here in the New Testament. A detail peculiar to John. Though it was full moon, it was feared that Jesus might hide and escape.

4. **That should come** (τὰ ἐρχόμενα). Literally, *that are coming.* The details in 4-9 are peculiar to John.

5. **Of Nazareth** (τὸν Ναζωραῖον). Literally, *the Nazarene.*

Stood (εἱστήκει). Imperfect tense. Rev., correctly, *was standing.*

8. **These.** The disciples.

Go their way (ὑπάγειν). Withdraw.

10. **Simon Peter.** The names of Simon Peter and Malchus are mentioned only by John in connection with this incident. The incident itself is related by all the Evangelists.

A sword. Contrary to the rule which forbade the carrying of weapons on a feast-day.

The high priest's servant. See on Matthew 26:51.

Right ear. Luke and John. The others do not specify which ear. For *ear* John and Mark have ὠτάριον, a diminutive; Luke, οὖς, and Matthew, ὠτίον, a diminutive in form, but not in force. See on Matthew 26:51.

11. **Thy sword.** Omit *thy*, and read, *the* sword.

Sheath (θήκην). Only here in the New Testament. From τίθημι, *to put.* That into which the sword is *put.*

The cup. Compare Matthew 26:39; Mark 14:36; Luke 22:42. Peculiar to John.

12. **The captain** (χιλίαρχος). See on Mark 6:21, and on *centurion,* Luke 7:2.

Took (συνέλαβον). Rev., better, *seized.* It is the technical word for *arresting.* Literally, *took with them,* of which there is a suggestion in the modern policeman's phrase, *go along with me.* Compare Luke 22:54.

13-18. Compare Matthew 26:57, 58; 69-75; Mark 14:53, 54; 66-72; Luke 22:54-62.

13. **Annas first.** This supplies the detail of an examination preliminary to that before the high-priest, which is omitted by the Synoptists.

Father-in-law (πενθερὸς). Only here in the New Testament.

That same year. See on 11:49.

15. **Followed** (ἠκολούθει). Imperfect, *was following.*

The other disciple. The correct reading omits the article. *Another.* Probably John himself.

Palace (αὐλὴν). Not *palace,* but *court,* as Rev. See on Matthew 26:3; Luke 11:21.

16. **Stood.** Properly, *was standing.*

Door. The door opening from the street into the court.

Her that kept the door (τῇ θυρωρῷ). See on 10:3.

17. **The damsel** (ἡ παιδίσκη). See on Acts 12:13.

Art thou (μὴ σὺ). The question is put in a negative form, as if expecting a negative answer: *thou art not, art thou?*

Also. Showing that she recognized John as a disciple.

18. **Stood.** It is discouraging to see how the A.V. habitually ignores the imperfect tense, and thus detracts from the liveliness of the narrative. Render, as Rev., *were standing.*

Fire of coals (ἀνθρακιὰν). Only here and 21:9. Matthew does not mention the fire. Mark has τὸ φῶς, strictly, *the light* of the fire. Luke says they had kindled *a fire* (πῦρ).

Warmed. Rev., correctly, *were warming.* So, ver. 25, *was standing* and *was warming,* for *stood* and *warmed.*

19-24. Compare Matthew 26:59-68; Mark 14:55-65; Luke 22:63-71.

19. **Asked** (ἠρώτησεν). Or, *questioned.*

Doctrine (διδαχῆς). Rev., better, *teaching*.

20. **In the synagogue** (ἐν τῇ συναγωγῇ). The best texts omit the article. Render, *in synagogue:* when the people were assembled. Like our phrase, *in church.*

Always resort (πάντοτε συνέρχονται). For πάντοτε *always,* read πάντες *all.* Συνέρχονται is rather *come together, assemble.* Rev., *where all the Jews come together.*

22. **Struck — with the palm of his hand** (ἔδωκε ῥάπισμα). Literally, *gave a blow.* Interpreters differ as to whether it was a blow with a *rod,* or with *the hand.* The kindred verb ῥαπίζω, from ῥαπίς, *a rod,* is etymologically related to ῥαβδίζω, from ῥάβδος, *a rod,* and occurs Matthew 5:39, of *smiting on the cheek,* and Matthew 26:67, where it is distinguished from κολαφίζω, *to strike with the fist.* This latter passage, however, leaves the question open, since, if the meaning *to smite with a rod* can be defended, there is nothing to prevent its being understood there in that sense. The earlier meaning of the word was, undoubtedly, according to its etymology, to *smite with a rod.* So Herodotus of Xerxes. "It is certain that he commanded those who *scourged* (ῥαπι.ζοντας) the waters (of the Hellespont) to utter, as they lashed them, these barbarian and wicked words" (7:35). And again: "The Corinthian captain, Adeimantus, observed, 'Themistocles, at the games they who start too soon are *scourged* (ῥαπίζονται)'" (8:59). It passes, in classical Greek, from this meaning to that of a *light blow* with the hand. The grammarian Phrynichus (A. D. 180) condemns the use of the word in the sense of *striking with the hand,* or *slapping,* as not according to good Attic usage, and says that the proper expression for a blow on the cheek with the open hand is ἐπὶ κόρρης πατάξαι. This shows that the un-Attic phrase had crept into use. In the Septuagint the word is clearly used in the sense of *a blow with the hand.* See Isaiah 50:6: "I gave my cheeks *to blows* (εἰς ῥαπι.σματα). Hosea 11:4, "As a man that smiteth (ῥαπίζων) upon his cheeks" (A.V. and Rev., *that take off the yoke on their jaws).* In 1 Kings 22:24, we read, "Zedekiah — *smote* Micaiah *on the cheek* (ἐπάταξε ἐπὶ τὴν σιαγόνα)." The word in ver. 23, δέρεις, literally, *flayest,* hence, do *beat* or *thrash* (compare Luke 12:47), seems better to suit the meaning *strike with a rod;*

yet in 2 Corinthians 11:20, that verb is used of *smiting in the face* (εἰς πρόσωπον δέρει), and in 1 Corinthians 9:27, where Paul is using the figure of *a boxer*, he says, "So *fight I* (πυκτεύω, of *boxing*, or fighting *with the fists*), not as one that *beateth* (δέρων) the air." These examples practically destroy the force of the argument from δέρεις. It is impossible to settle the point conclusively; but, on the whole, it seems as well to retain the rendering of the A.V. and Rev. [52]

24. **Annas had sent** (ἀπέστειλεν ὁ Ἄννας). The best texts insert οὖν, *therefore*. The rendering of the aorist by the pluperfect here is inadmissible, and is a device to bring this examination of Jesus into harmony with that described in Matthew 26:56-68, and to escape the apparent inconsistency between the mention of the high-priest (Caiaphas) as conducting this examination and the statement of ver. 13, which implies that this was merely a preliminary examination before Annas. Render, *Annas therefore sent him.*

Bound. Probably He had been unbound during His examination.

27. **The cock crew.** The Greek has not the definite article. See on Matthew 26:34. The use of the article would seem to mark *the time*, cock-crowing, rather than the incident.

28-38. Compare Matthew 27:1, 2; 11-14; Mark 15:1-6; Luke 23:1-5.

28. **Led** (ἄγουσιν). Present tense, *lead.*

Hall of judgment (πραιτώριον). A Latin word, *proetorium*, transcribed. Originally, *the general's tent.* In the Roman provinces it was the name for *the official residence of the Roman governor*, as here. Compare Acts 23:35. It came to be applied to any spacious *villa* or *palace*. So Juvenal: "To their crimes they are indebted for their gardens, *palaces (proetoria)*, etc." ("Sat.," 1:75). In Rome the term was applied to the *proetorian guard*, or imperial bodyguard. See on Philippians 1:13. Rev., *palace.*

Early (πρωΐ). Used technically of *the fourth watch*, 3-6 A. M. See Mark 13:35. The Sanhedrim could not hold a legal meeting, especially in capital

cases, before sunrise; and in such cases judicial proceedings must be conducted and terminated by day. A condemnation to death, at night, was technically illegal. In capital cases, sentence of condemnation could not be legally pronounced on the day of trial. If the night proceedings were merely preliminary to a formal trial, they would have no validity; if formal, they were, *inso facto,* illegal. In either case was the law observed in reference to the second council. According to the Hebrew computation of time, it was held on the same day.

Be defiled (μιανθῶσιν). Originally, *to stain,* as with color. So Homer: "Tinges (μιήνῃ) the white ivory with purple." Not necessarily, therefore, in a bad sense, like μολύζω, *to besmear* or *besmirch* with filth (1 Corinthians 8:7; Revelation 3:4). In classical Greek, μιαίνω, the verb here used, is the standing word for *profaning* or *unhallowing.* So Sophocles:

> "Not even fearing this *pollution* (μίασμα) dire,
> Will I consent to burial. Well I know
> That man is powerless to *pollute* (μιαίνειν) the gods."
>
> "Antigone," 1042-1044.

And Plato: "And if a homicide... without purification *pollutes* the agora, or the games, or the temples," etc. ("Laws," 868). See on 1 Peter 1:4. The defilement in the present case was apprehended from entering a house from which all leaven had not been removed.

Eat the Passover. The purpose of this work forbids our entering upon the much-vexed question of the apparent inconsistency between John and the Synoptists as to the time of celebrating the Passover.

29. **Pilate.** Note the abruptness with which he is introduced as one well known. Two derivations of the name are given. *Pilatus*, one armed with the *pilum* or *javelin,* like *Torquatus,* one adorned with a *collar (torques).* Or, a contraction from *Pileatus*, wearing the *pileus* or *cap,* which was the badge of manumitted slaves. Hence some have supposed that he was a freedman. Tacitus refers to him as connected with Christ's death. "The author of that name (Christian), or sect, was Christ, who was capitally punished in

the reign of Tiberius, by Pontius Pilate" ("Annals," 15:44). He was the sixth Roman procurator of Judea.

What accusation. Not implying Pilate's ignorance of the charge, but his demand for the *formal* accusation.

30. **Malefactor** (κακοποιὸς). Rev., *evil-doer.* From κακὸν, *evil,* and ποιέω, *to do.* Luke uses a different word, κακοῦργος, from κακὸν, *evil*, and ἔργω, *to work.* See on 1 Peter 2:12.

31. **Take ye him** (λάβετε αὐτὸν ὑμεῖς). The A.V. obscures the emphatic force of ὑμεῖς, *you.* Pilate's words display great practical shrewdness in forcing the Jews to commit themselves to the admission that they desired Christ's death. "Take him *yourselves* (so Rev.), and judge him according to your law." "By our law," reply the Jews, "he ought *to die."* But this penalty they could not inflict. "It is not lawful," etc.

32. **By what death** (ποίῳ θανάτῳ). More correctly, by what *manner of death.* So Rev. Compare 12:32; Matthew 20:19. Crucifixion was not a Jewish punishment.

33. **Art thou** (σὺ εἶ). *Thou* is emphatic. *Thou*, the despised malefactor.

King of the Jews. The *civil* title. The *theocratic* title, *king of Israel* (1:49; 12:13) is addressed to Jesus on the cross (Matthew 27:42; Mark 15:32) in mockery.

35. **Am I a Jew?** As if Jesus' question implied that Pilate had been taking counsel with the Jews.

36. **Servants** (ὑπηρέται). Only in this passage in the Gospels, of Christians. Compare Acts 13:5; 1 Corinthians 4:1. Corresponding with Christ as a king.

Fight (ἠγωνίζοντο). The imperfect tense, denoting action in progress: *would now be striving.*

37. **Art thou then** (οὐκοῦν εἶ σύ). The interrogative particle οὐκοῦν, *not therefore,* occurs only here in the New Testament. It is ironical. In ver. 33 the emphasis is on *thou:* here upon *king. So then, after all, thou art a king.*

Was I born — came I (γεγέννημαι — ἐλήλυθα). Both perfects. *Have I been born—am I come.* So Rev. The Greek order is *I for this have been born,* etc., throwing the emphasis on Christ's person and destiny. The perfect describes His birth and coming not merely as historical facts, but as abiding in their results. Compare this confession before Pilate (1 Timothy 6:13) with the corresponding confession before the high-priest (Matthew 26:64). "The one, addressed to the Jews, is framed in the language of prophecy; the other, addressed to a Roman, appeals to the universal testimony of conscience. The one speaks of a future manifestation of glory, the other speaking of a present manifestation of truth. The one looks forward to the Return, the other looks backward to the Incarnation" (Westcott).

Of the truth (ἐκ τῆς ἀληθείας). Literally, *out of:* sprung from: whose life and words issue from the truth. See on 14:6, and compare 8:47.

38. **Truth.** Not with the article as in the previous verse, *the* truth. Jesus meant *the absolute* truth: Pilate, truth in any particular case. "Pilate's exclamation is neither the expression of an ardent thirst for truth, nor that of the despair of a soul which has long sought it in vain; it is the profession of a frivolous skepticism, such as is frequently met with in the man of the world, and especially in the statesman" (Godet).

Fault (αἰτίαν). Properly, *cause of accusation.* Rev., *crime.* See on Matthew 27:37, and compare on Matthew 19:10.

39, 40. Compare Matthew 27:15-26; Mark 6:15.

39. **Ye have a custom.** The word συνήθεια, *custom*, originally means *intimacy, habitual intercourse,* and thence naturally passes into the meaning of *habit* or *custom.* Only John puts the statement of this custom into the mouth of Pilate. Matthew and Mark relate it as a fact.

At the Passover (ἐν τῷ πάσχα). More specific than Matthew and Mark, where the expression is general, κατὰ ἑορτήν, *at feast-time.*

40. **Cried** (ἐκραύγασαν). Peculiarly of *a loud, importunate* cry; *a shout.* Plato uses it of the howling of a dog: "The yelping hound, *howling* (κραυγάζουσα) at her Lord" ("Republic," 607). Others, of the cries of spectators in the theaters and of the croak of a raven. See on Matthew 15:22.

Again. Assuming John's recollection of a previous "crying out," which he has not recorded.

Robber (λῃστής). See on Matthew 26:55; Mark 11:17; Luke 10:30. Matthew calls him a "notable prisoner" (27:16). Mark states that he had made insurrection, and had committed murder (15:7), speaking of *the* insurrection as a well-known event. Luke says, "for *some insurrection* (στάσιν τινὰ) that had arisen in the city, and for murder" (23:19). Writing for Gentiles, Luke would not refer to the event as something familiar. Bandits of this kind were numerous in the neighborhood of Jerusalem under the Roman dominion. Their leaders were well known. Josephus describes them by the same word which Matthew uses, ἐπίσημοι, *notable.* Their depredations were often committed under patriotic pretenses, so that Barabas might have had influential friends among the people.

CHAPTER 19

1-3. Compare Matthew 27:26-30; Mark 15:15-19.

1. **Scourged** (ἐμαστίγωσεν). Matthew and Mark use the Greek form of the Latin word *flagellare,* φραγελλόω, which occurs only in those two instances in the New Testament. John uses the more common Greek word, though he has φραγελλίον *(flagellum), scourge,* at 2:15. Matthew and Mark, however, both use μαστιγόω elsewhere (Matthew 10:17; 20:29; Mark 10:34). Its kindred noun, μάστιξ, occurs several times in the metaphorical sense of *a plague.* See on Mark 3:10, and compare Mark 5:29, 34; Luke 7:21. The verb is used metaphorically only once, Hebrews 12:6. Scourging was the legal preliminary to crucifixion, but, in this case, was inflicted illegally before the sentence of crucifixion was pronounced, with a view of averting the extreme punishment, and of satisfying the Jews. (Luke 23:22). The punishment was horrible, the victim being bound to a low pillar or stake, and beaten, either with rods, or, in the case of slaves and provincials, with scourges, called *scorpions,* leather thongs tipped with leaden balls or sharp spikes. The severity of the infliction in Jesus' case is evident from His inability to bear His cross.

2. **Crown** (στέφανον). So Matthew and Mark. Luke does not mention the crown of thorns. See on 1 Peter 5:4.

Of thorns (ἐξ ἀκανθῶν). So Matthew. Mark has ἀκάνθινον, the adjective, *made of thorns,* which John also uses in 19:5. All attempts to define the botanical character of the thorns used for Christ's crown are guesses. The word for *thorns* used here is the only one that occurs in the New Testament; the σκόλοψ *(thorn* in the flesh) of 2 Corinthians 12:7, being properly *an impaling-stake.*

Both the crowning with thorns and the flagellation are favorite subjects in Christian art. Some of the earliest representations of the latter depict the figure of the Lord as fully draped, and standing unbound at the column, thus illustrating the voluntariness of His sacrifice. In a MS. of the

fourteenth century, in the British Museum, He stands, wholly clothed, holding a book in one hand, and blessing with the other. The more devout feeling which predominated in such representations was gradually overpowered by the sense of physical suffering. The earlier paintings represented the back turned toward the spectator, and the face, turned in a forced attitude, exhibited in profile. Later, the face and figure are turned full to the front, and the strokes fall upon the chest. Hence Jerome, in his commentary on Matthew, says that the *capacious chest of God (!)* was torn with strokes. The standing position is the accepted one, but instances occur in which the Savior is on the ground attached to the column by one hand. Such is the revolting picture by L. Caracci in the Bologna gallery, in which the soldier clutches Jesus by the hair as he plies the bundle of twigs. In a Psalter of the fifteenth century the Savior stands in front of the column, covering His face with His hands.

According to the later type, the moment chosen is when the execution of the sentence is just beginning. One man is binding the hands to the pillar, another is binding together a bundle of loose switches. The German representations are coarser than the Italian, but with more incident. They lack the spiritual feeling which appears in the best Italian specimens.

A field for a higher feeling and for more subtle treatment is opened in the moments succeeding the scourging. One of the very finest examples of this is the picture of Velasquez, “Christ at the Column,” in the National Gallery of London. The real grandeur and pathos of the conception assert themselves above certain prosaic and realistic details. The Savior sits upon the ground, His arms extended, and leaning backward to the full stretch of the cord which binds His crossed hands. The face is turned over the left shoulder full upon the spectator. Rods, ropes, and broken twigs lie upon the ground, and slender streams of blood appear upon the body. A guardian angel behind the figure of the Lord, stands bending slightly over a child kneeling with clasped hands, and points to the sufferer, from whose head a ray of light passes to the child’s heart. The angel is a Spanish nursery-maid with wings, and the face of the child is of the lower Spanish type, and is in striking contrast with the exquisite countenance of Murillo’s Christ-child, which hangs next to this picture, and which is of the sweetest type of Andalusian beauty. The Savior’s face is of a

thoroughly manly, indeed, of a robust type, expressing intense suffering, but without contortion. The large, dark eyes are ineffably sad. The strong light on the right arm merges into the deep shadow of the bound hands, and the same shadow falls with startling effect across the full light on the left arm, marked at the wrist by a slight bloody line.

In the portrayal of the crowning with thorns, in a few instances, the moment is chosen after the crown has been placed, the action being in the mock-worship; but the prevailing conception is that of the act of crowning, which consists in pressing the crown upon the brow by means of two long staves. A magnificent specimen is Luini's fresco in the Ambrosian Library at Milan. Christ sits upon a tribune, clad in a scarlet robe, His face wearing an expression of infinite sweetness and dignity, while a soldier on either side crowds down the crown with a staff. The Italian artists represent the crown as consisting of pliable twigs with small thorns; but the northern artists "have conceived," to quote Mrs. Jameson, "an awful structure of the most unbending, knotted boughs, with tremendous spikes half a foot long, which no human hands could have forced into such a form." In a few later instances the staves are omitted, and the crown is placed on the head by the mailed hand of a soldier.

Put on (περιέβαλον). Literally, *threw about.* Rev., *arrayed.*

Purple (πορφυροῦν). An adjective. Found only here, ver. 5, and Revelation 18:16. Mark uses the noun πορφύρα, *purple*, which also occurs in Revelation 17:4; 18:12. See on Luke 16:19. Matthew has κοκκίνην, *scarlet.*

Robe (ἱμάτιον). Better, as Rev., *garment,* since *robe* gives the impression of a trailing garment. See on Matthew 5:40. Matthew has χλαμύδα, *a short military cloak* (28:28). Luke describes the garment as λαμπρὰν, *gorgeous, bright* or *brilliant* (23:11).

3. **And said.** Add καὶ ἤρχοντο πρὸς αὐτόν, *and kept coming unto Him,* before *and said* or *kept saying.* The imperfect denotes the successive acts of homage of the soldiers as they came up one after the other.

They smote Him with their hands (ἐδίδουν αὐτῷ ῥαπίσματα). Literally, *kept giving Him blows with their hands.* See on 18:22.

5. **Came Jesus forth.** From the Praetorium.

Wearing (φορῶν). Not φέρων, *bearing,* but the frequentative form of that verb, denoting an *habitual* or *continuous* bearing; hence, *wearing,* as though it were His natural dress.

6. **They cried out.** See on 18:40.

Crucify. The best texts omit *Him*.

Take ye Him (λάβετε αὐτὸν ὑμεῖς). According to the Greek order, "take Him *ye."* Rev., *take Him yourselves.* See on 18:31.

7. **We have a law.** *We*, emphatic. Whatever *your* decision may be, *we* have a law, etc.

By our law. The best texts omit *our:* Read *by that law,* as Rev.

8. **The more afraid.** "These words of the Jews produced an effect on Pilate for which they were not prepared. The saying gives strength to a dreadful presentiment which was gradually forming within him. All that he had heard related of the miracles of Jesus, the mysterious character of His person, of His words and of His conduct, the strange message which he had just received from his wife — all is suddenly explained by the term "Son of God." Was this extraordinary man truly a divine being who had appeared on the earth? The truth naturally presents itself to his mind in the form of pagan superstitions and mythological legends" (Godet).

11. **He that delivered.** Caiaphas.

12. **From thenceforth** (ἐκ τούτου). Incorrect. Rev., rightly, *upon this.*

Sought (ἐζήτει). Imperfect tense. Made *repeated* attempts.

Caesar's friend. A title conferred, since the time of Augustus, upon provincial governors. Probably, however, not used by the Jews in this technical sense, but merely as a way of saying "Thou art not true to the emperor."

Caesar (τῷ Καίσαρι). Literally, *the* Caesar. The term, which was at first a proper name, the surname of Julius Caesar, adopted by Augustus and his successors, became an appellative, appropriated by all the emperors as a title. Thus the emperor at this time was *Tiberius Caesar.* A distinction was, however, introduced between this title and that of Augustus, which was first given to Octavianus the first emperor. The title "Augustus" was always reserved for the monarch, while "Caesar" was more freely communicated to his relations; and from the reign of Hadrian at least (A. D. 117-138) was appropriated to the second person in the state, who was considered as the presumptive heir of the empire.

13. **That saying** (τοῦτον τὸν λόγον). The best texts read τῶν λόγων τούτων, *these words.* He was afraid of an accusation at Rome before Tiberius, an accusation which could be justified by his misrule.

Judgment-seat (βήματος). See on Acts 7:5. The best texts omit the article, which may indicate that the tribunal was an improvised one.

The Pavement (Λιθόστρωτον). From λίθος, *stone*, and στρωτός, *strewn* or *spread*.

Gabbatha. From the Hebrew *gab*, "back," and meaning, therefore, *a raised place.* Thus the Aramaic term is not a translation of the Greek term, which indicates that the place, wherever it was, was distinguished by a mosaic or tessellated pavement. Suetonius relates that Julius Caesar used to carry about with him on his expeditions a portable tessellated pavement for his tribunal. It is not likely, however, that there is any allusion to such a practice here. Westcott explains Gabbatha as the *ridge of the house.*

14. **Sixth hour.** See on 1:39.

15. **They** (οἱ). The best texts read ἐκεῖνοι, *those* (people). The pronoun of remote reference isolates and sharply distinguishes them from Jesus. See on 13:27.

Away with him (ἆρον). Literally, *take away.*

We have no king but Caesar. These words, uttered by the chief priests, are very significant. These chief representatives of the theocratic government of Israel thus formally and expressly renounce it, and declare their allegiance to a temporal and pagan power. This utterance is "the formal abdication of the Messianic hope."

16-17. Compare Matthew 27:31-34; Mark 15:20-23; Luke 23:26-33.

16. **Delivered.** Luke says, *delivered to their will* (23:25). Pilate pronounced no sentence, but disclaimed all responsibility for the act, and delivered Christ up *to them* (αὐτοῖς), they having invoked the responsibility upon themselves. See Matthew 27:24, 25.

And led Him away. The best texts omit.

17. **Bearing** (βαστάζων). See on 12:6; 10:31.

His cross (τὸν σταυρὸν αὐτοῦ). The best texts read αὑτῷ or ἑαυτῷ, "bearing the cross *for Himself."* John does not mention the impressment of Simon of Cyrene for this service. Compare Matthew 27:32; Mark 15:21; Luke 23:26.

Skull. See on Matthew 27:33.

18-24. Compare Matthew 27:35-38; Mark 15:24-28; Luke 23:33, 34, 38.

18. **In the midst.** All the Synoptists describe the character of the two who were crucified with Jesus. Matthew and Mark, *robbers;* Luke, *malefactors* (κακούργους). All three use the phrase, *one on the right, the other on the left,* and so, substantially, John: *on either side one.* John says nothing about the character of these two, but simply describes them as *two others.*

19. **Title** (τίτλον). Only here and ver. 20, in the New Testament. John uses the technical Roman term *titulus, a placard* or *notice.* Used for *a bill* or *notice of sale* affixed to a house. Thus Ovid, of a heartless creditor: "She sent our household goods under the placard *(sub-titulum);"* i.e., put the house and furniture up for sale ("Remedia Amoris," 302). Meaning also *the title of a book; an epitaph.* Matthew has αἰτίαν, *accusation;* Mark, ἐπιγραφὴ τῆς αἰτίας *superscription of the accusation;* Luke, ἐπιγραφὴ *superscription.* John alone mentions the fact that Pilate wrote the inscription.

Jesus of Nazareth the King of the Jews. The wording of the title is differently given by each Evangelist.

> Matthew: **This is Jesus the King of the Jews.**
> Mark: **The King of the Jews.**
> Luke: **This is the King of the Jews.**
> John: **Jesus the Nazarene the King of the Jews.**

The essential element of the superscription, *King of the Jews,* is common to all. It expressed, on its face, the main intent of Pilate, which was to cast contempt on the Jews. "In the sense of the man Pilate, it meant: Jesus, the King of the Jewish fanatics, crucified in the midst of Jews, who should all be thus executed. In the sense of the Jews: Jesus, the seditionary, the King of the rebels. In the sense of the political judge: Jesus, for whose accusation the Jews, with their ambiguous accusation, may answer. In the sense of the divine irony which ruled over the expression: Jesus, the Messiah, by the crucifixion become in very truth the King of the people of God" (Lange).

20. **Hebrew, Greek, Latin.** Some editors vary the order. Rev., *Latin, Greek.* Such inscriptions in different languages were not uncommon. Julius Capitolinus, a biographer (A. D. 320), in his life of the third Gordian, says that the soldiers erected his tomb on the Persian borders, and added an epitaph *(titulum)* in Latin, Persian, Hebrew, and Egyptian characters, in order that it might be read by all. Hebrew was the *rational* dialect, Latin the *official,* and Greek the *common* dialect. As the national Hebrew, King

of the Jews was translated into Latin and Greek, so the inscription was prophetic that Christ should pass into civil administration and common speech: that the Hebrew Messiah should become equally the deliverer of Greek and Roman: that as Christ was the real center of the *religious* civilization of Judaism, so He should become the real center of the world's *intellectual* movement as represented by Greece, and of its *legal* and *material* civilization as represented by Rome. The three civilizations which had prepared the way for Christ thus concentrated at His cross. The cross is the real center of the world's history.

21 **The chief priests of the Jews.** A unique expression, possibly by way of contrast with *the King of the Jews.*

23. **Four parts.** All the Synoptists relate the parting of the garments. The four pieces to be divided would be, the head-gear, the sandals, the girdle, and the *tallith* or square outer garment with fringes. Delitzsch thus describes the dress of our Lord: "On His head He wore a white *sudar,* fastened under the chin and hanging down from the shoulders behind. Over the tunic which covered the body to the hands and feet, a blue *tallith* with the blue and white fringes on the four ends, so thrown over and gathered together that the gray, red-striped undergarment was scarcely noticeable, except when the sandal-shod feet came into view" ("A Day in Capernaum").

Coat (χιτῶνα). Or *tunic.* See on Matthew 5:40.

Without seam (ἄῤῥαφος, or ἄραφος). Only here in the New Testament. From ἀ, *not,* and ῥάπτω, *to sew together.* Like the tunic of the High-Priest. Only John records this detail.

Woven (ὑφαντὸς). Only here in the New Testament.

24. **Vesture** (ἱματισμόν). Clothing, collectively. Rev., *garments,* for ἱμάτια, *is* better than *raiment,* which is collective, while the word is used of the *separate pieces* of clothing.

25. **There stood.** Imperfect tense, *were standing.*

Mary Magdalene. Strictly, *the* (ἡ) Magdalene. She is introduced abruptly, as well known.

26. **Woman.** See on 2:4.

Behold. Canon Westcott remarks upon the four exclamations in this chapter — *Behold the man! Behold your King! Behold thy son! Behold thy mother!* as a remarkable picture of what Christ is, and what He reveals men to be.

27. **His own home** (τὰ ἴδια). See on 1:11.

28-30. Compare Matthew 27:45-50; Mark 15:33-37; Luke 23:44-46.

28. **Were accomplished** (τετέλεσται). Rev., with stricter rendering of the perfect tense, *are finished. Finished* corresponds better with *it is finished*, ver. 30. This sentence may be taken with the preceding one, or with that which follows.

29. **Vinegar.** See on Matthew 27:48.

Hyssop. Matthew and Mark have καλάμῳ, *a reed*. Luke says merely that they offered Him vinegar. The *vinegar mingled with gall* (Matthew 27:34), or the *wine mingled with myrrh* (Mark 15:23) was offered to Jesus *before* his crucifixion as a stupefying draught. The hyssop gives a hint of the height of the cross, as the greatest length of the hyssop reed was not more than three or four feet. The vinegar in this case was offered in order to revive Christ. John does not mention the stupefying draught.

30. **Gave up the ghost** (παρέδωκε τὸ πνεῦμα). Rev., *his spirit.* Matthew, ἀφῆκεν *dismissed.* Mark, ἐξέπνευσεν, *breathed forth* (his life). So Luke, who adds, "Father, into thy hands *I commend* (παρατίθεμαι, see on Luke 9:16) my spirit."

31-42. Compare Matthew 27:57-61; Mark 15:42-47; Luke 23:50-60.

31. **The Jews — Sabbath.** The Jews, who had so recently asserted their sole allegiance to Caesar, are now scrupulous about observing the letter of the law.

32. **Brake the legs.** A detail recorded only by John. This *crurifragium, leg-breaking,* consisted in striking the legs with a heavy mallet in order to expedite death. It was sometimes inflicted as a punishment upon slaves. Some horrible illustrations are furnished by Suetonius, in his lives of Augustus and Tiberius.

34. **With a spear** (λόγχῃ). Only here in the New Testament. Properly, *the head* of a spear. So Herodotus, of the Arabians: "They also had spears (αἰχμὰς) tipped with an antelope's horn sharpened like a *spear-point* (λόγχης)" (7:96). Used also, as here, for the spear itself.

Pierced (ἔνυξεν). Only here in the New Testament. The question has been raised whether the Evangelist means to describe a *gash* or a *prick.* Another verb is rendered *pierced* in ver. 37, the quotation from Zechariah 12:10, ἐξεκέντησαν, which occurs also at Revelation 1:7, with reference to Christ's crucifixion, and is used in classical Greek of *putting out the eyes,* or *stabbing,* and in the Septuagint of Saul's request to his armor-bearer: "Draw thy sword and *thrust me through* therewith" (1 Chronicles 10:4). The verb used here, however, νύσσω, is also used to describe severe and deadly wounds, as in Homer:

> "As he sprang
> Into his car, Idomeneus, expert
> To wield the ponderous javelin, thrust (νύξ) its blade
> Through his right shoulder. From the car he fell,
> And the dark night of death came over him."
>
> "Iliad," 5:45-47.

It has been suggested that the body was merely pricked with the spear to ascertain if it were yet alive. There seems, on the whole, no reason for departing from the ordinary understanding of the narrative, that the soldier inflicted a *deep thrust* on the side of Jesus (compare 20:25, 27); nor is it quite apparent why, as Mr. Field urges, a distinction should be kept up between the two verbs in vv. 34 and 37. [53]

Blood and water. It has been argued very plausibly that this was a natural phenomenon, the result of a rupture of the heart which, it is assumed, was the immediate cause of death, and which was followed by an effusion of blood into the *pericardium.* This blood, separated into its thicker and more liquid parts, flowed forth when the pericardium was pierced by the spear. [54] I think, however, with Meyer, that John evidently intends to describe the incident as something entirely unexpected and marvelous, and that this explanation better suits the solemn asseveration of ver. 35. That the fact had a symbolic meaning to the Evangelist is evident from 1 John 5:6.

35. **He that saw it bare record** (ὁ ἑωρακὼς μεμαρτύρηκεν). Rev., rendering the perfect tense in both verbs, *he that hath seen hath born witness.* This can refer only to the writer of this Gospel. Compare 1 John 1:1.

True (ἀληθινὴ). *Genuine,* according to the true ideal of what testimony should be. See on 1:9.

And he (κακεῖνος). This pronoun is urged by some as a reason for regarding the witness as some other than John, because it is the pronoun of remote reference. But 9:37 shows clearly that a speaker can use this pronoun of himself; and it is, further, employed in this Gospel to indicate a person "as possessing the quality which is the point in question in an eminent or even exclusive degree" (Godet). See 1:18; 5:39.

True (ἀληθῆ). Literally, *true things.* As distinguished from false. Thus, by the use of the two words for *true,* there are brought out, as Westcott remarks, "the two conditions which testimony ought to satisfy; the first, that he who gives it should be competent to speak with authority; and the second, that the account of his experience should be exact."

38. **A disciple of Jesus.** Matthew calls him *a rich man;* Mark, *an honorable counselor,* i.e., a member of the Sanhedrim; and Luke, *a counselor, good and just.*

Besought (ἠρωτησε). Better, as Rev., *asked*. See on 11:22; 16:23. Mark adds that *he went in boldly,* which is suggestive in view of John's statement of his *secret* discipleship, a fact which is passed over by the Synoptists.

Gave him leave. According to Roman law. Ulpian, a Roman jurist of the third century, says: "The bodies of those who are capitally punished cannot be denied to their relatives. At this day, however, the bodies of those who are executed are buried only in case permission is asked and granted; and sometimes permission is not given, especially in the cases of those who are punished for high treason. The bodies of the executed are to be given for burial to any one who asks for them." Avaricious governors sometimes sold this privilege. Cicero, in one of his orations against Verres, has a terribly graphic passage describing such extortions. After dwelling upon the tortures inflicted upon the condemned, he says: "Yet death is the end. It shall not be. Can cruelty go further? A way shall be found. For the bodies of the beheaded shall be thrown to the beasts. If this is grievous to parents, they may buy the liberty of burial" (5:45). Compare Matthew 14:12; Acts 8:2.

39. **Came Nicodemus — came by night.** The contrast is marked between his first and his second coming.

Mixture (μίγμα). Only here in the New Testament. Some authorities read ἕλιγμα, *a roll.*

Pounds. Roman pounds, of nearly twelve ounces. The large quantity may be explained by the intention of covering the entire body with the preparation, and by the fact that a portion was designed for the couch of the body in the grave. Compare the account of the burial of Asa, 2 Chronicles 16:14. "Extraordinary reverence in its sorrowful excitement does not easily satisfy itself" (Meyer).

40. **Linen cloths** (ὀθονίοις). Used only by John, if Luke 24:12 is rejected, as by some editors. The Synoptists all have σινδών, *linen cloth.* See on Mark 14:51. Matthew and Luke have ἐντύλιξεν, *rolled* or *wrapped,* and Mark ἐνείλησεν, *wound,* instead of John's ἔδησαν *bound.*

With the spices. Spread over the sheet or bandages in which the body was wrapped.

The manner of the Jews. As contrasted with that of the Egyptians, for instance, which is thus described by Herodotus: “They take first a crooked piece of iron, and with it draw out the brains through the nostrils, thus getting rid of a portion, while the skull is cleared of the rest by rinsing with drugs; next they make a cut along the flank with a sharp Ethiopian stone, and take out the whole contents of the abdomen, which they then cleanse, washing it thoroughly with palm-wine, and again, frequently with an infusion of pounded aromatics. After this they fill the cavity with the purest bruised myrrh, with cassia, and every other sort of spicery except frankincense, and sew up the opening. Then the body is placed in natrum (subcarbonate of soda) for seventy days, and covered entirely over. After the expiration of that space of time, which must not be exceeded, the body is washed, and wrapped round, from head to foot, with bandages of fine linen cloth, smeared over with gum” (2:86). Or, possibly, a contrast may be implied with the Roman custom of burning the bodies of the dead. Tacitus says of the Jews: “The bodies of the deceased they choose rather to bury than burn, following in this the Egyptian custom; with whom also they agree in their attention to the dead” (“History,” 5:5).

To bury (ἐνταφιάζειν). Properly, *to prepare for burial.* See on 12:7. Compare Septuagint, Genesis 1:2, where the same word is used for *embalming* the body of Joseph.

41. **A garden.** Mentioned by John only.

New (καινὸν). See on Matthew 26:29. John omits the detail of the tomb being hewn in the rock, which is common to all the Synoptists.

CHAPTER 20

1, 2. Compare Matthew 28:1; Mark 16:2-4; Luke 24:1-3.

1 **First day of the week** (τῇ μιᾷ τῶν σαββάτων). The Hebrew idiom, *day one of the week.* See on Luke 4:31; Acts 20:7.

Dark. Matthew says, *as it began to dawn;* Mark, *when the sun was risen;* Luke, *very early in the morning,* or *at deep dawn;* see on Luke 24:1.

Taken away (ἠρμένον ἐκ). *Lifted out of.* All the Synoptists have *rolled.*

2. **Loved** (ἐφίλει). The word for personal affection. In 13:23; 21:7, 20, ἠγάπα is used. See on 5:20.

We know not. The plural indicates that Mary was not alone, though she alone is mentioned as coming to the tomb. She may have preceded the others.

3. **Came to** (ἤρχοντο εἰς). Wrong. The tense is the imperfect; *they were coming.* Rev., *they went toward.*

4. **They ran** (ἔτρεχον). Still the imperfect, *they were running.* How much the A.V. loses by its persistent ignoring of the force of this tense.

Did outrun (προέδραμε τάχιον). Literally, *ran on in front more quickly.* Dante, addressing the spirit of John in Paradise says:

> "O holy father, spirit who beholdest
> What thou believedst so that thou o'ercamest,
> Toward the sepulchre, more youthful feet."
>
> "Paradise," 24:124-126.

5. **Stooping down** (παρακύψας). See on James. 1:25, and compare 1 Peter 1:12. See also Song of Solomon, 2:9 (Sept.). "He *looketh forth* (παρακύπτων) at the windows."

Seeth (βλέπει). Simple *sight.* Compare the *intent gaze* of Peter (θεωρεῖ), ver. 6, which discovered the napkin, not seen by John.

7. **Napkin** (σουδάριον). See on Luke 19:20.

Wrapped together (ἐντετυλιγμένον). Rev., much better, *rolled up.* The orderly arrangement of everything in the tomb marks the absence of haste and precipitation in the awakening and rising from the dead.

8. **Believed.** This word is explained by what follows. He believed (at length) that Jesus was risen; for up to this time (οὐδέπω) he, with his fellow-disciple (plural, ᾔδεισαν) *knew not,* etc. The singular number, *he believed,* as Meyer profoundly remarks, "only satisfies the never-to-be-forgotten *personal* experience of that moment, though it does not exclude the contemporaneous faith of Peter also." On *knew* (ᾔδεισαν), see on 2:24.

9. **The scripture** (τὴν γραφὴν). The *passage* of scripture. See on 5:47. The reference may be to Psalms 16:10.

Must. On this *necessity* attaching in the divine counsel to the sufferings, death, and resurrection of Jesus, see Matthew 26:54; Mark 8:31; Luke 9:22; 17:25; 22:37; 24:7, 26, 44; John 3:14; 12:34; Acts 1:16.

11-18. Compare Mark 16:12, 13; Luke 24:13-35.

11. **Stood.** Imperfect, *was standing,* or *continued standing,* after the two apostles had gone away.

12. **Seeth** (θεωρεῖ). Rev., *beholdeth.* See on ver. 5.

Angels. Angels are rarely mentioned in John's narrative. See 1:51; 12:29; 20:12.

13. **She saith.** She is so absorbed in her grief and love that she is not appalled by the supernatural manifestation which, under ordinary

circumstances, would have terrified her, but enters into conversation as if addressed by a human being.

14. **Turned herself back.** Canon Westcott, with that beautiful subtilty of perception which so eminently characterizes him, remarks: "We can imagine also that she became conscious of another Presence, as we often feel the approach of a visitor without distinctly seeing or hearing him. It may be, too, that the angels, looking toward the Lord, showed some sign of His coming."

Saw (θεωρεῖ). Present tense. Rev., *beholdeth.* She looks at Him steadfastly and inquiringly as at a stranger. The observance of these distinctions between verbs of *seeing,* is very important to the perception of the more delicate shading of the narrative.

Knew not (ᾔδει). Indicating a knowledge based on spiritual fellowship and affinity, an inward, conscious, sure conviction of His identity.

16. **Saith unto Him, Rabboni.** Insert, as Rev., after *Him*, *in Hebrew.*

17. **Touch me not** (μή μοῦ ἅπτου). The verb, primarily, means *to fasten to.* Hence it implies here, not a mere momentary touch, but *a clinging to.* Mary thought that the old relations between her Lord and herself were to be renewed; that the old intercourse, by means of sight, sound, and touch, would go on as before. Christ says, "the time for this kind of intercourse is over. Henceforth your communion with me will be by faith through the Spirit. This communion will become possible through my ascending to the Father."

My Father. The best texts omit the pronoun and read the Father. See on 12:26. This expression, emphasizing the relation of God to humanity rather than to Christ himself, is explained by what follows — "*my* Father and *your* Father."

My brethren. The word *brethren,* applied to the disciples, occurs before (7:3, 5, 10), but not the phrase *my brethren,* which follows from *my Father and your Father.* Compare Matthew 28:10.

I ascend (ἀναβαίνω). The present tense is used, not in the sense of the near future, but implying that He had already entered upon that new stage of being which the actual ascension formally inaugurated. The resurrection was really the beginning of the ascension.

18. **Came and told** (ἔρχεται ἀγγέλλουσα). Literally, *cometh telling*.

19-23. Compare Mark 16:14-18; Luke 24:36-49.

19. **Assembled.** Omit.

21. **Hath sent** (ἀπέσταλκεν). Note the distinction between this verb and that applied to the sending of the disciples (πέμπω). See on 1:6.

22. **Breathed on them** (ἐνεφύσησεν). Only here in the New Testament. The act was symbolic, after the manner of the Hebrew prophets. Compare Ezekiel 37:5.

The Holy Ghost. The article is wanting. The gift bestowed was not that of *the personal* Holy Spirit, but rather an *earnest* of that gift; *an effusion* of the Spirit.

23. **Remit** (ἀφῆτε). Only here in this Gospel in connection with *sins.* Often in the Synoptists (Matthew 6:12; 9:5; Mark 2:5; Luke 5:23, etc.).

25. **Print** (τύπον). See on 1 Peter 5:3.

Put — thrust (βάλω). The same verb in both cases. Hence better, as Rev., *put* for *thrust*.

I will not (οὐ μὴ). Double negative: *in nowise.*

26. **Then came Jesus.** There is no connecting particle, *then*, and the verb is in the present tense. The abrupt *Jesus cometh* is more graphic.

27. **Be not** (μὴ γίνου). Literally, *become* not. Thomas was in a fair way to become unbelieving, through his doubt of the resurrection.

Faithless — believing (ἄπιστος — πιστός). There is a correspondence of the words here, to which, perhaps, the nearest approach in English is *unbelieving, believing.*

29. **Thomas.** Omit.

31. **Are written** (γέγραπται). *Have been* or *stand written.* The perfect tense. John's intent was to write *a gospel* rather than *a biography.*

CHAPTER 21

1. **Shewed** (ἐφανέρωσεν). This rendering might easily convey merely the sense of *appearing;* but its meaning is much deeper. Occurring frequently in the New Testament, it is used most frequently of God and Christ, or of men in their relation to these. Thus, of Christ in person while upon earth (Mark 16:12, 14; John 1:31; 2:11; 1 Peter 1:20; 1 John 1:2). Of the works of Christ (John 2:11; 9:3; 1 John 3:5). Of Christ in redemption (1 John 3:5). Of Christ in His second coming (1 John 2:28). Of Christ in glory (1 John 3:2; Colossians 3:4). It is used of God. Of His revelation to men of the knowledge of Himself (Romans 1:19). Of His manifestation in Christ (1 Timothy 3:16). Of His righteousness (Romans 3:21). Of His love (1 John 4:9). It is used of men. As *epistles* manifesting the character and spirit of Christ (2 Corinthians 3:3; 5:11). In the judgment (2 Corinthians 5:10). In all these cases the appearing is not merely an appeal to sense, but is addressed to spiritual perception, and contemplates a moral and spiritual effect. It is the setting forth of the law or will or character of God; of the person or work of Christ; of the character or deeds of men, with a view to the disclosure of their quality and to the producing of a moral impression. Rev., *manifested.*

Sea. See on Matthew 4:18.

Of Tiberias. Not elsewhere in the Gospels. The Synoptists say, *Sea of Galilee* or *Lake of Gennesaret.*

3. **A ship** (τὸ πλοῖον). Rev., *the boat;* restoring the article, which indicates a familiar implement. See on Luke 5:2.

Immediately. Omit.

That night. The emphatic pronoun *that* (ἐκείνῃ) may indicate that their ill success was unusual.

Caught (ἐπίασαν). So ver. 10. The verb means to *lay hold of,* and is nowhere else used in the New Testament of taking fish. Elsewhere in this Gospel always of the seizure of Christ by the authorities (7:30, 39, 44; 8:20; 10:39; 11:57). Of apprehending Peter and Paul (Acts 12:4; 2 Corinthians 11:32). Of the taking of the beast (Revelation 19:20). Of taking by the hand (Acts 3:7).

4. **Was come** (γενομένης). The best texts read the present participle, γινομένης, *is coming.* Rev., *when day was now breaking.* The A.V. does not agree so well with the fact that Jesus was not at once recognized by the disciples, owing in part, perhaps, to the imperfect light.

On the shore (εἰς τὸν αἰγιαλόν). Rev., *beach.* See on Matthew 13:2. The preposition εἰς, *to,* makes the phrase equivalent to "Jesus came to the beach and stood there."

5. **Children** (παιδία). Or, *little children.* Used also by John, in address, twice in the First Epistle (2:13, 18), where, however, the more common word is τεκνία, *little children.*

Have ye any meat (μή τι προσφάγιον ἔχετε)? The interrogative μή τι indicates that a negative answer is expected: *you have not, I suppose, anything.* Προσφάγιον is equivalent to ὀψάριον, *what is added to bread at a meal,* especially fish. See on 6:9. Only here in the New Testament. Wyc, *any supping-thing.* [55]

6. **The net** (δίκτυον). See on Matthew 4:18; 13:47.

Were not able (οὐκ ἴσχυσαν). See on Luke 14:30; 16:3; James 5:16.

To draw (ἑλκῦσαι). Into the boat. Compare σύροντες, ver. 8, *dragging* the net behind the boat.

7. **Fisher's coat** (ἐπενδύτην). An upper garment or blouse. Only here in the New Testament. In the Septuagint, 1 Samuel 18:4, *the robe* which Jonathan gave to David. 2 Samuel 13:18, *the royal virgin garment* of Tamar. The kindred verb, ἐπενδύομαι, occurs twice (2 Corinthians 5:2,

4), meaning "*to be clothed upon,"* with the house which is from heaven, *i.e.,* clothed as with an upper garment. See on that passage.

Naked. Not absolutely, but clothed merely in his undergarment or shirt.

8. **A little ship** (τῷ πλοιαρίῳ). The noun is diminutive. Rev., *the little boat.* It is hardly probable that this refers to a smaller boat accompanying the vessel. Compare the alternation of πλοῖον and πλοιάριον in 6:17, 19, 21, 22, 24.

Two hundred cubits. A little over a hundred yards.

With fishes (τῶν ἰχθύων). Or, *the net of the fishes.* So Wyc, Rev., *full of fishes.*

9. **They were come to land** (ἀπέβησαν εἰς τὴν γῆν). Not of the arrival of the boat, but of the going ashore of the boatmen. Rev., therefore, correctly, *they got out upon the land.*

A fire of coals. Charcoal. See 18:18.

Fish (ὀψάριον). See on 6:9.

Bread (ἄρτον). Or, *a loaf.* See on Matthew 4:1; 7:9.

10. **Of the fish** (τῶν ὀψαρίων). As in ver. 9. Emphasizing the fish as *food.*

Ye hate caught (ἐπιάσατε). See on ver. 3. Bengel says: "By the Lord's gift they had caught them: and yet, He courteously says, that *they* have caught them."

11. **Went up.** Into the vessel.

To land (ἐπὶ τῆς γῆς). Strictly, *upon* the land.

Great fishes. All authorities agree as to the abundance of fish in the Lake of Galilee. M. Lortet, cited by Dr. Thomson, says that two castings of the net usually filled his boat. Bethsaida (there were two places of that name on the lake) means *House of the Fisheries.* The fame of the lake in this particular reached back to very early times; so that, according to the Rabbinical legend, one of the ten fundamental laws laid down by Joshua on the division of the country was, that any one might fish with a hook in the Lake of Galilee, so that they did not interfere with the free passage of boats. The Talmud names certain kinds of fish which might be eaten without being cooked, and designates them as *small fishes.* So ὀψάρια is rendered in John 6:9. Possibly the expression *great fishes* may imply a contrast with the *small* fishes which swarmed in the lake, and the salting and pickling of which was a special industry among its fishermen.

12. **Dine** (ἀριστήσατε). Rather, *breakfast.* In Attic Greek ἄριστον signified the *mid-day meal;* the *evening meal* being known as δεῖπνον. The regular hour for the ἄριστον cannot be fixed with precision. The drift of authority among Greek writers seems to be in favor of noon. The meal described here, however, evidently took place at an earlier hour, and would seem to have answered more nearly to the ἀκρατίσμα, or *breakfast* of the Greeks, which was taken directly upon rising. Plutarch, however, expressly states that both names were applied to the morning meal, and says of Alexander, "He was accustomed *to breakfast* (ἠρίστα) at early dawn, sitting, and to sup (ἐδείπνει) late in the evening." In Matthew 22:4, it is an ἄριστον to which the king's wedding-guests are invited.

Ask (ἐξετα.σαι). Rev., *inquire.* Implying careful and precise inquiry. It occurs only three times in the New Testament; of Herod's command to *search diligently* for the infant Christ (Matthew 2:8), and of the apostles' *inquiring out* the worthy members of a household (Matthew 10:11).

13. **Bread — fish.** Both have the article — *the* loaf, *the* fish — apparently pointing to the provision which Jesus himself had made.

Giveth them. Nothing is said of His partaking Himself. Compare Luke 24:42, 43.

14. **The third time.** The two former occasions being recorded in 20:19, 26. The appearance to Mary Magdalene is not counted, because the Evangelist expressly says *to His disciples.*

15. **Simon, son of Jonas.** Compare Christ's first address to Peter, 1:43. He never addresses him by the name of *Peter,* while that name is commonly used, either alone or with Simon, in the narrative of the Gospels, and in the Greek form *Peter,* not the Aramaic *Cephas*, which, on the other hand, is always employed by Paul. For *Jonas* read as Rev., *John.*

Lovest (ἀγαπᾷς). Jesus uses the more dignified, really the nobler, but, as it seems to Peter, in the ardor of his affection, the colder word for *love.* See on 5:20.

More than these. More than these disciples love me. Compare 13:37; Matthew 26:33. The question conveys a gentle rebuke for his former extravagant professions.

I love (φιλῶ). Peter substitutes the warmer, more affectionate word, and omits all comparison with his fellow-disciples.

Feed (βόσκε). See on 1 Peter 5:2.

Lambs (ἀρνία). Diminutive: *little lambs*. Godet remarks: "There is a remarkable resemblance between the present situation and that of the two scenes in the previous life of Peter with which it is related. He had been called to the ministry by Jesus after a miraculous draught of fishes; it is after a similar draught that the ministry is restored to him. He had lost his office by a denial beside a fire of coal; it is beside a fire of coal that he recovers it."

16. **Lovest** (ἀγαπᾷς). Again the colder word, but *more than these* is omitted.

I love (φιλῶ). Peter reiterates his former word expressive of personal affection.

Feed (ποίμαινε). A different word: *tend*, as Rev. See on 1 Peter 5:2.

Sheep (πρόβατα). Some of the best texts read προβάτια, diminutive, *little sheep*.

17. **Lovest** (φιλεῖς). Here Jesus adopts Peter's word. Canon Westcott, however, ascribes Peter's use of φιλέω to his humility, and his hesitation in claiming that higher love which is implied in ἀγαπᾷς. This seems to me to be less natural, and to be refining too much.

18. **Young** (νεώτερος). Literally, *younger*. Peter was apparently of middle age. See Matthew 8:14.

Thou girdedst thyself (ἐζώννυες σεαυτὸν). The word may have been suggested by Peter's *girding* his fisher's coat round him. The imperfect tense signifies something habitual. Thou *wast wont* to clothe thyself and to come and go at will.

Walkedst (περιεπάτεις). Literally, *walkedst about.* Peculiarly appropriate to describe the free activity of vigorous manhood.

Stretch forth thy hands. The allusion to the extending of the hands on the cross, which some interpreters have found here, is fanciful. It is merely an expression for the helplessness of age.

Whither thou wouldest not. According to tradition Peter suffered martyrdom at Rome, and was crucified with his head downward.

19. **By what** death (ποίῳ). Properly, *by what manner of death.* So Rev.

20. **Leaned** (ἀνέπεσεν). Rev., *leaned back.* See on 13:25. The reference is to the special act of John, leaning back to whisper to Jesus, and not to his position at table.

21. **And what shall this man do** (οὗτος δὲ τί;)? Literally, *and this one what?*

22. **Till I come** (ἕως ἔρχομαι). Rather, *while I am coming.* Compare 9:4; 12:35, 36; 1 Timothy 4:13.

What is that to thee (τί πρός σε;)? Literally, *what as concerns thee?*

23. **Should not die** (οὐκ ἀποθνήσκει). Literally, *dieth not.*

24, 25. Many interpreters think that these two verses were written by some other hand than John's. Some ascribe vv. 24 and 25 to two different writers. The entire chapter, though bearing unmistakable marks of John's authorship in its style and language, was probably composed subsequently to the completion of the Gospel.

THE

FIRST EPISTLE GENERAL OF JOHN

CHAPTER 1

The term (καθολική), *catholic* or *general*, applied to the Epistles of James, Peter, John, and Jude, was used from the second century onward in the sense of something addressed to the faithful *generally*, as distinguished from Christians of particular nations or cities, as the Galatians or Ephesians. Hence, Clement of Alexandria speaks of the letter of Acts 15 as "*the catholic letter* of all the Apostles, given to the faithful." The term was also used of letters specially addressed, but with a general application, which made no claim to canonical authority.

In the later Western Church the group of letters known as *catholic* was called *canonical* through a mistaken interpretation of the words of Junilius, [56] who referred to the letters of James, 2 Peter, Jude, 2 and 3 John as added by many to the collection of *canonical* books. This was understood to mean that the term *canonical* applied to those books peculiarly.

1. Compare John 1:1, 9, 14. The construction of the first three verses is somewhat involved. It will be simplified by throwing it into three parts, represented respectively by vv. 1, 2, 3. The first part, *That which was from the beginning — Word of Life*, forms a suspended clause, the verb being omitted for the time, and the course of the sentence being broken by ver. 2, which forms a parenthesis: *and the Life — manifested unto us.* Ver. 3, in order to resume the broken sentence of ver. 1, repeats in a condensed form two of the clauses in that verse, *that which we have seen and heard*, and furnishes the governing verb, *we declare*. Thus the simple sentence, divested of parenthesis and resumptive words would be, *We declare unto you that which was from the beginning, that which we have seen with our eyes, that which we beheld, and our hands handled concerning the Word of Life.*

That which (ὃ). It is disputed whether John uses this in a personal sense as equivalent to *He whom*, or in its strictly neuter sense as meaning something *relating* to the person and revelation of Christ. On the whole, the (περί), concerning (A. V., *of*), seems to be against the personal sense. The successive clauses, *that which was from the beginning*, etc., express, not the *Eternal Word* Himself, but something *relating to* or *predicated concerning* (peri) Him. The indefinite *that which*, is approximately defined by these clauses; that about the Word of Life which was from the beginning, that which appealed to sight, to hearing is, to touch. [57] Strictly, it is true, the περί is appropriate only with *we have heard*, but it is used with the other clauses in a wide and loose sense (compare John 16:8). "The subject is not merely a message, but all that had been made clear through manifold experience *concerning* it" (Westcott).

Was (ἦν). Not ἐγένετο *came into being*. See on John 1:3; 8:34; 8:58. It *was* already existing when the succession of life began.

From the beginning (ἀπ' ἀρχῆς). The phrase occurs twice in the Gospel (8:44; 15:27); nine times in the First Epistle, and twice in the Second. It is used both *absolutely* (3:8; 2:13, 14), and *relatively* (John 15:27; 1 John 2:24). It is here contrasted with "*in* the beginning" (John 1:1). The difference is that by the words "*in* the beginning," the writer places himself at the initial point of creation, and, looking back into eternity, describes that which was already in existence when creation began. "The Word *was in* the beginning." In the words "*from* the beginning," the writer looks back to the initial point of time, and describes what has been in existence from that point onward. Thus, "*in* the beginning" characterizes the absolute divine Word as He was *before* the foundation of the world and *at* the foundation of the world. "*From* the beginning" characterizes His development in time. Note the absence of the article both here and in John 1:1. Not *the* beginning as a definite, concrete fact, but as apprehended by man; that to which we look as "*beginning*."

Have heard — have seen (ἀκηκόαμεν — ἑωράκαμεν). Both in the perfect tense, denoting the still abiding effects of the hearing and seeing.

With our eyes. Emphasizing the direct, personal experience in a marvelous matter.

Have looked upon (ἐθεασάμεθα). Rev., correctly, *beheld.* The tense is the aorist; marking not the abiding effect of the vision upon the beholder, but the historical manifestation to special witnesses. On the difference between this verb and ἑωράκαμεν *we have seen*, see on John 1:14,18.

Have handled (ἐψηλάφησαν). The aorist tense. Rev. *handled.* For the peculiar force of the verb see on Luke 24:39. The reference is, probably, to *handle me* (Luke 24:39), and to John 20:27. This is the more noticeable from the fact that John does not mention the fact of the Resurrection in the Epistles, and does not use the word in his own narrative of the Resurrection. The phrase therefore falls in with the numerous instances in which John assumes the knowledge of certain historic facts on the part of his readers.

Of the Word (περὶ τοῦ λογοῦ). Better, as Rev., *concerning* the Word.

Of life (τῆς ζωῆς). Lit., *the* life. See on John 1:4. The phrase ὁ λόγος τῆς ζωῆς, *the Word of the Life*, occurs nowhere else in the New Testament. The nearest approach to it is Philippians 2:16; but there neither word has the article. In the phrase *words of eternal life* (John 6:68), and in Acts 5:20, *all the words of this life*, ῥήματα is used. The question is whether λόγος is used here of *the Personal Word*, as John 1:1, or of the divine *message* or *revelation.* In the four passages of the Gospel where λόγος is used in a *personal* sense (John 1:1, 14), it is used *absolutely, the Word* (compare Revelation 19:13). On the other hand, it is often used *relatively* in the New Testament; as *word of the kingdom* (Matthew 8:19); *word of this salvation* (Acts 8:26); *word of His grace* (Acts 20:32); *word of truth* (James 1:18). By John ζωῆς *of life*, is often used in order to characterize the word which accompanies it. Thus, *crown of life* (Revelation 2:10); *water of life* (Revelation 21:6); *book of life* (Revelation 3:5); *bread of life* (John 6:35); *i.e.*, the water which is living and communicates life; the book; which contains the revelation of life; the bread which imparts life. In the same sense, John 6:68; Acts 5:20. Compare Titus 1:2, 3

Though the phrase, *the Word of the Life*, does not elsewhere occur in a personal sense, I incline to regard its *primary* reference as personal, [58] from the obvious connection of the thought with John 1:1, 4. "In the beginning was the Word, — in Him was life." "As John does not purpose to say that he announces Christ as an abstract single *idea*, but that he declares his own concrete historical experiences *concerning* Christ, — so now he continues, not *the* Logos (Word), but *concerning* the Word, we make annunciation to you" (Ebrard). At the same time, I agree with Canon Westcott that it is most probable that the two interpretations are not to be sharply separated. "The revelation proclaims that which it includes; it has, announces, gives life. In Christ life as the *subject*, and life as the *character* of the revelation, were absolutely united."

2. This verse is parenthetical. Compare, for similar interruptions of the construction, ver. 3, John 1:14, 3:16, 31; 19:35.

And (καὶ). See on John 1:10; 8:20.

The Life (ἡ ζωὴ). The Word Himself who is the Life. [59] Compare John 14:6; 5:26; 1 John 5:11, 12. *Life* expresses the nature of *the Word* (John 1:4). The phrase, *the Life*, besides being equivalent to *the Word*, also indicates, like *the Truth* and *the Light*, an aspect of His being.

Was manifested (ἐφανερώθη). See on John 21:1. Corresponding with *the Word was made flesh* (John 1:14). The two phrases, however, present different aspects of the same truth. *The Word became flesh*, contemplates simply the historic fact of incarnation. *The life was manifested*, sets forth the unfolding of that fact in the various operations of life. The one denotes the objective process of the incarnation as such, the other the result of that process as related to human capacity of receiving and understanding it. "The reality of the incarnation would be undeclared if it were said, 'The Life became flesh.' The manifestation of the Life was a consequence of the incarnation of the Word, but it is not coextensive with it" (Westcott).

Have seen — bear witness — shew. Three ideas in the apostolic message: *experience, testimony, announcement*.

Bear witness. See on John 1:7.

Shew (ἀπαγγέλλομεν) Better, as Rev., *declare*. See on John 16:25. So here. The message comes *from* (ἀπὸ) God.

That eternal life (τὴν ζωὴν τὴν αἰώνιον). A particularly faulty translation, since it utterly fails to express the *development* of the idea of life, which is distinctly contemplated by the original. Render, as Rev., *the life, the eternal life*; or *the life*, even *the eternal* life. For a similar repetition of the article compare 1 John 2:8; 4:9; 2 John 11. This particular phrase occurs only here and 2:25. John uses ζωὴ αἰώνιος *eternal life*, and ἡ αἰώνιος ζωη the *eternal life*, the former expressing the *general conception* of life eternal, and the latter eternal life *as the special gift of Christ*. Αἰώνιος *eternal*, describes the life in its quality of *not being measured by time*, a larger idea than that of mere *duration*.

Which (ἥτις). Not the simple relative ἥ *which*, but defining the *quality* of the life, and having at the same time a kind of confirmatory and explanatory force of the word *eternal: seeing that* it was a life divine in its nature — "with the Father" — and therefore independent of temporal conditions.

With the Father (πρὸς τὸν πατέρα). See on *with God* (John 1:1). In living, active relation and communion with the Father. "The preposition of motion with the verb of repose involves eternity of relation with activity and life" (Coleridge). The life eternally tended to the Father, even as it emanated from Him. It came forth from Him and was manifested to men, but to the end that it might take men into itself and unite them with the Father. The manifestation of life to men was a revelation of life, as, first of all and beyond all, centering in God. Hence, though life, abstractly, returns to God, as it proceeds from God, it returns bearing the redeemed world in its bosom. The complete divine ideal of life includes impartation, but impartation with a view to the practical development of all that receives it with reference to God as its vivifying, impelling, regulating, and inspiring center.

The Father. See on John 12:26. The title "*the* Father" occurs rarely in the Synoptists, and always with reference to the Son. In Paul only thrice (Romans 6:4; 1 Corinthians 8:6; Ephesians 2:18). Nowhere in Peter, James, Jude, or Revelation. Frequent in John's Gospel and Epistles, and in the latter, uniformly. [60]

3. The regular course of the sentence, broken by ver. 2, is now resumed, by the repetition *of that which we have seen and heard*. Only the order is reversed: *seen and heard* instead of *heard and seen* (ver. 1), and the two elements of experience, sight and hearing, are thrown together without the repeated relative *that which.* In ver. 1, the climax advanced from the lower evidence of hearing to that of sight. Here, in recapitulating, the process is reversed, and the higher class of evidence is put first.

Unto you also (καὶ ὑμῖν). The *also* is variously explained. According to some, referring to a special circle of Christian readers beyond those addressed at the conclusion of the Gospel. Others, again, as referring to those who had not seen and heard as contrasted with eye-witnesses. Thus Augustine on John 20:26 sqq. "He (Thomas) touched the man, and confessed the God. And the Lord, consoling us who, now that He is seated in heaven, cannot handle Him with the hand, but touch Him by faith, says, 'Because thou hast seen thou hast believed; blessed are they who have not seen and believe.' It is *we* that are described; *we* that are pointed out. May there therefore come to pass in us that blessedness which the Lord predicted should be: the Life itself has been manifested in the flesh, so that the thing which can be seen with the heart alone might be seen with the eyes also, that it might heal our hearts."

Fellowship (κοινωνίαν). This word introduces us to one of the main thoughts of the Epistle. The true life in man, which c*omes* through the *acceptance* of Jesus as the Son of God, consists in *fellowship* with God and with man. On the word, see on Acts 2:42; Luke 5:10. The verb κοινωνέω *to come into fellowship, to be made a partner, to be partaker of,* occurs 1 Peter 4:13; 2 John 11; Hebrews 2:14, etc. The expression here, (eceis koinwnian) is stronger, since it expresses *the enjoyment* or *realization* of fellowship, as compared with the mere *fact* of fellowship. See on John 16:22.

Our fellowship (ἡ κοινωνία ἡ ἡμετέρα). More strictly, *the fellowship, that which is ours*, according to John's characteristic practice of defining and emphasizing a noun by an article and possessive pronoun. See on John 10:27. *Ours* (possessive instead of personal pronoun) indicating fellowship as a *distinguishing mark* of Christians rather than as merely something enjoyed by them.

With the Father and with His Son (μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ). Note the repeated preposition μετά *with*; distinguishing the two persons, and coordinating the fellowship with the Father, and the fellowship with the Son, thus implying the sameness of essence. The fellowship with both contemplates both as united in the Godhead. Plato says of one who lives in unrestrained desire and robbery, "Such an one is the friend neither of God nor man, for he is incapable of *communion* (κοινωνεῖν ἀδύνατος), and he who is incapable of *communion* (κοινωνία) us also incapable of friendship" ("Gorgias," 507). So in the "Symposium" (188), and he defines divination as "the art of *communion* (κοινωνία) between gods and men."

4. **These things**. The whole Epistle.

Write we unto you (γράφομεν ὑμῖν). The best texts read ἡμεῖς *we*, instead of ὑμῖν *to you.* Both the verb and the pronoun are emphatic. The writer speaks with conscious authority, and his message is to be not only *announced* (ἀπαγγέλλομεν, ver. 3), but written. *We write* is emphasized by the absence of the personal object, *to you.*

Your joy (ἡ χαρὰ ὑμῶν). The best texts read ἡμῶν, *our*, though either reading gives a good sense.

Full (πεπληρωμένη) More correctly, *fulfilled*. Frequent in John. See John 3:29; 7:8; 8:38; 15:11; 2 John 12; Revelation 6:11. "The peace of reconciliation, the blessed consciousness of sonship, the happy growth in holiness, the bright prospect of future completion and glory, — all these are but simple details of that which, in all its length and breadth is embraced by one word, *Eternal Life*, the real possession of which is the

immediate source of our joy. We have joy, Christ's joy, because we are blessed, because we have life itself in Christ" (Dusterdieck, cit. by Alford). And Augustine: "For there is a joy which is not given to the ungodly, but to those who love Thee for thine own sake, whose joy Thou thyself art. And this is the happy life, to rejoice to Thee, of Thee; this is it and there is no other" ("Confessions," 10:22). Alford is right in remarking that this verse gives an epistolary character to what follows, but it can hardly be said with him that it "fills the place of the χαίρειν *greeting*, lit., *rejoice*, so common in the opening of Epistles." [61]

5. **This then is** (καὶ αὕτη ἐστὶν). Rev., correctly and literally, *and this.* According to the proper reading the verb stands first in order (ἐστὶν αὕτη), with emphasis, not merely as a copula, but in the sense "*there exists* this as the message." For a similar use of the substantive verb, see 5:16,17; 2:15; John 8:50.

Message (ἐπαγγελία). This word, however, is invariably used in the New Testament in the sense of *promise.* The best texts read ἀγγελία, *message*, which occurs only at 3:11; and the corresponding verb, ἀγγέλλω, only at John 10:18.

We have heard of Him (ἀκηκόαμεν ἀπ' αὐτοῦ). A form of expression not found elsewhere in John, who commonly uses παρ' αὐτοῦ. See on John 6:46 The phrase here points to the *ultimate* and not necessarily the *immediate* source of the message. Not only John, but others in earlier times had heard this message. Compare 1 Peter 1:10, 11. Ἀπό points to the *source* παρά to the *giver*. Thus, John 5:41, " I receive not honor *from* (παρά) men." They are not the bestowers of honor upon me. Ver. 44, "How can ye believe which receive honor *from* (παρά) one another;" the honor which men have to *give*, "and seek not the honor that cometh *from* (παρά) God;" the honor which God alone *bestows*. On the other hand, 1 John 3:22, "Whatsoever we ask we receive *from* (ἀπό) Him," the ultimate source of our gifts. So Matthew 17:25: "*Of* (ἀπό) whom do the kings of the earth take custom — *of* (ἀπό) their own children or *of* (ἀπό) strangers?" What is the legitimate and ultimate source of revenue in states?

Declare (ἀναγγέλλομεν). Compare the simple verb ἀγγέλλειν *to bring tidings,* John 20:18, and only there.'Αναγγέλλειν is to bring the tidings *up to* (ἀνά) or *back* to him who receives them. ῾Απαγέλλειν is to announce tidings as coming *from* (ἀπό) some one, see Matthew 2:8; John 4:51. Καταγγέλλειν is to proclaim *with authority*, so as to spread the tidings *down among* (κατά) those who hear. See Acts 17:23. Found only in the Acts and in Paul.

God is Light (Θεὸς φῶς ἐστὶν). A statement of the absolute nature of God. Not *a* light, nor *the* light, with reference to created beings, as *the light of men, the light of the world,* but simply and absolutely *God is light,* in His very nature. Compare God is spirit, and see on John 4:24: *God is love*, 1 John 4:8, 16. The expression is not a metaphor. "All that we are accustomed to term *light* in the domain of the creature, whether with a physical or metaphysical meaning, is only an effluence of that one and only primitive *Light* which appears in the nature of God" (Ebrard). Light is immaterial, diffusive, pure, and glorious. It is the condition of life. Physically, it represents *glory*; intellectually, *truth*; morally, *holiness.* As immaterial it corresponds to God as *spirit*; as diffusive, to God as *love*; as the condition of life, to God as *life*; as pure and illuminating, to God as *holiness* and *truth.* In the Old Testament, light is often the medium of God's visible revelations to men. It was the first manifestation of God in creation. The burning lamp passed between the pieces of the parted victim in God's covenant with Abraham. God went before Israel in a pillar of fire, descended in fire upon Sinai, and appeared in the luminons cloud which rested on the mercy-seat in the most holy place. In classical Greek φῶς *light*, is used metaphorically for *delight, deliverance*, *victory,* and is applied to persons as a term of admiring affection, as we say that one is *the light of our life*, or the *delight of our eyes*. So Ulysses, on seeing his son Telemachus, says, "Thou hast come, Telemachus, *sweet light* (γλυκερὸν φάος)" (Homer, "Odyssey," 16:23). And Electra, greeting her returning brother, Orestes, "*O dearest light* (φίλτατον φῶς)" (Sophocles, "Electra," 1223). Occasionally, as by Euripides, of *the light of truth* ("Iphigenia at Tauris," 1046). No modern writer has developed the idea of God as light with such power and beauty as Dante. His "Paradise" might truthfully be called a study of light. Light is the only visible expression of God.

Radiating from Him, it is diffused through the universe as the principle of life. This key-note is struck at the very opening of “the Paradise.”

> “The glory of Him who moveth everything
> Doth penetrate the universe, and shine
> In one part more and in another less.
> Within that heaven which most His light receives
> Was I.”
>
> “Paradiso,” i., 1-5.

In the final, beatific vision, God Himself is imagined as a luminous point which pours its rays through all the spheres, upon which the spirits gazed, and in which they read the past, the present, and the future.

> “O grace abundant, by which I presumed
> To fix my sight upon the Light Eternal,
> So that the seeing I consumed therein!
> I saw that in its depth far down is lying
> Bound up with love together in one volume,
> What through the universe in leaves is scattered;
> Substance, and accident, and their operations,
> All interfused together in such wise
> That what I speak of is one simple light.”
>
> “Paradiso,” xxxiii., 82-90.

> “In presence of that light one such becomes,
> That to withdraw therefrom for other prospect
> It is impossible he e’er consent;
> Because the good, which object of will,
> Is gathered all in this, and out of it
> That is defective which is perfect there.”
>
> “Paradiso,” xxxiii., 100-105.

> “O Light eterne, sole in thyself that dwellest,
> Sole knowest thyself, and, know unto thyself
> And knowing, lovest and smilest on thyself!
>
> “Paradiso xxxiii., 124-126.

Light enkindles love.

> “If in the heat of love I flame upon thee
> Beyond the measure that on earth is seen,
> So that the valor of thine eyes I vanquish,

Marvel thou not thereat; for this proceeds
From perfect sight, which, as it apprehends,
To the good apprehended moves its feet.
Well I perceive how is already shining
Into thine intellect the eternal Light,
That only seen enkindles always love."

"Paradiso," v., 1-9

See also " Paradiso," cantos 30, 31.

In Him is no darkness at all (καὶ σκοτία οὐκ ἔστιν ἐν αὐτῷ οὐδεμία). It is characteristic of John to express the same idea positively and negatively. See John 1:7, 8, 20; 3:15, 17, 20; 4:42; 5:24; 8:35; 10:28; 1 John 1:6, 8; 2:4, 27; 5:12. According to the Greek order, the rendering is: "And darkness there is not in Him, no, not in any way." For a similar addition of οὐδείς *not one*, to a complete sentence, see John 6:63; 11:19; 19:11. On σκοτία *darkness*, see on John 1:5.

6. *If we say* (ἐὰν εἴπωμεν). The subjunctive mood puts the case as *supposed*, not as *assumed*.

Walk in the darkness. The phrase occurs only in John's Gospel and First Epistle. *Darkness* here is σκότος, instead of σκοτία (ver. 5). See on John 1:5. *Walk* (περιπατῶμεν), is, literally, *walk about*; indicating the habitual course of the life, outward and inward. The verb, with this moral sense, is common in John and Paul, and is found elsewhere only in Mark 7:5; Acts 21:21.

We lie and do not the truth. Again the combination of the positive and negative statements. See on ver. 5. The phrase *to* do *the truth* occurs only in John's Gospel and First Epistle. See on John 3:21. All walking in darkness is a not doing of the truth. "Right action is true thought realized. Every fragment of right done is so much truth made visible" (Westcott).

7. **We walk in the light** (ἐν τῷ φωτὶ περιπατῶμεν). The phrase occurs only in the First Epistle. Walk, as above. *In the light*, having our life in God, who is light.

He is in the light. God *is* forever and unchangeable in perfect light. Compare Psalms 104:2; 1 Timothy 6:16. We *walk*, advancing in the light and by means of the light to more light. “The path of the just is as the shining light, that shineth more and more unto the perfect day” (Proverbs 4:18).

One with another (μετ’ ἀλλήλων). Not, *we with God and God with us,* but with *our brethren*. Fellowship with God exhibits and proves itself by fellowship with Christians. See 4:7, 12; 3:11, 23.

Of Jesus Christ His Son. Omit *Christ.* The *human* name, *Jesus*, shows that His blood is available for man. The *divine* name, *His Son*, shows that it is efficacious. I shall be rendering a service to students of John’s Epistles by giving, in a condensed form, Canon Westcott’s note, classifying the several names of our Lord and their uses in the Epistles.

The name in John, as in the Bible elsewhere, has two distinct, but closely connected meanings.

1. The Revelation of the Divine Being by a special title.
2. The whole sum of the manifold revelations gathered up so as to form one supreme revelation.

The latter sense is illustrated in 3 John 7, where “the name” absolutely includes the essential elements of the Christian creed, the complete revelation of Christ’s work in relation to God and man. Compare John 20:31; Acts 5:41.

In 2:12, the term is more limited, referring to Christ as He lived on earth and gave Himself for “the brethren.” In 3:23; 5:13, the exact sense is defined by what follows.

ACTUAL NAMES USED.

(I.) *His Son Jesus Christ.* 1:3; 3:23; 5:20. The divine antecedent is differently described in each case, and the difference colors the phrase. In 1:23, the *Father* (compare John 3). In 3:23, *God*. In 5:20, *He that is true.* Thus the sonship of Christ is regarded in relation to God as Father, as

God, and as satisfying the divine ideal which man is able to form. The whole phrase, *His Son Jesus Christ*, includes the two elements of the confessions which John makes prominent.

1. Jesus is the Son of God (4:15; 5:5).
2. Jesus is the Christ (2:22; 5:1).

The constituents of the compressed phrase are all used separately by John.

(1.) *Jesus.* 2 22; 5:1; 4:3 (where the correct reading omits Christ). The thought is that of the Lord in His perfect historic humanity.

(2.) *Christ.* 2 John 9. Pointing to the preparation made under the old covenant.

(3). *Jesus Christ*. 2:1; 5:6; 2 John 7. Combining the ideas of true humanity and messianic position.

In 4:15, the reading is doubtful: *Jesus or Jesus Christ*.

On 4:2, see note.

(4.) *The Son.* 2:22, 23, 24; 4:14; 5:12. The absolute relation of Sonship to Fatherhood.

(5.) *The Son of God*. 3:8; 5:10, 12, 13, 20. Compare *His Son* (4:10; 5:9), where the immediate antecedent is ὁ Θεός *God*; and 5:18, *He that was begotten of God*. Combination of the ideas of Christ's divine dignity and divine sonship.

(6.) *Jesus His* (God's) *Son*. 1:7. Two truths. The blood of Christ is *available* and *efficacious.*

(7). *His* (God's) *Son, His only Son.* 4:9. The uniqueness of the gift is the manifestation of love.

The Son in various forms is eminently characteristic of the First and Second Epistles, in which it occurs more times than in all Paul's Epistles.

Κύριος *Lord*, is not found in the Epistles (omit from 2 John 3), but occurs in the Gospel, and often in Revelation.

The expression, *the blood of Jesus His Son*, is chosen with a profound insight. Though Ignatius uses the phrase *blood of God* yet the word *blood* is inappropriate to the Son conceived in *His divine* nature. The word *Jesus* brings out His *human* nature, in which He assumed a *real* body of flesh and blood, which blood was shed for us.

Cleanseth (καθαρίζει). See on Mark 7:19. Not only *forgives* but *removes*. Compare Titus 2:14; Hebrews 9:13 sq.; 22 sq.; Ephesians 5:26 sq.; Matthew 5:8; 1 John 3:3. Compare also ver. 9, where, *forgive* (ἀφῇ) and *cleanse* (καθαρίσῃ) occur, with an obvious difference of meaning. Note the present tense *cleanseth*. The cleansing is *present* and *continuous*. Alexander (Bishop of Derry) cites a striking passage from Victor Hugo ("Le Parricide"). The usurper Canute, who has had a share in his father's death, expiring after a virtuous and glorious reign, walks towards the light of heaven. But first he cuts with his sword a shroud of snow from the top of Mt. Savo. As he advances towards heaven, a cloud forms, and drop by drop his shroud is soaked with a rain of blood.

All sin (πάσης ἁμαρτίας). *The principle* of sin in all its forms and manifestations; not the separate manifestations. Compare *all joy* (James. 1:2); *all patience* (2 Corinthians 7:12); *all wisdom* (Ephesians. 1:8); *all diligence* (2 Peter 1:5).

8. **That we have no sin**. Ὅτι *that*, may be taken merely as a mark of quotation: "If we say, *sin we have not*." On the phrase *to have sin*, see on John 16:22, and compare *have fellowship*, ver. 3. *Sin* (ἁμαρτίαν) is not to be understood of *original* sin, or of *sin before conversion*, but *generally*. "It is obvious that this ἔχειν ἁμαρτίαν (*to have sin*), is infinitely diversified, according to the successive measure of the purification and development of the new man. Even the apostle John does not exclude himself from the universal *if we say*" (Ebrard).

Heathen authors say very little about sin, and classic paganism had little or no conception of sin in the Gospel sense. The nearest approach to it was by Plato, from whose works a tolerably complete doctrinal statement might be gathered of the origin, nature, and effects of sin. The fundamental idea of ἁμαρτία (*sin*) among the Greeks is *physical; the missing of a mark* (see on Matthew 1:21; 6:14); from which it develops into a *metaphysical* meaning, *to wander in the understanding*. This assumes *knowledge* as the basis of goodness; and sin, therefore, is, primarily, *ignorance*. In the Platonic conception of sin, *intellectual error* is the prominent element. Thus: "What then, I said, is the result of all this? Is not this the result — that other things are indifferent, and that wisdom is the only good, and ignorance the only evil?" ("Euthydemus," 281). "The business of the founders of the state will be to compel the best minds to attain that knowledge which has been already declared by us to be the greatest of all — they must continue to rise until they arrive at the good" ("Republic," 7, 519). Plato represents sin as the dominance of the lower impulses of the soul, which is opposed to nature and to God (see "Laws," 9, 863. "Republic," 1, 351). Or again, as an inward want of harmony. "May we not regard every living being as a puppet of the gods, either their plaything only or created with a purpose — which of the two we cannot certainly know? But this we know, that these affections in us are like cords and strings which pull us different and opposite ways, and to opposite actions; and herein lies the difference between virtue and vice" ("Laws," 1, 644). He traces most sins to the influence of the body on the soul. "In this present life, I reckon that we make the nearest approach to knowledge when we have the least possible communion or fellowship with the body, and are not infected with the bodily nature, but remain pure until the hour when God himself is pleased to release us. And then the foolishness of the body will be cleared away, and we shall be pure, and hold converse with other pure souls, and know of ourselves the clear light everywhere, which is no other than the light of truth" ("Phedo," 67). [62]

We find in the classical writers, however, the occasional sense of the universal faultiness of mankind, though even Plato furnishes scarcely any traces of accepting the doctrine of innate depravity. Thus Theognis: "The sun beholds no wholly good and virtuous man among those who are now

living" (615). "But having become good, to remain in a good state and be good, is not possible, and is not granted to man. God only has this blessing; but man cannot help being bad when the force of circumstances overpowers him" (Plato, "Protagoras," 344). " How, then: is it possible to be sinless? It is impossible; but *this* is possible, to strive not to sin" ("Epictetus," 4, 12, 19).

We deceive ourselves (ἑαυτοὺς πλανῶμεν). Lit., *we lead ourselves astray*. See on Mark 7:24; Matthew 27:63, 64; Jude 13. Not only do we err, we are responsible for it. The phrase only here in the New Testament. For the verb as applied to *deceivers* of various kinds, see Matthew 24:4; Revelation 2:20; 8:14; 19:20; 8:9; 20:3. Compare πλάνοι *deceivers* (2 John 7); πλάνη *error* (Jude 11; 1 John 4:6).

The truth. The whole Gospel. All reality is in God. He is the only *true* God (ἀληθινός John 17:3; see on John 1:9). This reality is incarnated in Christ, the Word of God, "the very image of His substance," and in His message to men. This message is *the truth*, a title not found in the Synoptists, Acts, or Revelation, but in the Catholic Epistles (James 5:19; 1 Peter 1:22; 2 Peter 2:2), and in Paul (2 Corinthians 8:8; Ephesians 1:13, etc.). It is especially characteristic of the Gospel and Epistles of John.

The truth is represented by John objectively and subjectively.

1. *Objectively.* In the person of Christ. He is *the Truth*, the perfect revelation of God (John 1:18; 14:6). His manhood is true to the absolute law of right, which is the law of love, and is, therefore, our perfect pattern of manhood.

   Truth, absolutely existing in and identified with God, was also, in some measure, diffused in the world. The Word was in the world, before as after the incarnation (John 1:10. See on John 1:4, 5). Christ often treats the truth as something to which He came to bear witness, and which it was His mission to develop into clearer recognition and expression (John 18:37). This He did through the embodiment of truth in His own person (John 1:14, 17; 14:6), and by His teaching (John 8:40; 17:17); and His work is carried out by

the Spirit of Truth (John 16:13), sent by God and by Christ himself (John 14:26; 16:7). Hence the Spirit, even as Christ, is *the Truth* (1 John 5:6). The whole sum of the knowledge of Christ and of the Spirit, is the Truth (1 John 2:21; 2 John 1).

This truth can be recognized, apprehended, and appropriated by man, and can be also rejected by him (John 8:32; 1 John 2:21; John 8:44).

2. *Subjectively.* The truth is lodged in man by the Spirit, and communicated to his spirit (John 14:17; 15:26; 16:13). It dwells in man (1 John 1:8; 2:4; 2 John 2), as revelation, comfort, guidance, enlightenment, conviction, impulse, inspiration, knowledge. It is *the spirit* of truth as opposed to the *spirit of error* (1 John 4:6). It translates itself into act. God's true children *do the truth* (John 3:21; 1 John 1:6). It brings sanctification and freedom (John 8:32; 17:17). See on John 14:6, 17.

9. **Confess** (ὁμολογῶμεν). From ὁμός, *one and the same,* and λέγω, to say. Hence, primarily, *to say the same thing as another*, and, therefore, *to admit the truth of an accusation*. Compare Psalms 51:4. The exact phrase, ὁμολογεῖν τὰς ἁμαρτίας *confess the sins*, does not occur elsewhere in the New Testament. Compare ἐξομολογεῖσθαι ἁμαρτίας (παραπτώματα) Matthew 3:6; Mark 1:5; James 5:16. See on Matthew 3:6; 11:25; Luke 22:6; Acts 19:18; James 5:16.

Sins. Note the plural, as compared with the singular, *sin*, in the previous verse. See note. The plural indicates that the confession is to be *specific* as well as *general.* Augustine's words are exactly to the point, but his play upon *pardon* and *confess* cannot be reproduced in English. "Vis ut ille ignoscat? Tu agnosce." *Do you wish Him to forgive? Do you confess.*

Faithful (πιστός). True to His own nature and promises; keeping faith with Himself and with man. The word is applied to God as fulfilling His own promises (Hebrews 10:23; 11:11); as fulfilling the purpose for which He has called men (1 Thessalonians 5:24; 1 Corinthians 1:9); as responding with guardianship to the trust reposed in Him by men (1 Corinthians

10:13; 1 Peter 4:19). “He abideth faithful. He cannot deny Himself” (2 Timothy 2:13). The same term is applied to Christ (2 Thessalonians 3:3; Hebrews 3:2; 2:17). God’s faithfulness is here spoken of not only as essential to His own being, but as faithfulness toward us; “fidelity to that nature of truth and light, related to His own essence, which rules in us as far as we confess our sins” (Ebrard). The essence of the message of life is fellowship with God and with His children (ver. 3). God is *light* (ver. 5). Walking in the light we have *fellowship*, and the blood of Jesus is constantly applied to cleanse us from sin, which is *darkness* and which interrupts fellowship. If we walk in darkness we do not the truth. If we deny our sin the truth is not in us. If we confess our sins, “God, by whom we were called *unto the fellowship* of His Son Jesus Christ our Lord, is *faithful”* (1 Corinthians 1:9) to forgive our sins, to cleanse us from all unrighteousness, and thus to restore and maintain the interrupted fellowship.

Just (δίκαιος). Rev., *righteous*. From δίκη *right*. The term is applied both to God and to Christ. See Revelation 16:5; John 17:25; 1 John 2:1; 3:7; 1 Peter 3:18. The two words, *faithful* and *righteous*, imply each other. They unite in a true conception of God’s character. God, who is absolute *rightness*, must be *faithful* to His own nature, and His righteous dealing with men who partake of that nature and walk in fellowship with Him, is simply fidelity to Himself. “Righteousness is truth passing into action” (Westcott).

To forgive (ἵνα ἀφῇ). See John 20:23; 1 John 2:12. Primarily the word means to *send away, dismiss*; hence of sins, to *remit*, as a debt. *Cleansing* (ver. 7) contemplates *the personal character* of the sinner; *remission*, his *acts*. See on Matthew 6:12; James 5:15. *To forgive* is, literally, *that he may forgive*. On John’s use of ἵνα *in order that*, see on John 15:13; 14:31. Forgiveness answers to the essential *purpose* of His faithful and righteous being.

Our sins (τὰς ἁμαρτίας). Sin is defined by John as ἀνομία, *lawlessness*. Compare Romans 6:19. A.V., *transgression of the law* (1 John 3:4). It may be regarded either as *condition* or as *act*; either with reference to the normal, divine ideal of manhood, or to an external law imposed upon man

by God. Any departure from the normal ideal of man as created in God's image puts man out of true relation and harmony with his true self, and therefore with God and with his fellowman. He thus comes into false, abnormal relation with right, love, truth, and light. He walks in darkness and forfeits fellowship with God. Lawlessness is darkness, lovelessness, selfishness. This false *principle* takes shape in *act.* He *doeth* (ποιεῖ) or *committeth* sin. *He doeth lawlessness* (τὴν ἀνομίαν ποιεῖ; 1 John 3:4, 8). He transgresses the *words* (ῥήματα, John 17:8) of God, and His *commandments* (ἐντολαί, 1 John 2:3) as included and expressed in His one *word* or *message* (λόγος, 1 John 2:7, 14). Similarly the verb ἁμαρτάνειν, *to sin*, may signify either *to be sinful* (1 John 3:6), or *to commit sin* (1 John 1:10). Sin, regarded both as principle and act, is designated by John by the term ἁμαρτία. The principle expressed in the specific acts is ἡ ἁμαρτία (John 1:29), which occurs in this sense in Paul, but not in the Synoptists, nor in Acts. Many of the terms used for *sin* by other New Testament writers are wanting in John; as ἀσέβεια *ungodliness* (see on Jude 14); ἀσεβεῖν *to be ungodly* (2 Peter 2:6); παραβαίνειν *to transgress*; παράβασις *transgression*; παραβάτης *transgressor* (see on Matthew 6:14; James 2:11); παρανομεῖν *to act contrary to the law*; παρανομία *breach of law* (see on Acts 23:3; 2 Peter 2:16); παράπτωμα *trespass* (see on Matthew 6:14).

To cleanse. See on ver. 7.

Unrighteousness (ἀδικίας). With reference to δίκαιος *righteous.* The righteous One who calls us into fellowship with Himself, purges away the unrighteousness which is contrary to His nature, and which renders fellowship impossible. The word occurs in John's writings only at John 7:18; 1 John 5:17.

10. **We have not sinned** (οὐχ ἡμαρτήκαμεν). Committed sins. Sin regarded as an *act.* The *state* is expressed by ἁμαρτίαν οὐκ ἔχομεν *we have no* (or not) *sin* (ver. 8).

We make Him (ποιοῦμεν αὐτὸν). A phrase characteristic of John. See John 5:18; 8:53; 10:33; 19:7, 12.

His word (ὁ λόγος αὐτοῦ). Not the personal Word, as John 1:1, but the divine message of the Gospel. See Luke 5:1; 8:11; Acts 4:31; 6:2, 7, etc. Compare "*the truth* is not in us" (ver. 8). The *truth* is the substance of the word. The word carries the truth. The word both *moves* the man (John 8:31, 32) and *abides in him* (John 5:38; 8:37). The man also abides in the word (John 8:31).

CHAPTER 2

1. **My little children** (τεκνία μου). Τεκνίον, *little child*, diminutive of τέκνον *child*, occurs in John 8:33; 1 John 2:12, 28; 3:7, 18; 4:4; 5:21. This particular phrase is found only here (best texts omit *my* in 1 John 3:18). Used as a term of affection, or possibly with reference to the writer's advanced age. Compare Christ's word, παιδία *children* (John 21:5) which John also uses (1 John 2:13, 18). In the familiar story of John and the young convert who became a robber, it is related that the aged apostle repaired to the robber's haunt, and that the young man, on seeing him, took to flight. John, forgetful of his age, ran after him, crying: "O my son why dost thou fly from me thy father? Thou, an armed man, — I, an old, defenseless one! Have pity upon me! My son, do not fear! There is still hope of life for thee. I wish myself to take the burden of all before Christ. If it is necessary, I will die for thee, as Christ died for us. Stop! Believe! It is Christ who sends me." [63]

I write. More personal than *we write* (1:4), and thus better suiting the form of address, *my little children.*

If any man sin, we have. The change from the indefinite third person, *any man*, to the first person, *we have*, is significant. By the *we have*, John assumes the possibility of sinful acts on the part of Christians, and of himself in common with them, and their common need of the intervention of the divine Advocate. So Augustine: "He said, not '*ye* have,' nor 'ye have *me*,' nor '*ye* have Christ himself;' but he put *Christ*, not *himself*, and said '*we* have,' and not '*ye* have.' He preferred to place himself in the number of sinners, so that he might have Christ for his advocate, rather than to put himself as the advocate instead of Christ, and to be found among the proud who are destined to condemnation."

An advocate (παράκλητον). See on John 14:16.

With the Father (πρὸς τὸν πατέρα). See on *with God*, John 1:1. An active relation is indicated. On the terms *the* Father and *my* Father, see on John 4:21.

The righteous. Compare righteous, 1:9. There is no article in the Greek. Jesus Christ righteous. See on 1:9.

2. **And He** (καὶ αὐτὸς). The *He* is emphatic: *that same Jesus*: *He himself.*

The propitiation (ἱλασμός). Only here and 4:10. From ἱλάσκομαι *to appease, to conciliate to one's self*, which occurs Luke 28:13; Hebrews 2:17. The noun means originally *an appeasing* or *propitiating*, and passes, through Alexandrine usage, into the sense of *the means of appeasing*, as here. The construction is to be particularly noted; *for, in the matter of* (περί) *our sins*; the genitive case of that *for which* propitiation is made. In Hebrews 2:17, the accusative case, also of *the sins* to be propitiated. In classical usage, on the other hand, the habitual construction is the accusative (direct objective case), of *the person* propitiated. So in Homer, of the gods. Θεὸν ἱλάσκεσθαι is *to make a God propitious* to one. See "Iliad," 1, 386, 472. Of men whom one wishes to conciliate by divine honors after death. So Herodotus, of Philip of Crotona. "His beauty gained him honors at the hands of the Egestaeans which they never accorded to any one else; for they raised a hero-temple over his grave, and they still *propitiate him* (αὐτὸν ἱλάσκονται) with sacrifices" (5:47). Again, "The Parians, having *propitiated Themistocles* (Θεμιστοκλέα ἱλασάμενοι) with gifts, escaped the visits of the army" (8:112). The change from this construction shows, to quote Canon Westcott, "that the scriptural conception of the verb is not that of appeasing one who is angry, with a personal feeling, against the offender; but of altering the character of that which, from without, occasions a necessary alienation, and interposes an inevitable obstacle to fellowship. Such phrases as 'propitiating God,' and God 'being reconciled' are foreign to the language of the New Testament. *Man* is reconciled (2 Corinthians 5:18 sqq.; Romans 5:10 sq.). There is a propitiation in the matter of *the sin* or of *the sinner*."

For the sins of the whole world (περὶ ὅλου τοῦ κόσμου). *The sins of* (A. V., italicized) should be omitted; as in Revelation, *for the whole world.* Compare 1 John 4:14; John 4:42; 7:32. "The propitiation is as wide as the sin" (Bengel). If men do not experience its benefit, the fault is not in its

efficacy. Dusterdieck (cited by Huther) says, “The propitiation has its real efficacy for the whole world; to believers it brings life, to unbelievers death.” Luther: “It is a patent fact that thou too art a part of the whole world; so that thine heart cannot deceive itself, and think, the Lord died for Peter and Paul, but not for me.” On κόσμου see on John 1:9.

3. **Hereby** (ἐν τούτῳ). Lit., *in this*. Characteristic of John. See John 8:35; 15:8; 16:30; 1 John 2:5; 3:24; 4:13; 5:2; 3:16; 3:19; 4:2. The expression points to what follows, “if we keep His commandments,” yet with a covert reference to that idea as generally implied in the previous words concerning fellowship with God and walking in the light.

We know (γινώσκομεν). Or, *perceive*. By experience, from day to day; distinguished from οἴδαμεν *we know*, expressing absolute, immediate knowledge of a fact once for all. Compare 1 John 3:2.

That we know (ὅτι ἐγνώκαμεν). Or, more literally, *have come to know*. John does not use the compound forms ἐπιγινώσκειν and ἐπίγνωσις (see on Matthew 7:16. See Luke 1:4; Acts 4:13; Romans 1:28; Ephesians 1:17, etc.), nor the kindred word γνῶσις *knowledge* (Luke 1:77; Romans 2:20, etc.).

We keep His commandments (τὰς ἐντολὰς αὐτοῦ τηρῶμεν). A phrase peculiar to John and occurring elsewhere only Matthew 19:17; 1 Timothy 6:14. In 1 Corinthians 7:19, we find τήρησις ἐντολῶν *the keeping of the commandments*. On τηρέω *to keep*, see on 1 Peter 1:5.

4. **A liar**. Compare *we lie*, 1:6.

In him (ἐν τούτῳ). Emphatic. Lit., *in this one the truth is not*. See on 1:8.

Keepeth His word (τηρῇ αὐτοῦ τὸν λόγον). Note the changed phrase: *word for commandments*. The *word* is the revelation regarded as a whole, which includes all the separate *commandments* or *injunctions*. See the use of λόγος word, and ἐντολή *precept*, in John 14:21-24.

Is the love of God perfected (ἡ ἀγάπη τοῦ Θεοῦ τετελείωται). Rev., rendering the perfect tense more closely, *hath the love of God been perfected*. The change in the form of this antithetic clause is striking. He who claims to know God, yet lives in disobedience, is a liar. We should expect as an offset to this: He that keepeth His commandments *is of the truth*; or, *the truth is in him*. Instead we have, "In him has the love of God been perfected." In other words, the obedient child of God is characterized, not by any representative trait or quality of his own personality, but merely as the subject of the work of divine love: as the sphere in which that love accomplishes its perfect work.

The phrase ἡ ἀγάπη τοῦ Θεοῦ the love of God, may mean either *the love which God shows*, or *the love of which God is the object*, or *the love which is characteristic of God* whether manifested by Himself or by His obedient child through His Spirit. John's usage is not decisive like Paul's, according to which *the love of God* habitually means the love which proceeds from and is manifested by God. The exact phrase, *the love of God* or *the love of the Father*, is found in 3:16; 4:9, in the undoubted sense of *the love of God to men*. The same sense is intended in 3:1, 9, 16, though differently expressed. The sense is doubtful in 2:5; 3:17; 4:12. *Men's love to God* is clearly meant in 2:15; 5:3. The phrase occurs only twice in the Gospels (Luke 6:42; John 5:42), and in both cases the sense is doubtful. Some, as Ebrard, combine the two, and explain the *love of God* as *the mutual relation of love between God and men.*

It is not possible to settle the point decisively, but I incline to the view that the fundamental idea of the love of God as expounded by John is *the love which God has made known and which answers to His nature*. In favor of this is the general usage of ἀγάπη *love*, in the New Testament, with the subjective genitive. [64] The object is more commonly expressed by εἰς *towards*, or *to*. See 1 Thessalonians. 3:12; Colossians. 1:4; 1 Peter 4:8. Still stronger is John's treatment of the subject in ch. 4. Here we have, ver. 9, the *manifestation* of the love of God in us (ἐν ἡμῖν) By our life in Christ and our love to God we are a manifestation of God's love. Directly following this is a definition of the essential nature of love. "In *this* is love; i.e., *herein consists love: not that we have loved God*, but *that He loved us*" (ver. 10). Our mutual love is a proof that God dwells in us. God

dwelling in us, His love is perfected in us (ver. 12). The latter clause, it would seem, must be explained according to ver. 10. Then (ver. 16), “We have known and believed the love that God *hath in us*” (see on John 16:22, on the phrase *have love*). “God is love;” that is His nature, and He imparts this nature to be the *sphere* in which His children dwell. “He that dwelleth in love dwelleth in God.” Finally, our love is engendered by His love to us. “We love Him because He first loved us” (ver. 19).

In harmony with this is John 15:9. “As the Father loved me, I also loved you. Continue ye *in my love*.” *My love* must be explained by *I loved you.* This is the same idea of divine love as the *sphere* or *element* of renewed being; and this idea is placed, as in the passage we are considering, in direct connection with the keeping of the divine commandments. “If ye keep my commandments ye shall abide in my love.”

This interpretation does not exclude man’s love to God. On the contrary, it includes it. The love which God has, is revealed *as the love of God* in the love of His children towards Him, no less than in His manifestations of love to them. The idea of divine love is thus complex. Love, in its very essence, is reciprocal. Its perfect ideal requires two parties. It is not enough to tell us, as a bare, abstract truth, that God is love. The truth must be rounded and filled out for us by the appreciable exertion of divine love upon an object, and by the response of the object. The love of God is *perfected* or *completed* by the perfect establishment of the relation of love between God and man. When man loves perfectly, his love is the love of God shed abroad in his heart. His love owes both its origin and its nature to the love of God.

The word *verily* (ἀληθῶς) is never used by John as a mere formula of affirmation, but has the meaning of a qualitative adverb, expressing not merely the *actual existence* of a thing, but its existence in a manner most absolutely corresponding to ἀλήθεια *truth*. Compare John 1:48; 8:31. *Hath been perfected.* John is presenting the *ideal* of life in God. “This is the love of God that we keep His commandments.” Therefore whosoever keepeth God’s *word*, His message in its entirety, realizes the perfect relation of love.

We are in Him. Compare Acts 17:28. See note on 2:15.

6. **He abideth in Him** (ἐν αὐτῷ μένειν). To *abide in God* is a more common expression with John than *to be in God*, and marks an advance in thought. The phrase is a favorite one with John. See John 15:4 sqq.; 6:56; 1 John 2:24, 27, 28; 3:6, 24; 4:12 sq.; 15 sq. Bengel notes the gradation in the three phrases "*to know Him, to be in Him, to abide in Him*; knowledge, fellowship, constancy."

Ought (ὀφείλει). An obligation, put as a *debt*. See Luke 27:10, and on *debts*, Matthew 6:12. The word expresses a special, personal obligation, and not as δεῖ *must*, an obligation in the nature of things. See John 20:9, and compare 1 John 3:16; 4:11; 3 John 8.

He (ἐκεῖνος). Always of Christ in the Epistles of John. See ἐκείνης, referring to ἁμαρτία *sin*, 1 John 5:16.

7. **Brethren** (ἀδελφοὶ). The correct reading is ἀγαπητοί *beloved*. The first occurrence of this title, which is suggested by the previous words concerning the relation of love.

No new commandment (οὐκ ἐντολὴν καινὴν). The Rev., properly, places these words first in the sentence as emphatic, the point of the verse lying in the antithesis between the new and the old. On *new*, see on Matthew 26:29.

Old (παλαιὰν). Four words are used in the New Testament for *old* or *elder*. Of these γέρων and πρεσβύτερος refer merely to the age of men, or, the latter, to official position based primarily upon age. Hence the official term elder. Between the two others, ἀρχαῖος and παλαιός, the distinction is not sharply maintained. Ἀρχαῖος emphasizes the reaching back to a *beginning* (ἀρχή). Thus Satan is "that *old* (ἀρχαῖος) serpent," whose evil work was coeval with the beginning of time (Revelation 7:9; 20:2). The world before the flood is "the *old* (ἀρχαῖος) world" (2 Peter 2:5). Mnason was "an *old* (ἀρχαῖος) disciple;" not *aged*, but having been a disciple from the beginning (Acts 21:16). Sophocles, in "Trachiniae," 555, gives both words. "I had an old (παλαιὸν) gift," *i.e.*, received long

ago, “from the *old* (ἀρχαίου) Centaur.” The Centaur is conceived as an old-world creature, belonging to a state of things which has passed away. It carries, therefore, the idea of *old fashioned:* peculiar to an obsolete state of things.

Παλαιός carries the sense of *worn out* by time, injury, sorrow, or other causes. Thus the *old* garment (Matthew 9:16) is παλαιόν. So the *old* wine-skins (Matthew 9:17). The old men of a living generation compared with the young of the same generation are παλαιοί. In παλαιός the simple conception of *time* dominates. In ἀρχαῖος there is often a suggestion of a *character* answering to the remote age.

The commandment is here called *old* because it belonged to the first stage of the Christian church. Believers had had it from the beginning of their Christian faith.

Commandment. The commandment of love. Compare John 13:34. This commandment is fulfilled in walking as Christ walked. Compare Ephesians 5:1, 2.

8. **New commandment.** The commandment of love is both *old* and *new*. *Old*, because John’s readers have had it from the beginning of their Christian experience. *New*, because, in the unfolding of Christian experience, it has developed new power, meaning, and obligation, and closer correspondence “with the facts of Christ’s life, with the crowning mystery of His passion, and with the facts of the Christian life.”

Which thing is true (ὅ ἐστιν ἀληθὲς). The expression *which thing*, or *that which*, refers either to *the commandment of love*, or to the fact stated, viz., *that the old commandment is new*. The fact that the old commandment is new is true in Him and in us. On the whole I prefer this.

In Him and in us. For *us*, read *you*. The fact that the old commandment is new, is true *in Him* (Christ), since He gave it as a new commandment, and illustrated it by His word and example. It is true in *you*, since you did not receive it until Christ gave it, and since the person and life of Christ are

appealing to you in new lights and with fresh power as your Christian life develops. *In Him*, points back to as *He walked*.

Because. Explaining the apparent paradox.

The darkness (ἡ σκοτία). See on John 1:5. God is *light*; and whatever is not in fellowship with God is therefore *darkness*. In all cases where the word is not used of physical darkness, it means moral insensibility to the divine light; moral blindness or obtuseness. Compare John 8:12; 12:35, 46; l John 2:9, 11.

Is past (παράγεται). Wrong. The *passing* is not represented as *accomplished*, but as *in progress*. Rev., rightly rendering the present tense, *is passing away*.

The true light (τὸ φῶς τὸ ἀληθινὸν). Lit., *the light, the true* (light). See on *that eternal life* (1:2). *True*, not as distinguished from false, but as answering to the true ideal. See on John 1:9. The *true light* is the revelation of God in Christ. See on 1 John 1:5.

Shineth (φαίνει). See on John 1:5. Compare Revelation 1:16; 8:12; 21:23; 2 Peter 1:19. See also Romans 13:11 sqq.; Titus 2:11; 3:4.

9. **Hateth** (μισῶν). The sharp issue is maintained here as in Christ's words, "He that is not with me is against me" (Luke 11:23). Men fall into two classes, those who are in fellowship with God, and therefore walk in light and love, and those who are not in fellowship with God, and therefore walk in darkness and hatred. "A direct opposition," says Bengel; where love is not, there is hatred. "The heart is not empty." See John 3:20; 7:7; 15:18 sqq.; 17:14. The word *hate* is opposed both to the love *of natural affection* (φιλεῖν), and to the more discriminating sentiment — *love founded on a just estimate* (ἀγαπᾶν). For the former see John 12:25; 15:18, 19; compare Luke 14:26. For the latter, 1 John 3:14, 15; 4:20, Matthew 5:43; 6:24; Ephesians 5:28, 29. "In the former case, *hatred*, which may become a moral duty, involves the subjection of an instinct. In the latter case it expresses a general determination of character" (Westcott).

His brother (τὸν ἀδελφόν). His fellow-Christian. The singular, *brother*, is characteristic of this Epistle. See vv. 10, 11; 3:10, 15, 17; 4:20, 21; 5:16. Christians are called in the New Testament, *Christians* (Acts 11:26; 26:28; 1 Peter 4:16), mainly by those outside of the Christian circle. *Disciples*, applied to all followers of Christ (John 2:11; 6:61) and strictly to the twelve (John 13:5 sqq.). In Acts 19:1, to those who had received only John's baptism. Not found in John's Epistles nor in Revelation. *Brethren.* The first title given to the body of believers after the Ascension (Acts 1:15, where the true reading is ἀδελφῶν *brethren*, for μαθητῶν *disciples*). See Acts 9:30; 10:23; 11:29; 1 Thessalonians 4:10; 5:26; 1 John 3:14; 3 John 5, 10; John 21:23. Peter has ἡ ἀδελφότης *the brotherhood* (1 Peter 2:17; 5:9). The *believers*. Under three forms: The *believers* (οἱ πιστοί; Acts 10:45; 1 Timothy 4:12); *they that believe* (οἱ πιστεύοντες; 1 Peter 2:7; 1 Thessalonians 1:7; Ephesians 1:19); *they that believed* (οἱ πιστεύσαντες; Acts 2:44; 4:32; Hebrews 4:3). The saints (οἱ ἅγιοι); characteristic of Paul and Revelation. Four times in the Acts (9:13, 32, 41; 26:10), and once in Jude (3). Also Hebrews 6:10; 13:24. In Paul, 1 Corinthians 6:1; 14:33; Ephesians 1:1, 15, etc. In Revelation 5:8; 8:3, 4; 11:18, etc.

Until now (ἕως ἄρτι). Though the light has been increasing, and though he may claim that he has been in the light from the first. The phrase occurs in John 2:10; 5:17; 26:24; and is used by Paul, 1 Corinthians 4:13; 8:7; 25:6.

10. **Abideth** (μένει). See on ver. 6. Compare ver. 9, *is in.*

Occasion of stumbling (σκάνδαλον). See on *offend*, Matthew 5:29. For the image in John, see John 6:61; 11:9; 16:1; Revelation 2:14. The meaning is not that he gives no occasion of stumbling to others, but that there is none in his own way. See John 11:9, 10.

11. **Is — walketh — whither**. The condition of him who hates is viewed as related to *being, action, and tendency*.

He goeth (ὑπάγει). Or, *is going*. See on John 6:21; 8:21.

Hath blinded (ἐτύφλωσεν). For the image see Isaiah 6:10. See on *closed*, Matthew 13:15. Compare John 1:5, and see note on κατέλαβεν, *overtook*; John 11:35, 40. The aorist tense, *blinded*, indicates a past, definite, decisive act. When the darkness overtook, it blinded. The blindness is no new state into which he has come.

12. **Little children**. See on ver. 1, and John 1:12. Not children in age, but addressed to the readers generally.

Name. See on John 1:12; 2:23.

13. **Fathers.** Indicating age and authority.

Have known (ἐγνώκατε) Rev., correctly, *ye know*. Knowledge is the characteristic of *fathers*; knowledge as the fruit of experience. *Ye have perceived*, therefore *ye know*.

Have overcome (νενικήκατε). Compare John 16:33. The image is characteristic of Revelation and First Epistle. See Revelation 2:7, 11, 17, 26; 12:11; 21:7; 1 John 2:14; 4:4; 5:4, 5.

The evil one (τὸν πονηρόν). See on wickedness, Mark 7:22; evils, Luke 3:19; *evil spirits*, Luke 7:21. The prince of darkness is styled by John ὁ διάβολος *the false accuser* (John 8:44; 13:2; 1 John 3:8, 10. See on Matthew 4:1): ὁ Σατανᾶς *Satan, the adversary* (John 13:27; compare ὁ κατήγωρ *the accuser*, properly, in court, Revelation 12:10): ὁ πονηρός *the evil one* (John 17:15; 1 John 2:13, 14; 3:12; 5:18, 19): ὁ ἄρχων τοῦ κόσμου τούτου *the ruler of this world* (John 12:31; 14:30; 16:11). Note the abrupt introduction of the word here, as indicating something familiar.

I have written (ἔγραψα). Or, strictly, I *wrote*. Compare *I write* (vv. 12, 13), and note the change of tense. The past tense, *I wrote*, does not refer to some previous writing, as the Gospel, but, like the present, to this Epistle. The present, *I write*, refers to the immediate act of writing: the aorist is the *epistolary* aorist, by which the writer places himself at the reader's stand-point, regarding the writing as past. See on 1 Peter 5:12. *I write*,

therefore, refers to the Apostle's immediate act of writing; *I have written*, or *I wrote*, to the reader's act of reading the completed writing.

Little children (παιδία). Compare τεκνία *little children* (ver. 1), which emphasizes the idea of *kinship*, while this word emphasizes the idea of *subordination* and consequent *discipline*. Hence it is the more appropriate word when spoken from the stand-point of *authority* rather than of *affection*.

Ye have known (ἐγνώκατε). Rev., correctly, *ye known*.

The Father. In His rightful authority, as a Father over little children.

14. **Him that is from the beginning.** The eternal, pre-existent Christ, who was from the beginning (John 1:1). The eternal Son, through whom men are brought into the relation of children of God, and learn to know the Father. The knowledge of God involves, on the part of both *fathers* and *children*, the knowledge of Christ.

Strong (ἰσχυροί). See on *was not able*, Luke 14:30; I *cannot*, Luke 16:3.

15. **The world** (τὸν κόσμον). See on John 1:9.

The love of the Father (ἡ ἀγάπη τοῦ πατρὸς). The phrase occurs only here in the New Testament. It means love *towards* the Father, yet as generated by the Father's love to man. Compare 1 John 3:1. See on *love of God*, ver. 5.

Is not in him. This means more than that he does not love God: rather that the love of God does not dwell in him as the ruling principle of his life. Westcott cites a parallel from Philo: "It is impossible for love to the world to coexist with love to God, as it is impossible for light and darkness to coexist." Compare Plato. "Evils, Theodorus, can never pass away; for there must always remain something which is antagonist to good. Having no place among the gods in heaven, of necessity they hover around the earthly nature, and this mortal sphere. Wherefore we ought to fly away from earth to heaven as quickly as we can; and to fly away is to

become like God, as far as this is possible; and to become like Him is to become holy and just and wise" ("Theaetetus," 176).

16. **All** (πᾶν). Not *all things* severally, but *all that is in the world collectively*, regarded as a unit.

The lust (ἡ ἐπιθυμία). See on Mark 4:19.

Of the flesh. Sensual appetite. The desire which *resides in the flesh,* not the desire *for* the flesh. For this subjective usage of the genitive with *lust*, see John 8:44; Romans 1:24; Revelation 18:14. Compare 1 Peter 2:11; Titus 2:12. The lust of the flesh involves the appropriation of the desired object. On *the flesh*, see on John 1:14.

The lust of the eyes. This is included in the lust of the flesh, as a specific manifestation. All merely sensual desires belong to the economy which "is not of the Father." *The desire of the eyes* does not involve appropriation. It is satisfied with *contemplating*. It represents a higher type of desire than *the desire of the flesh,* in that it seeks *mental* pleasure where the other seeks *physical* gratification. There is thus a significant hint in this passage that even high artistic gratification may have no fellowship with God.

The pride of life (ἡ ἀλαζονεία τοῦ βίου). Rev., *vainglory*. The word occurs only here and James 4:16, on which see note. It means, originally, *empty, braggart talk* or *display*; *swagger*; and thence an insolent and vain assurance in one's own resources, or in the stability of earthly things, which issues in a contempt of divine laws. The *vainglory of life* is the vainglory which belongs to the present life. On βίος *life*, as distinguished from ζωη. *life*, see on John 1:4.

Of the Father (ἐκ τοῦ πατρός). Do not spring forth *from* the Father. On the expression εἶναι ἐκ *to be of*, see on John 1:46. "He, therefore, who is always occupied with the cravings of desire and ambition, and is eagerly striving after them, must have all his opinions mortal, and, as far as man can be, must be all of him mortal, because he has cherished his mortal part. But he who has been earnest in the love of knowledge and true wisdom, and has been trained to think that these are the immortal and divine things

of a man, if he attain truth, must of necessity, as far as human nature is capable of attaining immortality, be all immortal, for he is ever attending on the divine power, and having the divinity within him in perfect order, he has a life perfect and divine" (Plato, "Timsaeus," 90).

17. **Forever** (εἰς τὸν αἰῶνα). The only form in which αἰῶν *age, life*, occurs in the Gospel and Epistles of John, except ἐκ τοῦ αἰῶνος *since the world began* (John 9:32). Some old versions add, "as God abideth forever."

18. **Little children** (παιδία). See on ver. 13.

The last hour (ἐσχάτη ὥρα). The phrase only here in the New Testament. On John's use of ὥρα *hour,* as marking a *critical* season, see John 2:4; 4:21, 23; 5:25, 28; 7:30; 8:20; 11:23, 27; 16:2, 4, 25, 32. The dominant sense of the expression *last days*, in the New Testament, is that of a period of suffering and struggle preceding a divine victory. See Acts 2:17; James 5:3; 1 Peter 1:20. Hence the phrase here does not refer to the end of the world, but to the period preceding a crisis in the advance of Christ's kingdom, a changeful and troublous period, marked by the appearance of "many antichrists."

Antichrist. Peculiar to John in the New Testament. The absence of the article shows its currency as a proper name. It may mean one who stands *against* Christ, or one who stands *instead* of Christ; just as ἀντιστράτηγος may mean either one who stands in the place of a στρατηγός *praetor*, a *propraetor* (see Introd. to Luke, vol. 1, p. 246, and note on Acts 16:20), or *an opposing general.* John never uses the word ψευδόχριστος *false Christ* (Matthew 24:24; Mark 13:22). While the *false Christ* is merely a pretender to the Messianic office, the *Antichrist* "assails Christ by proposing to do or to preserve what he did, while denying Him." Antichrist, then, is *one who opposes Christ in the guise of Christ*. Westcott's remark is very important, that John's sense of Antichrist is determined by *the full Christian conception of Christ*, and not by *the Jewish conception of the promised Savior*.

Cometh (ἔρχεται). The prophetic present, equivalent to *is about to come*. The same term is used of Christ (John 14:3; 21:22; Revelation 22:20).

Are there (γεγόνασιν). Rev., more correctly, *have there arisen.*

Whereby (ὅθεν). Lit., *whence.* Only here in John. It is found in Matthew and Luke, and frequently in Hebrews, and not elsewhere.

19. **They went out from us** (ἐξ ἡμῶν ἐξῆλθαν). The phrase *went out from*, may mean either *removal* (Revelation 28:4; John 8:59) or *origin* (Revelation 9:3; 14:13, 15, 17; 19:5, 21). Here the latter, as appears from the following clause. Compare Acts 20:30.

Were not of. See on John 1:46.

No doubt. A needless addition of the A.V.

With us (μεθ' ἡμῶν). Ἐν ἡμῖν, *among us*, would be more according to John's ordinary usage; but his thought rests here rather on *fellowship* than on the *unity* of believers as one body.

They might be made manifest (φανερωθῶσιν). See on John 21:1.

They were not all (οὐκ εἰσὶν πάντες). Rev., more correctly, *they all are not.*[65]

20. **An unction** (χρίσμα). The word means that with which the anointing is performed — the *unguent* or *ointment.* In the New Testament only here and ver. 27. Rev., an *anointing*. The root of this word and of Χριστός, *Christ*, is the same. See on Matthew 1:1. the *anointing* is from the *Anointed*.

The Holy One. Christ. See John 6:69; Acts 3:14; 4:27, 30; Revelation 3:7.

Ye know all things (οἴδατε πα.ντα). The best texts read πάντες, *ye all know*; in which case the connection is with the following clause: "I have

not written unto you because *ye know not the truth*, but *because ye know it*."

21. **I have not written** (οὐκ ἔγραψα). Or, *I wrote not.* See on ver. 13.

22. **A liar** (ὁ ψεύστης). Rev., correctly, "*the* liar." For a similar interrogative phrase see ch. 5:5. It marks the lively feeling with which the apostle writes. By the definite article, *the* liar, the lie is set forth in its concrete personality: the one who impersonates all that is false, as *antichrist* represents every form of hostility and opposition to Christ. The denial that Jesus is the Christ is the representative falsehood. He that denies is the representative liar.

He that denieth (ὁ ἀρνούμενος). The article with the participle denotes the *habitual* denial. Lit., *the one denying*, the one who habitually represents this attitude towards Christ. The words are aimed at the heresy of Cerinthus, a man of Jewish decent and educated at Alexandria. He denied the miraculous conception of Jesus, and taught that, after His baptism, the Christ descended upon Him in the form of a dove, and that He then announced the unknown Father and wrought miracles; but that, towards the end of His ministry, the Christ departed again from Jesus, and Jesus suffered and rose from the dead, while the Christ remained impassible (incapable of suffering) as a spiritual being.

The Father. The title *the Father* occurs always in its simple form in the Epistle. Never *his* or *our* Father, or *the Father in heaven*.

23. **Hath not the Father** (οὐδὲ τὸν πατέρα ἔχει). Properly, "hath *not even* the Father," though he professes to reverence the Father while rejecting the Son. Compare John 8:42.

24. **As for you** (ὑμεῖς). This is the rendering of the Rev. The force of the emphatic *you* at the beginning of the sentence is utterly lost in the A.V., which takes the pronoun simply as nominative to *ye have heard*. *You* is emphatic by way of contrast with the false teachers (ver. 22).

From the beginning. See on 1:1. Notice the change in the order of the repeated sentence, *that which ye heard from the beginning*: ὃ ἠκούσατε ἀπ᾽ ἀρχῆς, that which *ye heard*; the emphasis being on their *reception* of the message: ὃ ἀπ ἀρχῆς ἠκούσατε, that which ye heard *from the beginning*; emphasizing the *time* of the reception as coincident with the origin of their faith.

In the Son and in the Father. Compare the reverse order in ver. 22. "Here the thought is that of rising through the confession of the Son to the knowledge of the Father; there the thought is of the issue of denial culminating in the denial of the Father" (Westcott).

25. **The promise** (ἡ ἐπαγγελία). See on Acts 1:4.

Eternal life (τὴν ζωὴν τὴν αἰώνιον). Lit., *the life, the eternal* (life).

26. **Seduce** (πλανώντων). See on 1:8. Rev., *lead astray.*

27. **As for you** (ὑμεῖς). Emphatic, as in ver. 24.

Of Him (ἀπ᾽ αὐτοῦ). See on 1:5.

The same anointing (τὸ αὐτὸ χρίσμα). The best texts read αὐτοῦ, *His* anointing.

Is truth, and is no lie. The characteristic combination of positive and negative statement. See on 1:5.

Ye shall abide (μενεῖτε). Wrong. The best tests read μένετε, which may be taken either as *imperative, abide ye,* or as *indicative, ye abide*. The indicative is preferable, as answering to μένει *abideth.*

In Him. Christ.

28. **When He shall appear** (ὅταν φανερωθῇ). The best texts read ἐὰν *if*, for *when*. So Rev., which gives also the proper passive force of φανερωθῇ, *if He shall be manifested*. Not expressing a doubt of the *fact*,

but uncertainty as to the circumstances. On φανερόω *to make manifest*, see on John 21:1. John never uses ἀποκαλύπτω *to reveal*, of the revelation of Christ. Indeed, neither the verb nor the kindred noun, ἀποκάλυψις, occurs in his writings except in John 12:38, which is a citation from Isaiah, and in Revelation 1:1.

We may have. Thus identifying himself with his children in the faith. Teacher and pupil must alike abide in Him.

We may have confidence (σχῶμεν παῤῥησίαν). Rev., boldness. For the phrase *have boldness*, see 3:21; 4:17; 5:14; Hebrews 3:6; 10:19; Philemon 8. For the word παῤῥησία *boldness*, see on John 7:13; Acts 2:29. It is opposed, as here, to αἰσχύνομαι *to be ashamed*, in Proverbs 13:5, where the Septuagint reads "a wicked man *is ashamed* (αἰσχύνεται) and shall not have *boldness* (παῤῥησίαν). Also in Philippians 1:20. Compare 2 Corinthians 3:12. The idea of free, open speech lies at the bottom of the word: coming before God's bar with nothing to conceal. The thought is embodied in the general confession of the Book of Common Prayer: "That we should not dissemble nor cloke them before the face of Almighty God our Heavenly Father, but confess them." So John Wesley's Hymn:

> "Jesus, Thy blood and righteousness
> My beauty are, my glorious dress:
> 'Midst flaming worlds, in these arrayed,
> With joy shall I lift up my head.
>
> Bold shall I stand in Thy great day,
> For who aught to my charge shall lay?
> Fully absolved through these I am, —
> From sin and fear, from guilt and shame."

Be ashamed before Him (αἰσχυνθῶμεν ἀπ' αὐτοῦ). The expression is peculiar. Lit., "be ashamed *from* Him." The fundamental thought is that of *separation* and *shrinking* from God through the shame of conscious guilt. The same construction is found in the Septuagint. Isaiah 1:29, "They shall be ashamed *from* their idols." Jeremiah 2:36, "Thou shalt be ashamed of (from) Egypt, as thou wast ashamed of (from) Assyria." Jeremiah 12:13.

Coming (παρουσίᾳ). Lit., *presence.* So 2 Corinthians 10:10. Hence, the presence of one *coming*, and so *coming*, especially in the New Testament, of the future, visible return of our Lord to raise the dead, judge the world, and finally establish the kingdom of God. The word does not occur elsewhere in John, nor does he use ἐπιφάνεια, which is Paul's word for the same event.

29. **If ye know — ye know** (ἐὰν εἰδῆτε — γινώσκετε). If ye *know absolutely* that He is righteous, *ye perceive* that every one, etc. See on John 2:24. *Ye perceive* may be taken as imperative: *perceive* or *know ye.*

Is born of Him (ἐξ αὐτοῦ γεγέννηται). The interpreters differ as to the reference of *Him*; some referring it to *God*, and others to *Christ*. Against the latter is the fact that men are not said to be *born of Christ*, but *of God*; and that *to be born of God* is a characteristic phrase of John, while *to be born of Christ* is a phrase which occurs nowhere. On the other hand, the undoubted reference to Christ in ver. 28, would seem to demand a similar reference here. Men are said to *abide* in Christ as well as in God, and to be born of the Spirit. Westcott's remark is pertinent. "When John thinks of God in relation to men, he never thinks of Him apart from Christ (see 1 John 5:20); and again, he never thinks of Christ in His human nature without adding the thought of His divine nature. Thus a rapid transition is possible from the one aspect of the Lord's divine-human person to the other."

Righteous (δίκαιος). Used by John both of God and of Christ. Of God, 1 John 1:9; John 17:25; Revelation 16:5; of Christ, 1 John 2:1; 3:7. Compare Acts 3:14; 7:52; 22:14.

Is born of Him (ἐξ αὐτοῦ γεγέννηται). Rev., *begotten.* The first occurrence of the phrase in the Epistle.

CHAPTER 3

1. **Behold** (ἴδετε). Lit., *behold ye*. The plural is peculiar. The usual form is the singular ἴδε or ἰδού. See John 1:29; 11:3, etc.; 4:35; 19:26, 27. Elsewhere the plural is used of something actually visible (Galatians 6:11).

What manner of (ποταπὴν). The word is of infrequent occurrence in the New Testament, but is found in all the Synoptists and in 2 Peter 3:11. Only here in John's writings. Originally it means *from what country or race*; then, *of what sort or quality*. It is used of the quality of both persons and things.

Hath bestowed (δέδωκεν). Emphasizing the *endowment of the receiver*. Compare χαρίζομαι, from χάρις *grace, favor*, which emphasizes the goodwill of the giver. See Galatians 3:18; Philippians 2:9; 1:29.

That (ἵνα). See on John 25:13.

We should be called (κληθῶμεν). Or, *named*. As Matthew 2:23; 21:13; Luke 1:13, 31, etc. The verb is never used by John of the divine call. In John 10:3, for καλεῖ *calleth*, read φωνεῖ.

The sons (τέκνα). Rev., better, *children*. See on John 1:12.

And such we are (καὶ ἐσμεν). Lit., *and we are*. Added by Rev., according to the best texts. A parenthetical, reflective comment, characteristic of John. See on 1 1:2.

2. **Beloved.** See 2:7.

Now are we and, etc. The two thoughts of the present and the future condition of God's children are placed side by side with the simple copula, *and*, as parts of one thought. Christian condition, now and eternally, centers in the fact of being children of God. In that fact lies the germ of all the possibilities of eternal life.

It doth not yet appear (οὔπω ἐφανερώθη). Rev., more correctly, *it is not yet made manifest*. See on John 21:1. The force of the aorist tense is, *was never manifested on any occasion*.

What we shall be (τί ἐσόμεθα). "This *what* suggests something unspeakable, contained in the likeness of God" (Bengel).

But we know. Omit *but*.

When He shall appear (ἐὰν φανερωθῇ). Rev., correctly, if He (or *it*) *shall be manifested*. We may render either "if *it* shall be manifested," that is *what we shall be*; or, "*if He*," etc. The preceding ἐφανερώθη *it is* (not yet) *made manifest*, must, I think, decide us in favor of the rendering *it*. We are now children of God. It has not been revealed what we shall be, and therefore we do not know. In the absence of such revelation, we know (through our consciousness of childship, through His promise that we shall behold His glory), that if *what we shall be* were manifested, the essential fact of the glorified condition thus revealed will be likeness to the Lord. This fact we *know* now as a promise, as a general truth of our future state. The condition of *realizing* the fact
is the *manifestation* of that glorified state, the revealing of the τί ἐσόμεθα *what we shall be*; for that manifestation will bring with it the *open vision* of the Lord. When the *what we shall be* shall be manifest, it will bring us face to face with Him, and we shall be like Him *because* we shall see Him as He is.

As He is (καθώς ἐστιν). Strictly, *just as*. Rev., *even as*.

> "As long as the festivity
> Of Paradise shall be, so long our love
> Shall radiate round about us such a vesture.
> Its brightness is proportioned to the ardor,
> The ardor to the vision; and the vision
> Equals what grace it has above its worth.
>
> Dante, "Paradiso," iv., 37-42.

8. **Every man that hath** (πᾶς ὁ ἔχων). A characteristic form of expression with John, containing "a reference to some who had questioned the application of a general principle in particular cases." Here to some persons who had denied the practical obligation to moral purity involved in their hope. See vv. 4, 6, 9, 10, 15, 23, 29; 4:7; 5:1, 4, 18; 2 John 9.

Hope. John's only reference to Christian hope. The phrase used here, *to have the hope upon one*, is unique in the New Testament. Compare ἐπ' αὐτῷ ἔθνη ἐλπιοῦσιν "*on* Him shall the Gentiles hope" (Romans 15:12): ἠλπίκαμεν ἐπὶ Θεῷ ζῶντι "we have hoped *on* the living God" (1 Timothy 4:10). On the force of ἔχων, see on John 26:22.

In Him (ἐπ' αὐτῷ). Ambiguous. Better, as Rev., *set on Him*.

Purifieth himself (ἁγνίζει ἑαυτόν). On the verb, see on 1 Peter 1:22; James 4:8. In the Septuagint used only of ceremonial purification, and so four out of the seven instances in which it occurs in the New Testament (John 11:55; Acts 21:24, 26; 24:18). In the remaining cases, of purifying *the heart* and *the soul* (James 4:8; 1 Peter 1:22). The kindred adjective ἁγνός *pure*, has a moral signification in every case, as has the noun ἁγότης *pureness* (only 2 Corinthians 6:6). Ἁγνισμός *purification* (only Acts 21:26), ceremonial.

He (ἐκεῖνος). Christ, as always in the Epistle.

Pure (ἁγνός). See above. Though marking moral and spiritual purity, and that of a very high grade, since it is applied to Christ here, yet it admits the thought of possible temptation or pollution, thus differing from ἅγιος, which means *absolutely holy*. Hence ἁγνός cannot properly be applied to God, who is ἅγιος; but both may be used of Christ, the latter in virtue of His *human* perfection.

4. **Whosoever committeth sin** (πᾶς ὁ ποιῶν τὴν ἁμαρτίαν). Rev., better, *every one that doeth sin*. See on ver. 3, *every man that hath*, and note the frequent repetition of this form of expression in the present chapter. Compare πᾶς ὁ ἁμαρτάνων *whosoever sinneth* (ver. 6). The phrase *to do sin* regards sin as something actually realized in its

completeness. He that *does sin* realizes in action *the* sin (note the article τὴν) that which includes and represents the complete ideal of sin. Compare *do righteousness*, 2:29.

Transgresseth also the law (καὶ τὴν ἀνομίαν ποιεῖ). Rev., more accurately, *doeth also lawlessness.* Compare Matthew 13:41, and the phrase οἱ ἐργαζόμενοι τὴν ἀνομίαν *ye that work iniquity* (Matthew 7:23).

For (καὶ). Rev., correctly, *and*. This and the preceding clause are coordinated after John's manner.

Is the transgression of the law (ἐστὶν ἡ ἀνομία). Rev., correctly, *is lawlessness*. Sin is the violation of the law of our being, the law which includes our threefold relation to God, to the men and things around us, and to ourselves. Compare James 1:14; 4:17.

5. **Ye know.** John's characteristic appeal to Christian knowledge. Compare 2:20, 21; 4:2, 14, 16; 5:15, 18; 3 John 12.

He (ἐκεῖνος). Christ, as always in this Epistle. See on John 1:18.

Was manifested. See on John 21:1. Including Christ's whole life on earth and its consequences. The idea of manifestation here assumes the fact of a previous being. John various terms to describe the incarnation. He conceives it with reference to *the Father*, as *a sending, a mission*. Hence ὁ πέμψας με *He that sent me* (John 4:34; 6:38; 9:4; 12:44, etc.): ὁ πέμψας με πατήρ *the Father that sent me* (John 5:37; 8:18; 12:49, etc.): with the verb ἀποστέλλω *to send as an envoy, with a commission*; God *sent* (ἀπέστειλεν) His Son (John 3:17; 10:36; 1 John 4:10; conpare John 6:57; 7:29; 17:18). With reference to *the Son*, as *a coming*, regarded as a *historic* fact and as an *abiding* fact. As *a historic event, He came* (ἦλθεν, John 1:11); *this is He that came* (ὁ ἐλθὼν, 1 John 5:6). *Came forth* (ἐξῆλθον; John 8:42; 16:27, 28; 27:8). *As something* abiding *in its effects, am come, hath come, is come*, marked by the perfect tense: *Light is come* (ἐλήλυθεν, John 3:19). Jesus Christ *is come* (ἐληλυθότα, 1 John 4:2). Compare John 5:43; 12:46; 18:37). In two instances with ἥκω *I am come*,

John 8:42; 1 John 5:20. Or with the present tense, as describing a coming realized at the moment: whence *I come* (ἔρχομαι, John 8:14); compare John 14:3, 18, 28; also *Jesus Christ coming* (ἐρχόμενον, 2 John 7). With reference to *the form: in flesh* (σα.ρξ). See John 1:14; 1 John 4:2; 2 John 7. With reference *to men*, Christ *was manifested* (1 John 1:2; 3:5, 8; John 1:31; 21:1, 14). [66]

To take away (ἵνα ἄρῃ). See on John 1:29.

Our sins (τὰς ἁμαρτίας ἡμῶν). Omit ἡυῶν *our*. Compare John 1:29, τὴν ἁμαρτίαν, the *sin*. The plural here regards all that is contained in the inclusive term *the sin*: all manifestations or realizations of sin.

In Him is no sin (ἁμαρτία ἐν αὐτῷ οὐκ ἔστιν). Lit., *in Him sin is not.* He is *essentially* and *forever* without sin. Compare John 7:18.

6. **Abideth.** Compare John 15:4-10. To *abide* in Christ is more than to *be* in Him, since it represents a condition maintained by communion with God and by the habitual doing of His will. See on 2:6.

Sinneth not. John does not teach that believers do not sin, but is speaking of a *character,* a *habit.* Throughout the Epistle he deals with the *ideal reality* of life in God, in which the love of God and sin exclude each other as light and darkness.

Seen — known. The vision of Christ and the appropriation of what is seen. Rev., correctly, *knoweth*.

7. **Little children.** See on 2:1.

Deceive (πλανάτω). Rev., better, *lead astray.* See on 1:8.

Doeth righteousness. See on ver. 4, and compare 2:29. Note the article τὴν, the righteousness, in its completeness and unity. Not merely doing righteous acts. “In his relation to other men he will do what is just; and in his relation to the gods he will do what is holy; and he who does what is just and holy cannot be other than just and holy” (Plato, “Gorgias,” 507).

8. **The Devil.** See on 2:13. Compare John 8:44. “The devil made no one, he begot no one, he created no one; but whosoever imitates the devil, is, as it were, a child of the devil, through imitating, not through being born of him” (Augustine).

Sinneth. The present tense indicates continuousness. He sinned *in* the beginning, and has never ceased to sin *from* the beginning, and still sinneth.

The Son of God. For the first time in the Epistle. Hitherto the title has been *the Son*, or *His Son*. See on 1:7.

Might destroy (λύσῃ). Lit., *dissolve, loosen*. Compare Acts 27:41; 13:43. “The works of the devil are represented as having a certain consistency and coherence. They show a kind of solid front. But Christ, by His coming, has revealed them in their complete unsubstantiality. He has ‘undone’ the seeming bonds by which they were held together” (Westcott).

9. **Whosoever is born** (πᾶς ὁ γεγεννημένος). On the form of expression, see on ver. 4. Rev., *begotten*. The perfect participle indicates a condition remaining from the first: he who hath been begotten and remains God’s child.

His seed. The divine principle of life.

Cannot. See on ver. 6. Conceived as a perfect ideal, life in God excludes the possibility of sin. Compare Romans 4 throughout.

10. **In this** (ἐν τούτῳ). See on 2:3.

Children of the devil (τέκνα τοῦ διαβόλου). The only occurrence of the phrase. Compare Acts 13:10, and see John 8:44.

Righteousness. Here the article is wanting, compare ver. 7. Righteousness is regarded, not in its completeness, but as bearing a particular character. It will be interesting to follow out the same distinction between the following

words with and without the article: ἁμαρτία *sin*; ἀγάπη *love*; ζωή *life*; ἀλήθεια *truth.*

11. **From the beginning.** See on 1:1.

That (ἵνα). The *purport* and *aim* of the message. See on John 15:13.

12. **Cain who was** (Κάϊν ἦν). *Who* is not in the Greek. The construction is irregular. Lit., as Rev., *not as Cain was of the evil one.*

Slew (ἔσφαξεν). The verb occurs only in John, and only here outside of Revelation. Originally, to slay by cutting the throat; so in Homer, of cattle:

> "the suitor train who *slay* (σφάζουσι)
> His flocks and slow-paced beeves with crooked horns."
>
> "Odyssey," i., 92.

To slaughter victims for sacrifice:

> "Backward they turned the necks of the fat beeves,
> And *cut their throats* (ἔσφαζαν), and flayed the carcasses."
>
> "Iliad," i., 459.

Thence, generally, to *slay* or *kill.*

Wherefore (χάριν τίνος). Lit., *on account of what.* Χάριν *for the sake of, on account of,* is elsewhere placed after the genitive. See Ephesians 3:1, 14; 1 Timothy 5:14; Galatians 3:19.

13. **Brethren** (ἀδελφοί). The only occurrence of this mode of address in the Epistle.

Hate (μισεῖ). Indicative mood, pointing to the fact as existing: if the world hate you, *as it does.*

14. **We** know. Emphatic; we as distinguished from the world.

Have passed (μεατβεβήκαμεν). Lit., *have passed over*.

From death (ἐκ τοῦ θανάτου). Lit., *out of the death*. The article marks it as one of the two spheres in which men must be; *death or life*. *The death, the life*, present one of those sharp oppositions which are characteristic of the Epistle; as *love, hatred; darkness, light; truth, a lie*. Ὁ θάνατος *the death*, occurs in John's Epistles only here and in the next clause. In the Gospel, only 5:24. Personified in Revelation 1:18; 6:8; 9:6; 20:13.

Unto life (εἰς τὴν ζωήν). Rev., better, *into*. Compare *enter into the life*, Matthew 28:8; 19:17.

Because. The *sign* of having passed into life; not the *ground*.

We love the brethren (ἀγαπῶμεν του,ς ἀδελφούς). The only occurrence of the phrase. Elsewhere, *love one another*, or *love his brother*. See on 2:9.

His brother. Omit.

15. **Murderer** (ἀθρωποκτόνος). Manslayer. Only here and John 8:44, of *the devil*.

Hath eternal life, etc. The contrast is suggestive between the sentiment embodied in this statement and that of Pagan antiquity respecting murder, in the Homeric age, for instance. "With regard to the practice of homicide, the ordinary Greek morality was extremely loose.... Among the Greeks, to have killed a man was considered in the light of misfortune, or, at most, a prudential error, when the perpetrator of the act had come among strangers as a fugitive for protection and hospitality. On the spot, therefore, where the crime occurred, it could stand only as in the nature of a private and civil wrong, and the fine payable was regarded, not (which it might have been) as a mode, however defective, of marking any guilt in the culprit, but as, on the whole, an equitable satisfaction to the wounded feelings of the relatives and friends, or as an actual compensation for the lost services of the dead man. The religion of the age takes no notice of the act whatever" (Gladstone "Homer and the Homeric Age," 2, 436).

16. **Hereby** (ἐν τούτῳ). See on 2:3.

Perceive (ἐγνώκαμεν). Rev., correctly, *know*.

The love. Omit the italics of A.V., *of God*, and render as Rev., *hereby know we love*.

Laid down His life (τὴν ψυχὴν αὐτοῦ ἔθηκεν). See on John 10:11.

We ought (ὀφείλομεν). See on 2:6.

17. **This world's good** (τὸν βίον τοῦ κόσμου). Rev., *the worlds goods*. Βίος *means that by which life is sustained, resources, wealth.*

Seeth (θεωρῇ). Deliberately contemplates. See on John 1:18. Rev., *beholdeth*. The only occurrence of the verb in John's Epistles.

Have need (χρείαν ἔχοντα). Lit., *having need*. Rev., *in need.*

Bowels of compassion (τὰ σπλάγχνα). See on *pitiful*, 1 Peter 3:8. Rev., much better, *his compassion*. The word only here in John.

19. **Shall assure** (πείσομεν). Two renderings are possible; the primitive meaning *persuade* (Acts 19:26; 17:4; 2 Corinthians 5:11); or the secondary and consequent sense, *assure, quiet, conciliate* (Matthew 28:14). Render as A.V., and Rev. *as sure*. See critical note at the end of the commentary on this Epistle.

Before Him (ἔμπροσθεν αὐτοῦ). Emphatic, the order being, *before Him we shall assure our heart*. These words are to be kept in mind as the key-note of what follows.

20. **For if our heart condemn us, God is greater,** etc. A very difficult passage. See critical note as above. Render, as Rev., *shall assure our heart before Him whereinsoever our heart condemn us, because God is greater than our heart.*

For (ὅτι). To be rendered not as a conjunction (*for, because*) but as a relative, in *whatsoever* or *whereinsoever*.

Condemn (καταγινώσκῃ). The word occurs only three times in the New Testament; here, ver. 21, and Galatians 2:11. It signifies (1.) *To note accurately*, usually in a bad sense. Hence to *detect* (Proverbs 28:11); compare Aristophanes: "Having *observed* (καταγνοὺς) the foibles of the old man" ("Knights," 46). *To form an unfavorable prejudice against*. So Herodotus. Datis says to the Delians, "Why are ye fled, O holy men, having *judged me* (καταγνόντες κατ᾽ ἐμεῦ) in so unfriendly a way?" (6:97). (2.) *To note judicially*: *to accuse: to accuse one's self*. So Thucydides: "No one, when venturing on a perilous enterprise, ever yet *passed a sentence of failure on himself"* (καταγνοὺς ἑαυτοῦ μὴ περιέσεσθαι; 3:45). *To give sentence, or condemn. To condemn to death.* "Those who had fled they condemned to death" (θάνατον καταγνόντες; Thucydides, 6, 60). *To decide a suit against one*. So Aristophanes: "You judges have no maintenance if you will not *decide against* (καταγνώσεσθε) this suit" ("Knights," 1360). In Galatians 2:11, it is said of Peter that, because of his concessions to the Jewish ritualists, κατεγνωσμένος ἦν *he stood condemned* or *self-condemned* (not as A.V., *he was to be blamed*). His conduct was its own condemnation. This is the sense in this passage, *the internal judgment of conscience*.

Because (ὅτι). This second ὅτι does not appear in the A.V. It is a conjunction.

Greater (μείζων). Is this superior greatness to be regarded as related to God's *judgment*, or to His *compassion*? If to His *judgment*, the sense is: God who is greater than our heart and knows all things, must not only *endorse* but *emphasize* our self-accusation. If *our heart* condemn, how much more *God*, who is greater than our heart. If to His *compassion*, the sense is: when our heart condemns us we shall quiet it with the assurance that we are in the hands of a God who is greater than our heart — who surpasses man in love and compassion no less than in knowledge. This latter sense better suits the whole drift of the discussion. See critical note.

There is a play of the words γινώσκει *knoweth*, and καταγινώσκῃ *condemneth,* which is untranslatable.

21. **Beloved.** The affectionate address is suggested by the preceding thought of tormenting self-accusation.

Confidence (παῤῥησίαν). Rev., boldness. See on 2:28.

22. **We ask** (αἰτῶμεν). See on Luke 11:9.

We receive of Him (λαμβάνομεν ἀπ᾽ αὐτοῦ) On the form of expression, see on 1:5. For the thought, compare John 15:7.

We keep (τηροῦμεν). See on 1 Peter 1:5. Note the combination of *keep* and *do*. Watchful discernment and habitual practice. Compare Psalms 123:2. The same combination occurs 5:2, 3, where instead of the first τηρῶμεν *keep*, read ποιῶμεν *do*.

Pleasing (ἀρεστά). See John 8:29.

In His sight (ἐνώπιον αὐτοῦ). Compare ἔμπροσθεν αὐτοῦ *before Him, or in His presence* (ver. 19). *In His sight* "accentuates the thought of the divine regard. Compare John 7:37 and 20:30" (Westcott).

23. **Believe on the name** (πιστεύσωμεν τῷ ὀνόματι). See on John 1:12; 1 John 1:7.

24. **Abideth in Him and He in Him.** "Therefore let God be a home to thee, and be thou the home of God: abide in God, and let God abide in thee" (Bede).

Spirit. The first mention of the Spirit in the Epistle. Never found with *Holy* in the Epistles or Revelation.

CHAPTER 4

1. **Beloved.** Again the recognition of danger from false spirits prompts this affectionate address. Compare 3:21.

Try (δοκιμάζετε). Better, as Rev., *prove*. See on 1 Peter 1:7; Luke 12:55. Compare the phrase *discerning of spirits*, 1 Corinthians 12:10.

Of God (ἐκ). *Out of: proceeding from.*

False prophets (ψευδοπροφῆται). The term is applied in the New Testament to rivals of true prophets under the old dispensation (Luke 6:26; 2 Peter 2:1), and to rivals of the apostles under the gospel economy (Matthew 7:15; 24:11, 24; Mark 13:22). In Revelation to "the embodied power of spiritual falsehood" (16:13; 19:20; 20:10). The false prophet supports his claims by signs and portents (Matthew 24:24; Acts 13:6; Revelation 19:20) and is thus distinguished from the false *teacher*. See 2 Peter 2:1, where the two terms occur together.

Are gone out (ἐξαληλύθασιν). The perfect tense indicates that the influence of their going out on their false mission is in operation at the present.

2. **Hereby** (ἐν τούτῳ). See on 2:3.

Know ye (γινῶσκετε). *Perceive.* See on John 2:24.

Confesseth (ὁμολογεῖ). See on Matthew 7:23; 10:32.

That Jesus Christ is come in the flesh (Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα). Lit., Jesus Christ *having come*, etc. The whole phrase forms the direct object of the verb *confesseth.*

Of God. Compare 1 Corinthians 12:3.

3. **Is come in the flesh.** Omit. Render, *confesseth not Jesus*. So Rev. An ancient reading is λύει τὸν Ἰησοῦν *annulleth* or *destroyeth* Jesus." The simple *Jesus* emphasizes the humanity of our Lord considered in itself. See Romans 3:26; 10:9; 2 Corinthians 11:4; Ephesians 4:21; Hebrews 2:9.

This (τοῦτο). Not this *spirit*, but this *non-confession*, summed up in all its manifestations.

Cometh. See on 2:18.

4. **Have overcome.** See on 2:13.

Greater. Compare 3:20.

In you. The Christian society. Compare John 6:56; 14:20; 15:4-10; 17:23, 26; Galatians 2:20 (of the individual).

He that is in the world. In 5:19, the world is said to be *in the evil one*. Compare Ephesians 2:2.

5. **Of the world** (ἐκ τοῦ κόσμου). *Proceeding from*, as their source (ἐκ). Different from ἐκ τῆς γῆς *from the earth* (John 3:31), as marking the whole worldly economy morally considered.

Speak they of the world (ἐκ τοῦ κόσμου λαλοῦσιν) An ambiguous rendering, which might readily be interpreted "they speak *concerning* the world." Literally it is: "they speak *out of* the world; *i.e.*, the character of their utterances corresponds to their origin. Rev., "speak they *as* of the world." The position *of the world* in the sentence is emphatic: "it is *out of the world* that they speak."

6. **He that knoweth** (ὁ γινώσκων). Lit., *the one knowing*: he who is habitually and ever more clearly perceiving and recognizing God as his Christian life unfolds. The knowledge is regarded as *progressive* and not complete. Compare Philippians 3:12, and *He who is calling* (ὁ καλῶν, 1 Thessalonians 5:24) also ὁ ἀγαπῶν *he that loves* (ver. 7).

Hereby (ἐκ τούτου). Not the same as the common ἐν τούτῳ (ver. 2). It occurs only here in the Epistle. Ἐν τούτῳ is *in this:* ἐκ τούτου *from this*. The former marks the *residing* or *consisting* of the essence or truth of a thing in something the apprehension of which conveys to us the essential nature of the thing itself. The latter marks the *inference* or *deduction* of the truth from something, as contrasted with its immediate perception in that something. Rev., *by this.*

The spirit of error (τὸ πνεῦμα τῆς πλάνης). The phrase occurs nowhere else in the New Testament. Compare πνεύμασι πλάνοις *misleading spirits*, 1 Timothy 4:1.

7. **Of God** (ἐκ τοῦ Θεοῦ). Flows from God.

8. **Knoweth not** (οὐκ ἔγνω). The aroist tense: *did not know*, from the beginning. He *never* knew.

Is love (ἀγάπη ἐστι.ν). See on God *is light* (1:5), and *the truth* (1:6); also God *is spirit* (John 4:24). *Spirit* and *light* are expressions of God's *essential nature*. *Love* is the expression of His *personality* corresponding to His nature. See on *love of God* (2:5). Truth and love stand related to each other. Loving is the condition of knowing.

9. **Was manifested.** See on John 21:1; 1 John 3:5.

Toward us (ἐν ἡμῖν). Wrong. Not "*among us,*" as John 1:14, nor "*in* us;" but as Rev., in margin, *in our case*.[67]

Sent (ἀπέσταλκεν). John describes the incarnation as a *sending*, more frequently than in any other way. Ἀποστέλλω is *to send under commission, as an envoy*. The perfect tense, *hath sent*, points to the abiding results of the sending. See on 3:5.

His only-begotten Son (τὸν υἱὸν αὐτοῦ τὸν μονογενῆ). Lit., *His Son, the only-begotten* (Son). A mode of expression common in John, enlarging upon the meaning of a noun by the addition of an adjective or a participle

with the article. See 1:2; 2:7, 8, 25; 5:4; John 6:41, 44, 50, 51; 15:1, etc. On *only-begotten*, see on John 1:14.

10. **Propitiation.** See on 2:2.

11. **So** (οὕτως). Emphatic.

We ought. See on 2:6.

12. **God.** Beginning the sentence emphatically, and without the article: God as God. "*God* hath no man ever yet seen." Compare John 1:18.

His love. Not our love to Him, nor His love to us, but the love which is peculiarly His; which answers to His nature.

14. **We have seen** (πεθεάμεθα). Have deliberately and steadfastly contemplated. Compare 1:1, and see on John 1:14.

Do testify (μαρτυροῦμεν). Rev., *bear witness*. See on John 1:7.

Sent. See on ver. 9.

The Savior of the world. See the same phrase, John 4:42, and compare John 3:17. Σωτηρ *Savior*, occurs in John only here and John 4:42. Elsewhere it is applied both to *God* (1 Timothy. 1:1; 2:3; Titus 1:3; 2:10; 3:4; Jude 25), and to Christ (Luke 2:11; Acts 5:31; 13:23; 2 Timothy 1:10; Titus 1:4, etc.). The title is found in Paul's Epistles of the Captivity (Ephesians 5:23; Philippians 3:20), and in the Pastorals (see above), but not in Corinthians, Romans, Galatians, or Thessalonians. In classical writings the term is applied to many deities, especially to Zeus (Jupiter); also to Hermes (Mercury), Apollo, Hercules, and even to female deities, as Fortune and Aphrodite (Venus). "Zeus Soter" (Zeus Savior) was used as a formula in drinking at banquets. The third cup was dedicated to him. Compare Plato: "Then, by way of a third libation to the savior Zeus, let us sum up and reassert what has been said" ("Philebus," 66). The drinking of this cup was a symbol of good fortune, and the third time came to mean the lucky time. "Twice then has the just man overthrown the unjust; and

now comes the third trial, which, after Olympic fashion, is sacred to Zeus the savior,... and surely this will prove the greatest and most decisive of falls" (Plato, " Republic," 583). Hence the proverb, τὸ τρίτον τῳ σωτῆρι, lit., *the third to the savior*; i.e., the third or lucky time. The name was also given later to princes or public benefactors. The kindred noun σωτηρία *salvation*, does not occur in John's Epistles, and appears only once in the Gospel (4:22). It is found thrice in Revelation (7:10; 12:10; 19:1). Σώζειν *to save* occurs six times in John's Gospel, and once in Revelation (21:24). It does not appear in the Epistles.

15. **Whosoever** (ὸς ἐὰν). Lit., *who if there be any*.

Shall confess. See on 1:9.

Son of God. See on 1:7.

16. **The love which God hath.** On this use of ἔχειν *to have*, see on John 16:22. Compare John 8:35.

To us (ἐν ἡμῖν). Rev., *in* us. Compare *God abideth in Him.*

Dwelleth in love, etc. See John 15:9, 10. Rev., *abideth.*

17. **Herein** (ἐν τούτῳ). To what does this refer? Two explanations are given. (1.) To the following *that we may have boldness.* So Huther, who argues thus on the ground that ver. 18 shows that the drift of the writer's thought is toward *the fearlessness of love.* According to this, therefore, love has its fulfillment in freeing us from fear, and inspiring us with boldness even in view of the final judgment. (2.) To what precedes, viz., *our dwelling in God and He in us*. So Westcott: "The fellowship of God with man and of man with God, carries with it the consummation of love." I prefer the latter, principally on the ground that in such phrases as ἐν τούτῳ *in this*, διὰ τοῦτο *on this account, therefore,* the pronoun usually refers to something preceding, though more fully developed in what follows. See John 5:16, 18; 6:65; 8:47; 10:17; 12:18; 16:15.

Our love (ἡ ἀγάπη μεθ᾽ ἡμῶν). The A.V. construes μεθ᾽ ἡμῶν *with us*, with *love*, making *with us* equivalent to *our*. In that case it might mean either *the love which is between Christians*, or *the love which is between God and Christians*. The Rev. construes *with us* with the verb: *love is made perfect with us*. The latter is preferable. I do not think it would be easy to point out a parallel in the New Testament to the expression ἀγάπη μεθ᾽ *love that with us = our love.* The true idea is that love is perfected in fellowship. The love of God is perfected *with us*, in communion with us, through our abiding in Him and He in us. "Love is not simply perfected *in* man, but in fulfilling this issue God works *with* man" (Westcott). Compare 2 John 3, "grace shall be *with us*" (true reading); and Acts 25:4, "what things God had done *with them."* See also Matthew 1:23; 1 Corinthians 26:24; Galatians 6:18. Μετά *with*, is used constantly in the New Testament of ethical relations. See Matthew 20:2; 2:3; Luke 23:12; Acts 7:9; Romans 12:15; 1 John 1:6.

Boldness (παῤῥησίαν). See on 2:28.

The day of judgment (τῇ ἡμέρᾳ τῆς κρίσεως). Lit., *the day of judgment.* The exact phrase occurs here only. Ἡμέρᾳ κρίσεως *day of judgment,* without the articles, is found Matthew 10:15; 11:22, 24; 12:36; 2 Peter 2:9; 3:7. The day is called *the great day of their wrath* (Revelation 6:17); *the day of wrath and of revelation of the righteous judgement of God* (Romans 2:5); *the day of visitation* (1 Peter 2:12); *the last day* (John 6:39, 40, 44, 54); *that day* (Matthew 7:22; Luke 6:23; 10:12). *The judgment* is found Matthew 12:41, 42; Luke 10:14; 11:31, 32.

Because. Likeness to Christ is the ground of boldness.

As (καθὼς). Not absolutely, but according to our measure, as men *in this world.*

He is. The present tense is very significant. Compare 3:7, "is righteous even as He *is* righteous." The essence of out being as He is lies in perfected love; and Christ is *eternally* love. "He that abideth in love abideth in God and God in him." Compare 3:2.

In this world. This present economy, physical and moral. The phrase limits the conception of likeness.

18. **There is no fear in love** (φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ). Lit., *fear is not.* It has no existence. The *fear* is that spoken of in 1 Peter 1:17; Hebrews 12:28; *godly* fear; *filial reverence;* not *slavish* fear, as Romans 8:15. *In love,* lit., *the* love, that perfected love of which John has been speaking.

Perfect (τελεία). Not *perfected,* as ver. 17 but *perfect* as the result of having been perfected. Compare Hebrews 5:14; James 1:4; 3:2.

Casteth out (ἔξω βάλλει). A strong expression: *turneth out of doors.* Fear is cast out of the sphere of the fellowship of love. See the phrase in John 6:37; 9:34, 35; 12:31; 15:6.

Hath torment (κόλασιν ἔχει). *Torment* is a faulty translation. The word means *punishment, penalty.* It occurs in the New Testament only here and Matthew 25:46. The kindred verb, κολάζομαι *to punish,* is found Acts 4:21; 2 Peter 2:9. Note the present tense, *hath.* The punishment is *present.* Fear by anticipating punishment has it even now. The phrase *hath punishment* (see on John 16:22) indicates that the punishment is inherent in the fear. Fear carries its own punishment. Augustine, commenting on the expulsion of fear by love, says: "As in sewing, we see the thread passed through by the needle. The needle is first pushed in, but the thread cannot be introduced until the needle is brought out. So fear first occupies the mind, but does not remain permanently, because it entered for the purpose of introducing love." The words *because fear hath punishment* are parenthetical.

He that feareth The A.V. omits *and* (δὲ), which is important as closely connecting this clause with *there is no fear in love,* etc. That is an abstract statement; this is personal; two modes of stating the same truth. Rev. "*and* he that feareth."

Is not made perfect. “Men’s condition is varied; without fear and love; with fear without love; with fear and love; without fear with love” (Bengel).

19. **We love Him** (ἡμεῖς ἀγαπῶμεν αὐτὸν). The best texts omit *Him*. Some render *let us love*, as ver. 7. The statement is general, relating to the entire operation of the principle of love. All human love is preceded and generated by the love of God.

20. **He that loveth not his brother,** etc. Note the striking inversion of the clauses: *He that loveth not his brother whom he hath seen, God whom he hath not seen cannot love.*

How. The best tests omit, and give the direct statement *cannot love.* So Rev.

21. That (ἵνα). Not defining the *contents* of the commandment, but expressing *intent*. Compare John 13:34, and see on John 15:13.

His brother. “To the persecutor Saul, Christ said, ‘Saul, Saul, why persecutest thou Me? I have ascended into heaven, yet still I lie upon earth. Here I sit at the right hand of the Father; there I still hunger, thirst, and am a stranger’” (Augustine).

CHAPTER 5

1. **Whosoever believeth** (πᾶς ὁ πιστεύων). Lit., every one that believeth. For the characteristic form of expression see on 3:3.

The Christ. See on Matthew 1:1, and 1 John 1:7.

2. **By this** (ἐν τούτῳ). Not *by* this or *from* this, as *an inference* (see on 4:6), but *in* the very exercise of the sentiment toward God, we *perceive.*

When (grov). More strictly, *whenever*. Our perception of the existence of love to our brethren is developed *on every occasion* when we exercise love and obedience toward God.

Keep (τηρῶμεν). Read ποιῶμεν *do*. So Rev. See on John 3:21; 1 John 3:4. The exact phrase ποιεῖν τὰς ἐντολὰς *to do* the commandments, occurs only here. See on Revelation 22:14.

3. **Grievous** (βαρεῖαι). Lit., *heavy*. The word occurs six times in the New Testament. Acts 20:29, *violent, rapacious; "grievous* wolves": 2 Corinthians 10:10, *weighty, impressive,* of Paul's letters: Matthew 23:23; Acts 25:7, *important, serious*; the *weightier* matters of the law; *serious* charges against Paul.

4. **Overcometh** (νικᾷ). See on 2:13.

The victory (ἡ νίκη). Only here in the New Testament.

That overcometh (ἡ νικήσασα). The aorist tense, *overcame*. On the cumulative form of expression, *the victory, that which overcame*, see on 4:9. The aorist is to be held here to its strict sense. The victory over the world *was*, potentially, won when we believed in Jesus as the Christ, the Son of God. We overcome the world by being brought into union with Christ. On becoming as He is (3:17) we become partakers of His victory

(John 16:33). “Greater is He that is in you than He that is in the world” (4:4).

Our faith (πίστις ἡμῶν). Πίστις *faith*, only here in John’s Epistles and not in the Gospel. *Our faith* is embraced in the confession that Jesus is the Christ, the Son of God. On the question of the subjective and objective use of *the faith*, see on Acts 6:7.

5. **He that overcometh** (ὁ νικῶν). The article with the participle denoting what is *habitual;* one who leads a life of victory over the world.

6. **This.** Jesus.

He that came (ὁ ἐλθὼν). Referring to the historic fact. See Matthew 11:3; Luke 7:19; John 1:15, 27. Compare, for the form of expression, John 1:33; 3:13.

By water and blood (δι᾽ ὕδατος καὶ αἵματος). Διά *by,* must be taken with ὁ ἐλθὼν *He that came.* It has not mere]y the sense of *accompaniment,* but also of *instrumentality*, i.e., *by, through, by means of. Water* and *blood* are thus the *media* through which Jesus the Mediator wrought, and which especially characterized the *coming.* See especially Hebrews 9:12: “Christ being *come...* neither *by the blood* (δι᾽ αἵματος) of goats and calves, but *by His own blood* (διὰ δε τοῦ ἰδίου αἵματος”). Compare “we walk *by faith not by sight* (διὰ πίστεως οὐ διὰ εἴδους,” 2 Corinthians *5:*7): we wait *with* (lit., *through) patience* (δι᾽ ὑπομονῆς,” Romans 8:25).

Water refers to Christ’s baptism at the beginning of His Messianic work, through which He declared His purpose to fulfill all righteousness (Matthew 3:15). *Blood* refers to His bloody death upon the cross for the sin of the world.

Other explanations are substituted for this or combined with it. Some refer the words *water and blood* to the incident in John 19:34. To this it is justly objected that these words are evidently chosen to describe something characteristic of Christ’s Messianic office, which could not be

said of the incident in question. Nevertheless, as Alford justly remarks, "to deny all such allusion seems against probability. The apostle could hardly, both here and in that place, lay such evident stress on the water and the blood together, without having in his mind some link connecting this place and that." The readers of the Epistle must have been familiar with the incident, from oral or from written teaching.

Others refer the words to the Christian sacraments. These, however, as Huther observes, are only *the means for the appropriation of Christ's atonement;* whereas the subject here is *the accomplishment of the atonement itself*. Αἷμα *blood,* standing by itself, never signifies the Lord's Supper in the New Testament.

The true principle of interpretation appears to be laid down in the two canons of Dusterdieck. (1.) *Water* and *blood* must point both to some purely historical facts in the life of our Lord on earth, and to some still present witnesses for Christ. (2.) They must not be interpreted symbolically, but understood of something so real and powerful, as that by them God's testimony is given to believers, and eternal life assured to them. Thus the sacramental reference, though secondary, need not be excluded. Canon Westcott finds "an extension of the meaning" of *water* and *blood* in the following words: "Not in the water only, but in the water and in the blood," followed by the reference to the *present* witness of the Spirit. He argues that the change of the prepositions (ἐν *in,* for διά *by),* the use of the article (τῷ), and the stress laid on actual experience (it *is* the Spirit that *witnesseth),* these, together with the fact that that which was spoken of in its unity *(by water and blood)* is now spoken of in its separate parts *(in the water and in the blood) —* "all show that St. John is speaking of a *continuation* of the first *coming* under some new but analogous form. The first proof of the Messiahship of Jesus lay in His complete historical fulfillment of Messiah's work once for all, in bringing purification and salvation; that proof is continued in the experience of the Church in its two separate parts." Thus we are led to the ideas underlying the two sacraments.

The subject opened by the word *blood* is too large for discussion within these limits. The student is referred to Dr. Patrick Fairbairn's "Typology

of Scripture; "Andrew Jukes, "The Law of the Offerings;" Professor William Milligan, "The Resurrection of our Lord," note, p. 274 sqq.; Canon Westcott's "Additional Note" on 1 John 1:7, in his "Commentary on John's Epistles;" and Henry Clay Trumbull, "The Blood Covenant."

Not by water only (οὐκ ἐν τῷ ὕδατι μόνον). Lit., not *in the water only* Rev., *with.* The preposition ἐν *in,* marks the *sphere* or *element* in which; διά *by,* the *medium* through which. For the interchange of ἐν and διά see 2 Corinthians 6:7. The words are probably directed against the teaching of Cerinthus. See on 2:22. John asserts that Jesus *is* the Christ, and that He came by *blood* as well as by w*ater.*

And it is the Spirit that beareth witness (καὶ τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν). Lit., *and the Spirit is that which is bearing witness.* Note the present tense, *beareth witness,* and compare ver. 9, *hath born witness.* The witness is present and continuous in the Church, in the sacraments for instance, *in* water and *in* blood. Witnessing is the peculiar office of the Spirit. See John 14:26; 15:26; 16:8 sqq. See on John 1:7.

Because (ὅτι). Some render *that,* as presenting the *substance* of the testimony, which is absurd: *the Spirit witnesseth that the Spirit is the truth.* The Spirit is the *Holy Ghost,* not the *spiritual life in man.*

The truth (ἡ ἀλήθεια). Just as Christ is the truth (John 14:6).

7. **There are three that bear record** (τρεῖς εἰσιν οἱ μαρτυροῦντες). Lit., *three are the witnessing ones.*

The Father, the Word, and the Holy Ghost, and these three are one. These words are rejected by the general verdict of critical authorities. For the details of the memorable controversy on the passage, the student may consult Frederick Henry Scrivener, "Introduction to the Criticism of the New Testament;" Samuel P. Tregelles, "An Account of the Printed Text of the Greek New Testament;" John Selby Watson, "The Life of Richard Porson, M.A.;" Professor Ezra Abbot, "Orme's Memoir of the Controversy on 1 John 5:7;" Charles Foster, "A New Plea for the Authenticity of the Text of the Three Heavenly Witnesses," or "Porson's

Letters to Travis Eclectically Examined," Cambridge, 1867. On the last-named work, Scrivener remarks, "I would fain call it a success if I could with truth. To rebut much of Porson's insolent sophistry was easy, to maintain the genuineness of this passage is simply impossible." Tregelles gives a list of more than fifty volumes, pamphlets, or critical notices on this question. Porson, in the conclusion of his letters to Travis, says: "In short, if this verse be really genuine, notwithstanding its absence from all the visible Greek manuscripts except two (that of Dublin and the forged one found at Berlin), one of which awkwardly translates the verse from the Latin, and the other transcribes it from a printed book; notwithstanding its absence from all the versions except the Vulgate, even from many of the best and oldest manuscripts of the Vulgate; notwithstanding the deep and dead silence of all the Greek writers down to the thirteenth, and of most of the Latins down to the middle of the eighth century; if, in spite of all these objections, it be still genuine, no part of Scripture whatsoever can be proved either spurious or genuine; and Satan has been permitted for many centuries miraculously to banish the 'finest passage in the New Testament,' as Martin calls it, from the eyes and memories of almost all the Christian authors, translators, and transcribers."

8. **Agree in one** (εἰς τὸ ἕν εἰσιν). Lit., *are for the one.* They converge upon the one truth, Jesus Christ, the Son of God, come in the flesh.

9. **If we receive** (εἰ λαμβάνομεν). The indicative mood, assuming such reception as a fact. If we receive, *as we do*. On the verb *receive*, see on John 3:32.

The witness of God is greater. Supply mentally, *and therefore we should receive that.*

For (ὅτι). Not explaining *why it is greater*, but why the principle of the superior greatness of divine testimony should apply and be appealed to in this case. Supply mentally, *and this applies in the case before us, for,* etc.

This is the witness of God **which** (ἣν). The best texts read ὅτι *that* or *because.* Render *that. This is the witness of God, even the fact that,* etc.

10. **On the Son of God.** Faith *in* the *person* of Christ, not merely in *the fact that* Jesus is the Son of God.

God. Also personal. To believe God, is to believe the message which comes from Him. See on John 1:12.

Hath made — hath believed (πρποίηκεν — πεπίστευκεν). The perfect tense marks the two results expressed by the verbs as connected with a past act. The act perpetuates itself in the present condition of the unbeliever.

Believed on the witness (πεπίστευκεν εἰς τὴν μαρτυρίαν). The phrase occurs only here. See on John 1:12. In one other case *to believe on* is used with an object not directly personal, πιστεύετε εἰς τὸ φῶς; but the reference is clearly to the personal Christ as *the Light of the World* (John 8:12).

11. **Hath given** (ἔδωκεν). The aorist tense, *gave*. So Rev. The reference is to the historic fact of the gift. So 1 John 3:23: "We should love one another as *He gave* (ἔδωκεν) us commandment." Ver. 24: "We know that He abideth in us by the Spirit which He *gave* (ἔδωκεν) us." On the other hand, 1 John 3:1: "Behold what manner of love the Father *hath bestowed* (δέδωκεν) upon us." The gift of love abides in the fact that we *are now* children of God (ver. 2).

Eternal life (ζωὴν αἰώνιον). Compare the phrase τὴν ζωὴν τὴν αἰώνιον *the life, the eternal life* (1:2), and ἡ αἰώνιος ζωὴ *the eternal life* (John 17:3). For the distinction between the phrases see on 1:2. The phrase here, without either article, merely defines the character of the life.

12. **Hath life** (ἔχει τὴν ζωὴν). More strictly, as Rev., *the* life; *i.e.*, the life which God gave (ver. 11). See on John 16:22. Compare *Christ who is our life* (Colossians 3:4).

The Son of God. Hath *the Son*, hath not the *Son of God*, pointing back to God as the giver of life in His Son. Bengel observes: "The verse has two clauses: in the former, *of God* is not added, because believers know *the*

Son; in the other it is added, that unbelievers may know at length how serious it is not to have Him."

Hath not life. Note the inversion "He that hath the Son *hath the life*. He that hath not the Son of God, *the life hath he not*."

13. **Have I written** (ἔγραψα). Lit., *I wrote*. John speaks as looking back over his Epistle and recalling the aim with which he wrote. See on 2:13.

May know (εἰδῆτε). Not *perceive* (γινώσκειν), but know with settled and absolute knowledge. See on John 2:24.

Ye have eternal life (ζωὴν ἔχετε αἰώνιον). The Greek order is peculiar, "ye may know that *life ye have eternal*." The adjective *eternal* is added as an after-thought. So Westcott: "that ye have life — yes, eternal life."

Unto you that believe. In the A.V., these words follow *have I written.* The Rev. follows the Greek order. The words, like *eternal*, above, are added as an after-thought, defining the character of the persons addressed.

On the name (εἰς τὸ ὄνομα). See on John 2:23; 1:12.

14. **Confidence** (παῤῥησία). Rev., *boldness.* See on 2:28; John 7:13. On *have boldness*, see on John 16:22.

We ask (αἰτώμεθα). With a possible reference in the middle voice to asking *for ourselves*.

According to His will (κατὰ τὸ θέλημα αὐτοῦ). For the phrase compare 1 Peter 4:19; Galatians 1:4; Ephesians 1:5, 11.

He heareth us (ἀκούει ἡμῶν). Compare John 9:31; 11:41, 42. *Hear* is used in this sense by John only.

15. **Whatsoever we ask.** The whole phrase is governed by the verb *hear*. If we know that He heareth our every petition.

16. **If any man see** (ἐάν τις ἴδῃ). A supposed case.

His brother. Christian brother.

Sin a sin (ἁμαρτάνοντα ἁμαρτίαν). Lit., as Rev., *sinning a sin.* There is no exact parallel to the phrase in the New Testament. Compare *the promise which He promised*, 2:25.

Not unto death (μὴ πρὸς θάνατον). Describing the nature of the sin. The preposition *unto*, signifies *tendency toward*, not necessarily *involving death.* See on ver. 17.

He shall ask (αἰτήσει). In prayer. The future tense expresses not merely *permission* (it shall be permitted him to ask), but the certainty that, as a Christian brother, he will ask. An *injunction* to that effect is implied.

He shall give. *He* may refer either to *God* or to *the petitioner*, as being the means of bestowing life through his intercession, as in James 5:20. The former explanation is the more natural. So Rev.

Him (αὐτῷ). The brother for whom intercession is made.

For them that sin (τοῖς ἁμαρτάνουσιν). In apposition with αὐτῷ *to* him. God shall give life unto him (the erring brother), *even unto them that* sin. The plural generalizes the particular ease described by ἁμαρτάνοντα ἁμαρτίαν *sinning a sin.*

There is a sin (ἔστιν ἁμαρτία). Rev., margin, better, *sin*. *A* sin would express a specific act as such. *Sin* describes the character of a class of acts.

Unto death. The difficulty of the passage lies in the explanation of these words. It is impossible to determine their exact meaning with certainty. Some of the many explanations are as follows: Such sin as God punishes with deadly sickness or sudden death. All those sins punished with excommunication (so the older Catholic theologians). An unrepented sin. Envy. A sinful state or condition. The sin by which the Christian falls

back from Christian life into death. The anti-Christian denial that Jesus is the Christ.

The phrase λαβεῖν ἁμαρτίαν θανητοφόρον *to incur a death-bearing sin* (A. V., *bear sin and die*), occurs Numbers 18:22, Sept., and the distinction between sins unto death and sins not unto death is common in Rabbinic writings. However John's expression may have been *suggested* by these, it cannot be assumed that they determine the sense in which he uses it.

Life and *death* in the passage must correspond. *Bodily* death and *spiritual* life cannot be meant. The passage must be interpreted in the light of John's utterances elsewhere concerning life and death. In ver. 12, he says: *He that hath the Son hath life, and he that hath not the Son of God hath not life*. In 3:14, 15, he says that *he that loveth not abideth in death*: that *he that hateth his brother is a manslayer*, and that *no manslayer hath eternal life abiding in him*. These canons of interpretation point to the explanation, in which some of the best authorities agree, that the sin unto death does not refer to *a specific act*, but to a *class* or *species* of sins, the tendency of which is to cut the bond of fellowship with Christ. Hence the passage is in the key-note of *fellowship* which pervades the Epistle. Whatever breaks the fellowship between the soul and Christ, and, by consequence, between the individual and the body of believers, is *unto death*, for there is no life apart from Christ. It is indeed true that this tendency inheres in *all* sin. Sin is essentially death. But a distinction is to be made, as Canon Westcott observes, between sins which flow from human imperfection and infirmity, and sins which are open manifestations of a character alien from God. "*All* unrighteousness is sin, and there is a sin not unto death." It must be carefully born in mind in the study of the passage, that John is speaking of sinful acts as *revelations of character*, and not simply in themselves. So Huther: "Such sinning as is characterized, not by the object with which it is connected, but by the disposition from which it proceeds." [68]

I do not say that he shall pray for it (οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ). Lit., *not concerning this do I say that he should make request*. So Rev. Prayer even for this sin unto death is not *forbidden*, but John says that he does not enjoin it. Note the sharp distinctness with which *that*

terrible sin is thrown out by the pronoun of remote reference and its emphatic position in the sentence. Note also the words *make request* (ἐρωτήσῃ), and compare αἰτήσει *he shall ask*. On the distinction, see on Luke 11:9. Αἰτέω *to ask*, is used of the petition of an inferior, and is never used of Christ's own requests to God. Hence it is properly used here of the humble and affectionate petition of a Christian to God on behalf of a sinning brother. Ἐρωτάω is used of the request of an equal, or of one who asks on equal terms. Hence it may mark a request based upon fellowship with God through Christ, or it may hint at an element of presumption in a prayer for a sin unto death. Westcott cites a very early inscription in the Roman Catacombs as an illustration of the use of ἐρωτᾷν in the sense of Christian prayer for Christians: ἐρωτᾶ ὑπὲρ ἡμῶν *pray for us*.

17. **Unrighteousness** (ἀδικία). This is the character of every offense against that which is right. Every breach of duty is a manifestation of sin. Compare 3:4, where sin is defined as ἀνομία *lawlessness*, and lawlessness as sin. See Romans 6:13.

18. **We know** (οἴδαμεν). John uses this appeal to knowledge in two forms: *we know* (3:2, 14; 5:18, 19, 20); *ye know* (2:20; 3:5, 15).

He that is begotten of God (ὁ γεννηθεὶς ἐκ τοῦ Θεοῦ). Lit., *was begotten*. This exact phrase does not occur elsewhere. Some refer it to *the man* who is born of God, making it parallel with ὁ γεγεννημένος ἐκ τοῦ Θεοῦ, he that *is begotten* of God. Others to *Christ*, the only-begotten of God. The later is preferable.

That wicked one (ὁ πονηρὸς). See on 2:13. Rev., *the evil one*.

Toucheth (ἅπτεται). See on John 20:17, the only other passage in John's writings where the verb occurs. Both this verb and θιγγάνω (Colossians 2:21; Hebrews 11:28; 12:20) express a touch which exerts a modifying influence upon the object, though θιγγάνω indicates rather a superficial touch. On ψηλαφάω (Acts 27:27; Hebrews 12:18; 1 John 1:1), see on Luke 24:39. Compare Colossians 2:21. The idea here is *layeth not hold of him*.

19. **We are of God** (ἐκ τοῦ Θεοῦ ἐσμέν). For the phrase εἶναι ἐκ *to be from*, see on John 1:46. For ἐσμέν *we are*, see on 3:1. John expresses the relation of believers to God by the following phrases: *To be born or begotten of God*, γεννηθῆναι ἐκ τοῦ Θεοῦ (v. 1; 2:29; 4:7): denoting the initial communication of the new life. *To be of God*, εἶναι ἐκ τοῦ Θεοῦ (John 8:47; 1 John 3:10; 4:6): denoting the essential connection in virtue of the new life. *Child of God*, τέκνον Θεοῦ (John 1:12; 1 John 3:1, 10): denoting the relation established by the new life.

World (κόσμος). See on John 1:9.

Lieth (κεῖται). The word is stronger than ἐστι *is*, indicating the passive, unprogressive state in the sphere of Satan's influence. "While we are *from God*, implying a birth and a proceeding forth, and a change of state, the κόσμος *the world*, all the rest of mankind, remains in the hand of the evil one" (Alford).

In wickedness (ἐν τῷ πονηρῷ). Rev., better, *in the evil one*. The expression *to lie in* has a parallel in Sophocles'"Anti-gone:"

ἐν ὑμῖν γὰρ ὡς Θεῷ
κείμεθα τλάμονες

"Wretched we lie in you as in a God" (247).

20. **An understanding** (διάνοιαν). Only here in John's writings. The faculty of understanding. See on Luke 1:51. Westcott remarks that nouns which express intellectual powers are rare in the writings of John.

We may know (γινώσκομεν). Apprehend progressively. Compare John 17:3.

Him that is true (τὸν ἀληθινόν). Compare Revelation 3:7, 14; 6:10. On *true*, see on John 1:9. "God very strangely condescends indeed in making things plain to me, actually assuming for the time the form of a man, that I at my poor level may better see Him. This is my opportunity to know Him. This incarnation is God making Himself accessible to human thought — God opening to man the possibility of correspondence through Jesus

Christ. And this correspondence and this environment are those I seek. He Himself assures me, 'This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent.' Do I not now discern the deeper meaning in *Jesus Christ whom Thou hast sent?* Do I not better understand with what vision and rapture the profoundest of the disciples exclaims, 'The Son of God is come, and hath given us an understanding, that we might know Him that is true?'" (Drummond, "Natural Law in the Spiritual World").

This. God the Father. Many, however, refer it to the Son.

Eternal life. See on 1:2. [69]

21. **Keep yourselves** (φυλάξατε ἑαυτὰ). The exact phrase is not found elsewhere in the New Testament. See 2 Peter 3:17. Rev., rightly, *guard*. See on 1 Peter 1:4.

Idols (εἰδώλων). Strictly, *images*. The command, however, has apparently the wider Pauline sense, to guard against everything which occupies the place due to God.

CRITICAL NOTE ON 1 JOHN 3:19-22.

The second great division of John's First Epistle treats of the conflict of truth and falsehood. This section extends from ch. 2:18. to ch. 4:6, and is subdivided under the following topics:

1. *The revelation of falsehood and truth* (2:18-29).

2. *The children of God and the children of the devil* (3:1-12).

3. *Brotherhood in Christ and the hatred of the world* (3:13-24).

4. *The Rival Spirits of Truth and Error* (4:1-6).

This passage lies within the third of these subdivisions; but the line of thought runs up into the second subdivision, which begins with this chapter, — *the children of God and the children of the Devil*.

Let us first briefly review the contents of this chapter down to the point of our text.

God shows His wonderful love in calling us *children* of God (τέκνα); as expressing *community of nature*, rather than υἱοί (*sons*), which expresses *the position of privilege*.

The world, therefore, does not know us, even as it did not know Him.

We *are* children of God; and in this fact lies enfolded our future, the essence of which will be likeness to God, coming through unveiled and transfiguring vision.

The result of such a relation and hope is *persistent effort after moral purity*. “Every one that hath this hope in Him, purifieth himself, even as He is pure.”

This attempt to purify corresponds with the fulfillment of our true destiny which Christ has made possible. Sin is irreconcilable with a right relation to God, for Christianity emphasizes the law of God, and “sin is lawlessness.” The object of Christ’s manifestation was to “take away sin;” therefore, “everyone that abideth in Him sinneth not.” “He that doeth righteousness is righteous, even as He is righteous.” “He that committeth sin is of the devil;” but the Son of God was manifested in order to destroy the works of the devil. The divine seed — the divine principle of growth — the germ of the new life is in the true believer; and the ideas of divine sonship and sin are mutually exclusive.

The being a child of God will manifest itself not only in doing righteousness, but in *love* — the love to God, taking shape in love and ministry to the brethren. This is the highest expression of righteousness. The whole aim of the Gospel is the creation and strengthening of love; and

the type of life in God through Christ is therefore the direct opposite of Cain, who being of the evil one, slew his brother.

Over against this love is the world's hatred. This is bound up, as love is, with the question of origin. God's children share God's nature, which is love. The children of the world are the children of the evil one, whose nature is lawlessness and hatred. Love is the outgrowth of life; hatred, of death. He that loveth not, abideth in death. For ourselves, children of God, we know that we have passed from death unto life because we love the brethren.

Christ is the perfect type and revelation of love, since He gave His life for us. We, likewise, ought to lay down our lives for the brethren. The practical test of our brotherly love is ministry. The love of God does not dwell in us if we refuse to relieve our brother's need.

The fruit of love is *confidence*. "In *this*, we perceive that we are of the truth; and, perceiving this, we shall assure our hearts in the presence of God, in whom we live and move and have our being. It is of the very essence of Christian life that it is lived and tested before God. No assurance or confidence is possible except from being in right relation to God.

Through the consciousness of love, then, which is of God, and which marks the children of God, we perceive that we are children of God — of the truth; and in this knowledge we find assurance and confidence before the very highest tribunal. "We shall assure our heart before Him."

This brings us to the heart of our passage. What is *the specific character* and *direction* of our assurance? Of what are we confident? Here we strike the differences in the exposition of the passage. The questions resolve themselves into three:

1. What is the meaning of πείσομεν (*we shall assure or persuade*)?

2. How are the ὅτις (*that* or *because*) to be explained?

3. What is the meaning of μείζω (*greater*)?

Πείσομεν may be taken either according to its primitive meaning, *persuade, induce, prevail upon* (Acts 19:26; 18:4; 2 Corinthians 5:11), or in its secondary and consequent sense, *to assure, quiet, appease* (Matthew 28:14).

1. If we render *persuade*, two courses are possible.

(a.) Either we may use it absolutely, and mentally supply something as the substance of the persuasion. “Hereby know we that we are of the truth, and shall persuade our hearts before Him.” The mind might then supply:

We shall persuade our heart to be confident in asking anything from God. Objection. This would anticipate ver. 21. “If our heart condemn us not, then have we boldness toward God, and whatsoever we ask of Him we receive,” etc.; or,

We shall persuade our heart to show love in life and act. Objection. This does not suit the connection; for we recognize ourselves by our love as children of faith, and do not need first to move our hearts to love which already dwells there; or,

We shall persuade our heart that we are of the truth. Objection. This is tautological. We know or perceive that we are of the truth, by the fact of our love. We therefore reject the absolute use of πείσομεν.

(b.) Still rendering *persuade*, we may attempt to find the substance of the persuasion in the following clauses. Here we run into the second of our three questions, the double ὅτι, for ὅτι becomes the sign of definition of πείσομεν. The different combinations and translations proposed center in two possible renderings for ὅτι: *because* or *that.*

If we render *because*, it leaves us with the absolute πείσομεν which we have rejected. We have then to render — "Hereby perceive we that we are of the truth, and shall persuade our heart before Him: *because*, if our heart condemn us, *because*, I say (second ὅτι), God is greater than our heart," etc.

All the other renderings, like this, involve what is called the *epanaleptic* use of ὅτι; the second taking up and carrying forward the sense of the first. This is very objectionable here, because

1. There is no reason for it. This use of ὅτι or similar words is appropriate only in passages where the course of thought is broken by a long, interjected sentence or parenthesis, and where the conjunction takes up again the thread of discourse. It is entirely out of place here after the interjection of only a few words.

2. There is no parallel to it in the writings of John, nor elsewhere in the New Testament, so far as I know (but see 1 John 5:9).

The case is no better if we translate ὅτι *that*. Here indeed we get rid of the absolute πείσομεν, but we are compelled to hold by the resumptive ὅτι. For instance,

"We shall persuade ourselves *that*, if our heart condemn us, *that*, I say, God is greater than our heart."

Moreover, some of these explanations at least, commit the apostle to misstatement. Suppose, for example, we read: "We shall persuade our heart that God is greater than our heart:" we make the apostle say that the consciousness of brotherly love, and of our consequent being "of the truth," is the basis of our conviction of the sovereign greatness of God. Thus: "Herein (in our brotherly love) do we perceive that we are of the truth, and herein we shall persuade ourselves that God is greater than our heart, and knoweth all things."

The case is not improved if we render the first ὅτι as pronominal, and read as follows: "We shall persuade ourselves *in whatever* our heart condemn

us, *that* God is greater than our heart." The object of persuasion, then, is the greatness of God. The sense of condemnation is the occasion of our persuading ourselves: the foundation of our persuasion of God's greatness is our consciousness of being of the truth.

We conclude therefore,

1. That we must reject all renderings founded on the absolute use of πείσομεν.

   (a.) Because it leaves the mind to supply something which the text leads us to expect that it will supply.

   (b.) Because the conception of persuasion or assurance takes its character from the idea of condemning or accusing (καταγινώσκῃ), and becomes vague if we separate it from that.

2. We must reject explanations founded on the epanaleptic use of ὅτι for the reasons already given.

We turn now to the rendering adopted by the New Testament Revisers.

This rendering takes the first ὅτι with ἐὰν as *relative pronominal,* and the second as *casual*; and is as follows:

"Herein do we know (or, more properly, *perceive*) that we are of the truth; and shall assure (or quiet) our heart before Him *in whatsoever* our heart may condemn (or accuse) us; *because* God is greater than our heart and knoweth all things."

The only grammatical objection to this rendering, which is entitled to any weight, is that the exact pronominal phrase ὅτι ἐὰν does not occur elsewhere in the New Testament; but this is little better than a quibble, since we have really the same combination under another form, viz., Galatians 5:10, ὅστις ἐὰν (so Lach., West. and H., Tisch., Lightfoot), and possibly in Acts 3:23, where Tisch. reads ἥτις ἐὰν. In Colossians 3:17,

West. and H., Lightfoot, and Ellicott, read ὅτι ἐὰν ("*whatsoever* ye do in word or deed"). Moreover, it is born out by the frequent use of ἐὰν for ἀν after relatives (Matthew 5:19; 8:19; 10:42; 11:27; John 15:7). See Moulton's "Winer," 2nd ed., p. 390.

This rendering introduces the third question: *What is the meaning of* μείζων? Shall we take it as indicating *judgment* or *compassion* on the part of God? *i.e.*:

1st. Shall we allay the accusation of heart by saying: "God is greater than our heart, His judgment is therefore stricter than ours; and so, apart from fellowship with Him we can have no hope;" or, as Meyer puts it,

"Only in conscious brotherly love shall we calm our hearts, for, if we do not love, our heart condemns us, and God is greater than our heart, and there is no peace for the accusing conscience:" or, again, as it is popularly interpreted:

"If our heart condemn us, then God, who is greater than our hearts, and knows all things, must not only endorse, but emphasize our self-accusation." If *our heart* condemn, how much more God?

Or, 2nd. Shall we take μείζων as the expression of *God's compassionate love*, and say, "when our heart condemns us, we shall quiet it with the assurance that we are the proved children of God, and therefore, in fellowship with a God who is greater than our heart, greater in love and compassion no less than in knowledge?

The choice between these must be largely determined by the drift of the whole discussion, and here, therefore, we leave the textual and grammatical side of the question, and proceed to the homiletical aspect of the passage.

Generally, we may observe that the whole drift of the chapter is consolatory and assuring. The chapter is introduced with a burst of affectionate enthusiasm. "Behold what manner of love the Father has bestowed upon us that we should be called the children of God, and such we are." The darker shades — the origin and nature of sin; the truth that

sinners are of the evil one; the hatred of the world, springing out of this radical opposition between the origin and motive of children of God and children of the evil one — are thrown in to heighten and emphasize the position and privilege of God's children. They are to be left in no doubt as to their relation to God. They are thrown for decisive testimony upon the supreme fact of love. If God the Father is love, and they are His children, they must share His nature; and they prove that they do by loving Him and His children. Hence, John elsewhere says (4:7 sq.), "Beloved, let us love one another; for love is of God, and every one that loveth hath been born of God (or begotten) and knoweth God. He that loveth not, knew not God, for God is love.... If we love one another, God abideth in us, and His love is perfected in us. In this we perceive that we abide in Him and He in us, because He hath given us of His Spirit.... We have known and believed the love that God hath to us. God is love, and he that abideth in love, abideth in God, and God in him."

And again, in this chapter, "We know that we have passed from death unto life, because we love the brethren."

This testimony of love all tends to the assurance of the heart. All comes to a head in this 19th verse. "Herein," — in the fact and consciousness of love, — "herein, perceive we that we are of the truth, and shall assure our heart before Him, in whatsoever our heart condemn us." In striking parallelism with this is the fourth chapter of this Epistle just alluded to, especially the way in which, as in this chapter, the evidence of love makes for assurance. Look at the verses from the 7th to the 16th — the burden of which is, as we have seen, that love is the evidence of our dwelling in God; and then note how this evidence runs into assurance in the 17th and 18th verses. "Herein is our love made perfect, that we may have boldness (compare 'shall assure our heart') in the day of judgment (compare 'before Him'), because as He is so are we in this world (like Christ). There is no fear in love, but perfect love casteth out fear, because fear hath torment."

Now there was a very good and obvious reason for emphasizing this thought of assurance. John knew the misgivings of the Christian heart; and he knew, moreover, how they would be awakened by the high standard of Christian character which he set up in this chapter. Look at these

statements: “Every one that hath this hope in Him, purifieth himself, even as He is pure.” “Every one that abideth in Him sinneth not. Every one that sinneth hath not even seen Him nor known Him.” “He that committeth sin is of the devil.” “He that is born of God doth not commit sin.” It is not difficult to conceive the effect of such statements upon a sensitive conscience. Let us bring ourselves to these tests. Shall we not need to assure our hearts? In the consciousness of infirmity, with the remembrance of error, under the pressure and thrust of daily temptation, is it strange if the heart accuses? Is it strange if the question is raised, “Am I indeed a child of God? Do not these errors and lapses prove me to be a child of the devil?”

Now I think we should all be led to anticipate, in view of this fact, and as the natural sequence of the former part of the chapter, a thought, not of severe criticism and judgment, based upon God’s infinite knowledge, but of fatherly compassion and assurance dealing with our self-accusations, and quieting our misgivings.

The Christian consciousness exercises a judicial office in us, accusing or approving. Our heart passes judgment. But what we especially need to remember, and what, as it seems to me, is the very core of the teaching of this passage, is *that the decrees of the heart are not final, but must be carried up to a higher tribunal for ratification*. Even our renewed heart is ignorant and blind. God is greater than our heart and knoweth all things. Whatever power of discernment conscience has, it receives from God. Hence, in the interpretation of the passage more stress should be laid than is commonly done upon the words “before Him.” “If we receive the witness of men, the witness of God is greater” (1 John 5:14. Compare Hebrews 4:16). It is, as already hinted, essential to the idea of Christian life that it is lived in the very sight of God. The true child of God sets the Lord always before his face. The prime regulator of his life is the sense of God’s presence. God’s manifestation in Christ’s perfect obedience is his pattern: God’s law imparts to his conscience its tone of rebuke or of commendation. This is a natural and necessary result of the relation assumed in the passage — *children of God.* As children of God, in our Father’s house, life is regulated by the perpetual consciousness of our

Father's presence and scrutiny. No assurance or confidence is possible which does not grow out of a right relation to Him.

John, then, does not mean to say that a child of God is sinless by virtue of his relation as a child; and that his self-accusation is quieted by being pronounced groundless.

He does not mean to say that the heart may not accuse him justly. God's judgment may confirm that of the heart.

He does mean to say that the heart is not the supreme and final arbiter.

The ordinary interpretation presents a radical defect in this; — that it assumes the infallibility of the heart, and brings in God to confirm and emphasize its decision. If your heart condemn you, then God, who is greater than your heart, condemns you more severely, because He sees your sin in the light of His omniscience. Further, it makes our confidence toward God depend primarily on the testimony of our hearts. If our heart condemn us not, then we may go before God with confidence and ask what we will, because God, being greater than our heart, confirms its testimony. The voice of the heart, in short, on this construction, is the voice of God. As I read it, John's teaching is the direct opposite of this. It is only God who knoweth all things. No assurance, no accusation is to be received as final until it has passed before Him. We must look outside of self for the highest tests of self. It is not before ourselves that we are either to assure or to condemn ourselves. Self-condemnation will not be allayed by self-communion. We need, not to be *self-assured*, but to be assured *by Him*.

It is almost needless to say, but it should be kept in mind, that these words are addressed to Christians; and this opens another and interesting question, — that of sin in Christians. The heart sometimes condemns unjustly, or unduly. The conscience is sometimes diseased and morbidly exacting, and the heart is distressed with accusations which are as fanciful as they are painful. But the heart's condemnation is, as has been already said, often just. This, however, as well as the other cases, is covered by the apostle's words: "We shall assure our heart before Him, whereinsoever

our heart condemn us." It may well be asked then, how, when God endorses the conviction of the heart, we are to assure our heart before Him? What, when the apostle himself has just told us that "whosoever is born of God doth not commit sin? — that he cannot sin, because he is born of God? — that whosoever sinneth hath not seen or known God? These utterances, by themselves, are terrible. They destroy all hope of assurance. They make sinlessness the test of being in Christ. How shall we assure our heart?

Here we must be particular to note that all through this chapter, and it might be said, throughout the Epistle, John is dealing with something broader than specific errors or good deeds. He is dealing with the question of a Christian's relation to God. Note the sharp and broad classifications of this chapter to this effect, indicating the order or economy to which the man belongs rather than his specific acts.

He that doeth righteousness.

He that doeth sin; where sin as a whole answers to righteousness as a whole.

He is righteous even as He is righteous. He is of the devil: where, in each case, the man's character is shown to be a reflection of his spiritual master.

So, too, the phrases, "children of God;" "of the truth;" " passed from death unto life." And in chapter 1, "in darkness;" "in the light." Again, in chapter 4, "dwelleth in God;" "of the world;" "of God." And, once more, the fact that the entire Epistle turns on a question of relation between man and God. Its key-note is *fellowship* — "That which we have seen and heard declare we unto you also, that ye also may have fellowship with us; yea, and our fellowship is with the Father and with His Son Jesus Christ."

This being true, the tests applied are directed at this relation. "Hereby we perceive that we are of the truth:" that is our sphere, our genesis, our economy. And accordingly specific acts are treated in the light of this general relation. No man goes sinless before God. This is treated in the first chapter with reference to certain actual delusions in this matter.

Those who maintain that sin is an accident and not a principle, a transient phenomenon which leaves no abiding issues, are met with "if we say that we have no sin (ἁμαρτίαν οὐκ ἔχομεν), we lead ourselves astray and the truth is not in us." Those who deny that, personally, they have sinned, are met with "if we say that we have not sinned (οὐχ ἡμαρτήκαμεν), we make of Him a liar, and His word is not in us." So that, I repeat, the test here contemplated is a test of relation and not of specific act. As Westcott truthfully says: "As long as the relationship with God is real" (if a man is truly born of God) "sinful acts are but accidents. They do not touch the essence of the man's being." (Compare also Westcott on 1 John 5:16.) Consequently, when our heart condemns us of sin, and we appear before God, our assurance or quieting of heart comes through God's throwing us back upon this relation to Him, and its accompanying proof, love for the brethren. God teaches the heart to meet its self-accusation with the fact and evidence of sonship. Hereby we shall assure our heart before Him.

It is noteworthy how John exalts and emphasizes the sufficiency and decisiveness of this test. "He that abideth in love abideth in God, and God in him." "We know that we have passed from death unto life because we love the brethren." And in the fourth chapter he is even more emphatic; asserting (ver. 12) that love to the brethren is the only possible proof of love to God; for "God hath no man ever beheld. If we love one another, God abideth in us, and His love is perfected in us."

So, then, the man takes his justly accusing heart before Him, and God says, "It is true, you have sinned. But you are my child, proven to be such by your love. Shall not I, your Father, forgive your sin? Do you fear to bring it to me? 'If any man sin, he hath an advocate with me, Jesus Christ the righteous, and He is the propitiation for his sins.' If you confess your sin, I am faithful and just to forgive you your sin and to cleanse you from all unrighteousness."

If he goes under the accusation of imperfect love, he is met with the assurance that his relation to God is not determined nor perpetuated by the scant measure of the purest human love. "Herein is love; not that we have loved (ἠγαπήκαμεν) God, but that He loved us (ἠγάπησεν,

associating His love with a definite act) and sent His Son to be the propitiation for our sins."

If the self-accusation is morbid and unfounded, a freak of a diseased religious fancy, rather than a truthful verdict of a healthy conscience, the complex and confused witness of our ignorant heart is resolved into the simple testimony of love. I am God's child. At my Father's hand I shall meet with no encouragement to continue in sin, but with pardon for my sin; with tonics for my morbid conditions; with allowance for my infirmity. Only by that perfect wisdom will the error be duly weighed; only by that perfect love will it be forgiven; only by that perfect strength will the soul be energized to renew the life-long fight with sin. If we are trembling lest the things of which our heart accuses us be the warrant for disinheriting us of our position and privilege, we are pointed past our individual lapses and errors to the great, dominant sentiment of our relation to God. We love Him, we love the brethren, therefore we are His children; erring children no doubt, but still His. Will He disinherit His child?

Observe again, how John finds comfort in the fact of omniscience. We shall assure our heart *because God knoweth all things*. The natural instinct of imperfection is to evade the contact and scrutiny of perfection. But that instinct is false and misleading. The Gospel creates a contrary instinct, in creating a filial consciousness. If God's holiness shames our sinfulness, and God's perfect wisdom dwarfs our folly, nevertheless, perfection is the only safe refuge for the imperfect. No man wants to be tried before an ignorant or a corrupt judge. If that omniscient knowledge sees deeper into our sin than we do, it also sees deeper into our weakness. If it weighs the act in more nicely-poised scales, it weighs the circumstances in the same scales. If it knows our secret faults, it knows likewise our frame and our frailty. If it discerns aggravations, it equally discerns palliations. If infinite knowledge compasses the sin, so does infinite love. There mercy and truth meet together, and righteousness and peace kiss each other.

So we shall assure our heart before Him in whatsoever our heart condemn us. Not with the conceited assurance of self-righteousness; not with a drugged and dulled perception of the vileness of sin; not with an elixir

which shall relax our spiritual fiber and moderate our enthusiasm for spiritual victory; but with the thought that we are God's children, loving, though erring, in our Father's hand; with our elder brother Christ interceding for us; with the knowledge that the judicial element in our Christian experience is transferred from our own heart to God; with the knowledge that, being His, "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 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." As I read this passage I wonder if John, as he penned it, had not in mind that interview of Christ and Peter at the lake after the resurrection. There was Peter with a heart stung with self-accusation, as well it might be: Peter who had denied and forsaken his Lord: and yet Christ meets all this self-accusation with the words "Loveth thou Me?" And Peter's reply is in the very vein of our passage. "God is greater than our heart, and knoweth all things:" "Lord, thou knowest all things, thou knowest that I love Thee."

On this interpretation, the remainder of the passage follows simply and naturally. Once assured that we are children of God, we have boldness toward God. That assurance, carrying with it the assurance of pardon and sympathy, is the only means by which the heart's condemnation is legitimately allayed. If, by which the heart's condemnation is legitimately allayed. If, under that assurance, our heart ceases to condemn us, "then have we confidence toward God." It is noteworthy how the line of thought coincides with that in the latter part of the fourth of Hebrews. There too we see the Divine omniscience emphasized — the discernment of the living word, "quick and powerful, sharper than any two-edged sword, a discerner of the thoughts and intents of the heart. 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." Then comes the priesthood and the sympathy of Jesus, the Great High-Priest, "touched with the feeling of our infirmities;" and then the same conclusion: "Let us therefore come *boldly* unto the throne of grace."

This latter part of the passage must therefore be interpreted by the former. That the heart feels no sense of condemnation is not, of itself, a legitimate nor a safe ground of boldness toward God. There is a boldness which is

born of presumption, of spiritual obtuseness, of ignorance of the character and claims of God, of false and superficial conceptions of sin. A valid absence of condemnation must have a definite and valid fact, a substantial evidence behind it; and that it has, according to the interpretation we have given: “We shall assure our heart before Him in whatsoever our heart condemn us, by *this*; namely that the all-knowing God is our forgiving Father, that Christ is our Propitiator and Savior, and that the Spirit of love in our hearts, and the loving ministry of our lives testify that we are children of God. Note at this point how John answers to Paul. Look first at the fourth chapter of this Epistle. “If we love one another, God dwelleth in us, and His love is perfected in us. Hereby know we that we dwell in Him and He in us, because He hath given us of His Spirit.” Now turn to the eighth chapter of Romans. “There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and death. Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you. For as many as are led by the Spirit of God, these are sons of God. For ye received not the spirit of bondage again unto fear, but ye received the spirit of adoption, whereby we cry Abba, Father. The Spirit itself beareth witness unto our spirit that we are children of God; and if children, then heirs; heirs of God and joint heirs with Christ.” And, in like manner, “the Spirit also helpeth our infirmity; the Spirit Himself maketh intercession for us with groanings which cannot be uttered; and He that searcheth the hearts (being greater than our heart and knowing all things) knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God” — for the saints that love God, foreordained, called, justified, glorified. “What then shall we say to these things? If God is for us, who is against us? He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things? Who shall lay anything to the charge of God’s elect? It is God that justifieth, who is he that shall condemn? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written,

‘For Thy sake we are killed all the day long;
We were accounted as sheep for the slaughter.’

Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, 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.”

Finally, the whole passage carries a protest and an antidote against an introverted, morbidly subjective and self-scrutinizing type of piety, which habitually studies self for the evidence of right spiritual relation and condition: which tests growth in grace by tension of feeling, and reckons spiritual latitude and longitude by spiritual moods. Feeling, religious sensibility, has its place, and a high and sacred place it is; but its place is not the judgment-seat; and right feelings in Christian experience is always based upon right relation to the facts of the plan of redemption. The Christian consciousness give no valid testimony, save as it reflects the great objective verities of the Christian faith. If our spirit witnesses *with* the Spirit, the Spirit must first bear witness *to* our spirit that we are children of God.

THE

SECOND EPISTLE OF JOHN

1. **The elder** (ὁ πρεσβύτερος). The word is used originally of seniority in *age*. So Luke 15:25. Afterward as a term of rank or office. Applied to members of the Sanhedrim (Matthew 16:21; Acts 6:12). Those who presided over the Christian assemblies or churches (Acts 11:30; 1 Timothy 5:17, 19). The twenty-four members of the heavenly court in John's vision (Revelation 4:4, 10; 5:5, 6, 8, 11, 14). Here, with reference to official position, coupled, presumably, with age.

Unto the elect lady (ἐκλεκτῇ κυρίᾳ). An expression which baffles all the commentators. It is supposed by some that the title describes *a person*, by others, *a society*. The views of the former class as to *the person* designated, are

(1.) That the letter was addressed to a certain Babylonian named *Electa*.

(2.) To a person named *Kyria*.

(3.) To *Electa Kyria*, a compound proper name. Those who regard the phrase as describing *a society*, divide on the question whether *a particular Christian society* or *the whole Church* is intended. It is impossible to settle the question satisfactorily.

Children (τέκνοις). May be taken either in a literal or in a spiritual sense. For the later, see 1 Timothy 1, 2; Galatians 4:25; 3 John 4. Compare also vv. 4, 13. The explanation turns on the meaning of ἐκλεκτῇ κυρίᾳ. If it mean *the Church, children* will have the spiritual sense. If it be a proper name, the literal.

Whom (οὓς). Comprehensive, embracing the mother and the children of both sexes.

I love (ἀγαπῶ). See on John 5:20.

In the truth (ἐν ἀληθείᾳ. Omit *the.* The expression *in truth* marks the atmosphere or element of truth in which something is said, or felt, or done. See John 17:17. *In truth* is equivalent to *truly, really*. Compare Colossians 1:6; John 17:19.

That have known (οἱ ἐγνωκότες). Either *have come to know*, or as Rev., *know*. The perfect tense of γινώσκω, *to learn to know*, is rendered as a present: *I have learned to know*, therefore *I know*. See on 1 John 2:3.

2. **Which dwelleth** (τὴν μένουσαν). Rev., *abideth.* Enlarging on the idea of *the truth: that which abideth*. See on 1 John 4:9, on the phrase *to abide in*, see on 1 John 2:6.

Shall be with us (μεθ᾽ ἡμῶν ἔσται). *With us* has the emphatic position in the sentence: *and with us it shall be*. Note the change from *abideth in* to *shall be with*, and see on John 14:16, 17.

3. **Grace be with you, mercy and peace** (ἔσται μεθ ἡμῶν χάρις ἔλεος εἰρήνη). The verb is in the future tense: *shall be.* In the Pauline Epistles the salutations contain no verb. In 1 and 2 Peter and Jude, πληθυνθείη *be multiplied*, is used. *Grace* (χάρις) is of rare occurrence in John's writings (John 1:14, 16, 17; Revelation 1:4; 22:21); and the kindred χαρίζομαι *to favor, be kind, forgive,* and χάρισμα *gift*, are not found at all. See on Luke 1:30. *Mercy* (ἔλεος), only here in John. See on Luke 1:50. The pre-Christian definitions of the word include the element of *grief* experienced on account of the *unworthy* suffering of another. So Aristotle. The Latin *misericordia (miser* "wretched," *cor* "the heart") carries the same idea. So Cicero defines it, *the sorrow arising from the wretchedness of another suffering wrongfully.* Strictly speaking, the word as applied to God, cannot include either of these elements, since *grief* cannot be ascribed to Him, and suffering is the legitimate result of sin. The sentiment in God assumes the character of *pitying love*. Mercy is kindness and goodwill toward the miserable and afflicted, joined with a desire to relieve them. Trench observes: "In the Divine mind, and in the order of our salvation as conceived therein, the *mercy* precedes the *grace*. God so loved the world with a pitying love (herein was the *mercy*), that He *gave* His

only-begotten Son (herein the *grace*), that the world through Him might be saved. But in the order of the manifestation of God's purposes of salvation, the grace must go before the mercy and make way for it. It is true that the same persons are the subjects of both, being at once the guilty and the miserable; yet the righteousness of God, which it is quite as necessary should be maintained as His love, demands that the guilt should be done away before the misery can be assuaged; only the forgiven may be blessed. He must pardon before He can heal.... From this it follows that in each of the apostolic salutations where these words occur, grace precedes mercy" ("Synonyms of the New Testament").

With you. The best texts read *with us.*

From God — from Jesus Christ (παρὰ Θεοῦ — παρὰ Ἰησοῦ Χριστοῦ). Note the repeated preposition, bringing out the twofold relation to the Father and Son. In the Pauline salutations ἀπό *from*, is invariably used with God, and never repeated with *Jesus Christ*. On the use of παρά *from*, see on John 6:46; 1 John 1:5.

God the Father. The more common expression is "God *our* Father."

The Son of the Father. The phrase occurs nowhere else. Compare John 1:18; 1 John 2:22, 23; 1 John 1:3.

In truth and in love. The combination is not found elsewhere. The words indicate the contents of the whole Epistle.

4. **I rejoiced.** Expressions of thankful joy are common in the Pauline salutations. See Romans, 1 Corinthians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, Philemon.

Greatly (λίαν). The word is found in John's writings only here and 3 John 3.

I found (εὕρηκα). See on John 1:41. Rev., *I have found.*

Of thy children (ἐκ τῶν τέκνων). The rendering is obscure. Rev., rightly, supplies *certain*. Compare John 16:17.

In truth (ἐν ἀληθείᾳ). Compare 3 John 3. See on 1 John 1:8.

5. **New** (καινὴν). See on Matthew 26:29.

We had (εἴχαμεν). The apostle identifies himself with his readers.

6. **Love** (ἡ ἀγάπη). *The* love just mentioned in the verb *we love*.

That (ἵνα). See on John 15:13.

After His commandments (κατὰ τὰς ἐντολὰς αὐτοῦ). For *walk*, with κατά *after, according to*, see Mark 7:5; Romans 8:4; 14:15; 1 Corinthians 3:3; 2 Corinthians 10:2. Very often with ἐν *in*. See John 8:12; 11:9, 10; 2 Corinthians 4:2; 1 John 1:7, 11. Both constructions are found 2 Corinthians 10:2, 3.

From the beginning (ἀπ᾽ ἀρχῆς). See on John 1:1.

In it (ἐν αὐτῇ). In *love*: not *the commandment*.

7. **Deceivers** (πλάνοι). See on *we deceive ourselves*, 1 John 1:8.

Are entered into (ἐξῆλθαν εἰς). Rev., *are gone forth into*. The A.V. follows the reading εἰσῆλθον *entered into*. The tense is the aorist, strictly rendered, *went forth*. It may indicate a particular crisis, at which they went forth from the Christian society.

Who confess not (οἱ μὴ ὁμολογοῦντες). The article with the participle describes the character of this class of deceivers, and does not merely assert a definite fact concerning them. Compare Mark 15:41, “other women *which came up with* Him” (αἱ συνσνσβᾶσαι). *Confess*. See on Matthew 7:23; 10:32.

Is come (ἐρχόμενον). Wrong. The verb is in the present participle, *coming*, which describes the manhood of Christ as *still being manifested*. See on 1 John 3:5. In 1 John 4:2 we have the manifestation treated as a past fact by the perfect tense, ἐληλυθο.τα *has come*. Rev., *that Jesus Christ cometh*. So in 1 Thessalonians 1:10, τῆς ὀργῆς τῆς ἐρχομένης is *the wrath which is coming*; which has already begun its movement and is advancing: not merely, as A.V., *the wrath to come*, which makes it wholly a future event. See on *lingereth*, 2 Peter 2:3.

An antichrist (ὁ ἀντίχριστος) Rev, rendering the definite article, *the antichrist*. See on 1 John 2:18.

8. **Look to yourselves that** (βλέπετε ἑαυτούς ἵνα). Ἵνα *in order that*, marks the *intent* of the caution. See on John 15:13.

We lose (ἀπολέσωμεν). The best texts read ἀπολέσητε, *ye lose*. So Rev, with *destroy* in margin. For the meanings of the verb see on Luke 9:25.

We receive (ἀπολάβωμεν). The best texts read ἀπολάβητε *ye receive*. The compounded preposition ἀπό, has the force of *back: receive back* from God.

Reward (μισθὸν). See on 2 Peter 2:13, and compare Matthew 5:12; John 4:36; 1 Corinthians 3:8; Revelation 11:18; 22:12.

9. **Whosoever transgresseth** (πᾶς ὁ παραβαίνων). The best texts read προάγων *goeth onward*. So Rev., with *taketh the lead* in margin. The meaning is, *whosoever advances beyond the limits of Christian doctrine*. Others explain of those who would set themselves up as teachers, or *take the lead*. Such false progress is contrasted with *abiding* in the teaching. On the construction, πᾶς *every one*, with the article and participle, see on 1 John 3:3.

Abideth — in (μένων ἐν). See on 1 John 2:6.

Doctrine (διδαχῇ). Better, as Rev., *teaching*.

Of Christ. Not the teaching *concerning* Christ, but the teaching of Christ Himself and of His apostles. See Hebrews 2:3. So according to New Testament usage. See John 18:19; Acts 2:12; Revelation 2:14, 15.

In the doctrine of Christ. Omit *of Christ.* Διδαχή teaching, is used thus absolutely, Romans 16:17; Titus 1:9.

10. **If there come any** (εἴ τις ἔρχεται). Better, Rev., *if anyone cometh.* The indicative mood assumes the fact: if anyone comes, as there are those that come. *Cometh* is used in an official sense as of a teacher. See on 1 John 3:5.

Bring (φέρει). For the use of the verb see John 18:29; Acts 25:18; 2 Peter 2:11; 1:17, 18; 1 Peter 1:13.

Neither bid him God speed (καὶ χαίρειν αὐτῷ μὴ λέγετε). Lit., *and say not unto him "greeting!"* Χαίρειν *rejoice, hail,* was the customary form of salutation. It was also used in bidding farewell; but in the New Testament always of greeting (Acts 15:23; 23:26; James 1:1). [70] "Now whoever cometh and teacheth you all these things, before spoken, receive him; but if the teacher himself turn aside and teach another teaching, so as to overthrow this, do not hear him" ("Teaching of the Twelve Apostles," ch. 11. See on Matthew 10:10).

11. **Is partaker** (κοινωνεῖ). The verb occurs nowhere else in John's writings. The kindred noun κοινωνία *fellowship,* is peculiar to the First Epistle. See on 1 John 1:3; also on *partners* (Luke 5:10); *fellowship* (Acts 2:42); *partaker* (1 Peter 5:1.).

Paper (χάρτου). Only here in the New Testament. The Egyptian papyrus or byblus, *Cyperus papyrus*, anciently very common, but not now found within the limits of the country. It is a tall, smooth flag or reed, with a large triangular stalk, containing the pith which furnished the paper. The paper was manufactured by cutting the pith into strips, arranging them horizontally, and then placing across them another layer of strips, uniting the two layers by a paste, and subjecting the whole to a heavy pressure. The upper and middle portions of the reed were used for this purpose.

The fact that the plant is no longer found is significant in connection with Isaiah's prophecy that "the *flags* (Hebrews suph, papyrus) shall waste away" (Isaiah 19:6). The plant grew in shallow water or in marshes, and is accordingly represented on the monuments as at the side of a stream or in irrigated lands. [71] The Jews wrote on various materials, such as the leaves of the olive and palm, the rind of the pomegranate, and the skins of animals. The tablet (πινακίδιον, Luke 1:63) was in very common use. It consisted of thin pieces of wood, strung together, and either plain, or covered with papyrus or with wax.

Ink (μέλανος). Lit., *that which is black*. The word occurs only once outside of John's Epistles (2 Corinthians 3:3), and only three times in all (2 John 12; 3 John 13). Ink was prepared of soot or of vegetable or mineral substances. Gum and vitriol were also used. Colored inks, red and gold, were also employed. [72]

To come unto you (γενέσθαι πρὸς ὑμὰς). Or, *to be present with you*. For the phrase, see 1 Corinthians 2:3; 16:10.

Face to face (στόμα πρὸς στόμα). Lit, *mouth to mouth.* Compare πρόσωπον προς πρόσωπον, *face to face*, 1 Corinthians 8:12.

Full (πεπληρωμένη). Rev., rightly, *fulfilled.*

THE

THIRD EPISTLE OF JOHN

1. **The elder.** See on 2 John 1.

Gaius. The name occurs several times in the New Testament, as Acts 19:29; 20:4; Romans 16:23; 1 Corinthians 1:14. The person addressed here cannot be identified.

The well-beloved. Rev., *the beloved.* In the Greek order the name comes first. *Gaius the beloved.*

In the truth (ἐν αληθείᾳ). Rev., properly, omitting the article, *in truth.* See on 2 John 4.

2. **Beloved**. Compare the plural, 1 John 3:2, 21; 4:1, 7, 11.

I wish above all things (περὶ πάντων εὔχομαι). Wrong. This sense of περί is contrary to New Testament usage. The preposition means *concerning.* So Rev. "I pray that *in all things* thou mayst prosper." Εὔχομαι *I pray* or *wish*, occurs only here in John's writings, and not often elsewhere. See Acts 26:29; Romans 9:3; James 5:16.

Mayst prosper (εὐοδοῦσθαι). Lit., *have a prosperous journey.* From ἐν *well,* and ὁδός *a way.* In this original sense, Romans 1:10. The word occurs only three times in the New Testament. See 1 Corinthians 16:2.

Be in health (ὑγιαίνειν). Used in the New Testament both in a physical and moral sense. The former is found only here and in Luke's Gospel. See Luke 5:31; 7:10; 15:27. Paul uses it of *soundness* in *faith* or *doctrine.* See 1 Timothy 1:10; 6:3; 2 Timothy 1:13; Titus 2:2. Here of Gaius' *bodily* health, as is shown by *soul* in the next clause.

Soul (ψυχή). See on Mark 12:30; Luke 1:46. The *soul* (ψυχή) is the principle of individuality, the seat of personal impressions. It has a side in contact with both the material and the spiritual element of humanity, and is thus the mediating organ between body and spirit. Its meaning, therefore, constantly rises above *life* or the *living individual,* and takes color from its relation to either the emotional or the spiritual side of life, from the fact of its being the seat of the feelings, desires, affections, aversions, and the bearer and manifester of the divine life-principle (πνεῦμα). Consequently ψυχή is often used in our sense of *heart* (Luke 1:46; 2:35; John 10:24; Acts 14:2); and the meanings of ψυχή *soul* and πνεῦμα *spirit*, occasionally approach each other very closely. Compare John 12:27, and 11:33; Matthew 11:29, and 1 Corinthians 16:18. Also both words in Luke 1:47. In this passage ψυχή *soul*, expresses the soul regarded as moral being designed for everlasting life. See Hebrews 6:19; 10:39; 8:17; 1 Peter 2:11; 4:19. John commonly uses the word to denote the principle of the natural life. See John 10:11, 15; 13:37; 15:13; 1 John 3:16; Revelation 8:9; 12:11; 16:3.

3. **Rejoiced greatly.** See on 2 John 4.

Brethren came (ἐρχομένων ἀδελφῶν). Lit., *coming.* The present participle denotes *coming from time to time,* and not coming on a single occasion, which would require the aorist. On *brethren*, see on 1 John 2:9.

Thou walkest in truth. See on 1 John 1:8. for the phrase *walk in,* see on 2 John 6. *Thou* is emphatic, suggesting a contrast with less faithful ones, as Diotrephes, ver. 9.

4. **Joy** (χαρὰν). The texts vary; some reading χάριν *grace* or *favor* from God, on which see 2 John 3. Note the Greek order: *greater joy than this have I not*.

My children (τὰ ἐμὰ τέκνα). Lit., *mine own children.*

Walk (περιπατοῦντα). Rev., rightly, *walking*. The participle expresses something habitual.

5. **Thou doest faithfully** (πιστὸν ποιεῖς). Rev., *thou doest a faithful work*. A third interpretation is *thou givest a pledge or guaranty,* and a fourth, akin to this, *thou makest sure.* The Rev. is best. There is no parallel to justify the third and fourth. [73]

Thou doest (ἐργάσῃ). Or lit., according to the eymology, *workest* (ἔργον *work*). See on James 2:9. The distinction between this verb and others signifying *to do*, such as ποιεῖν, πράσσειν, δρᾶν, which last does not occur in the New Testament, is not sharply maintained in Attic Greek. In certain connections the difference between them is great, in others, it is hardly perceptible. On ποιεῖν and πρα.σσειν, see on John 3:21.'Εργάζομαι, like πράσσειν, contemplates the *process* rather than the *end* of action, carrying the ideas of *continuity* and *repetition.* It means *to labor, to be active, to perform*, with the idea of continued exertion, and therefore is used of servants, or of those who have an assigned business or office. See Matthew 21:28; 25:26; Luke 13:14; John 5:17; 6:27; 9:4; 1 Thessalonians 2:9. For the phrase ἐργάσῃ εἰς *thou doest toward* (Rev.), see Matthew 26:10.

And to strangers (καὶ εἰς τοὺς ξένους). The best texts read, instead of εἰς τοὺς *to the* (strangers), τοῦτο, *that*; so that the sentence is, literally, "to them that are brethren, *and that* strangers." For the phrase *and that*, compare 1 Corinthians 6:6; Philippians 1:28; Ephesians 2:8.

6. **The Church** (ἐκκλησίας). See on Matthew 16:18.

If thou bring forward on their journey (προπέμψας). Lit., *having sent forward*. The aorist tense represents the act as accomplished. Compare Acts 15:3; Titus 3:13. Rev., *set forward*.

After a godly sort (ἀξίως τοῦ Θεοῦ). Lit., *worthily of God*. So Rev. Compare 1 Thessalonians 2:12; Colossians 1:10.

Thou shalt do well (καλῶς ποιήσεις). For the phrase, see Acts 10:33; Philippians 4:14; James 2:8, 19; 2 Peter 1:19. Rev., renders the whole: *whom thou wilt do well to set forward on their journey worthily of God.*

7. **For His Name's sake** (ὑπὲρ τοῦ ὀνόματος). *His* is supplied by the A.V. It is not in the text. Rev., correctly, *for the sake of the Name. The Name* (Jesus Christ) is used thus absolutely in Acts 5:41; compare James 2:7. For a similar absolute use of *the way*, see on Acts 4:2. See on 1 John 1:7.

Taking nothing of (μηδὲν λαμβάνοντες ἀπὸ). For the phrase *taking of*, or *from*, see on 1 John 1:5.

The Gentiles (ἐθνικῶν). This word occurs elsewhere only in the Gospel of Matthew. The more common word is ἔθνη, which is the reading of the Tex. Rec. here: ἐθνῶν. See on Luke 2:32.

8. **Ought** (ὀφείλομεν). See on 1 John 2:6.

To receive (ἀπολαμβάνειν). The best texts read ὑπολαμβάνειν *to support*; i.e., to *welcome* with the provision of hospitality. Rev., *welcome.* The verb means, originally, *to take underneath in order to raise.* Hence, *to support*. Figuratively, *to take upon the mind, to suppose*, as Luke 7:43; Acts 2:15: *to take up or follow in speech*; hence *to answer*, as Luke 10:30.

Fellow-helpers to the truth (συνεργοὶ τῇ ἀληθείᾳ). Lit., *fellow-workers*. The expression is explained in two ways: either fellow-workers *with the teachers* (τοιούτους *such*) in support of the truth; or *fellow-workers with the truth*. Adopt the latter, as Rev. [74]

9. **I wrote unto the Church.** The best texts insert τι *somewhat*, which indicates that the apostle did not regard the communication as specially important.

Diotrephes (Διοτρεφὴς). The name is from Δίος *of Zeus* (Jove), and τρέφω *to nourish*, and means *Jove-nursed.*

Who loveth to have the pre-eminence (ὁ φιλοπρωτεύων). From the adjective φιλόπρωτος *fond of being first*. The word occurs here only.

10. **Prating** (φλυαρῶν). From φλύω *to bubble up* or *boil over*. Hence of talk which is both *fluent* and *empty*. Compare the kindred adjective φλύαροι *tattlers*, 1 Timothy 5:13.

Them that would. Those who were disposed to receive the strangers.

Casteth them out. By excommunication, which, through his influence, he had power to bring about.

11. **Follow** (μιμοῦ). More correctly, as Rev., *imitate*. Elsewhere only 2 Thessalonians 3:7, 9; Hebrews 13:7. The kindred word μιμητής *imitator*, uniformly rendered *follower* in A.V., occurs 1 Corinthians 4:16; 11:1; Ephesians 5:1. Hence our word *mimic*; also panto*mime*. Μῖμος means both an actor and a kind of prose drama, intended as a familiar representation of life and character, and without any distinct plot.

That which is evil — that which is good (τὸ κακὸν — τὸ ἀγαθόν). Compare τὰ ἀγαθά *good*, τὰ φαῦλα *evil*, John 5:29.

12. **Demetrius hath good report** (Δημητρίῳ μεμαρτύρηται). Lit., *unto Demetrius witness hath been born.* See John 3:26.

13. **I had** (εἶχον). The imperfect tense: *I was having,* when I began to write.

Pen (καλάμου). Lit., *reed.* See Matthew 11:7. *The staff* or *scepter* placed in mockery in Jesus' hand, Matthew 27:29. *A measuring-reed*, Revelation 11:1

14. **Face to face.** See on 2 John 12.

THE

REVELATION OF JOHN.

(or The Apocalypse)

CHAPTER 1

1. **The Revelation** (ἀποκάλυψις). The Greek word is transcribed in *Apocalypse*. The word occurs only once in the Gospels, Luke 2:32, where *to lighten* should be rendered *for revelation.* It is used there of our Lord, as a light to dispel the darkness under which the heathen were veiled. It occurs thirteen times in Paul's writings, and three times in first Peter.

It is used in the following senses:

(a.) *The unveiling of something hidden, which gives light and knowledge to those who behold it.* See Luke 2:32 (above). Christianity itself is the *revelation* of a mystery (Romans 16:25). The participation of the Gentiles in the privileges of the new covenant was made known by *revelation* (Ephesians 3:3). Paul received the Gospel which he preached by *revelation* (Galatians 1:12), and went up to Jerusalem *by revelation* (Galatians 2:2).

(b.) *Christian insight into spiritual truth*. Paul asks for Christians *the spirit of revelation* (Ephesians 1:17). Peculiar manifestations of the general gift of revelation are given in Christian assemblies (1 Corinthians 14:6, 26). Special *revelations* are granted to Paul (2 Corinthians 12:1, 7).

(c.) *The second coming of the Lord* (1 Peter 1:7, 13; 2 Thessalonians 1:7; 1 Corinthians 1:7) in which His glory shall be revealed (1 Peter 4:13), His righteous judgment made known (Romans 2:5), and His children revealed in full majesty (Romans 8:19).

The kindred verb ἀποκαλύπτω is used in similar connections. Following the categories given above,

(a.) Galatians 1:16; 3:23; Ephesians 3:5; 1 Peter 1:12.
(b.) Matthew 11:25, 27; 16:17; Luke 10:21, 22; 1 Corinthians 2:10; 14:30; Philippians 3:15.
(c.) Matthew 10:26; Luke 2:35; 12:2; 17:30; Romans 1:17, 18; 8:18; 1 Corinthians 3:13; 2 Thessalonians 2:3, 6, 8; 1 Peter 1:5; 5:1.

The word is compounded with ἀπό *from*, and καλύπτω *to cover*. Hence, *to remove the cover from anything; to unveil*. So of Balaam, the Lord *opened* or *unveiled* his eyes (ἀπεκάλυψεν τοὺς ὀφθαλμοὺς: Numbers 22:31, Sept.). So Boaz to Naomi's kinsman: "I thought to *advertise* thee:" Rev., "*disclose it* unto thee" (ἀποκαλύψω τὸ οὖς σου: Ruth 4:4, Sept.). Lit., *I will uncover thine ear*.

The noun ἀποκάλυψις *revelation*, occurs only once in the Septuagint (1 Samuel 20:30), in the physical sense of *uncovering*. The verb is found in the Septuagint in Daniel 2:19, 22, 28.

In classical Greek, the verb is used by Herodotus (i., 119) of uncovering the head; and by Plato: thus, "*reveal* (ἀποκαλύψας) to me the power of Rhetoric" ("Gorgias," 460): "*Uncover* your chest and back" ("Protagoras," 352). Both the verb and the noun occur in Plutarch; the latter of uncovering the body, of waters, and of an error. The religious sense, however, is unknown to heathenism.

The following words should be compared with this: Οπτασία *a vision* (Luke 1:22; Acts 26:19; 2 Corinthians 12:1); Οραμα *a vision* (Matthew 17:9; Acts 9:10; 16:9); Ορασις *a vision* (Acts 2:17; Revelation 9:17. Of visible form, Revelation 4:3). These three cannot be accurately distinguished. They all denote *the thing seen or shown*, without anything to show whether it is understood or not.

As distinguished from these, ἀποκάλυψις includes, along with the thing shown or seen, its interpretation or unveiling.

Επιφάνεια *appearing* (hence our *epiphany*), is used in profane Greek of the appearance of a higher power in order to aid men. In the New Testament by Paul only, and always of the second *appearing* of Christ in glory, except in 2 Timothy 1:10, where it signifies His first appearing in the flesh. See 2 Thessalonians 2:8; 1 Timothy 6:14; Titus 2:13. As distinguished from this, ἀπολάλυψις is the more comprehensive word. An *apocalypse* may include several ἐπιφάνειαι *appearings*. The *appearings* are the media of the *revealings*.

Φανέρωσις *manifestation*; only twice in the New Testament; 1 Corinthians 12:7; 2 Corinthians 4:2. The kindred verb φανερόω *to make manifest*, is of frequent occurrence. See on John 21:1. It is not easy, if possible, to show that this word has a less dignified sense than ἀποκάλυψις. The verb φανερόω is used of both the first and the second appearing of our Lord (1 Timothy 3:16; 1 John 1:2; 1 Peter 1:20; Colossians 3:4; 1 Peter 5:4). See also John 2:11; 21:l.

Some distinguish between φανέρωσις as an *external* manifestation, to the senses, but *single* and *isolated*; while ἀποκάλυψις is an *inward* and *abiding* disclosure. According to these, the *Apocalypse* or *unveiling*, precedes and produces the φανέρωσις or *manifestation*. The Apocalypse contemplates *the thing* revealed; the manifestation, *the persons to whom it is revealed*.

The Revelation here is *the unveiling of the divine mysteries*.

Of Jesus Christ. Not the *manifestation* or *disclosure* of Jesus Christ, but the revelation *given by* Him.

To shew (δεῖξαι). Frequent in Revelation (4:1; 17:1; 21:9; 22:1). Construe with ἔδωκεν *gave*: *gave him to shew*. Compare “I will give him to sit” (chapter. 3:21): “It was given to hurt” (chapter. 7:2): “It was given him to do;” (A. 5:“had power to do;” chapter. 13:14).

Servants (δούλοις). Properly, *bond-servants*. See on Matthew 20:26; Mark 9:35.

Must (δεῖ). As the decree of the absolute and infallible God.

Shortly come to pass (γενέσθαι ἐν τάχει). For the phrase ἐν τάχει *shortly*, see Luke 18:8, where yet long delay is implied. Expressions like this must be understood, not according to human measurement of time, but rather as in 2 Peter 3:8. The idea is, before long, as time is computed by God. The aorist infinitive γενέσθαι is not *begin* to come to pass, but denotes a *complete fulfilment*: must shortly come to pass *in their entirety.*

He sent (ἀποστείλας). See on Matthew 10:2, 16.

Signified (ἐσήμανεν). From σῆμα *a sign*. Hence, literally, *give a sign or token*. The verb occurs outside of John's writings only in Acts 11:28; 25:27. See John 12:33; 18:32; 21:19. This is its only occurrence in Revelation. The word is appropriate to the symbolic character of the revelation, and so in John 12:33, where Christ predicts the mode of His death in a figure. Compare *sign*, Revelation 12:1.

Angel (ἀγγέλου). Strictly, *a messenger*. See Matthew 11:10; Luke 8:24; 9:52. Compare the mediating angel in the visions of Daniel and Zechariah (Daniel 8:15, 16; 9:21; 10:10; Zechariah 1:19). See on John 1:51.

Servant. Designating the prophetic office. See Isaiah 59:5; Amos 3:7; compare Revelation 19:10; 22:9.

John. John does not name himself in the Gospel or in the Epistles. Here "we are dealing with prophecy, and prophecy requires the guarantee of the individual who is inspired to utter it" (Milligan). Compare Daniel 8:1; 9:2.

2. **Bare record** (ἐμαρτύρησεν). See on John 1:7. Rev., *bear witness.* The reference is to the present book and not to the Gospel. The aorist tense is the epistolary aorist. See on 1 John 2:13, and compare the introduction to Thucydides'"History:" "Thucydides, an Athenian, *wrote* (ξυνέγραψε) the history of the war," etc.; placing himself at the reader's stand point, who will regard the writing as occurring in the past.

Word of God. Not the *personal* Word, but the prophetic contents of this book. See 22:6.

Testimony (μαρτυρίαν). For the phrase *to witness a witness* see John 4:32. For the peculiar emphasis on the idea of *witness* in John, see on John 1:7. The words and the ides are characteristic of Revelation as of the Gospel and Epistles.

And (τε) Omit. The clause *all things that he saw* is in apposition with *the Word of God and the testimony of Jesus Christ*, marking these as *seen* by him. Rev. adds *even*.

All things that he saw (ὅσα εἶδεν). Lit., *as many things as he saw*. In the Gospel John uses the word εἶδεν *saw*, only twice of his own eye-witness (1:40; 20:8). In Revelation it is constantly used of the seeing of visions. Compare 1:19. For the verb as denoting the immediate intuition of the seer, see on John 2:24.

3. **Blessed** (μακάριος). See on Matthew 5:3.

He that readeth (ὁ ἀναγινώσκων). See on Luke 4:16. The Reader in the Church. See 2 Corinthians 3:14. *They that hear*, the congregation. The words imply a *public, official* reading, in full religious assembly for worship. The passage is of some weight in determining the date of this book. The stated reading of the Apostolical writings did not exist as a received form before the destruction of Jerusalem, A.D. 70.

And keep (καὶ τηροῦντες). The absence of the article from τηροῦντες *keeping* (compare οἱ ἀκούντες *they that hear*), shows that the hearers and the keepers form one class. Τηρεῖν *to keep*, is a peculiarly Johannine word, and is characteristic of Revelation as of the other writings in its own peculiar sense of “keeping” in the exercise of active and strenuous care, rather than of watching over to preserve. See on *reserved*, 1 Peter 1:4.

Prophecy. See on *prophet*, Luke 7:26.

Which are written (τὰ γεγραμμένα). Perfect participle, *have been written*, and therefore *stand written.*

The time (ὁ καιρὸς). See on Matthew 12:1.

At hand (ἐγγύς). Lit., *near*. See on *shortly*, verse. 1.

4. **John.** Note the absence of all official titles, such as are found in Paul; showing that John writes as one whose position is recognized.

Seven. Among every ancient people, especially in the East, a religious significance attaches to numbers. This grows out of the instinctive appreciation that number and proportion are necessary attributes of the created universe. This sentiment passes over from heathenism into the Old Testament. The number seven was regarded by the Hebrews as a sacred number, and it is throughout Scripture the covenant number, the sign of God's covenant relation to mankind, and especially to the Church. The evidences of this are met in the hallowing of the seventh day; in the accomplishment of circumcision, which is the sign of a covenant, after seven days; in the part played by the number in marriage covenants and treaties of peace. It is the number of purification and consecration (Leviticus 4:6, 17; 8:11, 33; Numbers 19:12). "Seven is the number of every grace and benefit bestowed upon Israel; which is thus marked as flowing out of the covenant, and a consequence of it. The priests compass Jericho seven days, and on the seventh day seven times, that all Israel may know that the city is given into their hands by God, and that its conquest is a direct and immediate result of their covenant relation to Him. Naaman is to dip in Jordan seven times, that he may acknowledge the God of Israel as the author of his cure. It is the number of reward to those who are faithful in the covenant (Deuteronomy 28:7; 1 Samuel 2:5); of punishment to those who are froward in the covenant (Leviticus 26:21, 24, 28; Deuteronomy 28:25), or to those who injure the people in it (Genesis 4:15, 24; Exodus 7:25; Psalms 79:12). All the feasts are ordered by seven, or else by seven multiplied into seven, and thus made intenser still. Thus it is with the Sabbath, the Passover, the Feast of Weeks, of Tabernacles, the Sabbath-year, and the Jubilee."

Similarly the number appears in God's dealing with nations outside the covenant, showing that He is working for Israel's sake and with respect to His covenant. It is the number of the years of plenty and of famine, in sign that these are for Israel's sake rather than for Egypt's. Seven times pass over Nebuchadnezzar, that he may learn that the God of his Jewish captives is king over all the earth (partly quoted and partly condensed from Trench's "Epistles to the Seven Churches").

Seven also occurs as a sacred number in the New Testament. There are seven beatitudes, seven petitions in the Lord's Prayer; seven parables in Matthew 13; seven loaves, seven words from the cross, seven deacons, seven graces (Romans 12:6-8), seven characteristics of wisdom (James 3:17). In Revelation the prominence of the number is marked. To a remarkable extent the structure of that book is molded by the use of numbers, especially of the numbers seven, four, and three. There are seven spirits before the throne; seven churches; seven golden candlesticks; seven stars in the right hand of Him who is like unto a son of man; seven lamps of fire burning before the throne; seven horns and seven eyes of the Lamb; seven seals of the book; and the thunders, the heads of the great dragon and of the beast from the sea, the angels with the trumpets, the plagues, and the mountains which are the seat of the mystic Babylon, — are all seven in number.

So there are *four* living creatures round about the throne, four angels at the four corners of the earth, holding the four winds; the New Jerusalem is foursquare. Authority is given to Death to kill over the fourth part of the earth, and he employs four agents.

Again the use of the number three is, as Professor Milligan remarks, "so remarkable and continuous that it would require an analysis of the whole book for its perfect illustration." There are three woes, three unclean spirits like frogs, three divisions of Babylon, and three gates on each side of the heavenly city. The Trisagion, or "thrice holy," is sung to God the Almighty, to whom are ascribed three attributes of glory.

Seven Churches. Not all the churches in Asia are meant, since the list of those addressed in Revelation does not include Colossae, Miletus,

Hierapolis, or Magnesia. The seven named are chosen to symbolize the whole Church. Compare chapter 2:7. Seven being the number of the covenant, we have in these seven a representation of the Church universal.

In Asia. See on Acts 2:9.

Grace — peace. For grace (χάρις), see on Luke 1:30. Both words are used by Paul in the salutations of all his Epistles, except the three Pastorals.

From Him which is, and which was, and which is to come (ἀπὸ τοῦ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος). The whole salutation is given in the name of the Holy Trinity: the Father (Him which is, and was, and is to come), the Spirit (the seven spirits), the Son (Jesus Christ). See further below. This portion of the salutation has no parallel in Paul, and is distinctively characteristic of the author of Revelation. It is one of the solecisms in grammatical construction which distinguishes this book from the other writings of John. The Greek student will note that the pronoun *which* (ὁ) is not construed with the preposition *from* (ἀπό), which would require the genitive case, but stands in the nominative case.

Each of these three appellations is treated as a proper name. The Father is *Him which is, and which was, and which is to come*. This is a paraphrase of the unspeakable name of God (Exodus 3:14), the absolute and unchangeable. Ὁ ὤν, *the One who is*, is the Septuagint translation of Exodus 3:14, "I am the ὁ ὤν (*I am*):" "ὁ ὤν (*I am*), hath sent me unto you." *The One who was* (ὁ ἦν). The Greek has no imperfect participle, so that the finite verb is used. *Which is* and *which was* form one clause, to be balanced against *which is to come*. Compare 11:17; 16:5; and "*was* (ἦν) in the beginning with God" (John 1:2). *Which is to come* (ὁ ἐρχόμενος). Lit., *the One who is coming*. This is not equivalent to *who shall be*; i.e., the author is not intending to describe the abstract existence of God as covering the future no less than the past and the present. If this had been his meaning, he would have written ὁ ἐσόμενος, *which shall be*. The phrase *which is to come* would not express the future eternity of the Divine Being. The dominant conception in the title is rather that of *immutability*.

Further, the name does not emphasize so much God's abstract existence, as it does His permanent covenant relation to His people. Hence the phrase *which is to come*, is to be explained in accordance with the key-note of the book, which is the second coming of the Son (chapter 1:7; 22:20).

The phrase *which is to come*, is often applied to the Son (see on 1 John 3:5), and so throughout this book. Here it is predicated of the Father, apart from whom the Son does nothing. "The Son is never alone, even as Redeemer" (Milligan). Compare "*We* will come unto him," John 14:23. Origen quotes our passage with the words: "But that you may perceive that the omnipotence of the Father and of the Son is one and the same, hear John speaking after this manner in Revelation, '*Who is*, etc.'" Dean Plumptre cornpares the inscription over the temple of Isis at Sais in Egypt: "I am all that has come into being, and that which is, and that which shall be, and no man hath lifted my veil."

The Spirit is designated by

The seven Spirits (τῶν ἑπτὰ πνευμάτων). Paul nowhere joins the Spirit with the Father and the Son in his opening salutations. The nearest approach is 2 Corinthians 13:13. The reference is not to the seven principal angels (chapter 8:2). These could not be properly spoken of as the source of grace and peace; nor be associated with the Father and the Son; nor take precedence of the Son, as is the case here. Besides, angels are never called *spirits* in this book. With the expression compare chapter 4:5, the seven lamps of fire, "which are the seven Spirits of God:" chapter 3:1, where Jesus is said to have "the seven Spirits of God." Thus the seven Spirits belong to the Son as well as to the Father (see John 15:26). The prototype of John's expression is found in the vision of Zechariah, where the Messiah is prefigured as a stone with seven eyes, "the eyes of the Lord, which run to and fro through the whole earth" (Zechariah 3:9; 4:10). Compare also the same prophet's vision of the seven-branched candlestick (4:2).

Hence the Holy Spirit is called *the Seven Spirits*; the perfect, mystical number seven indicating unity through diversity (1 Corinthians 12:4). Not

the sevenfold *gifts* of the Spirit are meant, but the divine Personality who imparts them; the one Spirit under the diverse manifestations. Richard of St. Victor (cited by Trench, "Seven Churches") says: "And from the seven Spirits, that is, from the sevenfold Spirit, which indeed is simple in nature, sevenfold in grace."

5. **Jesus Christ.** The Son. Placed after the Spirit because what is to follow in verses 5-8 relates to Him. This is according to John's manner of arranging his thoughts so that a new sentence shall spring out of the final thought of the preceding sentence. Compare the Prologue of the Gospel, and verses 1, 2, of this chapter.

The faithful witness (ὁ μάρτυς ὁ πιστὸς). For the phraseology see on 1 John 4:9. For *witness*, see on John 1:7; 1 Peter 5:1. As applied to the Messiah, see Psalms. 89:37; Isaiah 55:4. The construction again departs from the grammatical rule. The words *witness, first-born, ruler*, are in the nominative case, instead of being in the genitive, in apposition with *Jesus Christ*. This construction, though irregular, nevertheless gives dignity and emphasis to these titles of the Lord. See on verse 4. The word πιστὸς, *faithful* is used (1), *of one who shows Himself faithful in the discharge of a duty or the administration of a trust* (Matthew 24:45; Luke 12:42). Hence, *trustworthy* (1 Corinthians 7:25; 2 Timothy 2:2). Of *things* that can be relied upon (1 Timothy 3:1; 2 Timothy 2:11). (2), *Confiding; trusting; a believer* (Galatians 3:9; Acts 16:1; 2 Corinthians 6:15; 1 Timothy 5:16). See on 1 John 1:9. The word is combined with ἀληθινός, *true, genuine* in chapter 3:14; 19:11; 215; 22:6. Richard of St. Victor (cited by Trench) says: "A *faithful* witness, because He gave faithful testimony concerning all things which were to be testified to by Him in the world. A faithful witness, because whatever He heard from the Father, He faithfully made known to His disciples. A faithful witness, because He taught the way of God in truth, neither did He care for any one nor regard the person of men. A faithful witness, because He announced condemnation to the reprobate and salvation to the elect. A faithful witness, because He confirmed by miracles the truth which He taught in words. A faithful witness, because He denied not, even in death, the Father's testimony to Himself. A faithful witness, because He will give testimony in the day of judgment concerning the works of the good and of the evil."

The first-begotten of the dead (ὁ πρωτότοκος ἐκ τῶν νεκρῶν). Rev., *the first-born.* The best texts omit ἐκ *from*. Compare Colossians 1:18. The risen Christ regarded in His relation to the dead in Christ. He was not the first who rose from the dead, but the first who so rose that death was thenceforth impossible for Him (Romans 6:9); rose with that resurrection-life in which He will finally bring with Him those who sleep in Him (1 Thessalonians 4:14). Some interpreters, rendering *first-born*, find in the phrase the metaphor of death as the womb which bare Him (see on Acts 2:24). Others, holding by the rendering *first-begotten*, connect the passage with Psalms 2:7, which by Paul is connected with the resurrection of Christ (Acts 13:32, 33). Paul also says that Jesus "was declared to be the Son of God with power by the resurrection from the dead" (Romans 1:4). The verb τίκτω which is one of the components of πρωτότοκος *first-begotten* or *born*, is everywhere in the New Testament used in the sense of *to bear* or *to bring forth*, and has nowhere the meaning *beget*, unless James 1:15 be an exception, on which see note. In classical Greek the meaning *beget* is common.

The Ruler of the kings of the earth (ὁ ἄρχων τῶν βασιλέων τῆς γῆς). Through resurrection He passes to glory and dominion (Philippians 2:9). The comparison with the kings of the earth is suggested by Psalms 2:2. Compare Psalms 89:27; Isaiah 52:15; 1 Timothy 6:16; and see Revelation 6:15; 17:4; 19:16.

Unto Him that loved (τῳ ἀγαπήσαντι). The true reading is ἀγαπῶντι *that loveth.* So Rev. Christ's love is ever present See John 13:1.

Washed (λούσαντι). Read λύσαντι *loosed.* Trench remarks on the variation of readings as having grown out of a play on the words λουτρόν, *a bathing*, and λύτρον *a ransom*, both of which express the central benefits which redound to us through the sacrifice and death of Christ. He refers to this play upon words as involved in the etymology of the name *Apollo* as given by Plato; viz., *the washer* (ὁ ἀπολούων) and *the absolver* (ὁ ἀπολύων) from all impurities. Either reading falls in with a beautiful circle of imagery. If *washed*, compare Psalms 51:2; Isaiah 1:16, 18; Ezekiel 36:25; Acts 22:16; Ephesians 5:26; Titus 3:5. If *loosed*, compare Matthew

20:28; 1 Timothy 2:6; 1 Peter 1:18; Hebrews 9:12; Galatians 3:13; 4:5; Revelation 5:9; 14:3, 4.

6. **Kings** (βασιλεῖς). The correct reading is, βασιλείαν *a kingdom*. The term *King* is never applied in the New Testament to individual Christians. The reigning of the saints is emphasized in this book. See chapter 5:10; 20:4, 6; 22:5. Compare Daniel 7:18, 22.

Priests (ἱερεῖς). *Kingdom* describes the body of the redeemed *collectively*. *Priests* indicates their *individual* position. Peter observes the same distinction (1 Peter 2:5) in the phrases *living stones* (individuals) and *a spiritual house* (the body collectively), and combines both kings and priests in another collective term, *royal priesthood* (verse 9). The priesthood of believers grows out of the priesthood of Christ (Psalms. 60:4; Zechariah. 6:13; Hebrews 7-10). This dignity was promised to Israel on the condition of obedience and fidelity to God. “Ye shall be a kingdom of priests and a holy nation” (Exodus. 19:6). In the kingdom of Christ each individual is a priest. The priest’s work is not limited to any order of the ministry. All may offer the sacrifice of praise and thanksgiving: all have direct access to the holiest through the blood of Jesus: all Christians, as priests, are to minister to one another and to plead for one another. The consummation of this ideal appears in Revelation 21:22, where the heavenly Jerusalem is represented as without temple. It is *all* temple. “It is the abolition of the distinction between holy and profane (Zechariah 14:20, 21) — nearer and more remote from God — through all being henceforth holy, all being brought to the nearest whereof it is capable, to Him” (Trench).

Unto God and His Father (τῷ Θεῷ καὶ πατρὶ αὐτοῦ). Lit., *to the God and Father of Him.* Hence Rev., correctly, *His God and Father*. For the phrase compare Romans 15:6; 2 Corinthians 1:3; Ephesians 1:3.

Glory and dominion (ἡ δόξα καὶ τὸ κράτος). Rev., correctly, rendering the two articles, “*the* glory and *the* dominion.” The articles express *universality: all* glory*;* that which everywhere and under every form represents glory and dominion. The verb *be* (the glory) is not in the text. We may render either as an ascription, *be*, or as a confession, *is*. The glory

is His. Δόξα *glory* means originally *opinion* or *judgment.* In this sense it is not used in Scripture. In the sacred writers always of *a good* or *favorable* opinion, and hence *praise, honor, glory* (Luke 14:10; Hebrews 3:3; 1 Peter 5:4). Applied to physical objects, as *light, the heavenly bodies* (Acts 22:11; 1 Corinthians 15:40). The *visible brightness* in manifestations of God (Luke 2:9; Acts 7:55; Luke 9:32; 2 Corinthians 3:7). *Magnificence, dignity* (Matthew 4:8; Luke 4:6). *Divine majesty or perfect excellence*, especially in doxologies, either of God or Christ (1 Peter 4:11; Jude 25; Revelation 4:9, 11; Matthew 16:27; Mark 10:37; 8:38; Luke 9:26; 2 Corinthians 3:18; 4:4). *The glory or majesty of divine grace* (Ephesians 1:6, 12, 14, 18; 1 Timothy 1:11). *The majesty of angels* (Luke 9:26; Jude 8; 2 Peter 2:10). *The glorious condition of Christ after accomplishing His earthly work, and of the redeemed who share His eternal glory* (Luke 24:26; John 17:5; Philippians 3:21; 1 Timothy 3:16; Romans 8:18, 21; 9:23; 2 Corinthians 4:17; Colossians 1:27).

Trench remarks upon the prominence of the doxological element in the highest worship of the Church as contrasted with the very subordinate place which it often occupies in ours. “We can perhaps make our requests known unto God, and this is well, for it is prayer; but to give glory to God, quite apart from anything to be directly gotten by ourselves in return, this is better, for it is adoration.” Dr. John Brown in his Memoir of his father, one of the very finest biographical sketches in English literature, records a formula used by him in closing his prayers on specially solemn occasions: “And now unto Thee, O Father, Son, and Holy Ghost, the one Jehovah and our God, we would — as is most meet — with the Church on earth and the Church in heaven, ascribe all honor and glory, dominion and majesty, as it was in the beginning, is now, and ever shall be, world without end, Amen” (“Horae Subsecivae”). Compare the doxologies in 1 Peter 4:11; Galatians 1:5; Revelation 4:9, 11; 5:13; 7. 12; Jude 25; 1 Chronicles 29:11.

Forever and ever (εἰς τοὺς αἰῶνας τῶν αἰώνων). Lit., *unto the ages of the ages.* For the phrase compare Galatians 1:5; Hebrews 13:21; 1 Peter 4:11. It occurs twelve times in Revelation, but not in John’s Gospel or Epistles. It is the formula of eternity.

Amen (ἀμὴν). The English word is a transcription of the Greek and of the Hebrew. A verbal adjective, meaning *firm*, *faithful*. Hence ὁ ἀμὴν, *the Amen*, applied to Christ (Revelation 3:14). It passes into an adverbial sense by which something is asserted or confirmed. Thus often used by Christ, *verily*. John alone uses the double affirmation, *verily, verily*. See on John 1:51; 10:1.

7. **He cometh with clouds** (ἔρχεται μετὰ τῶν νεφελῶν). The clouds are frequently used in the descriptions of the Lord's second coming. See Daniel 7:13; Matthew 24:30; 26:64; Mark 14:62. Compare the manifestation of God in the clouds at Sinai, in the cloudy pillar, the Shekinah, at the transfiguration, and see Psalms 97:2; 18:11; Nahum 1:3; Isaiah 19:1.

Shall see (ὄψεται). The verb denotes the physical act, but emphasizes the mental discernment accompanying it, and points to the *result* rather than to the *act* of vision. See on John 1:18. Appropriate here as indicating the quickened spiritual discernment engendered by the Lord's appearing, in those who have rejected Him, and who now mourn for their folly and sin.

They which (οἵτινες). The compound relative describes a class. See on Matthew 13:52; 21:41; Mark 12:18.

Pierced (ἐξεκέντησαν). See on John 19:34, and compare Zechariah 12:10; John 19:36. The expression here refers not to the Jews only, but to all who reject the Son of Man; those who "in any age have identified themselves with the Spirit of the Savior's murderers" (Milligan). The passage is justly cited as a strong evidence that the author of the Gospel is also the author of Revelation.

Kindreds (φυλαὶ). More correctly, *tribes*. The word used of the true Israel in chapter 5:5; 7:4-8; 21:12. As the tribes of Israel are the figure by which the people of God, Jew or Gentile, are represented, so unbelievers are here represented as *tribes*, "the mocking counterpart of the true Israel of God." Compare Matthew 24:30, 31.

Shall wail because of Him (κόψονται ἐπ αὐτὸν). Rev., better, *shall mourn over Him*. Lit., *shall beat their breasts*. See on Matthew 11:17.

8. **Alpha and Omega** (τὸ Α καὶ τὸ Ω). Rev., rightly, gives the article, "*the* Alpha," etc. The words are explained by the gloss, properly omitted from the text, *the beginning and the ending*. The Rabbinical writers used the phrase from *Aleph* to *Tav*, to signify *completely, from beginning to end.* Thus one says, "Adam transgressed the whole law from Aleph even to Tav." Compare Isaiah 41:4; 43:10; 44:6.

The Lord (ὁ Κύριος). See on Matthew 21:3. The best texts read Κύριος ὁ Θεὸς *the Lord the God*. Rev., *the Lord God*.

Which is, etc. See on verse 4. "God, as the old tradition declares, holding in His hand the beginning, middle, and end of all that is" (Plato, "Laws," 715).

The Almighty (ὁ παντοκράτωρ). Used only once outside of Revelation, in 2 Corinthians 6:18, where it is a quotation. Constantly in the Septuagint.

9. **I John.** Compare Daniel 7:28; 9:2; 10:2.

Who am also your brother (ὁ καὶ ἀδελφὸς ὑμῶν). Omit καὶ, *also*, and render as Rev., *John your brother*.

Companion (συγκοινωνὸς). Rev., better, *partaker with you*. See Philippians 1:7, and note on *partners*, Luke 5:10. Κοινωνὸς, is *a partner, associate*. Σύν strengthens the term: partner *along with*. Compare John's favorite word in the First Epistle, κοινωνία *fellowship*, 1 John 1:3.

In the tribulation, etc. Denoting the sphere or element in which the fellowship subsisted.

Tribulation (θλίψει). See on Matthew 13:21 Persecution for Christ's sake, and illustrated by John's own banishment.

Kingdom (βασιλείᾳ). The present kingdom. Trench is wrong in saying that "while the tribulation is present the kingdom is only in hope." On the contrary, it is the assurance of being *now* within the kingdom of Christ — under Christ's sovereignty, fighting the good fight under His leadership — which gives hope and courage and patience. The kingdom of God is a *present* energy, and it is a peculiality of John to treat the eternal life as already present. See John 3:36; 5:24; 6:47, 54; 1 John 5:11. "*In* all these things we are abundantly the conquerors (Romans 8:37 sqq.). This may go to explain the peculiar order of the three words; *tribulation* and *kingdom*, two apparently antithetic ideas, being joined, with a true insight into their relation, and *patience* being added as the element through which the tribulation is translated into sovereignty. The reference to the *future* glorious consummation of the kingdom need not be rejected. It is rather involved in the present kingdom. Patience, which links the life of tribulation with the sovereignty of Christ here upon earth, likewise links it with the consummation of Christ's kingdom in heaven. Through faith and patience the subjects of that kingdom inherit the promises. "Rightly he says first 'in the tribulation' and adds afterwards 'in the kingdom,' because, if we suffer together we shall also reign together" (Richard of St. Victor, cited by Trench). Compare Acts 14:22.

Patience. See on 2 Peter 1:6; James 5:7.

Of Jesus Christ (Ἰησοῦ Χριστοῦ). The best texts omit *Christ* and insert ἐν *in*; rendering, as Rev., "kingdom and patience which are *in Jesus*."

Was (ἐγενόμην). Lit., *I came to pass*, i.e., *I found myself*. The past tense seems to imply that John was no longer in Patmos when he wrote.

Patmos. Now called *Patmo* and *Palmosa*. In the Aegean, one of the group of the Sporades, about twenty-eight miles S. S.W. of Samos. It is about ten miles long by six in breadth. The island is volcanic, and is bare and rocky throughout; the hills, of which the highest rises to nearly a thousand feet, commanding a magnificent view of the neighboring sea and islands. The bay of La Scala, running into the land on the east, divides the island into two nearly equal parts, a northern and a southern. The ancient town, remains of which are still to be seen, occupied the isthmus which separates

La Scala from the bay of Merika on the western coast. The modern town is on a hill in the southern half of the island, clustered at the foot of the monastery of St. John. A grotto is shown called “the grotto of the Apocalypse,” in which the apostle is said to have received the vision. “The stern, rugged barrenness of its broken promontories well suits the historical fact of the relegation of the condemned Christian to its shores, as of a convict to his prison. The view from the topmost peak, or, indeed, from any lofty elevation in the islands, unfolds an unusual sweep such as well became the Apocalypse, the unveiling of the future to the eyes of the solitary seer. Above, there was always the broad heaven of a Grecian sky; sometimes bright with its ‘white cloud’ (Revelation 14:14), sometimes torn with ‘lightnings and thunderings,’ and darkened by ‘great hail,’ or cheered with ‘a rainbow like unto an emerald’ (Revelation 4:3; 8:7; 11:19; 16:21). Over the high tops of Icaria, Samos, and Naxos rise the mountains of Asia Minor; amongst which would lie, to the north, the circle of the Seven Churches to which his addresses were to be sent. Around him stood the mountains and islands of the Archipelago (Revelation 6:14; 16:20). When he looked round, above or below, ‘the sea’ would always occupy the foremost place... the voices of heaven were like the sound of the waves beating on the shore, as ‘the sound of many waters’ (Revelation 14:2; 19:6); the millstone was ‘cast into the sea’ (Revelation 18:21); the sea was to ‘give up the dead which were in it’ (Revelation 10:13)” (Stanley, “Sermons in the East”).

For the word of God (διὰ τὸν λόγον τοῦ Θεοῦ). *For* is *because of: on account of*. The expression is commonly explained with reference to John’s banishment as a martyr for Christian truth. Some, however, especially those who desire to overthrow John’s authorship of the book, explain that he was in Patmos *for the sake of preaching the word there*, or in order to receive a communication of the word of God. Apart, however, from the general tone of John’s address, which implies a season of persecution, the phrase *for the word of God* occurs in two passages where the meaning cannot be doubtful; chapter 6:9, and 20:4.

Testimony (μαρτυρίαν). See on John 1:7.

Of Jesus Christ. Omit *Christ*.

10. **I was** (ἐγενόμην). See on verse 9.

In the Spirit (ἐν πνεύμην). The phrase *I was in the Spirit* occurs only here and chapter 4:2: *in the Spirit*, in chapter 17:3; 21:10. The phrase denotes a state of trance or spiritual ecstasy. Compare Acts 10:10; 2 Corinthians 12:2, 4. “Connection with surrounding objects through the senses is suspended, and a connection with the invisible world takes place” (Ebrard). “A divine release from the ordinary ways of men” (Plato, “Phaedrus,” 265).

“You ask, ‘How can we know the infinite?’ I answer, not by reason. It is the office of reason to distinguish and define. The infinite, therefore, cannot be ranked among its objects. You can only apprehend the infinite by a faculty superior to reason; by entering into a state in which you are your finite self no longer; in which the divine essence is communicated to you. This is ecstacy. It is the liberation of your mind from its finite consciousness.... But this sublime condition is not of permanent duration. It is only now and then that we can enjoy this elevation (mercifully made possible for us) above the limits of the body and the world.... All that tends to purify and elevate the mind will assist you in this attainment, and facilitate the approach and the recurrence of these happy intervals. There are then different roads by which this end may be reached. The love of beauty which exalts the poet; that devotion to the One, and that ascent of science which makes the ambition of the philosopher; and that love and those prayers by which some devout and ardent soul tends in its moral purity towards perfection. These are the great highways conducting to heights above the actual and the particular, where we stand in the immediate presence of the Infinite who shines out as from the deeps of the soul” (Letter of Plotinus, about A D. 260).

Richard of St. Victor (died 1173) lays down six stages of contemplation: two in the province of the imagination, two in the province of reason, and two in the province of intelligence. The third heaven is open only to the eye of intelligence — that eye whose vision is clarified by divine grace and a holy life. In the highest degrees of contemplation penitence avails more than science; sighs obtain what is impossible to reason. Some good men

have been ever unable to attain the highest stage; few are fully winged with all the six pinions of contemplation. In the ecstasy he describes, there is supposed to be a dividing asunder of the soul and the spirit as by the sword of the Spirit of God. The body sleeps, and the soul and all the visible world is shut away. The spirit is joined to the Lord, and, one with Him, transcends itself and all the limitations of human thought.

Sufism is the mystical asceticism of Mohammedanism. The ecstasy of a Sufi saint is thus described:

> "My tongue clave fever-dry, my blood ran fire,
> My nights were sleepless with consuming lore,
> Till night and day sped past — as flies a lance
> Grazing a buckler's rim; a hundred faiths
> Seemed there as one; a hundred thousand years
> No longer than a moment. In that hour
> All past eternity and all to come
> Was gathered up in one stupendous Now, —
> Let understanding marvel as it may.
> Where men see clouds, on the ninth heaven I gaze,
> And see the throne of God. All heaven and hell
> Are bare to me and all men's destinies,
> The heavens and earth, they vanish at my glance:
> The dead rise at my look. I tear the veil
> From all the world, and in the hall of heaven
> I set me central, radiant as the Sun."
>
> Vaughan, "Hours with the Mystics," ii., 19

Beatrice says to Dante:

> "We from the greatest body
> Have issued to the heaven that is pure light;
> Light intellectual replete with love,
> Love of true good replete with ecstasy,
> Ecstasy that transcendeth every sweetness."

Dante says:

> "I perceived myself
> To be uplifted over my own power,
> And I with vision new rekindled me,
> Such that no light whatever is so pure
> But that mine eyes were fortified against it."

"Paradiso," xxx., 38-60.

Again, just before the consummate beatific vision, Dante says:

> "And I, who to the end of all desires
> Was now approaching, even as I ought
> The ardor of desire within me ended.
> Bernard was beckoning unto me, and smiling,
> That I should upward look; but I already
> Was of my own accord such as he wished;
> Because my sight, becoming purified,
> Was entering more and more into the ray
> Of the High Light which of itself is true.
> From that time forward what I saw was greater
> Than our discourse, that to such vision yields,
> And yields the memory unto such excess."

"Paradiso," 33., 46-57.

On the Lord's day (ἐν κυριακῇ ἡμέρᾳ). The phrase occurs only here in the New Testament. The first day of the week, the festival of the Lord's resurrection. Not, as some, the day of judgment, which in the New Testament is expressed by ἡ ἡμέρα τοῦ Κυρίου *the day of the Lord* (2 Thessalonians 2:2); or ἡμέρα Κυρίου *the day of the Lard*, the article being omitted (2 Peter 3:10); or ἡμέρα Χριστοῦ *the day of Christ* (Philippians 2:16). The usual New Testament expression for the first day of the week is ἡ μία τῶν σαββάτων (Luke 24:1; see on Acts 20:7).

Behind me. The unexpected, overpowering entrance of the divine voice. Compare Ezekiel 3:12.

Of a trumpet (σάλπιγγος). Properly, *a war* trumpet.

11. **I am Alpha and Omega, the first and the last.** Omit.

Thou seest (βλέπεις). See on John 1:29.

Write (γράψον). The aorist imperative, denoting instantaneous action. Write *at once, promptly.*

In a book (εἰς βιβλίον). Lit., *into*. Commit in writing *to* a book. For *book* see on Matthew 19:7; Mark 10:4; Luke 4:17. The command to write is given twelve times in Revelation.

Seven churches. See on verse 4.

Which are in Asia. Omit.

Ephesus, etc. Five out of the seven cities here named appear in a passage in Tacitus'"Annals" (iv., 55), in which is described a contention among eleven of the cities of proconsular Asia for the privilege of erecting a statue and a temple to Tiberius. Laodicea is passed over as unequal in wealth and dignity to the task. Philadelphia and Thyatira do not appear. Pergamum is rejected as having already a temple to Augustus. Ephesus (with Miletus) has sufficient employment for its state in the ceremonies of its own deity, Diana. Thus the dispute was confined to Sardis and Smyrna; and Smyrna was preferred on the ground of its friendly offices to the Roman people.

12. **To see the voice.** The voice is put for the speaker.

That spake (ἥτις). The compound relative has a qualitative force: *of what sort*.

With me (μετ ἐμοῦ). The preposition implies *conversation* and not mere *address*.

Candlesticks (λυχνίας). See on Matthew 5:15. We are at once reminded of the seven-branched candlestick of the tabernacle (Exodus 25:31; Hebrews 9:2; compare Zechariah 4:2). Here there is not one candlestick with seven branches, but seven candlesticks, representing the Christian Church. The Jewish Church was one, as being the Church of a single people. The Christian Church, though essentially one, is a Church composed of many peoples. It is no longer outwardly one or in one place. According to the literal meaning of the word, *lampstand*, the several lampstands are bearers of the light (Matthew 5:14, 16), "holding forth the word of life" (Philippians 2:15, 16).

The epithet *golden*, so common in Revelation, indicates the preciousness of all that pertains to the Church of God. Trench observes that throughout the ancient East there was a sense of sacredness attached to this metal, which still, to a great extent, survives. Thus, *golden* in the Zend Avesta is throughout synonymous with *heavenly* or *divine*. Even so late as the time of David gold was not used as a standard of value, but merely as a very precious article of commerce, and was weighed. In the Scriptures it is the symbol of great value, duration, incorruptibility, strength (Isaiah 13:12; Lamentations 4:2; 2 Timothy 2:20; Job 36:19). It is used metaphorically of Christian character (Revelation 3:18). In the Earthly Paradise, Dante describes trees like gold.

> "A little farther on, seven trees of gold
> In semblance the long space still intervening
> Between ourselves and them did counterfeit."
>
> "Purgatorio," xxix., 43-45

13. **Seven.** Omit.

The Son of Man. The article is wanting in the Greek Rev., "*a* son of Man." But the reference is none the less to the Lord, and is not equivalent to *a man*. Compare John 5:27; Revelation 14:14.

A garment down to the foot (ποδήρη). Compare Daniel 10:5. From πούς, *the foot*, and ἄρω, *to fasten*: hence that which connects head and foot. The word is properly an adjective, reaching *to the foot*, with χίτων *garment*, understood. Xenophon speaks of the heavy-armed soldiers of the Persians as bearing wooden shields reaching to their feet (ποδήρεσι ξυλίναις ἀσπίσιν) "Anabasis," i., 8, 9). The word occurs only here in the New Testament, but several times in the Septuagint; as Ezekiel 9:2, 3, 11, where the A.V. gives merely *linen*; Exodus 28:4, A.V., *robe*; of the High-Priest's garment, Leviticus 16:4; of Aaron's holy linen coat.

The long robe is the garment of dignity and honor. It may be either royal, or priestly, or both. Compare Isaiah 6:1.

Girt about the paps (περιεζωσμένον πρὸς τοῖς μαστοῖς). Rev., more correctly, “girt about *at* (πρὸς) the breasts.” Compare chapter 15:6. The ordinary girding was at the loins. According to Josephus, the Levitical priests were girded about the breast.

A golden girdle. The girdle is an Old Testament symbol of power, righteousness, truth (Isaiah 22:21; Job 12:18; Isaiah 11:5). Compare Ephesians 6:14, where the girdle of the Christian panoply is *truth*, which binds together the whole array of graces as the girdle does the upper and lower parts of the armor. The girdle suits equally Christ’s kingly and priestly office. The girdle of the High-Priest was not golden, but only inwrought with gold. See Exodus 28:8: “curious girdle:” Rev., “cunningly woven band.” So Exodus 29:5.

14. **White** (λευκαὶ). See on Luke 9:29. Compare Daniel 7:9.

Wool — snow. This combination to represent whiteness occurs in Daniel 7:9, and Isaiah 1:18. *Snow*, in Psalms 51:7.

Flame of fire. Compare Daniel 10:6. Fire, in Scripture, is the expression of divine anger. The figure may include the thought of the clear and penetrating insight of the Son of Man; but it also expresses His indignation at the sin which His divine insight detects. Compare 19:11, 12. So Homer, of Agamemnon in a rage: “His eyes were like shining fire” (“Iliad,” i., 104); also of Athene, when she appears to Achilles: “Her eyes appeared dreadful to him” (“Iliad,” i., 200).

15. **Fine brass** (χαλκολιβάνῳ). Rev., *burnished* brass. Only here and chapter 2:18. Compare Daniel 10:; Ezekiel 1:7. The meaning of the word is uncertain. Some explain *electrum*, an alloy of gold and silver: others, *brass of Lebanon* (Αἰβανος) others, *brass of the color of frankincense* (λίβανος): others again, that it is an hybrid compound of the Greek χαλκός brass, and the Hebrew *labân to make white*. Dean Plumptre observes: “Such technical words were likely enough to be current in a population like that of Ephesus, consisting largely of workers in metal, some of whom were no doubt Jews” (“Epistles to the Seven Churches of Asia”).

Many waters. Compare Ezekiel 1:24; 43:2; Isaiah 17:12. See also Revelation 14:2; 19:6.

16. **A sharp, two-edged sword** (ῥομφαία δίστομος ὀξεῖα) The (Greek order is a *sword, two-edged, sharp*. For the peculiar word for sword see on Luke 2:35. *Two-edged* is, literally, *two-mouthed.* See on *edge*, Luke 21:24. Homer speaks of poles for sea-fighting, "clad on the *tip* (στόμα, *mouth*) with brass."

Countenance (ὄψις). Used by John only, and only three times: here, John 7:24; 11:44. Not general appearance.

Shineth (φαίει). See on John 1:5.

In his strength. With the full power of the eastern sun at noonday.

This picture of the Son of Man suggests some remarks on the general character of such symbols in Revelation. It may be at once said that they are not of a character which tolerates the sharper definitions of pictorial art. They must be held in the mind, not as clearly-cut symbols which translate themselves into appeals to the eye and which have their exact correspondences in visible facts, but rather in their totality, and with a dominant sense of their inner correspondences with moral and spiritual ideas. To translate them into picture is inevitably to run at some point into a grotesqueness which impairs and degrades their solemnity. This is shown in Albrecht Dürer's sixteen wood-cuts illustrative of Revelation. [75] Professor Milligan goes too far in saying that these are *only* grotesque. One must be always impressed with Dürer's strong individuality, "lurking" as Lord Lindsay remarks, below a mind "like a lake, stirred by every breath of wind which descends on it through the circumjacent valleys;" with the fertility of his invention, the plenitude of his thought, his simplicity and fearlessness. But his very truthfulness to nature is his enemy in his dealing with such themes as the Apocalyptic visions; investing them as it does with a realism which is foreign to their spirit and intent. Take, for example, "the four riders" (Revelation 6.). The power is at once felt of the onward movement of the three horsemen with bow, sword, and balances; the

intense, inexorable purpose with which they drive on over the prostrste forms at their feet; but the fourth rider, Death on the pale horse, followed by Hell, portrayed as the wide-opened jaws of a rnonster into which a crowned head is sinking, degenerates into a ghastly caricature of the most offensive German type — a harlequin, far surpassing in hideousness the traditional skeleton with seythe and hour-glass.

Similarly, the angel with his feet like pillars of fire, the one upon the sea and the other upon the earth. lf we are solemnly impressed by the awful face of the angel breaking forth from the sun, the solemnity degenerates into something akin to amusement, at the feet like solid columns, ending in flame at the knees, and at the Evangelist "who kneels on a promontory with the corner of the great book presented by the angel in his mouth, apparently in danger of choking."

In short, such symbols as the Lamb with seven horns and seven eyes; the four living creatures, each with six wings, and full of eyes before and behind; the beast rising out of the sea, having ten horns and seven heads, and on the horns ten diadems, — do not lend themselves to the pencil. An illustration of the sadly grotesque effect of such an attempt may be seen in Mr. Elliott's "Horae Apocalypticae," where is a picture of the locust of chapter 9., with a gold crown on the head, hair like women's, a breastplate of iron, and a tail like a scorpion's.

Archbishop Trench very aptly draws the comparison between the modes in which the Greek and the Hebrew mind respectively dealt with symbolism. With the Greek, the aesthetic element is dominant, so that the first necessity of the symbol is that it shall satisfy the sense of beauty, form, and proportion. With the Hebrew, the first necessity is "that the symbol should set forth truly and fully the religious idea of which it is intended to be the vehicle. How it would appear when it clothed itself in an outward form and shape; whether it would find favor and allowance at the bar of taste, was quite a secondary consideration; may be confidently affirmed not to have been a consideration at all."

The imagery of Revelation is Hebrew and not Greek. It is doubtful if there is any symbol taken from heathenism, so that the symbols of Revelation are to be read from the Jewish and not from the Heathen stand-point.

But to say that these symbols jar upon the aesthetic sense is not to detract from their value as symbols, nor to decry them as violations of the fitness of things. It may be fairly asked if, with all their apparent incongruity, and even monstrousness, they may not, after all, be true to a higher canon of congruity. Certain it is that the great visible divine economy, both of nature and of man, distinctly includes the grotesque, the monstrous, the ridiculous (or what we style such). We recognize the fact in the phrase "freaks of Nature." But *are* they freaks? Are they incongruous? Until we shall have grasped in mind the whole *kosmos*, it will not be safe for us to answer that question too positively. The apparent incongruity, viewed from a higher plane, may merge into beautiful congruity. Tested by a more subtle sense; brought into connection and relation with the whole region of mental and spiritual phenomena; regarded as a factor of that larger realm which embraces ideas and spiritual verities along with external phenomena; the outwardly grotesque may resolve itself into the spiritually beautiful; the superficial incongruity into essential and profound harmony.

This possibility emerges into fact in certain utterances of our Lord, notably in His parables. Long since, the absurdity has been recognized of attempting to make a parable "go on all fours;" in other words, to insist on a hard and literal correspondence between the minutest details of the symbol and the thing symbolized. Sound exposition has advanced to a broader, freer, yet deeper and more spiritual treatment of these utterances, grasping below mere correspondences of detail to that deeper, "fundamental harmony and parallelism between the two grand spheres of cosmic being — that of Nature and that of Spirit; between the three kingdoms of Nature, History, and Revelation. The selection of symbols and parables in Scripture, therefore, is not arbitrary, but is based on an insight into the essence of things" (Milligan).

Thus then, in this picture of the Son of Man, the attempt to portray to the eye the girded figure, with snow-white hair, flaming eyes, and a sword proceeding out of His mouth, –with feet like shining brass, and holding

seven stars in His hand, would result as satisfactorily as the attempt to picture the mysterious combination of eyes and wheels and wings in Ezekiel's vision. If, on the other hand, we frankly admit the impossibility of this, and relegate this symbolism to a higher region, as a delineation (imperfect through the imperfection of human speech and the inevitable power of the sensuous) of deep-lying spiritual facts, priestly and royal dignity, purity, divine insight, divine indignation at sin; if we thus bring the deeper suggestions of outward humanity and nature into relation with their true correspondents in the spiritual realm — we gain something more and deeper than a pictorial appeal to the imagination. We grasp what we cannot formulate; nevertheless we grasp it. Dropping the outward correspondence, we are the freer to penetrate to the depths of the symbolism, and reach an inner correspondence no less real and no less apprehensible.

17. **I fell.** Compare Exodus 23:20; Ezekiel 1:28; Daniel 8:17 sqq.; 10:7 sqq.; Luke 5:8; Revelation 19:10. The condition of the seer, in the Spirit, does not supersede existence in the body. Compare Acts 9:3-5.

The first and the last. This epithet is three times ascribed to Jehovah by Isaiah (41:4; 44:6; 48:12); three times in this book (here, 2:8; 22:13). Richard of St. Victor comments thus: "I am the first and the last. First through creation, last through retribution. First, because before me a God was not formed; last, because after me there shall not be another. First, because all things are from me; last, because all things are to me; from me the beginning, to me the end. First, because I am the cause of origin; last, because I am the judge and the end" (cited by Trench).

18. **I am He that liveth** (καὶ ὁ ζῶν). Not a fresh sentence connected with the following words as in A.V., but connected with *the first and the last* by καὶ *and*. Rev., *and the living One.* Compare John 1:4; 14:6; 5:26.

And I was dead (καὶ ἐγενόμην νεκρὸς). Strictly, *I became.* So Rev., in margin. Compare Philippians 2:8, "became obedient unto death."

For evermore. See on verse 6.

Amen. Omit.

The keys of Hell and Death. Rev., correctly, *of Death and of Hades.* Conceived as a prison-house or a walled city. See on Matthew 16:18. The keys are the symbol of authority. See Matthew 16:19; Revelation 3:7; 9:1; 20:1. The Rabbinical proverb said: "There are four keys lodged in God's hand, which He committeth neither to angel nor to seraph: the key of the rain, the key of food, the key of the tombs, and the key of a barren woman."

19. **Write.** See on verse 11. Add *therefore.*

The things which are (ἅ εἰσιν). Some render, *what they are*; *i.e.*, what they signify; but the reference of μετὰ ταῦτα *after these*, *hereafter* to ἅ εἰσιν *which are*, seems to be decisive in favor of the former rendering, which besides is the more natural.

Shall be (μέλλει γίνεσθαι). Not the future of the verb *to be*, but *are about* (μέλλει) *to come to pass* (γίνεσθαι). Compare verse 1, "*must* come to pass." Here the thought is not the prophetic *necessity*, but the *sequence* of events.

20. **Mystery** (μυστήριον). See on Matthew 13:11. Depending in construction upon the verb *write*, and in apposition with *the things which thou sawest.*

Stars. __Symbols of pre-eminence and authority. See Numbers 24:17; Daniel 12:3. False teachers are *wandering stars* (Jude 13). Compare Isaiah 14:12.

Angels (ἄγγελοι). The exact meaning of the term here is uncertain. The following are the principal interpretations:

1. *The officials known as angels or messengers of the synagogue, transferred to the Christian Church*. These were mere clerks or readers; so that their position does not answer to that of the angels

presiding over the churches. There is, besides, no trace of the transfer of that office to the Christian Church.

2. *Angels proper* Heavenly guardians of the churches. This is urged on the ground that the word is constantly used in Revelation of a heavenly being; by reference to the angels of the little ones (Matthew 18:10), and to Peter's angel (Acts 12:15). It is urged that, if an individual may have a guardian angel, so may a Church. Reference is also made to the tutelar national angels of Daniel 10:21; 12:1.

   But why should the seer be instructed to write to heavenly messengers, with exhortations to repentance and fidelity, and describing them as "rich," "poor," "lukewarm," etc. (chapter 2:4; 3:1, 16)?

3. *The angels are a personification of the churches themselves:* the Church being spoken of as if concentrated in its angel or messenger. But in verse 20, they are explicitly distinguished from the golden candlesticks, the churches.

4. *The rulers ard teachers of the congregation.* These are compared by Daniel (12:3) to stars. See Malachi 2:7, where the priest is called the messenger (angel) of the Lord; and 3:1, where the same word is used of the prophet. See also Haggai 1:13. Under this interpretation two views are possible. (a) The angels are *Bishops*; the word ἄγγελος sometimes occurring in that sense (as in Jerome and Socrates). This raises the question of the existence of episcopacy towards the close of the first century. [76] (b) The word is used of *the ministry collectively*; the whole board of officers, including both presbyters and deacons, who represented and were responsible for the moral condition of the churches. See Acts 20:17, 28; 1 Peter 5:1-5.

Dr. Schaff says: "This phraseology of the Apocalypse already looks towards the *idea of episcopacy* in its primitive form, that is, to a monarchical concentration of governmental form in one person, bearing a

patriarchal relation to the congregation, and responsible in an eminent sense for the spiritual condition of the whole.... But even in this case we must insist on an important distinction between the ë angels ë of the Book of Revelation and the later diocesan Bishops. For aside from the very limited extent of their charges, as compared with the large territory of most Greek, Roman Catholic, and Anglican Bishops, these angels stood *below* the Apostles and their legates, and were not yet invested with the great power (particularly the right to confirm and ordain) which fell to the later Bishops after the death of the Apostles.... The angels, accordingly, if we are to understand by them single individuals, must be considered as forming the transition from the presbyters of the apostolic age to the Bishops of the second century" ("History of the Apostolic Church").

CHAPTER 2

Each of the epistles to the seven churches contains: 1. A command to write to the angel of the particular Church. 2. A sublime title of our Lord, taken, for the most part, from the imagery of the preceding vision. 3. An address to the angel of the Church, always commencing with I *know*, introducing a statement of its present circumstances: continuing with an exhortation either to repentance or to constancy; and ending with a prophetic announcement, mostly respecting what shall be at the Lord's coming. 4. A promise to him that overcometh, generally accompanied with a solemn call to earnest attention: "He that hath an ear," etc. (Alford).

In two churches, Smyrna and Philadelphia, the Lord finds matter for praise only. In two, Sardis and Laodicea, with a very slight exception in the former, for rebuke only. In Ephesus, Pergamum, and Thyatira the condition is a mixed one, calling for mingled praise and rebuke.

1. **Ephesus.** Ephesus was built near the sea, in the valley of the Cayster, under the shadows of Coressus and Prion. In the time of Paul it was the metropolis of the province of Asia. It was styled by Pliny *the Light of Asia*. Its harbor, though partly filled up, was crowded with vessels, and it lay at the junction of roads which gave it access to the whole interior continent. Its markets were the "Vanity Fair" of Asia. Herodotus says: "The Ionians of Asia have built their cities in a region where the air and climate are the most beautiful in the whole world; for no other region is equally blessed with Ionia. For in other countries, either the climate is over-cold and damp, or else the heat and drought are sorely oppressive" (i., 142).

In Paul's time it was the residence of the Roman proconsul; and the degenerate inhabitants descended to every species of flattery in order to maintain the favor of Rome. The civilization of the city was mingled Greek and Oriental. It was the head-quarters of the magical art, and various superstitions were represented by different priestly bodies. The great temple of Diana, the Oriental, not the Greek divinity, was ranked among

the seven wonders of the world, and Ephesus called herself its *sacristan* (see on Acts 19:27). To it attached the right of asylum. Legend related that when the temple was finished, Mithridates stood on its summit and declared that the right of asylum should extend in a circle round it, as far as he could shoot an arrow; and the arrow miraculously flew a furlong. This fact encouraged moral contagion. The temple is thus described by Canon Farrar: "It had been built with ungrudging magnificence out of contributions furnished by all Asia — the very women contributing to it their jewels, as the Jewish women had done of old for the Tabernacle of the Wilderness. To avoid the danger of earthquakes, its foundations were built at vast cost on artificial foundations of skin and charcoal laid over the marsh. It gleamed far off with a star-like radiance. Its peristyle consisted of one hundred and twenty pillars of the Ionic order, hewn out of Parian marble. Its doors of carved cypress wood were surmounted by transoms so vast and solid that the aid of miracles was invoked to account for their elevation. The staircase, which led to the roof, was said to have been cut out of a single vine of Cyprus. Some of the pillars were carved with designs of exquisite beauty. Within were the masterpieces of Praxiteles and Phidias and Scopas and Polycletus. Paintings by the greatest of Greek artists, of which one — the likeness of Alexander the Great by Apelles — had been bought for a sum equal in value to £5,000 of modern money, adorned the inner walls. The roof of the temple itself was of cedar-wood, supported by columns of jasper on bases of Parian marble. On these pillars hung gifts of priceless value, the votive offerings of grateful superstition. At the end of it stood the great altar adorned by the bas-relief of Praxiteles, behind which fell the vast folds of a purple curtain. Behind this curtain was the dark and awful shrine in which stood the most sacred idol of classic heathendom; and again, behind the shrine, was the room which, inviolable under divine protection, was regarded as the wealthiest and securest bank in the ancient world "("Life and Work of St. Paul," ii., 12).

Next to Rome, Ephesus was the principal seat of Paul's labors. He devoted three years to that city. The commonly received tradition represents John as closing his apostolic career there. Nothing in early Church history is better attested than his residence and work in Ephesus,

the center of the circle of churches established by Paul in Ionia and Phrygia.

Who walketh (ὁ περιπατῶν). More than *standeth.* The word expresses Christ's activity on behalf of His Church.

2. **Thy works** (τὰ ἔργα σοῦ). See on John 4:47.

Labor (κόπον). Originally *suffering, weariness*; hence *exhausting* labor. The kindred verb κοπιάω is often used of apostolic and ministerial labor (Romans 16:12; 1 Corinthians 15:10; Galatians 4:11).

Patience (ὑπομονήν). See on 2 Peter 1:6; James 5:1. Compare Paul's exhortation to Timothy in Ephesus, 2 Timothy 2:25, 26.

Bear (βαστάσαι). See on John 10:31; 12:6. Compare Galatians 6:2, where the word is used of Christians *bearing* each others' burdens.

Them which are evil (κακοὺς). Trench observes that "it is not a little remarkable that the grace or virtue here ascribed to the angel of the Ephesian Church (compare verse 6) should have a name in classical Greek: μισοπονηρία *hatred of evil*; the person of whom the grace is predicated being μισοπόνηρος *hater of evil*; while neither of these words, nor yet any equivalent to them occurs in the New Testament. It is the stranger, as this hatred of evil, purely as evil, however little thought of or admired now, is eminently a Christian grace."

Hast tried (ἐπειράσω) Rev., *didst try*. See on *tried*, 1 Peter 1:7; and compare 1 John 4:1; 1 Corinthians 12:10.

3. The best texts omit οὐ κέκμηκας *hast not grown weary*, and read καὶ οὐ κεκοπίακες *hast not grown weary*. The transcribers supposed the verb κοπιάω to mean only *to labor*; whereas it includes the sense of weariness from labor.

4. **Somewhat.** Not in the text, and unnecessary. The following clause is the object of *I have*. "I have against thee that thou hast left," etc. "It is

indeed a *somewhat* which the Lord has against the Ephesian Church; it threatens to grow to be an *everything*; for see the verse following" (Trench). For the phrase *have against*, see Matthew 5:23; Mark 11:25; Colossians 3::13.

Hast left (ἀφῆκας) Rev., more correctly, rendering the aorist, *didst leave.* The verb originally means *to send, away or dismiss*. See on John 4:3.

First love. Compare Jeremiah 2:2. The first enthusiastic devotion of the Church to her Lord, under the figure of conjugal love.

5. **Thou art fallen** (ἐκπέπτωκας) Lit., *hast fallen out*.

Repent (μετανόησον). See on Matthew 3:2; 21:29.

l will come (ἔρχομαι). Rev., correctly, *I come.*

Quickly. Omit.

Will remove thy candlestick. "Its candlestick has been for centuries removed out of his place; the squalid Mohammedan village which is nearest to its site does not count one Christian in its insignificant population; its temple is a mass of shapeless ruins; its harbor is a reedy pool; the bittern booms amid its pestilent and stagnant marshes; and malaria and oblivion reign supreme over the place where the wealth of ancient civilization gathered around the scenes of its grossest superstitions and its most degraded sins" (Farrar, "Life and Work of Paul," ii., 43, 44).

John employs the verb κινέω *remove* (Rev., *move*) only in Revelation, and only once besides the present instance, in chapter 6:14, where, as here, it signifies moving *in judgment.*

The Nicolaitans. From νικᾶν *to conquer*, and λαός *the people*. There are two principal explanations of the term. The first and better one historical. A sect springing, according to credible tradition, from Nicholas a proselyte of Antioch, one of the seven deacons of Jerusalem (Acts 6:5), who apostatized from the truth, and became the founder of an Antinomian

Gnostic sect. They appear to have been characterized by sensuality, seducing Christians to participate in the idolatrous feasts of pagans, and to unchastity. Hence they are denoted by the names of Balaam and Jezebel, two leading agents of moral contamination under the Old Testament dispensation. Balaam enticed the Israelites, through the daughters of Moab and Midian, to idolatry and fornication (Numbers 25; 31:16). Jezebel murdered the Lord's prophets, and set up idolatry in Israel. The Nicolaitans taught that, in order to master sensuality, one must know the whole range of it by experience; and that he should therefore abandon himself without reserve to the lusts of the body, since they concerned only the body and did not touch the spirit. These heretics were hated and expelled by the Church of Ephesus (Revelation 2:6), but were tolerated by the Church of Pergamum (Revelation 2:15). The other view regards the name as symbolic, and Nicholas as the Greek rendering of Balaam, whose name signifies *destroyer* or *corrupter of the people*. This view is adopted by Trench ("Seven Churches"), who says: "The Nicolaitans are the Balaamites; no sect bearing the one name or the other; but those who, in the new dispensation, repeated the sin of Balaam in the old, and sought to overcome or destroy the people of God by the same temptations whereby Balaam had sought to overcome them before." The names, however, are by no means parallel: *Conqueror of the people* not being the same as *corrupter of the people*. Besides, in verse 14, the Balaamites are evidently distinguished from the Nicolaitans.

Alford remarks: "There is no sort of reason for interpreting the name otherwise than historically. It occurs in a passage indicating simple matters of historical fact, just as the name Antipas does in verse 13."

7. **He that hath an ear,** etc. Compare Matthew 11:15; Mark 4:9. The phrase is not found in John's Gospel. It is used always of radical truths, great principles and promises.

To him that overcometh (τῷ νικῶντι) A formula common to all these Epistles. The verb is used absolutely without any object expressed. It is characteristic of John, occurring once in the Gospel, six times in the First Epistle, sixteen times in Revelation, and elsewhere only Luke 11:22; Romans 3:4; 12:21.

Will I give. This phrase has a place in every one of these Epistles. The verb is John's habitual word for the privileges and functions of the Son, whether as bestowed upon Him by the Father, or dispensed by Him. to His followers. See John 3:35; 5:22, 27, 36; 6:65; 13:3; 17:6. Compare Revelation 2:23; 3:8; 6:4; 11:3.

Of the tree (ἐκ ξύλου). The preposition ἐκ *out of* occurs one hundred and twenty-seven times in Revelation, and its proper signification is almost universally *out of*; but this rendering in many of the passages would be so strange and unidiomatic, that the New Testament Revisers have felt themselves able to adopt it only forty-one times out of all that number, and employ *of, from, by, with, on, at, because of, by reason of, from among.* See, for instance, chapter 2:7, 21, 22; 6:4, 10; 8:11; 9:18; 14:13; 15:2; 16:21. Compare John 3:31; 4:13, 6:13, 39, 51; 8:23, 44; 9:6; 11:1; 12:3, 27, 32; 17:5.

Tree, lit., *wood*. See on Luke 23:31; 1 Peter 3:24. Dean Plumptre notes the fact that, prominent as this symbol had been in the primeval history, it had remained unnoticed in the teaching where we should most have looked for its presence — in that of the Psalmist and Prophets of the Old Testament. Only in the Proverbs of Solomon had it been used, in a sense half allegorical and half mystical (Proverbs. 3:18; 13:12; 11:30; 15:4). The revival of the symbol in Revelation is in accordance with the theme of the restitution of all things. "The tree which disappeared with the disappearance of the earthly Paradise, reappears with the reappearance of the heavenly." *To eat* of the tree of life expresses participation in the life eternal. The figure of the tree of life appears in all mythologies from India to Scandinavia. The Rabbins and Mohammedans called the vine *the probation tree.* The Zend Avesta has its tree of life called *the Death-Destroyer*. It grows by the waters of life, and the drinking of its sap confers immortality. The Hindu tree of life is pictured as growing out of a great seed in the midst of an expanse of water. It has three branches, each crowned with a sun, denoting the three powers of creation, preservation, and renovation after destruction. In another representation Budha sits in meditation under a tree with three branches, each branch having three stems. One of the Babylonian cylinders discovered by Layard, represents

three priestesses gathering the fruit of what seems to be a palm-tree with three branches on each side. Athor, the Venus of the Egyptians, appears half-concealed in the branches of the sacred peach-tree, giving to the departed soul the fruit, and the drink of heaven from a vial from which the streams of life descend upon the spirit, a figure at the foot of the tree, like a hawk, with a human head and with hands outstretched.

In the Norse mythology a prominent figure is Igdrasil, *the Ash-tree of Existence*; its roots in the kingdom of Eels or Death, its trunk reaching to heaven, and its boughs spread over the whole universe. At its foot, in the kingdom of Death, sit three Nornas or Fates, the Past, the Present, and the Future, watering its roots from the sacred well. Compare chapter 22:2, 14,19. Virgil, addressing Dante at the completion of the ascent of the Purgatorial Mount, says:

> "That apple sweet, which through so many branches
> The care of mortals goeth in pursuit of,
> Today shall put in peace thy hungerings."
>
> "Purgatorio," xxvii., 115-117.

Paradise. See on Luke 23:43. Omit *in the midst of*. Παράδεισος *Paradise* "passes through a series of meanings, each one higher than the last. From any garden of delight, which is its first meaning, it comes to be predominantly applied to the garden of Eden, then to the resting-place of separate souls in joy and felicity, and lastly to the very heaven itself; and we see eminently in it, what we see indeed in so many words, how revealed religion assumes them into her service, and makes them vehicles of far higher truth than any which they knew at first, transforming and transfiguring them, as in this case, from glory to glory" (Trench).

8. **Smyrna.** Lying a little north of Ephesus, on a gulf of the same name. The original city was destroyed about B.C. 627, and was deserted and in ruins for four hundred years. Alexander the Great contemplated its restoration, and his design was carried out after his death. The new city was built a short distance south of the ancient one, and became the finest in Asia Minor, being known as *the glory of Asia*. It was one of the cities which claimed the honor of being Homer's birthplace. A splendid temple

was erected by the Smyrnaeans to his memory, and a cave in the neighborhood of the city was shown where he was said to have composed his poems. Smyrna's fine harbor made it a commercial center; but it was also distinguished for its schools of rhetoric and philosophy. Polycarp was the first bishop of its church, which suffered much from persecution, and he was said to have suffered martyrdom in the stadium of the city, A.D. 166. It is argued with some plausibility that Polycarp was bishop of Smyrna at the time of the composition of Revelation, and was the person addressed here. This question, however, is bound up with that of the date of composition (see Trench, "Epistles to the Seven Churches"). The city was a seat of the worship of Cybele the Mother of the gods, and of Dionysus or Bacchus.

Was dead (ἐγένετο νεκρὸς). Lit., *became dead.*

Is alive (ἔζησεν). Lit., *lived.* Rev., properly, *lived again*; the word being used of restoration to life. See, for a similar usage, Matthew 9:18; John 5:25.

9. **Thy works and.** Omit.

Tribulation (θλῖψιν). See on Matthew 13:21. Referring to the persecutions of Jewish and heathen oppressors. See on *Smyrna*, verse 8.

Poverty (πτωχείαν). Because, like all the other early Christian churches, the majority of its members were of the poorer classes, and also, perhaps, with reference to their robbery by persecutors. See on *poor*, Matthew 5:3.

Rich. In faith and grace. Compare James 2:6, 7; 1 Timothy 6:17, 18; Luke 12:21; Matthew 19:21.

Blasphemy (βλασφημίαν). See on Mark 7:22. Not primarily direct blasphemy against God, but reviling at believers.

Jews. Literally. Not Christians, as in Philippians 3:3; Romans 2:28, 29. Actually Jews by birth, but not spiritually. The title is not given them by the Spirit, nor by the seer, but by themselves; and none would use that

title except such as were Jews by birth and by religion. The enmity of the Jews against Christians is a familiar fact to all readers of the book of Acts; and it is a matter of history that their malignity was especially displayed toward the Church of Smyrna. In the circular letter addressed by the Church of Smyrna to the churches in the Christian world, it is related that Jews joined with heathen in clamoring that Polycarp should be cast to the lions or burned alive, and were foremost ὡς ἔθος αὐτοῖς (*as was their wont*) in bringing logs for the pile, and in the endeavor to prevent the remains of the martyr from being delivered to his Christian associates for burial.

Synagogue of Satan. For *synagogue*, see on *assembly*, James 2:2, the only passage in which the word is used for a Christian assembly. This fact goes to support the literal explanation of the term *Jews*. For *Satan*, see on Luke 10:18. For John's use of the expression *the Jews*, see on John 1:19. The use of the word here in an honorable sense, so different from John's custom, has been urged against his authorship of Revelation. But John here only quotes the word, and, further, employs it without the article.

10. **Fear not** (υηδὲν φοβοῦ). Lit., *fear nothing*. For the verb, see on Luke 1:50.

Behold (ἰδοὺ δὴ). The particle δὴ *for certain*, which is not rendered, gives a quality of assurance to the prediction.

The Devil (διάβολος). See on Matthew 4:1. The persecution of the Christians is thus traced to the direct agency of Satan, and not to the offended passions or prejudices of men. Trench observes: "There is nothing more remarkable in the records which have come down to us of the early persecutions, than the sense which the confessors and martyrs and those who afterwards narrate their sufferings and their triumphs entertain and utter, that these great fights of affliction through which they were called to pass, were the immediate work of the Devil."

Shall cast (μέλλει βαλεῖν). Rev., rightly, *is about to cast*.

Prison (φυλακὴν). See on Acts 5:21.

May be tried (πειρασθήτε). Tempted. See on 1 Peter 1:7.

Tribulation ten days (θλῖψιν ἡμερῶν δέκα). Lit., *a tribulation of ten days*.

Be thou (γίνον). The exact force of the word cannot be given by a corresponding word in English. Lit., "*become thou.*" There is to be a succession of trials demanding an increase in the power and a variety in the direction of faith. With reference to these trials, faithfulness is to be not only *existent* but *becoming*, developing with new strength and into new applications.

Unto death (ἄχρι θανάτου). Not faithful *until the time* of death, but faithful up to a measure which will endure death for Christ's sake. "It is an *intensive*, not an *extensive* term."

A crown (τὸν στέφανον). Rev., rightly, "*the* crown." See on 1 Peter 5:4; James 1:12. *Crown* is used with a variety of words: crown of *righteousness* (2 Timothy 4:8); *glory* (1 Peter 5:4); *beauty* Isaiah 62:3, Sept., A.V., *glory*); *pride* (Isaiah 28:1); *rejoicing* (1 Thessalonians 2:19).

Of life (τῆς ζωῆς). The full phrase is *the crown of the life:* i.e., the crown which consists in life eternal. The image is not taken from the Greek games, although Smyrna contained a temple of Olympian Jupiter, and Olympian games were celebrated there. It is the *diadem* of royalty rather than the *garland* of victory, though more commonly used in the latter sense. It is not likely that John would use an image from the games, since there was the most violent prejudice against them on the part of Jewish Christians; a prejudice which, on occasions of their celebration, provoked the special ferocity of the pagans against what they regarded as the unpatriotic and unsocial character of Christ's disciples. It was at the demand of the people assembled in the stadium that Polycarp was given up to death. Moreover, it is doubtful whether any symbol in Revelation is taken from heathenism. The imagery is Jewish.

11. **Be hurt** (ἀδικηθῇ). Strictly, *wronged.*

Second death. An expression peculiar to the Revelation. See 20:6, 14; 21:8. In those two passages it is defined as *the lake of fire*. The death awaiting the wicked after judgment.

12. **Pergamos.** The proper form of the name is *Pergamum*. It was situated in Teuthrania in Mysia, in a district watered by three rivers, by one of which it communicated with the sea. The original city was built on a lofty hill, which afterward became the citadel as houses sprang up around its base. The local legends attached a sacred character to the place, which, together with its natural strength, made it a place of deposit for royal treasure. The city was mainly indebted to Eumenes II. (B.C.197-159) for its embellishment and extension. In addition to walks and public buildings, he founded the library, which contained two-hundred-thousand volumes, and was second only to that of Alexandria. The kingdom of Pergamum became a Roman province B.C. 130; but the city continued to flourish, so that Pliny styled it *by far the most illustrious of Asia*. All the main roads of Western Asia converged there. Pergamum was celebrated for the manufacture of ointments, pottery, tapestries, and parchment, which derives its name (*charta Pergamena*) from the city. It contained a celebrated and much-frequented temple of Aesculapius, who was worshipped in the form of a living serpent fed in the temple. Hence Aesculapius was called the God of Pergamum, and on the coins struck by the town he often appears with a rod encircled by a serpent. The great glory of the city was the Nicephorium, a grove of great beauty containing an assemblage of temples. The city has been described as a sort of union of a pagan cathedral-city, a university-town, and a royal residence, embellished during a succession of years by kings who all had a passion for expenditure and ample means of gratifying it. The streams which embraced the town irrigated the groves of Nicephorium and of Aesculapius, in which flourished the licentious rites of pagan antiquity. The sacred character of the city appears in coins and inscriptions which described the Pergamenes by the title claimed by the worshippers of Diana at Ephesus, νεωκόροι *temple-sweepers* or *sacristans*.

The sharp sword with two edges. See on chapter 1:16.

13. **Dwellest** (κατοικεῖς). See on Luke 11:26; Acts 2:5.

Seat (θρόνος). Rev., rightly, *throne*, which is a transcript of the Greek word. Better than *seat*, because it is intended to represent Satan as exercising dominion there. The word is used in the New Testament of a *kingly* throne (Luke 1:32, 52; Acts 2:30): of *the judicial tribunal* or *bench* (Matthew 29:28; Luke 22:30): of *the seats of the elders* (Revelation 4:4; 11:16). Also, by metonymy, of *one who exercises authority*, so, in the plural, of angels (Colossians 1:16), thrones belonging to the highest grade of angelic beings whose place is in the immediate presence of God.

Holdest fast (κρατεῖς). See on Matthew 7:3; Acts 3:11.

My name. See on 1 John 1:7.

My faith. See on Acts 6:7.

Antipas. There is no other record of this martyr.

14. **Doctrine** (διδαχὴν). Rev., better, *teaching*.

Balaam. See Numbers 25:1-9; 31:15, 16. Compare 2 Peter 2:15; Jude 11.

A stumbling-block (σκάνδαλον). See on *offend*, Matthew 5:29, and *offense, Matthew* 16:23.

Before (ἐνώπιον). Lit., *in the sight of*. See on Luke 24:11.

Things sacrificed to idols (εἰδωλόθυτα). In the A.V. the word is rendered in four different ways: *meats offered to idols* (Acts 15:29): *things offered to idols* (Acts 21:25): *things that are offered in sacrifice unto idols* (1 Corinthians 8:4); and as here Rev., uniformly, *things sacrificed to idols*.

The eating of idol meats, which was no temptation to the Jewish Christian, was quite otherwise to the Gentile. The act of sacrifice, among all ancient nations, was a social no less than a religious act. Commonly only a part of the victim was consumed as an offering, and the rest became

the portion of the priests, was given to the poor, or was sold again in the markets. Hence sacrifice and feast were identified. The word originally used for killing in sacrifice (θύειν) obtained the general sense of *killing* (Acts 10:13). Among the Greeks this identification was carried to the highest pitch. Thucydides enumerates sacrifices among popular entertainments. “We have not forgotten,” he says, “to provide for our weary spirits many relaxations from toil. We have regular games and sacrifices throughout the year” (2:38). So Aristotle: “And some fellowships seem to be for the sake of pleasure; those of the followers of Love, and those of club-diners; for these are for the sake of sacrifice and social intercourse “(“Ethics,” viii., 9, 5). Suetonius relates of Claudius, the Roman Emperor, that, on one occasion, while in the Forum of Augustus, smelling the odor of the banquet which was being prepared for the priests in the neighboring temple of Mars, he left the tribunal and placed himself at the table with the priests (“Claudius,” 33). Also how Vitellius would snatch from the altar-fire the entrails of victims and the corn, and consume them (“Vitellius,” 13). Thus, for the Gentile, “refusal to partake of the idol-meats involved absence from public and private festivity, a withdrawal, in great part, from the social life of his time.” The subject is discussed by Paul in Romans 14:2-21, and 1 Corinthians 8:l-11. 1. The council of Jerusalem (Acts 15) forbade the eating of meat offered to idols, not as esteeming it forbidden by the Mosaic law, but as becoming a possible occasion of sin to weak Christians. In his letter to the Corinthians, among whom the Jewish and more scrupulous party was the weaker, Paul, in arguing with the stronger and more independent party, never alludes to the decree of the Jerusalem council, but discusses the matter from the stand-point of the rights of conscience. While he admits the possibility of a blameless participation in a banquet, even in the idol-temple, he dissuades from it on the ground of its dangerous consequences to weak consciences, and as involving a formal recognition of the false worship which they had renounced at their baptism. “In the Epistle to the Romans we see the excess to which the scruples of the weaker brethren were carried, even to the pitch of abstaining altogether from animal food; as, ill the Nicolaitans of the Apocalyptic churches, we see the excess of the indifferentist party, who plunged without restraint into all the pollutions, moral as well as ceremonial, with which the heathen rites were accompanied” (Stanley, “On Corinthians”). “It may be noted as

accounting for the stronger and more vehement language of the Apocalypse, considered even as a simply Human book, that the conditions of the case had altered. Christians and heathen were no longer dwelling together, as at Corinth, with comparatively slight interruption to their social intercourse, but were divided by a sharp line of demarcation. The eating of things sacrificed to idols was more and more a crucial test, involving a cowardly shrinking from the open confession of a Christian's faith. Disciples who sat at meat in the idol's temple were making merry with those whose hands were red with the blood of their fellow-worshippers, and whose lips had uttered blaspheming scoffs against the Holy Name "(Plumptre).

In times of persecution, tasting the wine of the libations or eating meat offered to idols, was understood to signify recantation of Christianity.

15. **So.** Even as Balak had Balaam for a false teacher, *so* hast thou the Nicolaitan teachers.

Nicolaitans. See on verse 6.

Which thing I hate. Omit.

16. **I will make war** (πολεμήσω). The words *war* and *make war* occur oftener in Revelation than in any other book of the New Testament. "An eternal roll of thunder from the throne" (Renan).

17. **To eat.** Omit.

Of the hidden manna (τοῦ μάννα τοῦ κεκρυμμένου). The allusion may be partly to the pot of manna which was laid up in the ark in the sanctuary. See Exodus 16:32-34; compare Hebrews 9:4. That the imagery of the ark was familiar to John appears from chapter 11:19. This allusion however is indirect, for the manna laid up in the ark was not for food, but was a memorial of food once enjoyed. Two ideas seem to be combined in the figure:

1. Christ as the bread from heaven, the nourishment of the life of believers, the true manna, of which those who eat shall never die (John 6:31-43; 48-51); hidden, in that He is withdrawn from sight, and the Christian's life is hid with Him in God (Colossians 3:3). 2. The satisfaction of the believer's desire when Christ shall be revealed. The hidden manna shall not remain for ever hidden. We shall see Christ as He is, and be like Him (1 John 3:2). Christ gives the manna in giving Himself "The seeing of Christ as He is, and, through this beatific vision, being made like to Him, is identical with the eating of the hidden manna, which shall, as it were, be then brought forth from the sanctuary, the holy of holies of God's immediate presence where it was withdrawn from sight so long, that all may partake of it; the glory of Christ, now shrouded and concealed, being then revealed to His people" (Trench).

This is one of numerous illustrations of the dependence of Revelation upon Old Testament history and prophecy. "To such an extent is this the case," says Professor Milligan, "that it may be doubted whether it contains a single figure not drawn from the Old Testament, or a single complete sentence not more or less built up of materials brought from the same source." See, for instance, Balaam (2:14); Jezebel (2:20); Michael (12:7, compare Daniel 10:13; 12:1); Abaddon (9:11); Jerusalem, Mt. Zion, Babylon, the Euphrates, Sodom, Egypt (21:2; 14.:1; 16:19; 9:14; 11:8); Gog and Magog (20:8, compare Ezekiel 38, 39.). Similarly, the tree of life, the sceptre of iron, the potter's vessels, the morning-star (2:7,17, 27, 28). Heaven is described under the figure of the tabernacle in the wilderness (11:1, 19; 6:9; 8:3; 11:19; 4:6). The song of the redeemed is the song of Moses (15:3). The plagues of Egypt appear in the blood, fire, thunder, darkness and locusts (chapter 8). "The great earthquake of chapter 6. is taken from Haggai; the sun becoming black as sackcloth of hair and the moon becoming blood (chapter 8) from Joel: the stars of heaven falling, the fig-tree casting her untimely figs, the heavens departing as a scroll (chapter 8.) from Isaiah: the scorpions of chapter 9. from Ezekiel: the gathering of the vine of the earth (chapter 14.) from Joel, and the treading of the wine-press in the same chapter from Isaiah." So too the details of a single vision are gathered out of different prophets or different parts of the same prophet. For instance, the vision of the glorified Redeemer (1:12-20). The golden candlesticks are from Exodus and Zechariah; the garment down to

the foot from Exodus and Daniel; the golden girdle and the hairs like wool from Isaiah and Daniel; the feet like burnished brass, and the voice like the sound of many waters, from Ezekiel; the two-edged sword from Isaiah and Psalms; the countenance like the sun from Exodus; the falling of the seer as dead from Exodus, Isaiah, Ezekiel, and Daniel; the laying of Jesus' right hand on the seer from Daniel.

"Not indeed that the writer binds himself to the Old Testament in a slavish spirit. He rather uses it with great freedom and independence, extending, intensifying, or transfiguring its descriptions at his pleasure. Yet the main source of his emblems cannot be mistaken. The sacred books of his people had been more than familiar to him. They had penetrated his whole being. They had lived within him as a germinating seed, capable of shooting up not only in the old forms, but in new forms of life and beauty. In the whole extent of sacred and religious literature there is to be found nowhere else such a perfect fusion of the revelation given to Israel with the mind of one who would either express Israel's ideas, or give utterance, by means of the symbols supplied by Israel's history, to the present and most elevated thoughts of the Christian faith "(this note is condensed from Professor Milligan's "Baird Lectures on the Revelation of St. John").

A white stone (ψῆφον λευκὴν). See on *counteth*, Luke 14:28; and *white*, Luke 9:29. The foundation of the figure is not to be sought in Gentile but in Jewish customs. "White is everywhere the color and livery of heaven "(Trench). See chapter 1:14; 3:5; 7:9; 14:14; 19:8, 11, 14; 20:11. It is the bright, glistering white. Compare Matthew 28:3; Luke 24:4; John 20:12; Revelation 20:11; Daniel. 7:9.

It is impossible to fix the meaning of the symbol with any certainty. The following are some of the principal views: The Urim and Thummim concealed within the High-Priest's breastplate of judgment. This is advocated by Trench, who supposes that the Urim was a peculiarly rare stone, possibly the diamond, and engraven with the ineffable name of God. The new name he regards as the new name of God or of Christ (chapter 3:12); some revelation of the glory of God which can be communicated to His people only in the higher state of being, and which they only can understand who have actually received.

Professor Milligan supposes an allusion to the plate of gold worn on the High-Priest's forehead, and inscribed with the words "Holiness to the Lord," but, somewhat strangely, runs the figure into the stone or pebble used in voting, and regards the white stone as carrying the idea of the believer's acquittal at the hands of God.

Dean Plumptre sees in the stone the signet by which, in virtue of its form or of the characters inscribed on it, he who possessed it could claim from the friend who gave it, at any distance of time, a frank and hearty welcome; and adds to this an allusion to the custom of presenting such a token, with the guest's name upon it, of admission to the feast given to those who were invited to partake within the temple precincts — a feast which consisted wholly or in part of sacrificial meats.

Others, regarding the connection of the stone with the manna, refer to the use of the lot cast among the priests in order to determine which one should offer the sacrifice.

Others, to the writing of a candidate's name at an election by ballot upon a stone or bean.

In short, the commentators are utterly divided, and the true interpretation remains a matter of conjecture.

A new name. Some explain the new name of God or of Christ (compare chapter 3:12); others, of the recipient's own name. "A new name however, a revelation of his everlasting title as a son of God to glory in Christ, but consisting of and revealed in those personal marks and signs of God's peculiar adoption of himself, which he and none other is acquainted with" (Alford). Bengel says: "Wouldst thou know what kind of a new name thou wilt obtain? Overcome. Before that thou wilt ask in vain, and after that thou wilt soon read it inscribed on the white stone."

18. **Thyatira.** Situated on the confines of Mysia and Ionia. According to Pliny it was known in earlier times as Pelopia and Euhippia. Its prosperity received a new impulse under the Roman Emperor Vespasian.

The city contained a number of corporate guilds, as potters, tanners, weavers, robe-makers, and dyers. It was from Thyatira that Lydia the purple-seller of Philippi came, Paul's first European convert. The numerous streams of the adjacent country were full of leeches. The principal deity of the city was Apollo, worshipped as the Sun-God under the surname Tyrimnas. A shrine outside the walls was dedicated to Sambatha, a sibyl. The place was never of paramount political importance.

Son of God. Compare *Son of man*, chapter 1:13; Psalms 2:7; chapter 19:13.

Who hath His eyes, etc. See on chapter 1:14,15.

Thy works, and the last, etc. Omit *and*, and read, as Rev., *and that thy last works are more than the first.*

20. **A few things.** Omit.

Thou sufferest (ἐᾷς). Used absolutely. *Toleratest.*

That woman. Rev., *the woman.* Some translate *thy wife*.

Jezebel. Used symbolically, but with reference to the notorious historic Jezebel. She was the daughter of Ethbaal, king of Sidon (1 Kings 16:31), formerly a priest of Astarte, and who had made his way to the throne by the murder of his predecessor Pheles. Ahab's marriage with her was the first instance of a marriage with a heathen princess of a king of the northern kingdom of Israel. This alliance was a turning-point in the moral history of the kingdom. From the times of David and Solomon many treaties had been concluded between Phoenicia and Israel; but it was at the same time the special business of the kingdom of the ten tribes to restore the ancient rigidness of the nationality of Israel. Jezebel looked down with perverse pride upon a people whose religion she neither understood nor respected. Though the ten tribes had yielded to idolatry in the worship of the calves, the true God was still worshipped and the law of Moses acknowledged. From the time of Ahab's marriage the apostasy of Israel became more decided and deadly. She was "a woman in whom, with the

reckless and licentious habits of an Oriental queen, were united the fiercest and sternest qualities inherent in the old Semitic race. Her husband, in whom generous and gentle feelings were not wanting, was yet of a weak and yielding character which soon made him a tool in her hands.... The wild license of her life and the magical fascination of her arts or her character became a proverb in the nation. Round her and from her, in different degrees of nearness, is evolved the awful drama of the most eventful crisis of this portion of the Israelite history" (Stanley, "Jewish Church"). She sought to exterminate the prophets of Jehovah (1 Kings 18:13), and inaugurated the worship of Baal the Sun-God on a magnificent scale. Two sanctuaries were established, one for each of the great Phoenician deities, at each of the two new capitals of the kingdom, Samaria and Jezreel. The sanctuary of Astarte or Ashtaroth (the Phoenician Venus) at Jezreel was under Jezebel's special sanction, and there is reason to suppose that she ministered as a priestess in that licentious worship. Four hundred priests or prophets were attached to this sanctuary and were supported at her table. The sanctuary to Baal at Samaria was large enough to contain all the worshippers of the northern kingdom. Its staff consisted of four hundred and fifty priests, and the interior contained representations of the Sun-God on small pillars, while a large statue of the same deity was set up in front. At these sanctuaries Ahab in person offered sacrifices.

Expositors are divided as to the symbolic import of the name in this passage, some referring it to a single person — "some single wicked woman in the Church of Thyatira inheriting this name of infamy in the Church of God," giving herself out as a prophetess, and seducing the servants of Christ to commit fornication and to eat things offered to idols. Others interpret the name as designating an influential heretical party in the Church: but, as Alford remarks, "the real solution must lie hidden until all that is hidden shall be known." It is clear, at any rate, that Thyatira, like the Church of old, had sinned by her alliance with a corrupt faith and practice.

To teach and to seduce (διδάσκειν καὶ πλανᾶσθαι). The best texts read καὶ διδάσκει *and she teacheth and seduceth*. So Rev. For *seduceth* see on *err*, Mark 12:24, and *deceiver* and *error*, Matthew 28:63, 64. The

word πλανᾶν *to seduce* is found oftener in Revelation than elsewhere in the New Testament. It never means mere error as such, but *fundamental departure from the truth.*

To commit fornication and to eat things sacrificed to idols. Both sins of the historical Jezebel. See 2 Kings 9:22, 30; Jeremiah 4:30; Nahum 3:4.

21. **Space** (χρόνον). Lit., *time,* as Rev.

Repent (μετανοήσῃ). See on Matthew 3:2; 21:29.

Of her fornication (ἐκ). Lit., *out of*; i.e., so as to come out of and escape from her sin. See on verse 7.

22. **Into a bed.** Of anguish. The scene of the sin is also the scene of the punishment.

Commit adultery (μοιχεύοντας). A wider term than πορνεῦσαι *to commit fornication*. Compare the metaphorical meaning expressing the rebellion and idolatry of Israel (Jeremiah 3:8; 5:7; Ezekiel 16:32).

With her (μετ αὐτῆς). Not with her as the *conjux adulteri*, but *who share with her in her adulteries*.

Of their deeds (ἐκ τῶν ἔργων αὐτῶν). Read αὐτῆς *her* (deeds). Repent *out of* (ἐκ) as in verse 21.

23. **Children** (τέκνα). Emphatic. Distinguished from *the participators* of verse 22, as her proper adherents, "who are begotten of her and go to constitute her." Others, however, deny any distinction (Milligan), and others (as Trench) explain as the *less* forward and prominent members of the wicked company, deceived where the others were the deceivers.

With death (ἐν θανάτῳ). *To kill with death* is a very strong expression. Compare Leviticus 20:10, Sept., θανάτῳ θανατούσθωσαν *shall be put to death* (A. 5:and Rev.). Lit., *let them be put to death with death*. The

reference can hardly be to the slaughter of Ahab's seventy sons (2 Kings 10:6, 7) who were not Jezebel's children.

All the churches. Not merely the seven churches, but the churches throughout the world.

Shall know (γνώσονται). See on John 2:24.

Searcheth (ἐρευνῶν). See John 5:39; 7:52; Romans 8:27. Compare Jeremiah 11:20; 17:10; 20:12; 1 Peter 1:11. Denoting a *careful* search, a *following up* or *tracking*. See Genesis 31:35; 1 Kings 20:6; Proverbs 20:27; 1 Corinthians 2:10.

Reins (νεφροὺς). Only here in the New Testament. Strictly, *kidneys*. Used of the *thoughts, feelings*, and *purposes* of the soul. A similar use of the physical for the spiritual organ is σπλάγχνα *bowels* for *heart*. See *pitiful*, 1 Peter 3:8.

24. **And** unto the rest. Omit *and*, and render, as Rev., *to you I say, to the rest*, etc.

And which (καὶ οἵτινες). Omit καὶ *and*. The compound relative, *which*, classifies; *which are of those who know not*, etc.

The depths of Satan (τὰ βάθη τοῦ Σατανᾶ). The reference is, most probably, to the Gnostic sect of the Ophites (ὄφις *a serpent*), or, in Hebrew, Naasenes (*naash a serpent*), serpent-worshippers, a sect the origin of which is unknown, but which existed as late as the sixth century; since, in 530, Justinian passed laws against it. "The veneration of the serpent was but the logical development of a theory, the germ of which is common to many of the Gnostic sects. Proceeding on the assumption that the creator of the world is to be regarded as an evil power, a thing in hostility to the supreme God, it follows as a natural consequence that the fall of man through disobedience to the command of his maker must be regarded, not as a transgression against the will of the supreme God, but as an emancipation from the authority of an evil being. The serpent, therefore, who tempted mankind to sin, is no longer their destroyer but

their benefactor. He is the symbol of intellect, by whose means the first human pair were raised to the knowledge of the existence of higher beings than their creator. This conception, consistently carried out, would have resulted in a direct inversion of the whole teaching of scripture; in calling evil good and good evil; in converting Satan into God and God into Satan. The majority of the Ophite sects, however, seem to have shrunk from this portentous blasphemy. While acknowledging the fall of man as, in some manner, a deliverance from evil and an exaltation of human nature, they hesitated to carry out their principle by investing the evil spirit with the attributes of deity. A kind of compromise was made between scripture and philosophy. The serpent was, notwithstanding his service to mankind, represented as a being of evil nature and au enemy to man, though his work was overruled to man's good, and he himself was, beyond his intention, the instrument of a higher wisdom. Rut in one sect at least of the Ophites, the more logical and thoroughly blasphemous consequences of the first principles were exhibited openly and unblushingly" (Mansel, "Gnostic Heresies"). The characteristic boast of the Gnostics was their knowledge of *the depths* of divine things. In this they were probably perverting and caricaturing the words of Paul (Romans 11:33; 1 Corinthians 2:10).

As they speak. Rev., *as they say.* The questions are, 1st. What is the phrase alluded to? Is it the familiar formula of these heretics, "the depths," or "the depths of God," *the depths of Satan* being added by the Lord himself in ironical contrast with the depths of divine knowledge, — or is it *the depths of Satan*? 2nd. Does *as they say* refer to *Christians*, describing the *depths* of the Gnostics as depths of *Satan*, or does it refer to the heretics themselves, calling their own mysteries *depths of Satan?*

The majority of commentators regard *as they say* as referring to the heretics, and as applying only to the word *depths; of Satan* being added by the Lord in indignation. Alford says that no such formula as *depths of Satan*, or any resembling it, is found as used by the ancient Gnostic heretics.

Other burden (ἄλλο βάτος). The words for *burden* in the New Testament are ὄγκος (only in Hebrews 12:1), βάρος (Matthew 20:12;

Galatians 6:2), and φορτίον (Matthew 11:30; 23:4; Galatians 6:5). Ὄγκος refers to *bulk*, βάρος to *weight*, φορτίον to a burden so far as it is *born* (φέρω). Thus in Hebrews 12:1, "lay aside every *weight* (ὄγκος)," the figure being that of runners in the race-course, and the word appropriate as denoting the bulky robes and the accoutrements of the ordinary dress which might impede the freedom of the limbs. In Matthew 20:12, "the *burden* (βάρος) and heat of the day," the idea is that of heavy toil pressing like a weight. So Galatians 6:2, "Bear ye one another's *burdens*." But in Galatians 6:5, the emphasis is on the *act of bearing*; and therefore φορτίον is used: "Every man shall bear his own burden;" i.e., every man shall carry that which it is appointed him to bear. The reference in that passage is probably to the prohibition enjoined by the apostolic council of Jerusalem, which concerned the very things which are rebuked here — fornication and abstinence from idol-meats. In the narrative of that council the phrase occurs "to lay upon you no greater *burden*" (Acts 15:28). The meaning accordingly will be, "I put upon you no other burden than abstinence from and protest against these abominations."

25. **Hold fast** (κρατήσατε). See on Mark 7:3; Acts 3:11.

Till I come (ἄχρις οὗ ἂν ἥξω). The conditional particle ἂν marks the time of His coming as uncertain.

26. **Keepeth my works** (τηρῶν τὰ ἔργα μου). The phrase occurs only here in the New Testament. The *works* are those which Christ *commands*, which He *does*, and which are *the fruits of His Spsrit*. See on John 4:47.

Power (ἐξουσίαν). See on John 1:12. Rev., better, *authority*.

Nations (ἐθνῶν). See on Matthew 25:32, and *Gentiles*, Luke 2:32. Properly, here, the Gentiles, as opposed to the true Israel of God.

27. **Shall rule** (ποιμανεῖ). Lit., *shall shepherd*. A comparison with chapter 7:17, brings out the terrible irony in this word. Compare Psalms 2:9, Sept., where the same word is used. A.V., *break*. See on *rule*, Matthew 2:6; *feed*, Acts 20:28; 1 Peter 5:2; Jude 12.

Rod (ῥάβδῳ). Commonly rendered *staff*, once *sceptre*, Hebrews 1:8. This is its meaning here.

Vessels (σκεύη). See on *goods*, Matthew 12. 29; *vessel*, 1 Peter 3. 7.

Of the potter (κεραμικὰ). From κέραμος *potter's clay*.

Shall they be broken to shivers. The A.V. follows the reading συντριβήσεται, the future tense of the verb. The correct reading is συντρίβεται, the present tense. Render therefore, as Rev., "as the vessels of the potter *are broken*." See on Mark 5:4, and *bruising*, Luke 9:39. The οὑν *together* gives the picture of the fragments collapsing into a heap.

28. **The morning-star** (τὸν ἀστέρα τὸν πρωϊνόν). *The star, that of the morning*. One of John's characteristic constructions. See on I John 4:9. The reference is, most probably, to Christ himself. See chapter 22:16. He will give Himself. This interpretation falls in with the promise of power over the nations in verse 26. The star was the ancient emblem of sovereignty. See Numbers. 24:17; Matthew 2:2. "It was the symbol of sovereignty on its brighter and benignant side, and was therefore the fitting and necessary complement of the dread attributes that had gone before. The king came not only to judge and punish, but also to illumine and cheer" (Plumptre). Compare 2 Peter 1:19.

CHAPTER 3

1. **Sardis.** The capital of the ancient kingdom of Lydia. It was situated in a plain watered by the river Pactolus. The city was of very ancient origin. Herodotus (i., 84) gives the account of its siege and capture by Cyrus, and of its previous fortification by an old king, Meles. It was ruled by a series of able princes, the last of whom was Croesus, celebrated for his wealth and his misfortunes. In the earlier part of his reign he extended his dominion over the whole of Asia Minor, with the exception of Lycia and Cilicia. The Lydian rule was terminated by the conquest of Cyrus. From the Persians it passed into the hands of Alexander the Great, after which, for the next three hundred years, its fortunes are obscure. In B.C. 214 it was taken and sacked by Antiochus the Great after a siege of two years. The kings of Pergamus next succeeded to the dominion, and from them it passed into the hands of the Romans.

In the time of Tiberius it was desolated by an earthquake, together with eleven or twelve other important cities of Asia, and the calamity was increased by a pestilence.

Sardis was in very early times an important commercial city Pliny says that the art of dyeing wool was invented there, and it was the entrepôt of the dyed woolen manufactures, carpets, etc., the raw material for which was furnished by the flocks of Phrygia. It was also the place where the metal *electrum* was procured. Gold was found in the bed of the Pactolus. Silver and gold coins are said to have been first minted there, and it was at one time known as a slave-mart. The impure worship of the goddess Cybele was celebrated there, and the massive ruins of her temple are still to be seen. The city is now a heap of ruins. In 1850 no human being found a dwelling there.

The seven Spirits of God. See on chapter 1:4.

1. **Be watchful** (γίνου γρηγορῶν). Lit., *become awake and on the watch*. See on Mark 13:35; 1 Peter 5:8. *Become* what thou art not.

Strengthen (στήριξον). See on 1 Peter 5:10, and compare Luke 22:32; Romans 1:11; 2 Thessalonians 3:3.

That are ready to die (ἃ μέλλει ἀποθανεῖν). Read ἔμελλον *were ready* or *about* (to die).

I have not found thy works (οὐ εὕρηκά σου τὰ ἔργα). Some texts omit the article before *works*, in which case we should render, *I have found no works of thine*. So Rev.

Perfect (πεπληρωμένα). Lit., *fulfilled.* So Rev.

God. The best texts insert μου, "*my* God."

3. **Thou hast received and heard** (εἴληφας καὶ ἤκουσας). The former of these verbs is in the perfect tense: thou hast received the truth as a permanent deposit. It remains with thee whether thou regardest it or not. The latter verb is ill the aorist tense, *didst hear* (so Rev.), denoting merely the act of hearing when it took place.

Watch. See on verse 2.

On thee. Omit.

As a thief (ὡς κλέπτης). *Thief*, as distinguished from hp λῃστής *robber*, a plunderer on a larger scale, who secures his booty not by stealth, but by violence. Hence the word is appropriate here to mark the unexpected and stealthy coming of the Lord. Compare 1 Thessalonians 5:2, 4; 2 Peter 3:10.

Thou shalt not know what hour I will come upon thee. The Greek proverb says that the feet of the avenging deities are shod with wool. The sentiment is voiced in the two following fragments from Aeschylus:

> "Whether one sleep or walk or sit at ease,
> Unseen and voiceless Justice dogs his steps,
> Striking athwart his path from right or left;

Nor what is foully done will night conceal:
Whate'er thou doest some God beholdeth thee."

"And dost thou deem that thou shalt e'er o'ercome
Wisdom divine? That retribution lies
Somewhere remote from mortals? Close at hand,
Unseen itself, it sees and knows full well
Whom it befits to smite. But thou know'st not
The hour when, swift and sudden, it shall come
And sweep away the wicked from the earth."

4. **Thou hast a few names.** The best texts insert ἀλλὰ *but* between these words and the close of the preceding verse. So Rev. *But*, notwithstanding the general apathy of the Church, thou hast a few, etc. Compare verse 1, *thou hast a name*, and see on chapter 11:13. *Names* is equivalent to *persons*, a few who may be rightly *named* as exceptions to the general conception.

Even in Sardis. Omit καὶ *even*.

Defiled (ἐμόλυναν). See on 1 Peter 1:4.

Garments. See the same figure, Jude 23. The meaning is, have not sullied the purity of their Christian life.

In white (ἐν λευκοῖς). With ἱματίοις *garments* understood. See on chapter 2:17, and compare Zechariah. 3:3, 5. "White colors are suitable to the gods" (Plato, "Laws," xii., 956). So Virgil, of the tenants of Elysium:

"Lo, priests of holy life and chaste while they in life had part;
Lo, God-loved poets, men who spake things worthy Phoebus' heart:
And they who bettered life on earth by new-found mastery;
And they whose good deeds left a tale for men to name them by:
And all they had their brows about with snowy fillets bound."

"Aeneid," vi., 661-665

The same shall be clothed (οὗτος περιβαλεῖται). For οὗτος *this*, or *the same*, read οὕτως *thus*: "shall *thus* be arrayed." so Rev. The verb denotes a solemn investiture, and means literally *to throw* or *put around*.

5. **Book of life.** Lit., *the book of the life*. For the figure, see Exodus 32:32; Psalms 69:28; Daniel 12:1; Philippians 4:3. Compare Luke 10:20; Hebrews 12:23.

I will confess (ἐξομλογήσομαι). *Openly* confess (ἐξ). See on Matthew 11:25; Acts 19:18; James 5:16.

7. **Philadelphia.** Seventy-five miles southeast of Sardis. The second city in Lydia. The adjacent region was celebrated as a wine-growing district, and its coins bore the head of Bacchus and the figure of a Bacchante. The population included Jews, Jewish Christians, and converts from heathenism. It suffered from frequent earthquakes. Of all the seven churches it had the longest duration of prosperity as a Christian city. It still exists as a Turkish town under the name of *Allah Shehr*, *City of God*. The situation is picturesque, the town being built on four or five hills, and well supplied with trees, and the climate is healthful. One of the mosques is believed by the native Christians to have been the gathering-place of the church addressed in Revelation. "One solitary pillar of high antiquity has been often noticed as reminding beholders of the words in chapter 3:12: 'Him that overcometh will I make a pillar in the temple of my God.'"

He that is holy (ὁ ἅγιος). See on Acts 26:10. Christ is called *holy*, Acts 2:27; 13:35; Hebrews 7:26; in all which passages the word, however, is ὅσιος, which is holy *by sanction*, applied to one who diligently observes all the sanctities of religion. It is appropriate to Christ, therefore, as being the one in whom these eternal sanctities are grounded and reside. Αγιος, the word used here, refers rather to separation from evil.

He that is true (ὁ ἀληθινὸς). See on John 1:9. Αληθινὸς is not merely, *genuine* as contrasted with the absolutely false, but as contrasted with that which is only subordinately or typically true. It expresses the *perfect* realization of an idea as contrasted with its *partial* realization. Thus, Moses gave bread, but the Father giveth the *true* bread (τὸν ἄρτον τὸν ἀληθινόν). Israel was a vine of God's planting (Psalms 80:8), Christ is the *true* (ἡ ἀληθινὴ) vine (John 15:1). The word is so characteristic of John that, while found only once in the Synoptic Gospels, once in a Pauline Epistle, and four times in the Epistle to the Hebrews, it occurs

nine times in the fourth Gospel, four times in John's First Epistle, and ten times in Revelation, and in every instance in these three latter books in its own distinctive signification.

The key of David. See on chapter 1:18, and compare Isaiah 22:22. David is the type of Christ, the supreme ruler of the kingdom of heaven. See Jeremiah 30:9; Ezekiel 34:23; 37:24. The house of David is the typical designation of the kingdom of Jesus Christ (Psalms 122:5). The holding of the keys, the symbols of power, thus belongs to Christ as Lord of the kingdom and Church of God. See on Matthew 16:19: He admits and excludes at His pleasure.

No man shutteth (οὐδεὶς κλείει). Read κλείσει *shall shut* So Rev.

8. **I have set** (δέδωκα). Lit., *I have given*. For a similar phrase see Luke 12:51.

An open door (θύραν ἀνεῳγμένην). Rev., more literally, a door opened. This is variously explained. Some refer it to the entrance into the joy of the Lord; others to the initiation into the meaning of scripture; others again to the opportunity for the mission-work of the Church. In this last sense the phrase is often used by Paul. See 1 Corinthians 16:9; 2 Corinthians 2:12; Colossians 4:3. Compare Acts 14:27. [77] *I have given* is appropriate, since all opportunities of service are gifts of God. See on chapter 2:7.

For thou hast (ὅτι ἔχεις). Some texts make *behold-shut* parenthetical, and render ὅτι *that*, defining *thy works*, etc. So Rev.

A little strength (μικρὰν δύναμιν). This would mean, thou hast *some* power, though small. Many, however, omit the indefinite article in translating, and render *thou hast little strength*; i.e., *thou art poor in numbers and worldly resources*. So Alford, Trench, and Düsterdieck.

And (καὶ). John's single copula instead of a particle of logical connection. See on John 1:10; 6:46; 1 John 1:5; John 8:20.

Hast kept my word (ἐτήρησάς μου τὸν λόγον). Rev., rendering the aorist more strictly, *didst keep*. For the phrase, see John 17:6,8.

9. **I will make** (δίδωμι). Rev., rightly, *I give*. See on verse 8. The sense is broken off there and resumed here.

Of the synagogue (ἐκ τῆς συναγωγῆς). Certain ones of the synagogue. Most interpreters refer to the Jews. Others explain more generally, of the bowing down of the Church's enemies at her feet. Trench refers to a passage in the Epistle of Ignatius to this Philadelphian church, implying the actual presence in the midst of it of converts from Judaism, who preached the faith which they once persecuted.

Of Satan. See on chapter 2:9.

I will make them to come (ποιήσω αὐτοὺς ἵνα ἥξωσιν) Lit., *I will make them that they shall come.*

Worship before thy feet. Compare Isaiah 60:14; 49:23.

10. **The word of my patience** (τὸν λόγον τῆς ὑπομονῆς μου) Not the words which Christ has spoken concerning patience, but the word of Christ which requires patience to keep it; the gospel which teaches the need o£ a patient waiting for Christ. On *patience*, see on 2 Peter 1:6; James 5:7.

From the hour (ἐκ). The preposition implies, not a keeping *from* temptation, but a keeping *in* temptation, as the result of which they shall be delivered *out of* its power. Compare John 17:15.

Of temptation (τοῦ πειρασμοῦ). Lit., "of *the* trial" See on Matthew 6:13; 1 Peter 1:7. Rev., *trial.*

World (οἰκουμένης). See on Luke 2:1

11. **Behold.** Omit.

That no one take thy crown (ἵνα μηδεὶς λάβῃ τὸν στέφανον). Take it away. The idea is not that of one believer stepping into the place which was designed for another, but of an enemy taking away from another the reward which he himself has forfeited. The expression is explained by Colossians 2:18. It is related by Mahomet that, after having attempted, in vain, to convert one Abdallah to the faith, and having been told by him to go about his business and to preach only to those who should come to him — he went, downcast, to a friend's house. His friend, perceiving that he was sad, asked him the reason; and on being told of Abdallah's insult, said, "Treat him gently; for I swear that when God sent thee to us, we had already strung pearls to crown him, and he seeth that thou hast snatched the kingdom out of his grasp." For **crown**, see on chapter 2:10. *Thy* crown is not the crown which *thou hast*, but the crown which thou *shalt have* if thou shalt prove faithful.

12. **Pillar** (στύλον). The word occurs, Galatians 2:9; 1 Timothy 3:15; Revelation 10:1. The reference here is not to any prominence in the earthly church, as Galatians 2:9, but to blessedness in the future state. The exact meaning is doubtful. Some explain, *he shall have a fixed and important place in the glorified church*. Compare Matthew 19:28. Others emphasize the idea of *stability*, and find a possible local reference to the frequent earthquakes from which Philadelphia had suffered, and which had shaken its temples. Strabo says: "And Philadelphia has not even its walls unimpaired, but daily they are shaken in some way, and gaps are made in them. But the inhabitants continue to occupy the land notwithstanding their sufferings, and to build new houses." Others again emphasize the idea of *beauty*. Compare 1 Peter 2:5, where the saints are described *living stones*.

Temple (ναῷ). See on Matthew 4:5.

Upon him. *The conqueror*, not *the pillar*. Compare chapter 7:3; 9:4; 14:1; 22:4. Probably with reference to the golden plate inscribed with the name of Jehovah, and worn by the High-Priest upon his forehead (Exodus 28:36, 38). See on chapter 2:17.

New Jerusalem. See Ezekiel 48:35. The believer whose brow is adorned with this name has the freedom of the heavenly city. Even on earth his commonwealth is in heaven (Philippians 3:20). “Still, his citizenship was latent: he was one of God’s hidden ones; but now he is openly avouched, and has a right to enter in by the gates to the city” (Trench). The city is called by John, *the great and holy* (Chapter 21:10); by Matthew, *the holy city* (4:5); by Paul, *Jerusalem which is above* (Galatians 4:6); by the writer to the Hebrews, *the city of the living God, the heavenly Jerusalem* (Hebrews 12:22). Plato calls his ideal city *Callipolis, the fair city* (“Republic,” vii., 527), and the name *Ouranopolis, heavenly city*, was applied to Rome and Byzantium. For *new* (καινῆς), see on Matthew 26:29. The *new* Jerusalem is not a city *freshly* built (νέα), but is *new* (καινὴ) in contrast with the old, outworn, sinful city. In the Gospel John habitually uses the Greek and civil form of the name, Ἱεροσόλυμα; in Revelation, the Hebrew and more holy appellation, ἱερουσάλημ.[78]

14. **Of the Laodiceans** (Λαοδικέων). Read ἐν Λαοδικείᾳ *in Laodicea.* Laodicea means *justice of the people*. As Laodice was a common name among the ladies of the royal house of the Seleucidae, the name was given to several cities in Syria and Asia Minor. The one here addressed was on the confines of Phrygia and Lydia, about forty miles east of Ephesus, and was known as Laodicea on the Lycus. It had born successively the names of Diospolis and Rhoas, and was named Laodicea when refounded by Antiochus Theos, B.C. 261-246. It was situated on a group of hills between two tributaries of the Lycus — the Asopus and the Caprus. Towards the end of the Roman Republic, and under the first emperors, it became one of the most important and flourishing cities of Asia Minor. One of its citizens, Hiero, bequeathed all his enormous property to the people, and adorned the city with costly gifts. It was the seat of large money transactions and of an extensive trade in wood. The citizens developed a taste for Greek art, and were distinguished in science and literature. Laodicea was the seat of a great medical school. During the Roman period it was the chief city of a Roman *conventus* or political district, in which courts were held by the proconsul of the province, and where the taxes from the subordinate towns were collected. Cicero held his court there, and many of his letters were written thence. The conventus represented by Laodicea comprised not less than twenty-five towns, and

inscriptions refer to the city as “the metropolis.” The Greek word διοίκηδις, corresponding to the Latin *conventus* was subsequently applied to an ecclesiastical district, and appears in *diocese.* The tutelary deity of the city was Zeus (Jupiter). Hence its earlier name, *Diospolis*, or *City of Zeus*. Many of its inhabitants were Jews. It was subject to frequent earthquakes, which eventually resulted in its abandonment. It is now a deserted place, but its ruins indicate by their magnitude its former importance. Among these are a racecourse, and three theatres, one of which is four hundred and fifty feet in diameter. An important church council was held there in the fourth century.

The Amen. Used only here as a proper name. See Isaiah 65:16, where the correct rendering is *the God of the Amen*, instead of A.V. *God of truth.* The term applied to the Lord signifies that He Himself is the fulfilment of all that God has spoken to the churches.

Faithful (πιστός). The word occurs in the New Testament in two senses: *trusty, faithful* Matthew 24:45; 25:21, 23; Luke 12:42); and *believing, confiding* (John 20:27; Galatians 3:9; Acts 16:1). Of God, necessarily only in the former sense.

True (ἀληθινὸς). See on verse 7. The veracity of Christ is thus asserted in the word *faithful, true* being not true *as distinguished from false*, but *true to the normal idea of a witness.*

The beginning (ἡ ἀρχή). *The beginner*, or *author*; not as Colossians 1:15, *the first and most excellent creature of God’s hands.*

“The stress laid in the Epistle to the Colossians on the inferiority of those to whom the self-same name of ἀρχαὶ, *beginnings principalities* was given... to the One who was the true beginning, or, if we might venture on an unfamiliar use of a familiar word, the true *Principality* of God’s creation, may account for the prominence which the name had gained, and therefore for its use here in a message addressed to a church exposed, like that of Colossae, to the risks of angelolatry, of the substitution of lower principalities and created mediators for Him who was the Head over all

things to His Church" (Plumptre). Compare Hebrews 12:2, ἀρχηγὸν *leader*.

15. **Cold** (ψυχρός). Attached to the world and actively opposed to the Church. "This," as Alford remarks, "as well as the opposite state of spiritual fervor, would be an intelligible and plainly-marked condition; at all events free from the danger of mixed motive and disregarded principle which belongs to the lukewarm state: inasmuch as a man in earnest, be he right or wrong, is ever a better man than one professing what he does not feel."

Hot (ζεστός). From ζέω to *boil* or *seethe*. See on *fervent*, Acts 18:25.

16. **Lukewarm** (χλιαρός). Only here in the New Testament.

Foremost and most numerous among the lost, Dante places those who had been content to remain neutral in the great contest between good and evil.

> "Master, what is this which now I hear?
> What folk is this, which seems by pain so vanquished?
> And he to me: "This miserable mode
> Maintain the melancholy souls of those
> Who lived withouten infamy or praise.
> Commingled are they with that caitiff choir.
> Of angels, who have not rebellious been,
> Nor faithful were to God, but were for self.
> The heavens expelled them, not to be less fair;
> Nor them the nethermore abyss receives,
> For glory none the damned would have from them."
>
> "Inferno," iii., 33-42.

I will (μέλλω). *I am about or have in mind*. Not a declaration of immediate and inexorable doom, but implying a possibility of the determination being changed.

Spue (ἐμέσαι). Only here in the New Testament. Compare Leviticus 18:28; 20:22.

17. **Because thou sayest.** Connect, as A.V. and Rev., with what follows, not with what precedes. Some interpret *I will spue thee out of my mouth because thou sayest*, etc.

Increased with goods (πεπλούτηκα). Rev., *have gotten riches*. The reference is to imagined *spiritual* riches, not to worldly possessions.

Thou. Emphatic.

Wretched (ὁ ταλαίπωρος). Rev., better, giving the force of the article, *the wretched one*. From τλάω *to endure*, and πειρά *a trial*.

Miserable (ἐλεεινός). Only here and 1 Corinthians 5:19. An object of *pity* (ἔλεος).

Poor (πτωχός). See on Matthew 5:3.

18. **I counsel** (συμβουλεύω). With a certain irony. Though He might command, yet He advises those who are, in their own estimation, supplied with everything.

To buy. Compare Isaiah 4:1; Matthew 13:44, 46. Those who think themselves rich, and yet have just been called *beggars* by the Lord, are advised by Him to buy. The irony, however, covers a sincere and gracious invitation. The goods of Christ are freely given, yet they have their price — renunciation of self and of the world.

Gold (χρυσίον). Often of gold *money* or *ornaments*. So 1 Peter 1:18; Acts 3:6; 1 Peter 3:3. Also of *native* gold and gold which has been smelted and wrought (Hebrews 9:4). There may very properly be a reference to the extensive money transactions of Laodicea.

Tried in the fire (πεπυρωμένον ἐκ πορὸς). The verb means *to burn, to be on fire:* in the perfect passive, as here, *kindled, made to glow*; thence *melted by fire*, and so *refined*. Rev., *refined by, fire*. By fire is, literally, *out of* the fire (ἐκ; see on Chapter 2:7).

White raiment. Rev., *garments*. See on verse 4.

Mayest be clothed (περιβάλῃ). Rev., more literally, *mayest clothe thyself*. See on verse 5.

Do not appear (μὴ φανερωθῇ). Rev., more literally, *be not made manifest.* See on John 21:1. Stripping and exposure is a frequent method of putting to open shame. See 2 Samuel 10:4; Isaiah 20:4; 47:23; Ezekiel 16:37. Compare also Matthew 22:11-13; Colossians 3:10-14.

Anoint thine eyes with eye-salve (κολλούριον ἔγχρισον τοὺς ὀφθαλμούς σου). The correct reading is ἔγχρισαι, the infinitive, *to anoint*, instead of the imperative. So Rev., *eye-salve to anoint thine eyes*. Κολλούριον, of which the Latin *collyrium* is a transcript, is a diminutive of κολλύρα *a roll of coarse bread.* See 1 Kings 14:3, Sept.; A.V., *cracknels*. Here applied to a roll or stick of ointment for the eyes. Horace, describing his Brundisian journey, relates how, at one point, he was troubled with inflamed eyes, and anointed them with black eye-salve (*nigra collyria*. Sat., i., v., 30). Juvenal, describing a superstitious woman, says: "If the corner of her eye itches when rubbed, she consults her horoscope before calling for *salve*" (*collyria*; 6., 577). The figure sets forth the spiritual anointing by which the spiritual vision is purged. Compare Augustine, "Confessions, vii., 7, 8. "Through my own swelling was I separated from Thee; yea, my pride-swollen face closed up mine eyes.... It was pleasing in Thy sight to reform my deformities; and by inward goads didst Thou rouse me, that I should be ill at ease until Thou wert manifested to my inward sight. Thus, by the secret hand of Thy medicining, was my swelling abated, and the troubled and bedimmed eyesight of my mind, by the smarting anointings of healthful sorrows, was from day to day healed." Compare 1 John 2:20, 27.

19. **As many as I love.** In the Greek order *I* stands first as emphatic.

Rebuke (ἐλέγχω). See on John 3:20. Rev., *reprove*.

Chasten (παιδεύω). See on Luke 23:16.

Be zealous (ζήλευε). The verb is akin to ζεστός *hot* in verse 16, on which see note.

Repent. See on Matthew 3:2; 20:29.

20. **I stand at the door and knock.** Compare Cant. v., 2, Κρούω *I knock* was regarded as a less classical word than κόπτω. Κρούω is to knock *with the knuckles, to rap*; κόπτω, *with a heavy blow*; ψοφεῖν of the knocking of some one within the door, warning one without to withdraw when the door is opened. Compare James 5:9. "He at whose door we ought to stand (for He is the Door, who, as such, has bidden *us* to knock), is content that the whole relation between Him and us should be reversed, and, instead of our standing at His door, condescends Himself to stand at ours "(Trench). The Greeks had a word θυραυλεῖν for a lover waiting at the door of his beloved. Trench cites a passage from Nicolaus Cabasilas, a Greek divine of the fourteenth century: "Love for men emptied God (Philippians 2:7). For He doth not abide in His place and summon to Himself the servant whom He loved; but goes Himself and seeks him; and He who is rich comes to the dwelling of the poor, and discloses His love, and seeks an equal return; nor does He withdraw from him who repels Him, nor is He disgusted at his insolence; but, pursuing him, remains sitting at his doors, and that He may show him the one who loves him, He does all things, and sorrowing, bears and dies."

My voice. Christ not only knocks but speaks. "The voice very often will interpret and make intelligible the purpose of the knock" (Trench).

Hear — open the door. No irresistible grace.

Will sup (δειπνήσω). See on Luke 14:12. For the image, compare Cant. 5:2-6; iv. 16; ii. 3. Christ is the Bread of Life, and invites to the great feast. See Matthew 8:11; 25:1 sqq. The consummation will be at the marriage-supper of the Lamb (Mark 14:25; Revelation 19:7-9).

He with me. It is characteristic of John to note the sayings of Christ which express the *reciprocal* relations of Himself and His followers. See John 6:56; 10:38; 14:20; 15:4, 5; 17:21, 26. Compare John 14:23.

21. **He that overcometh.** See on chapter 2:7.

CHAPTER 4

The Revelation proper now begins.

1. **After this** (μετὰ ταῦτα). Rev., literally, *after these things*. Not indicating a break in the ecstatic state of the seer, but only a succession of separate visions.

I looked (εἶδον). Rev., better, *I saw*. Not of the *directing of attention*, but of the simple reception of the vision.

A door was opened (θύρα ἀνεῳγμένη). Rev., rightly, omits *was*. A door *set open.* The A.V. implies that the seer witnessed the opening of the door.

In Heaven. Compare Ezekiel 1:1; Matthew 3:16; Acts 7:56; 10:11. In all these heaven itself is opened.

Was. Omit. Render, as Rev., "*a voice* as of a trumpet."

A trumpet (σάλπιγγος). See on Matthew 24:31. Properly *a war-trumpet*, though the word was also used of a *sacred* trumpet, with the epithet ἱερά *sacred*.

Speaking — saying (λαλούσης —λέγουσα). See on Matthew 28:18. The former verb indicates the breaking of the silence, the latter the matter of the address.

Hereafter (μετὰ ταῦτα). Some editors connect these words with the succeeding verse, substituting them for καὶ *and* at the beginning of that verse, and rendering, "I will show thee the things which must come to pass. *After these things* straightway I was," etc.

2. **I was in the Spirit** (ἐγενόμην ἐν πνεύματι). Strictly, *I became: I found myself in*. Appropriate to the sudden and unconscious

transportation of the seer into the ecstatic state. Thus Dante describes his unconscious rapture into Paradise:

> "And suddenly it seemed that day to day
> Was added, as if He who had the power
> Had with another sun the heaven adorned."

Beatrice, noticing his amazement, says:

> "Thou makest thyself so dull
> With false imagining, that thou seest not
> What thou wouldst see if thou hadst shaken it off.
> Thou art not upon earth as thou believest;
> But lightning, fleeing its appropriate site,
> Ne'er ran as thou, who thitherward returnest."
>
> "Paradiso," i., 60-93.

A throne. See Ezekiel 1:26-28.

Was set (ἔκειτο). Denoting merely *position*, not that the seer saw the placing of the throne. Compare John 2:6.

One sitting. He is called henceforward throughout the book *He that sitteth on the throne*, and is distinguished from the Son in chapter 6:16; 7:10, and from the Holy Spirit in verse 5.

He is commonly understood to be God the Father; but some understand the triune God.[79]

3. **Jasper stone.** The last of the twelve stones in the High Priest's breastplate (Exodus 28:20; 39:13), and the first of the twelve enumerated in the foundation of the New Jerusalem (Revelation 21:19). Also the stone employed in the superstructure of the wall of the Heavenly City (chapter 21:18). The stone itself was of different colors, the best being purple. According to chapter 21:11, it represents a crystalline brightness.

Sardine. Rev., *Sardius*. The sixth foundation-stone of the Heavenly Jerusalem in chapter 21:20. A red stone, supposed to answer to our cornelian. Pliny derives its name from Sardis where it was discovered.

Others from the Persian *sered*, *yellowish red*. The exact meaning of the symbolism must remain uncertain, owing to our ignorance of the precise meaning of "jasper," a name which seems to have covered a variety of stones now known under other classifications. Some interpreters, assuming the jasper to be sparkling white, find in it a representation of the holiness of God, and in the fiery sardius a representation of His wrath.

Rainbow (ἶρις). Only here and chapter 10:1. The word is identical, and seems to have had some original connection with Iris, the deity known as the messenger-goddess of Olympus. In Homer the word is used in both senses.

"And if thou wishest now to ask of me,
No dream I am, but lovely and divine:
Whereof let this be unto thee a sign,
That when thou wak'st, the many-colored bow
Across the world the morning sun shall throw.
But me indeed thine eyes shall not behold.
Then he, awaking in the morning cold,
A sprinkle of fine rain felt on his face,
And leaping to his feet, in that wild place,

Looked round, and saw the morning sunlight throw
Across the world the many-colored bow;
And trembling knew that the high gods indeed
Had sent the messenger unto their need."

William Morris, "Jason," xi., 190-200.

In classical Greek the word is used of any bright halo surrounding another body; of the circle round the eyes of a peacock's tail, and of the circle round the eyes of a peacock's tail, and of the iris of the eye.

"And I beheld the flamelets onward go,
Leaving behind themselves the air depicted,
And they of trailing pennons had the semblance,
So that it overhead remained distinct
With sevenfold lists, all of them of the colors
Whence the sun's bow is made, and Delia's girdle." [80]
Dante, "Purgatorio," xxix, 73-78.

"Within the deep and luminous subsistence
Of the High Light appeared to me three circles,
Of threefold color and of one dimension,

And by the second seemed the first reflected
As Iris is by Iris, and the third
Seemed fire that equally from both is breathed."

"Paradiso," xxxiii., 115-120.

On this passage, which belongs to the description of Dante's vision of the Eternal Trinity, Dean Plumptre remarks: "One notes, not without satisfaction, that Dante shrinks from the anthropomorphism of Byzantine and early Western art, in which the Ancient of Days was represented in the form of venerable age. For him, as for the more primitive artists, the rainbow reflecting rainbow is the only adequate symbol of the "God of God, Light of Light" of the Nicene Creed, while the fire of love that breathes from both is that of the Holy Spirit, "proceeding from the Father and the Son."

Round about the throne. Compare Ezekiel 1:26, 28.

Emerald (σμαραγδίνῳ). The stone is first mentioned by Herodotus, who describes a temple of Hercules which he visited at Tyre. He says: "I found it richly adorned with a number of offerings, among which were two pillars, one of pure gold, the other of *emerald* (σμαράγδου λίθου), shining with great brilliancy at night" (ii., 44). Also in his story of Polycrates of Samos, the signet-ring which Polycrates cast into the sea, was an emerald set in gold (iii., 41). It is claimed, however, that the real emerald was unknown to the ancients. Rawlinson thinks that the pillar in the Tyrian temple was of glass. The bow was not wanting in the other colors, but the emerald was predominant.

4. **Throne** (θρόνου). A *seat* or *chair*. In Homer, an armchair with high back and footstool. Cushions were laid upon the seat, and over both seat and back carpets were spread. *A royal throne.* Used of the *oracular seat* of the priestess of Apollo. Apollo, in the "Eumenides" of Aeschylus, says: "Never, when I sat in *the diviner's seat* (μαντικοῖσιν ἐν θρόνοις) did I speak aught else than Zeus the father of the Olympians bade me" (616-618). Plato uses it of a *teacher's seat.* "I saw Hippias the Elean sitting in the opposite portico in *a chair* (ἐν θρόνῳ). Others were seated round him on *benches* (ἐπὶ βάθρων)," questioning him, "and he *ex*

cathedreâ (ἐν θρόνῳ καθήμενος, lit., *sitting in the chair*) was determining their several questions to them, and discoursing of them" ("Protagoras," 315). Also used of *a judge's bench*, and *a bishop's seat*.

Seats (θρόνοι). Rev.., rightly, *thrones*. The word is the same as the last.

I saw. Omit.

Elders (πρεσβυτέρους). See on Acts 14:23. The twenty-four elders are usually taken to represent the one Church of Christ, as at once the Church of the old and of the new Covenant, figured by the twelve patriarchs and the twelve apostles.

> "Then saw I people, as behind their leaders,
> Coming behind them, garmented in white,
> And such a whiteness never was on earth
> Under so fair a heaven as I describe
> The four and twenty-elders, two by two,
> Came on incoronate with flower-de-luce."
>
> Dante, "Purgatorio," xxix., 64-84.

Clothed (περιβεβλημένους). Rev., *arrayed*. Better, as indicating a more solemn investiture. See on chapter 3:5.

They had. Omit.

Crowns (στεφάνους). See on 1 Peter 5:4; James 1:12. Στέφανος with the epithet *golden* is found only in Revelation. Compare chapter 9:7; 14:14. The natural inference from this epithet and from the fact that the symbolism of Revelation is Hebrew, and that the Jews had the greatest detestation of the Greek games, would be that στέφανος is here used of the *royal* crown, especially since the Church is here represented as triumphant– *a kingdom and priests*. On the other hand, in the three passages of Revelation where John evidently refers to the kingly crown, he uses διάδημα (chapter 12:3; 13:1; compare 17:9, 10; 19:12). Trench ("Synonyms of the New Testament") claims that the crown in this passage is the crown, not of kinghood, but of glory and immortality. The

golden crown (στέφανος) of the Son of Man (chapter 14:14) is the conqueror's crown.

It must be frankly admitted, however, that the somewhat doubtful meaning here, and such passages of the Septuagint as 2 Samuel 12:30; 1 Chronicles 20:2; Psalms 20:3; Ezekiel 21:26; Zechariah 6:11,14, give some warrant for the remark of Professor Thayer ("New Testament Lexicon") that it is doubtful whether the distinction between στέφανος and διάδημα (the victor's *wreath* and the kingly *crown*) was strictly observed in Hellenistic Greek. *The crown of thorns* (στέφανος) placed on our Lord's head, was indeed *woven*, but it was the caricature of a royal crown.

5. **Proceeded** (ἐκπορεύονται). Rev., *proceed.* The tense is graphically changed to the present.

Lightnings and thunderings and voices. Compare Exodus 19:16. Variously interpreted of God's *might*, His *judgment*, His *power over nature*, and His *indignation against the wicked.*

Lamps (λαμπάδες). The origin of our *lamp*, but, properly, *a torch*; the word for *lamp* being λύχνος, a h*and-lamp* filled with oil (Matthew 5:15; Luke 8:16; John 5:35). See on Matthew 25:1. Trench says: "The true Hindoo way of lighting up, is by torches, held by men who feed the flame with oil from a sort of bottle constructed for the purpose."

Seven Spirits of God. See on chapter 1:4.

6. **Of glass** (ὑαλίνη). Rev., *glassy*, which describes the *appearance* not the *material.* The adjective, and the kindred noun ὕαλος *glass* occur only in Revelation. The etymology is uncertain; some maintaining an Egyptian origin, and others referring it to the Greek ὕω *to rain*, with the original signification of *rain-drop*. Originally, some kind of clear, transparent stone. Herodotus says that the Ethiopians place their dead bodies "in a crystal pillar which has been hollowed out to receive them, crystal being dug up in great abundance in their country, and of a kind very easy to work. You may see the corpse through the pillar within which it lies; and it neither gives out any unpleasant odor, nor is it in any respect unseemly:

yet there is no part that is not as plainly visible as if the body were bare" (3:24). Glass is known to have been made in Egypt at least 3,800 years ago. The monuments show that the same glass bottles were used then as in later times; and glass blowing is represented in the paintings in the tombs. The Egyptians possessed the art of coloring it, and of introducing gold between two layers of glass. The ruins of glass-furnaces are still to be seen at the Natron Lakes. The glass of Egypt was long famous. It was much used at Rome for ornamental purposes, and a glass window has been discovered at Pompeii: Pliny speaks of glass being malleable.

Crystal. Compare Ezekiel 1:22; Job 37:18; Exodus 24:10. The word is used in classical Greek for *ice.* Thucydides, describing the attempt of the Plataeans to break out from their city when besieged by the Peloponnesians and Boeotians, relates their climbing over the wall and crossing the ditch, but only after a hard struggle; "for the *ice* (κρύσταλλος) in it was not frozen hard enough to bear" (iii., 23). Crystal, regarded as a mineral, was originally held to be only pure water congealed, by great length of time, into ice harder than common. Hence it was believed that it could be produced only in regions of perpetual ice.

In the midst of — round about. Commonly explained as one in the midst of each of the four sides of the throne. "At the extremities of two diameters passing through the center of the round throne" (Milligan).

Beasts (ζῶα). Rev., *living creatures.* Alford aptly remarks that *beasts* is the most unfortunate word that could be imagined. *Beast* is θηρίον. Ζῶον emphasizes the *vital element*, θηρίον *the bestial*.

Full of eyes before and behind. The four living beings are mainly identical with the cherubim of Ezekiel 1:5-10; 10:5-20; Isaiah 6:2, 3; though with some differences of detail. For instance, Ezekiel's cherubim have four wings, while the six described here belong to the seraphim of Isaiah. So also the *Trisagion* (*thrice holy*) is from Isaiah. In Ezekiel's vision each living being has all four faces, whereas here, each of the four has one.

"There came close after them four animals,

Incoronate each one with verdant leaf,
Plumed with six wings was every one of them,
The plumage full of eyes; the eyes of Argus
If they were living would be such as these.
Reader I to trace their forms no more I waste
My rhymes; for other spendings press me so,
That I in this cannot be prodigal.
But read Ezekiel who depicteth them
As he beheld them from the region cold
Coming with cloud, with whirlwind, and with fire;
And such as thou shalt find them in his pages,
Such were they here; saving that in their plumage
John is with me, and differeth from him."

Dante, "Purgatorio," xxix., 92-105.

7. **Lion, calf, man, eagle.** From this passage is derived the familiar symbolism of the four Evangelists; Mark seated on a lion, Luke on a steer, Matthew on a man, and John on an eagle. These are varied however. Irenaeus attributes the lion to John, and the eagle to Mark. Augustine the lion to Matthew, the man to Mark.

Lion. See on 1 Peter 5:8.

Calf (μόσχῳ). Compare Luke 15:23. In the Septuagint for *an ox* or *steer*. Exodus 22:1; Ezekiel 1:10.

Eagle (ἀετῷ). See on Matthew 24:28.

8. **Had** (εἶχον). The best texts read ἔχων *having*, the participle in the singular number agreeing with *each one*.

Each of them (ἕν καθ ἑαυτὸ). Lit., *one by himself*. The best texts read ἕν καθ ἕν *one by one* or *every one*. Compare Mark 14:19.

Six wings. Compare Isaiah 6:2. Dante pictures his Lucifer, who is the incarnation of demoniac animalism, with three heads and six wings.

"Underneath each came forth two mighty wrings,
Such as befitting were so great a bird;
Sails of the sea I never saw so large.
No feathers had they, but as of a bat

Their fashion was; and he was waving them,
so that three winds proceeded forth therefrom.
Thereby Cocytus wholly was congealed."

"Inferno," xxxiv., 46-52.

Dean Plumptre remarks that the six wings seem the only survival of the higher than angelic state from which Lucifer had fallen.

About him (κυκλόθεν). The best texts place the comma after ἕξ *six* instead of after κυκλόθεν *around*, and connect κυκλόθεν with the succeeding clause, rendering, *are full of eyes round about and within*. So Rev.

They were full (γέμοντα). Read γέμουσιν *are full.*

Round about and within. Around and inside each wing, and on the part of the body beneath it.

They rest not (ἀνάπαυσιν οὐκ ἔχουσιν). Lit., *they have no rest.* So Rev. See on *give rest*, Matthew 11:28; and *resteth*, 1 Peter 4:14.

Holy, etc. Compare Isaiah 6:3, which is the original of the formula known as the *Trisagion* (*thrice holy*), used in the ancient liturgies. In the Apostolic Constitutions it runs: "Holy, holy, holy Lord God of Hosts! Heaven and earth are full of Thy glory, who art blessed forever, Amen." Afterwards it was sung in the form "Holy God, holy Mighty, holy Immortal, have mercy upon us." So in the Alexandrian liturgy, or liturgy of St. Mark. *Priest.* "To Thee we send up glory and giving of thanks, and the hymn of the Trisagion, Father, Son, and Holy Ghost, now and ever and to ages of ages. *People*. Amen! Holy God, holy Mighty, Holy and Immortal, have mercy upon us." In the liturgy of Chrysostom the choir sing the Trisagion five times, and in the meantime the priest says secretly the prayer of the Trisagion. "God which art holy and restest in the holies, who art hymned with the voice of the Trisagion by the Seraphim, and glorified by the Cherubim, and adored by all the heavenly powers! Thou who didst from nothing call all things into being; who didst make man after Thine image and likeness, and didst adorn him with all Thy graces; who

givest to him that seeketh wisdom and understanding, and passest not by the sinner, but dost give repentance unto salvation; who has vouchsafed that we, Thy humble and unworthy servants, should stand, even at this time, before the glory of Thy holy altar, and should pay to Thee the worship and praise that is meet; — receive, Lord, out of the mouth of sinners, the hymn of the Trisagion, and visit us in Thy goodness. Forgive us every offense, voluntary and involuntary. Sanctify our souls and bodies, and grant that we may serve Thee in holiness all the days of our life; through the intercession of the holy Mother of God, and all the saints who have pleased Thee since the beginning of the world. (Aloud.) For holy art Thou, one God and to Thee."

According to an unreliable tradition this formula was received during an earthquake at Constantinople, in the reign of Theodosius II., through a boy who was caught up into the sky and heard it from the angels. The earliest testimonies to the existence of, the Trisagion date from the fifth century or the latter part of the fourth. Later, the words were added, "that was crucified for us," in order to oppose the heresy of the Theopaschites (Θεός *God*, πάσχω *to suffer*) who held that God had suffered and been crucified. To this was added later the words "Christ our king:" the whole reading, "Holy God, holy Mighty, holy Immortal, Christ our king that was crucified for us, have mercy on us." The formula thus entered into the controversy with the Monophysites, who claimed that Christ had but one composite nature. Dante introduces it into his "Paradiso."

"The One and Two and Three who ever liveth
And reigneth ever in Three and Two and One,
Not circumscribed and all things circumscribing,
Three several times was chanted by each one
Among those spirits, with such melody
That for all merit it were just reward."

"Paradiso," xiv., 28-33.

"When I was silent, sweetest song did flow
Through all the heaven, and my lady too
With them cried holy, holy, holy! "

"Paradiso," xxvi., 67-69.

The interpretations of the symbols of the four living creatures are, of course, numerous and varied. Some of them are: the four Evangelists or Gospels; the four elements; the four cardinal virtues; the four faculties or powers of the human soul; the Lord in the fourfold great events of redemption; the four patriarchal churches; the four great apostles, the doctors of the Church; the four principal angels, etc. The best modern interpreters explain the four forms as representing animated nature — "man with his train of dependent beings brought near to God, and made partakers of redemption, thus fulfilling the language of St. Paul, that 'the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God'" (Romans 8:21; Milligan). Düsterdieck says: "The essential idea which is symbolized in the figures of the four living creatures may be expressed in such words as those of Psalms 103:22." Full of eyes, they are ever on the alert to perceive the manifestations of divine glory. Covering their faces and feet with their wings (Isaiah 6:2), they manifest their reverence and humility. Flying, they are prompt for ministry. "We thus have the throne of God surrounded by His Church and His animated world; the former represented by the twenty-four elders, the latter by the four living beings" (Alford).

Which is to come (ὁ ἐρχόμενος). Lit., *which cometh* or *is coming.*

9. **When** (ὅταν). Whensoever, implying, with the future tense, the eternal repetition of the act of praise.

Give (δώσουσιν). Lit., as Rev., *shall give.*

10. **Cast** (βάλλουσιν). Read βαλοῦσιν *shall cast.* The casting of the crowns is an act of submission and homage. Cicero relates that when Tigranes the king of the Armenians was brought to Pompey's camp as a captive, prostrating himself abjectly, Pompey "raised him up, and replaced on his head the diadem which he had thrown down" (Oration "Pro Sestio," xxvii.). Tacitus gives an account of the public homage paid by the Parthian Tiridates to the statue of Nero. "A tribunal placed in the center, supported a chair of state on which the statue of Nero rested. Tiridates approached, and having immolated the victims in due form, he

lifted the diadem from his head and laid it at the feet of the statue, while every heart throbbed with intense emotion" ("Annals," xv., 29).

11. **O Lord** (κύριε). Read ὁ κύριος καὶ ὁ Θεὸς ἡμῶν *our Lord and our God*. So Rev. See on Matthew 21:3.

To receive (λαβεῖν). Or perhaps, better, *to take*, since the glory, honor, and power are the absolute possession of the Almighty. See on John 3:32.

Power. Instead of the *thanks* in the ascription of the living creatures. In the excess of gratitude, self is forgotten. Their thanksgiving is a tribute to the creative power which called them into being. Note the articles, "*the glory*," etc. (so Rev.), expressing the absoluteness and universality of these attributes. See on chapter 1:6.

All things (τὰ πάντα). With the article signifying *the universe*.

For thy pleasure (διὰ τὸ θέλημα σου). Lit., *because of thy will.* So Rev. Alford justly remarks: "*For thy pleasure* of the A.V. introduces An element entirely strange to the context, and, however true in fact, most inappropriate here, where the ὅτι *for* renders a reason for the worthiness to take honor and glory and power."

They are (εἰσὶν). Read ἦσαν *they were*. One of the great MSS., B, reads οὐκ ἦσαν *they were not*; i.e., they were created out of nothing. The *were* is not *came into being*, but simply *they existed*. See on John 1:3; 7:34; 8:58. Some explain, they existed in contrast with their previous non-existence; in which case it would seem that the order of the two clauses should have been reversed; besides which it is not John's habit to apply this verb to temporary and passing objects. Professor Milligan refers it to the eternal type existing in the divine mind before anything was created, and in conformity with which it was made when the moment of creation arrived. Compare Hebrews 8:5. "Was the heaven then or the world, whether called by this or any other more acceptable name — assuming the name, I am asking a question which has to be asked at the beginning of every inquiry — was the world, I say, always in existence and without beginning, or created and having a beginning? Created, I reply, being visible and tangible

and having a body, and therefore sensible; and all sensible things which are apprehended by opinion and sense are in a process of creation and created. Now that which is created must of necessity be created by a cause. But how can we find out the father and maker of all this universe? And when we have found him, to speak of his nature to all men is impossible. Yet one more question has to be asked about him, which of the patterns had the artificer in view when he made the world? — the pattern which is unchangeable, or that which is created? If the world be indeed fair and the artificer good, then, as is plain, he must have looked to that which is eternal. But if what cannot be said without blasphemy is true, then he looked to the created pattern. Every one will see that he must have looked to the eternal, for the world is the fairest of creations and he is the best of causes "(Plato, "Timaeus," 28, 29).

CHAPTER 5

1. **In** (ἐπί). Lit., *on*. The book or roll lay *upon* the open hand.

A Book (βιβλίον). See on Matthew 19:7; Mark 10:4; Luke 4:17. Compare Ezekiel 2:9; Jeremiah 36:2; Zechariah 5:1, 2.

Within and on the back side (ἔσωθεν καὶ ὄπισθεν). Compare Ezekiel 2:10. Indicating the completeness of the divine counsels contained in the book. Rolls written on both sides were called *opistographi*. Pliny the younger says that his uncle, the elder Pliny, left him an hundred and sixty commentaries, most minutely written, and written on the back, by which this number is multiplied. Juvenal, inveighing against the poetasters who are declaiming their rubbish on all sides, says: "Shall that one then have recited to me his comedies, and this his elegies with impunity? Shall huge 'Telephus' with impunity have consumed a whole day; or — with the margin to the end of the book already filled —'Orestes,' written on the very back, and yet not concluded? "(i., 3~6).

Sealed (κατεσφραγισμένον). Only here in the New Testament. The preposition κατά denotes sealed *down*. So Rev., *close sealed*. The roll is wound round a staff and fastened down to it with the seven seals. The unrolling of the parchment is nowhere indicated in the vision. Commentators have puzzled themselves to explain the arrangement of the seals, so as to admit of the unrolling of a portion with the opening of each seal. Düsterdieck remarks that, With an incomparably more beautiful and powerful representation, the contents of the roll are successively symbolized by the vision which follows upon the opening of each seal. "The contents of the book leap forth in plastic symbols from the loosened seal." Milligan explains the seven seals as one seal, comparing the seven churches and the seven spirits as signifying one church and one spirit, and doubts if the number seven has here any mystical meaning. Others, as Alford, claim that the completeness of the divine purposes is indicated by the perfect number seven.

2. **Strong.** Either as being of higher rank, or with reference to the great voice.

Worthy (ἄξιος). As in John 1:27. Morally entitled.

3. **Under the earth.** In Hades.

To look (βλέπειν). See on John 1:29. To take a single look at the contents.

4. **I wept** (ἔκλαιον). Audible weeping. See on Luke 6:21.

5. **Of the elders** (ἐκ τῶν πρεσβυτέρων). Strictly, *from among* the elders.

The Lion. See Genesis 49:9.

The Root of David. See on *Nazarene*, Matthew 2:23.

Hath prevailed (ἐνίκησεν). Or *overcame*.

To loose. Omit.

6. **And lo!** Omit.

In the midst of. Not *on* the throne, but perhaps in the space in the center of which is the throne, and which is surrounded by the twenty-four elders.

A Lamb (ἀρνίον). The diminutive, very frequent in Revelation, and once in the Gospel of John (21:15). Nowhere else in the New Testament. Compare Isaiah 53:7; John 1:29, 36. Christ had just been spoken of as *a lion.* He now appears as *a lamb*. Some interpreters emphasize the idea of *gentleness*, others that of *sacrifice*.

Slain (ἐσφαγμένον). The verb indicates *violence, butchery*. See on 1 John 3:12. It is also the sacrificial word. Exodus 12:6.

Stood (ἑστηκὸς). Rev., more correctly, *standing*. Though *slaughtered* the lamb *stands*. Christ, though slain, is risen and living.

Seven horns and seven eyes. See remarks on the Apocalyptic imagery, chapter 1:16. The horn is the emblem of might. See 1 Samuel 2:10; 1 Kings 22:11; Psalms 112:9; Daniel 7:7, 20 sqq.; Luke 1:69. Compare Matthew 28:18. The eyes represent the discerning Spirit of God in its operation upon all created things.

Sent forth (ἀπεσταλμένα). See on Mark 3:14.

7. **Took** (εἴληφεν). Lit., *hath taken*. The perfect, alternating with the aorist, is graphic.

8. **Had taken** (ἔλαβεν). Lit., *took*. The aorist is resumed.

Every one of them harps (ἕκαστος κιθάρας). Rev., less clumsily, having *each one a harp*. Each one, that is, of the elders. Κιθάρα *harp* signifies an instrument unlike our harp as ordinarily constructed. Rather *a lute* or *guitar*, to which latter word *kithara* is etymologically related. Anciently of a triangular shape, with seven strings, afterwards increased to eleven. Josephus says it had ten, and was played with a *plectrum* or small piece of ivory.

Vials (φιάλας). Only in Revelation. The word *vial*, used commonly of a small bottle, gives a wrong picture here. The φιάλη was a broad, flat vessel, used for boiling liquids, sometimes as a cinerary urn, and for drinking, or pouring libations. Also of the shallow cup, usually without a foot, in which libations were drawn out of the mixer. Herodotus says that at Plataea the Spartan Helots were bidden by Pausanias to bring together the booty of the Persian camp, and that they found "many golden mixers and *bowls* (φιάλας), and other ἐκπώματα (*drinking-vessels*)" (ix., 30). From its broad, flat shapeἌρεος φιάλη *bowl of Mars* was a comic metaphor for a shield. It was also used for sunken work in a ceiling. In the Septuagint the word is frequently used for *bowls* or *basons*. See Numbers 7:13, 19, 25, 31, 37, 43, etc.; 1 Kings 7:50; Zechariah 9:15. Here, *censers*, though several different words of the Septuagint and New Testament are

rendered *censer*; as θυΐσκη, 1 Kings 7:50; θυμιατήριον, 2 Chronicles 26:19; Ezekiel 8:11; Hebrews 9:4; λιβανωτὸν, Revelation 8:3. Θυΐσκη however is *the golden incense-cup* or *spoon* to receive the frankincense which was lighted with coals from the brazen altar, and offered on the golden altar before the veil. The imagery is from the tabernacle and temple service.

Incense (θυμιαμάτων). The directions for the composition of the incense for the tabernacle-worship, are given Exodus 30:37, 38.

Prayers. For incense as the symbol of prayer, see Leviticus 16:12,13; Psalms 141:2. See on Luke 1:9. Edersheim, describing the offering of incense in the temple, says: “As the President gave the word of command which marked that ‘the time of incense had come,’ the whole multitude of the people without withdrew from the inner court and fell down before the Lord, spreading their hands in silent prayer. It is this most solemn period, when, throughout the vast temple-buildings, deep silence rested on the worshipping multitude, while within the sanctuary itself the priest laid the incense on the golden altar, and the cloud of odors rose up before the Lord, which serves as the image of heavenly things in Revelation (8:1, 3, 4). The prayers offered by priests and people at this part of the service are recorded by tradition as follows: ‘True it is that Thou art Jehovah, our God and the God of our fathers; our King and the King of our fathers; our Savior and the Rock of our salvation; our Help and our Deliverer. Thy name is from everlasting, and there is no God beside Thee. A new song did they that were delivered sing to Thy name by the seashore. Together did all praise and own Thee as King, and say, ‘Jehovah shall reign who saveth Israel.’” Compare “the Song of Moses,” chapter 15:3, and “a new song,” verse 9.

9. **They sing.** Present tense, denoting the continuous, unceasing worship of heaven, or possibly, as describing their “office generally rather than the mere one particular case of its exercise” (Alford).

Redeem (ἠγόρασας). Lit., *purchase*, as Rev. See John 4:8; 6:5.

Us. Omit *us* and supply *men*, as Rev.

With Thy blood (ἐν τῷ αἵματί σου). Lit., "*in Thy blood.*" The preposition *in* is used Hebraistically of the price; the value of the thing purchased being contained *in* the price.

Kindred (φυλῆς). Rev., *tribe.* Often in the New Testament of the twelve tribes of Israel.

People, nation (λαοῦ, ἔθνους). See on 1 Peter 2:9.

10. **Us** (ἡμᾶς). Read αὐτοὺς *them.*

Kings (βασιλεῖς). Read, βασιλείαν *a kingdom*. See on chapter 1:6.

We shall reign (βασιλεύσομεν). Read βασιλεύουσιν *they reign.* Their reigning is not future, but present.

11. **Ten thousand times ten thousand** (μυρίαδες μυρίαδων). Lit., *ten thousands of ten thousands.* Compare Psalms 68:17; Daniel 8:10. Μυριάς, whence the English *myriad*, means the *number* ten thousand. So, literally, Acts 19:19, ἀργυρίου μυριάδας πέντε *fifty-thousand pieces of silver*; lit., *five ten-thousands.* In the plural used for an unlimited number. See Luke 12:1; Acts 21:20; Hebrews 12:22; Jude 14.

Thousands (χιλιάδες). Χιλιάς, a collective term like, μυριάς, meaning *the number* one thousand, is almost invariably used with *men* in Revelation. See chapter 7:4; 11:13. Only once with a material object (chapter 21:16). With inferior objects χίλιοι *a thousand* is used. See chapter 11:3; 12:6. These words are the theme of Alford's noble hymn —

> "Ten thousand times ten thousand
> In sparkling raiment bright,
> The armies of the ransomed saints
> Throng up the steeps of light:
> 'Tis finished, all is finished,
> Their fight with death and sin;
> Fling open wide the golden gates,
> And let the victors in."

12. **Power,** etc. Rev., "*the* power." Compare the ascription in chapter 4:11, on which see note, and notice that each separate particular there has the article, while here it is attached only to the first, *the* power, the one article including all the particulars, as if they formed but one word. On the doxologies, see on chapter 1:6.

Riches (πλοῦτον). Not limited to spiritual riches, but denoting the fulness of every gift of God. James 1:17; Acts 17:25. Only here in a doxology.

Blessing (εὐλογίαν). See on the kindred word εὐλογητὸς *blessed*, I Peter 1:3.

13. **Creature** (κτίσμα). See 1 Timothy 4:4; James 1:18. From κτίζω *to found*. A thing *founded* or *created* Rev., *created thing*. See on John 1:3.

In the sea (ἐπὶ τῆς θαλάσσης). More accurately, "*on* the sea," as Rev. Not *ships*, but creatures of the sea which have come up from its depths to the surface.

Blessing (ἡ εὐλογία). Rev. rightly "*the* blessing." All the particulars of the following ascription have the article.

Honor (τιμή). Originally *a valuing* by which the price is fixed, hence *the price itself, the thing priced*, and so, generally, *honor*. See on Acts 28:10.

Power (τὸ κράτος). Rev., *the dominion*. For the different words for *power*, see on 2 Peter 2:11.

14. **Four and twenty.** Omit.

Worshipped. In silent adoration.

Him that liveth forever and ever. Omit.

CHAPTER VI.

1. **Of the seals.** Add *seven*.

And see. Omit.

2. **White horse.** For *white*, see on Luke 19:29. *Horse*, see Zechariah 1:7-11; 6:1-8. All the figures of this verse are those of victory. The horse in the Old Testament is the emblem of war. See Job 39:25; Psalms 76:6; Proverbs 21:31; Ezekiel 26:10. So Virgil:

> "But I beheld upon the grass four horses, snowy white,
> Grazing the meadows far and wide, first omen of my sight.
> Father Anchises seeth, and saith: 'New land and bear'st thou war?
> For war are horses dight; so these war-threatening herd-beasts are.'"
>
> "Aeneid," iii., 537.

So Turnus, going forth to battle:

> "He spake, and to the roofed place now swiftly wending home,
> Called for his steeds, and merrily stood there before their foam
> E'en those that Orithyia gave Pilumnus, gift most fair,
> Whose whiteness overpassed the snow, whose speed the winged air."
>
> "Aeneid," xii., 81-83.

Homer pictures the horses of Rhesus as whiter than snow, and swift as the winds ("Iliad," x., 436, 437); and Herodotus, describing the battle of Plataea says: "The fight went most against the Greeks where Mardonius, mounted on a white horse, and surrounded by the bravest of all the Persians, the thousand picked men, fought in person" (ix., 63). The horses of the Roman generals in their triumphs were white.

Bow (τόξον). See Psalms 45:4, 5; Hebrews 3:8, 9; Isaiah 41:2; Zechariah 9:13,14, in which last passage the figure is that of a great bow which is drawn only by a great exertion of strength, and by placing the foot upon it. Compare Homer's picture of Telemachus' attempt to draw Ulysses' bow:

> "And then he took his place
> Upon the threshold, and essayed the bow;
> And thrice he made the attempt and thrice gave o'er."
>
> "Odyssey," xxi., 124~25.

The suitors propose to anoint the bow with fat in order to soften it.

> "Bring us from within
> An ample roll of fat, that we young men
> By warming and anointing may make soft
> The bow, and draw the cord and end the strife."
>
> "Odyssey," xxi., 178-80.

A crown (στέφανος). See on chapter 4:4.

3. **And see.** Omit.

Had opened (ἤνοιξεν). Rev., rendering the aorist mow literally, *opened.*

4. **Red** (πυῤῥός). From πῦρ *fire. Flame-colored*. Compare 2 Kings 3:22; Zechariah 1:8. Only here and chapter 12:3.

To take peace from the earth. Compare Matthew 10:34; 24:7.

Kill (σφάξωσιν). See on chapter 5:6.

Sword (μάχαιρα). Compare Matthew 10:34. In Homer, a large knife or dirk, worn next the sword-sheath, and used to slaughter animals for sacrifice. Thus, "The son of Atreus, having drawn with his hands the *knife* (μάχαιραν) which hung ever by the great sheath of his sword, cut the hair from the heads of the lambs.... He spake, and cut the lambs' throats with the pitiless brass" ("Iliad," iii., 271-292). It is used by the surgeon Machaon to cut out an arrow ("Iliad," xi., 844). Herodotus, Aristophanes, and Euripides use the word in the sense of *a knife for cutting up meat*. Plato, of *a knife for pruning trees.* As *a weapon* it appears first in Herodotus: "Here they (the Greeks) defended themselves to the last, such as still had *swords*, using them (vii., 225) Later of *the sabre* or *bent* sword, contrasted with the ξίφος or *straight* sword. Aristophanes uses it with the adjective μιᾷ *single*, for *a razor*, contrasted with μάχαιρα διπλῆ, *the double knife* or *scissors*. This and ῥομφαία (see on Luke 2:35) are the only words used in the New Testament for *sword*. Θίφος (see above)

does not occur. In Septuagint μάχαιρα of *the knife of sacrifice* used by Abraham (Genesis 22:6,10).

5. **Come and see.** Omit *and see.*

Black. The color of mourning and famine. See Jeremiah 4:28; 8:21; Malachi 3:14, where *mournfully* is, literally, *in black.*

Pair of balances (ζυγὸν). Rev., *a balance.* Properly, anything which joins two bodies; hence *a yoke* (Matthew 11:29; Acts 15:10). The cross-beam of the loom, to which the warp was fixed; the thwarts joining the opposite sides of a ship; the beam of the balance, and hence the balance itself. The judgment of this seal is *scarcity*, of which the balance is a symbol, representing the time when food is doled out by weight. See Leviticus 26:26; Ezekiel 4:16.

6. **Measure** (χοῖνιξ). Choenix. Only here in the New Testament. A dry measure, according to some, *a quart*; to others *a pint and a half.* Herodotus, speaking of the provisions for Xerxes' army, assigns a choenix of corn for a man's daily supply, evidently meaning a minimum allowance (vii., 187); and Thucydides, speaking of the terms of truce between the Lacedaemonians and the Athenians, mentions the following as one of the provisions: "The Athenians shall permit the Lacedaemonians on the mainland to send to those on the island a fixed quantity of kneaded flour, viz., two Attic quarts (χοίνικας) of barley-meal for each man" (iv., 16). Jowett ("Thucydides") says that the choenix was about two pints dry measure. So Arnold ("Thucydides"), who adds that the allowance of two choenixes of barley-meal daily to a man was the ordinary allowance of a Spartan at the public table. See Herodotus, vi., 57.

For a penny (δηναρίου). See on Matthew 20:2.

8. **Pale** (χλωρὸς). Only in Revelation, except Mark 6:39. Properly, *greenish-yellow*, like young grass or unripe wheat. Homer applies it to *honey*, and Sophocles to *the sand.* Generally, *pale, pallid.* Used of a mist, of sea-water, of a pale or bilious complexion. Thucydides uses it of the appearance of persons stricken with the plague (ii., 49). In Homer it is

used of the paleness of the face from fear, and so as directly descriptive of fear (“Iliad,” x., 376; xv., 4). Of olive wood (“Odyssey,” ix., 320, 379) of which the bark is gray. Gladstone says that in Homer it indicates rather the absence than the presence of definite color. In the New Testament, always rendered *green*, except here. See Mark 6:39; Revelation 8:7; 9:14.

Hell. Properly, *Hades*. The realm of the dead personified, See on Matthew 16:18.

Power (ἐξουσία). See on Mark 2:10; 2 Peter 2:11. Rev., better, *authority*.

With the sword (ἐν ῥομφαίᾳ). Another word for sword. Compare verse 4, and see on Luke 2:35.

With death (ἐι θανάτῳ). Or *pestilence*. The Hebrew *deber*, *pestilence*, is rendered by the Greek word for *death* in the Septuagint. See Jeremiah 14:12; 21:7. Compare the term *black-death* applied to an Oriental plague which raged in the fourteenth century.

With the beasts (ὑπὸ τῶν θηρίων). Rev., *by*. The preposition ὑπό *by* is used here instead of ἐν *in* or *with*, indicating more definitely *the actual agent* of destruction; while ἐν denotes the *element* in which the destruction takes place, and gives a general indication of the manner in which it was wrought. With these four judgments compare Ezekiel 14:21.

9. **Altar** (θυσιαστηρίου). See on Acts 17:23. *The altar of sacrifice*, as is indicated by *slain*; not *the altar of incense*. The imagery is from the tabernacle. Exodus 39:39; 40:29.

Souls (ψυχὰς). Or *lives*. See on 3 John 2. He saw only *blood*, but blood and life were equivalent terms to the Hebrew.

Slain (ἐσφαγμένων). See on chapter 5:6. The law commanded that the blood of sacrificed animals should be poured out at the bottom of the altar of burnt-offering (Leviticus 4:7).

They held (εἶχον). Not *held fast*, but *bore* the testimony which was committed to them.

10. **They cried** (ἔκραζον). See on Mark 5:5.

How long (ἕως πότε). Lit., *until when*. Compare Zechariah 1:12.

O Lord (ὁ δεσπότης). See on 2 Peter 2:1. Only here in Revelation. Addressed to *God* rather than to Christ, and breathing, as Professor Milligan remarks, "the feeling of Old Testament rather than of New Testament relation." Compare Acts 4:24; Jude 4.

True (ἀληθινὸς). See on John 1:9; Revelation 3:7.

Judge (κρίνεις). Originally the verb means *to separate*; thence the idea of *selection: to pick out*, and so to *discriminate* or *judge*.

Avenge (ἐκδικεῖς). Compare Luke 18:3; Romans 12:19.

On the earth (ἐπὶ τῆς γῆς). *Earth*, in Revelation, is generally to be understood of the *ungodly* earth.

11. **White robes were given unto every one of them** (ἐδόθησαν ἑκάστοις στολαὶ λευκαὶ). The best texts read ἐδόθη αὐτοῖς ἑκάστῳ στολὴ λευκή *there was given them to each one a white robe*. So Rev. Στολὴ is properly *a long, flowing robe; a festive* garment. Compare Mark 16:5; Luke 15:22; 20:46.

Should rest (ἀναπαύσωνται). See on Matthew 11:28; 1 Peter 5:14; compare chapter 14:13; Daniel 12:13. Not merely rest from their crying for vengeance, but rest in peace.

Fellow-servants. See *Master* in verse 10.

Should be fulfilled (πληρώσονται). Completed in number. See Colossians 2:10. Some texts read πληρώσωσιν *shall have fulfilled their course*.

12. **The sixth seal.** “The Apocalypse is molded by the great discourse of our Lord upon ‘the last things’ which has been preserved for us in the first three Gospels (Matthew 24:4; 25.; Mark 13:5-37; Luke 21:8-36; compare 17:20-37). The parallelism between the two is, to a certain extent, acknowledged by all inquirers, and is indeed, in many respects, so obvious, that it can hardly escape the notice of even the ordinary reader. Let any one compare, for example, the account of the opening of the sixth seal with the description of the end (Matthew 24:29, 30), and he will see that the one is almost a transcript of the other. It is remarkable that we find no account of this discourse in the Gospel of St. John; nor does it seem as sufficient explanation of the omission that the later Evangelist was satisfied with the records of the discourse already given by his predecessors” (Milligan).

Earthquake (σεισμὸς). Lit., *shaking*. Used also of *a tempest.* See on Matthew 8:24, and compare Matthew 24:7. The word here is not necessarily confined to shaking the earth. In Matthew 24:29, it is predicted that the powers of *the heavens* shall be shaken (σαλευθήσονται, see on Luke 21:26). Here also the heaven is *removed* (verse 14). Compare Hebrews 12:26, where the verb σείω *to shake* (kindred with σεισμὸς) is used.

Black as sackcloth of hair (μέλας ὡς σάκκος). Compare Matthew 24:29; Isaiah 50:3; 13:10; Jeremiah 4:23; Ezekiel 32:7, 8; Joel 2:31; 3:15; Amos 8:9, 10; Micah 3:6. For *sackcloth*, see on Luke 10:13.

The moon (ἡ σελήνη). Add ὅλη *whole.* Rev., *the whole moon.*

13. **Untimely figs** (ὀλύνθους). Better, as Rev., *unripe*. Compare Matthew 24:32; Isaiah 34:4. Only here in the New Testament.

14. **Departed** (ἀπεχωρισθη). The verb means *to separate, sever*. Rev., *was removed*.

Scroll (βιβλίον). See on Luke 4:17. Compare Isaiah 34:4.

Mountain and island. Compare Matthew 24:35; Nahum 1:5.

15. **Of the earth.** See on verse 10.

Great men (μεγιστᾶνες). Rev., *princes.* See on *high captains,* Mark 6:21

Chief captains (χιλίαρχοι). See on Mark 6:21, and on *centurion*, Luke 7:2.

The mighty (οἱ δυνατοὶ). The best texts read οἱ ἰσχυροὶ. Rev., *the strong*. For the difference in meaning, see on the kindred words δύναμις and ἰσχύς *might* and *power*, 2 Peter 2:11.

Every free man. Omit *every*, and read as Rev., *every bondman and free man*.

In the dens (εἰς τὰ σπήλαια). Rev., *caves*. The preposition εἰς *into* implies running for shelter into.

Rocks (πέτρας). See on Matthew 16:18.

16. **Said** (λέγουσιν). Lit., *say*. So Rev.

Fall on us. Compare Hosea 10:8; Luke 23:30.

Wrath (ὀργῆς). Denoting a *deep-seated* wrath. See on John 3:36.

17. **The great day** (ἡ ἡμέρα ἡ μεγάλη). Lit., *the day, the great* (*day*). For the construction, see on 1 John 4:9.

Is come (ἦλθεν). Lit., *came.*

Shall be able to stand (δύναται σταθῆναι). Rev., rightly, *is able.* Compare Nahum 1:6; Malachi 3:2.

CHAPTER 7

1. **These things** (ταῦτα). Read τοῦτο *this*.

Holding (κρατοῦντας). Holding *fast* or *firmly*. See on Mark 7:3; Acts 3:11.

2. **East** (ἀνατολῆς ἡλίου). Rev., more literally, *the sunrising*. See on Matthew 2:2; Luke 1:78. Compare Ezekiel 43:2.

The four angels. Compare Matthew 24:31.

3. **In their foreheads.** Compare Exodus 28:3; 6-38; Ezekiel 9:4.

4. **An hundred and forty and four thousand.** Not literally, but the number symbolical of fixedness and full completion (12 x 12). The interpretations, as usual, vary greatly, dividing generally into two great classes: one holding that only Jews are meant, the other including the whole number of the elect both Jew and Gentile. Of the former class some regard the sealed as representing Jewish believers chosen out of the literal Israel. Others add to this the idea of these as forming the nucleus of glorified humanity to which the Gentiles are joined. Others again regard them as Jews reserved by God until Antichrist comes, to maintain in the bosom of their nation a true belief in Jehovah and His law, like the seven thousand in the days of Elijah.

The interpretation of the latter class seems entitled to the greater weight. According to the Apocalyptic usage, Jewish terms are “christianized and heightened in their meaning, and the word “Israel” is to be understood of all Christians, the blessed company of all faithful people, the true Israel of God.” See Romans 2:28, 29; 9:6, 7; Galatians 6:16; Philippians 3:3. The city of God, which includes all believers, is designated by the Jewish name, New Jerusalem. In verse 3, the sealed are designated generally as *the servants of God*. In chapter 14 the one hundred and forty-four thousand sealed are mentioned after the description of the enemies of Christ, who

have reference to the whole Church of Christ; and the mention of the sealed is followed by the world-wide harvest and vintage of the earth. The one hundred and forty-four thousand in chapter 14., have the Father's name written in their foreheads; and in chapter 22:4, *all* the inhabitants of the New Jerusalem are so marked. In chapter 21:12, the twelve tribes include all believers. The mark of Satan
which is in the forehead, is set upon *all* his servants without distinction of race. See chapter 13:16, 17; 14:9; 16:2; 19:20; 20:4. The plagues threaten both Jews and Gentiles, as the sealing protects all.

9. **I saw.** This vision belongs to heaven, while the sealing took place on earth.

Arrayed (περιβεβλημένοι). See on chapter 3:5.

Robes. See on chapter 6:11.

"The ancient scriptures and the new
The mark establish, and this shows it me,
Of all the souls whom God hath made His friends.
Isaiah saith that each one garmented
In His own land shall be with twofold garments, [81]
And his own land is this delightful life.
Thy brother, too, [82] far more explicitly,
There where he treateth of the robes of white,
This revelation manifests to us."

Dante, "Paradiso," xxv., 88-96.

Palms (φοίνικες). Properly, *palm-trees*, but used here of palm-*branches*. Not a heathen but a Jewish image drawn probably from the Feast of Tabernacles. See on John 7:2.

10. **Cried.** The correct reading is κράζουσιν *they cry*. So Rev.

Salvation. The praise of salvation, ascribing salvation to God.

11. **Stood** (ἑστήκεσαν). Rev., more correctly, *were standing.* The tense is the pluperfect, used in this verb as an imperfect.

12. **Blessing,** etc. On the doxologies, see on chapter 1:6.

13. **Answered.** In the sense of taking up speech in connection with some given occasion, as Matthew 11:25. See also on John 2:18.

What are these, etc. The Rev., properly, follows the Greek order, which places first "These which are arrayed in the white robes, who are they?" emphatic and indicating the natural order of the thought as it presents itself to the inquirer. For *what*, render *who*, as Rev.

14. **I said** (εἴρηκα). Lit., *I have said*. Rev., renders by the present, *I say*. See on *cried.* John 1:15.

Sir (κύριε). Add μου *my,* and render, as Rev., *my Lord*. An address of reverence as to a heavenly being. See on Matthew 21:3.

Which came (οἱ ἐρχόμενοι). The present participle. Hence, as Rev., *which come.*

Out of great tribulation (ἐκ τῆς θλίψεως τῆς μεγάλης). Lit., *out of the tribulation, the great* (tribulation). Rev., properly, gives the force of the article, "*the* great." See on Matthew 13:21.

Have washed (ἔπλυναν). The aorist tense. Rev., correctly, *they washed.* Only here and Luke 5:2, on which see note. For the New Testament words for washing, see on Acts 16:33.

Made them white. Compare Isaiah 1:18; Psalms 51:7; Mark 9:3. Milligan remarks that *robes* are the expression of *character*, and compares the word *habit* used of dress.

15. **Therefore.** Because of this washing.

Before the throne. Compare Ephesians 5:27.

Serve (λατρεύουσιν). See on Luke 1:74. In scripture the verb never expresses any other service but that of the true God, or of the gods of heathenism.

Temple (ναῷ). Or *sanctuary*. See on Matthew 4:5.

Dwell (σκηνώσει). From σκηνή *a tent* or *tabernacle*. Hence better, as Rev., *shall spread His tabernacle*. See on John 1:14, and compare Leviticus 26:11; Isaiah 4:5, 6; Ezekiel 37:27.

16. **They shall hunger no more,** etc. Compare Isaiah 49:10.

Heat (καῦμα). In Isaiah 49:10, the word καύσων *the scorching wind* or *sirocco* is used. See on Matthew 20:12; James 1:11.

17. **In the midst** (ἀνά μεσον). See on chapter 5:6.

Shall feed (ποιμανεῖ). See on *shall be shepherd of*, Matthew 2:6; Acts 20:28; 1 Peter 5:2. Compare Psalms 23:1.

Shall lead (ὁδηγήσει). See on Luke 6:39.

Living fountains of waters (ζώσας πηγὰς ὑδάτων). For the participle *living*, read ζωῆς *of life*, and render as Rev., *fountains of waters of life*. Compare Psalms 23:2. In the Greek order, *of life* stands first as emphatic.

All tears (πᾶν δάκρυον). Rev., correctly, *every tear*. (Compare Isaiah 25:8.

CHAPTER 8

1. **When** (ὅτε). Read ὅταν, the indefinite particle with the indicative mood. For a similar construction, see Mark 11:19 (correct reading). Alford observes that it occurs in the opening of this seal only, giving it an indefiniteness which does not belong to any of the rest.

There was (ἐγένετο). More literally, *come to pass*. Rev., *there followed*.

About (ὡς). A usual form of expression with John. See John 1:39; 6:19; 11:18.

2. **Stood** (ἑστήκασιν). Rev., correctly, *stand*.

Trumpets (σάλπιγγες). See on chapter 1:10.

3. **At the altar** (ἐπὶ τὸ θυσιαστήριον). The best texts read θυσιαστηρίου, which justifies the Rev., "*over* the altar." For *altar*, see on chapter 6:9. Interpreters differ as to whether the altar meant is the *brazen* altar, as in chapter 6:9, or the altar *of incense*, as in chapter 9:13. There seems to be no reason for changing the reference from the brazen altar (see on chapter 6:9), especially as both altars are mentioned in this verse. The officiating priest in the tabernacle or temple took the fire for his censer from the brazen altar, and then offered the incense upon the golden altar.

Censer. See on chapter 5:8.

Incense. See on chapter 5:8.

Offer it with the prayers (δώσῃ ταῖς προσευχαῖς). Lit., *should give it unto the prayers*. Rev., *add it unto the prayers*. So that the prayers and the incense might ascend together. Προσευχή is always used of prayer to God.

Golden altar. The altar of incense. Exodus 30:1-6; 39:38.

4. **Which came with the prayers.** An awkward rendering, followed by Rev., though with the omission of the italicized *which came*. The construction is ἀνέβη *went up*, with the dative case, *to the prayers*. "The ascending smoke had reference to the prayers, was designed to accompany them and render them more acceptable" (Winer).

Of the saints (τῶν ἁγίων). See on Acts 26:10.

5. **Took** (εἴληφεν). Lit., *hath taken*. So Rev., in margin.

With the fire (ἐκ τοῦ πυρὸς). Lit., "*from* or *out off* the fire," i.e., the coals or hot ashes. For ἐκ *out off* see on chapter 2:7.

Cast it into the earth. See Ezekiel 10:2; Luke 12:49.

6. **To sound** (ἵνα σαλπίσωσιν). Lit., *that they should blow the trumpets*. Raised their trumpets to their mouths in act to blow.

7. **The first angel.** Omit *angel*.

Hail and fire mingled with blood (χάλαζα καὶ πῦρ μεμιγμένα αἵματι). Insert ἐν *in* before αἵματι *blood*. Instead of "*with* blood" as A.V., and Rev., we should render "*in* blood." The hailstones and fire-balls fell in a shower of blood. Compare the account of the plague of fire and hail in Egypt (Exodus 9:24) to which the reference is here, where the Septuagint reads *and there was hail and the fire flaming in the hail*. Compare Joel 2:30.

And the third part of the earth was burnt up. This is added by the best texts.

Green (χλωρὸς). See on *pale*, chapter 6:8.

8. **As it were** (ὡς). Not a mountain, but a fiery mass so large as to resemble one.

Blood. Reminding of the first plague in Egypt (Exodus 7:20, 21).

9. **Life** (ψυχὰς). See on 3 John 2.

Ships (πλοίων). See on Luke 5:2.

10. **Lamp** (λαμπὰς). Rev., *torch.* See on chapter 4:5.

11. **Wormwood** (ἄψινθος). Used metaphorically in the Old Testament of *the idolatry of Israel* (Deuteronomy 29:18); of *calamity and sorrow* (Jeremiah 9:15; 23:15; Lamentations 3:15, 19); of *false judgment* (Amos 5:7).

13. **An angel** (ἑνὸς ἀγγέλου). For *angel* read ἀετοῦ *eagle.* Lit., *one eagle.* The eagle is a symbol of vengeance in Deuteronomy 28:49; Hosea 8:1; Habakkuk 1:8.

Mid heaven (μεσουρανήματι). Only in Revelation, here, 14:6; 19:17. It means, properly, *the meridian,* the highest point in the heavens which the sun occupies at noon; not the space between heaven and earth.

CHAPTER 9

1. **Fall** (πεπτωκότα). Lit., *fallen.* The star had fallen before and is seen as fallen. Rev., properly construes star with from *heaven* instead of *with fallen.* Compare Isaiah 14:12; Luke 10:18.

Of the bottomless pit (τοῦ φρέατος τῆς ἀβύσσου). Rev., *of the pit of the abyss.* See on John 4:6, and compare Luke 14:5. It is not however a pit that is locked, but *the long shaft* leading to the abyss, like a well-shaft, which, in the East, is oftener covered and locked.

2. **Smoke of a great furnace.** Compare Genesis 19:28; Exodus 19:18; Matthew 13:42, 50.

3. **Locusts** (ἀκρίδες). The idea of this plague is from the eighth plague in Egypt (Exodus 10:14, 15). Compare the description of a visitation of locusts in Joel 2. There are three Hebrew words in the Old Testament which appear to mean locust, probably signifying different species. Only this word is employed in the New Testament. Compare Matthew 3:4; Mark 1:6.

Scorpions. See Ezekiel 2:6; Luke 10:19; 11:12. Shaped like a lobster, living in damp places, under stones, in clefts of walls, cellars, etc. The sting is in the extremity of the tail. The sting *of* the Syrian scorpion is not fatal, though very painful. The same is true of the West Indian scorpion. Thomson says that those of North Africa are *said* to be larger, and that their poison frequently causes death. The wilderness of Sinai is especially alluded to as being inhabited by scorpions at the time of the Exodus (Deuteronomy 8:15); and to this very day they are common in the same district. A part of the mountains bordering on Palestine in the south was named from these *Akrabbim, Akrab* being the Hebrew for scorpion.

4. **Green.** See on ch. 6:8.

Men which (ἀνθρώπους οἵτινες). The double relative denotes the class. Rev., *such men as have,* etc.

5. **They should be tormented** (βασανισθῶσιν). See on *torments,* Matthew 4:24.

Striketh (παίσῃ). Dr. Thomson says that the scorpion cannot strike sideways. All accounts agree as to the fearful pain from its sting.

6. **Men.** Rather, *the* men: those tormented.

Shall desire (ἐπιθυμήσουσιν). Ἐπι has the force of *vehemently, earnestly.*

Shall flee (φεύξεται). Read φεύγει *fleeth.* Aeschylus says: "Not justly do mortals hate death, since it is the greatest deliverance from their many woes" ("Fragment"). Herodotus relates the address of Artabanus to Xerxes, when the latter wept on beholding his vast armament. "There *is* no man, whether it be here among this multitude or elsewhere, who *is* so happy as not to have felt the wish — I will not say once, but full many a time — that he were dead rather than alive. Calamities fall upon us, sicknesses vex and harass us, and make life, short though it be, to appear long. So death, through the wretchedness of our life, is a most sweet refuge to our race" (7, 46).

7. **Shapes** (ὁμοιώματα). Lit., *likenesses.*

Horses. Compare Joel 2:4. The likeness of a locust to a horse, especially to a horse equipped with armor, is so striking that the insect is named in German *Heupferd hay-horse,* and in Italian *calvaletta little horse.*

Crowns. Not actual crowns, but as crowns. Milligan remarks that any yellow brilliancy about the head of the insect is a sufficient foundation for the figure.

As the faces of men. There is a distant resemblance to the human countenance in the face of the locust. *Men* (ἀνθρώπων) is to be taken not as distinguishing sex, but in the *generic* sense: *human* faces.

8. **Hair of women.** The antennae of the locust. There is said to be an Arabic proverb in which the antennae of locusts are compared to girls' hair.

Teeth of lions. Compare Joel. 1:6.

9. **Breastplates.** The breast of the locust resembles the plates of a horse's armor.

Sound of their wings. Olivier, a French writer, says: "It in difficult to express the effect produced on us by the sight of the whole atmosphere filled on all sides and to a great height by an innumerable quantity of these insects, whose flight was slow and uniform, and whose noise resembled that of rain." For a graphic description of their numbers and ravages, see Thomson, "Land and Book, Central Palestine and Phoenicia," 295-302.

Of chariots of many horses. That is, *of many-horsed chariots.* The Rev., by the insertion of a comma, apparently takes the two clauses as parallel: *the sound of chariots,* (the sound) *of many horses.*

Tails like unto scorpions. The comparison with the insect as it exists in nature fails here, though Smith's "Bible Dictionary" gives a picture of a species of locust, the *Acridium Lineola,* a species commonly sold for food in the markets of Bagdad, which has a sting in the tail.

Stings (κέντρα). Originally *any sharp point. A goad.* See on *pricks,* Acts 26:14. Plato uses it of *the peg of a top* ("Republic," 436). Herodotus of *an instrument of torture.* Democedes, the Crotoniat physician, having denied his knowledge of medicine to Darius, Darius bade his attendants "bring the scourges and *pricking-irons* κέντρα*)* (3, 30) Sophocles of *the buckle-tongues* with which Oedipus put out his eyes.

> "Woe, woe, and woe again!

How through me darts the throb these *clasps* (κέντρων). have caused."

"Oedipus Tyrannas," 1318.

Of *the spur of a cock, the quill of a porcupine,* and *the stings of insects.*

For the A.V., *there were stings in their tails,* read as Rev., *and stings; and in their tails is their power to hurt.*

11. **They had a king over them** (ἔχουσιν ἐφ' αὐτῶν βασιλέα). Render, as Rev., *they have over them as king.* Compare Proverbs 30:27. Hence distinguished from the natural locusts.

In Hebrew (Ἑβραϊστὶ). Used only by John. Compare John 5:2; 19:13, 17, 20; Revelation 16:16.

Abaddon. Meaning *destruction.* Compare Job 26:6; 28:22; Proverbs 15:11. Here *the Destroyer,* as is evident from the Greek equivalent Ἀπολλύων *Apollyon destroyer.* Perdition is personified. It is after John's manner to give the Hebrew with the Greek equivalent. Compare John 1:38, 42; 4:25; 9:7; 11:16, etc.

12. **The first woe** (ἡ οὐαὶ ἡ μία). Lit**.,** *the one woe.*

13. **A voice** (φωνὴν μίαν). Lit., *one voice.*

Altar. See on ch. 8:3.

14. **In** the great river (ἐπί). Rev., more correctly, *at.*

Euphrates. *The Euphrates was known as the great River, the River, the Flood.* It rises in the mountains of Armenia, breaks through the Taurus range and runs south and southeast until it joins the Tigris in lower Babylonia Its total length is from 1,600 to 1,800 miles, and it is navigable for small craft twelve hundred miles from its mouth. It was the boundary-line of Israel on the northeast (Genesis 15:18; Deuteronomy 1:7; Joshua 1:4. Compare 2 Samuel 8:3-8; 1 Kings 4:21). It thus formed the natural defense of the chosen people against the armies of Assyria. The

melting of the mountain snows causes an annual flood, beginning in March and increasing until May. These floods became an emblem of the judgments inflicted by God upon Israel by means of Babylon and Assyria. The brook of Shiloah which flowed past Zion and Moriah was a type of the temple and of its mighty and gracious Lord; and the refusal of allegiance to God by the chosen people is represented as their rejection of the waters of Shiloah which flows softly, and their punishment therefor by the bringing in of the waters of the mighty and great river (Isaiah 8:5-8; compare Jeremiah 17:13). To the prophets the Euphrates was the symbol of all that was disastrous in the divine judgments.

15. **For an hour and a day and a month and a year.** This rendering is wrong, since it conveys the idea that the four periods mentioned are to be combined as representing the length of the preparation or of the continuance of the plague. But it is to be noted that neither the article nor the preposition are repeated before *day* and *month* and *year*. The meaning is that the angels are prepared unto the *hour* appointed by God, and that this hour shall fall in its appointed day and month and year.

16. **Of the horsemen** (τοῦ ἱππικοῦ). Singular number, like the English *the horse* or *the cavalry.*

Two hundred thousand thousand (δύο μυριάδες μυριάδων). Lit., *two ten-thousands of ten-thousands.* See on ch. 5:11. Rev., *twice ten-thousand times ten-thousand.* Compare Psalm 68:17; Daniel 7:10; Hebrews 12:22; Jude 14.

17. **Thus** (οὕτως). After this manner.

In the vision (ἐν τῇ ὁράσει). Or "in *my* vision." See on Acts 2:17. The reference to sight may be inserted because of *I heard* in ver. 16.

Of fire (πυρίνους). Rev., "*as of fire.*" Fiery red.

Of jacinth (ὑακινθίνους). Ὑάκινθος *hyacinth* is the name of a flower and also of a precious stone. The noun occurs only Revelation 21:20, and the adjective only here. According to classical mythology, the flower

sprang up from the blood of Hyacinthus, a beautiful Spartan youth, who was accidentally killed during a game of quoits. It was thought by some that the letters ***AI, AI,*** the exclamation of woe, could be traced on the petals, while others discovered the letter Y, the initial letter of Ὑάκινθος. The story of the slaying of Hyacinthus is told by Ovid.

> "Lo, the blood
> Which, on the ground outpoured, had stained the sod,
> Is blood no more. Brighter than Tyrian dye,
> Like to the lily's shape a flower appears,
> Purple in hue as that is silvery white.
> Nor yet does such memorial content
> Phoebus Apollo at whose word it rose.
> Upon its leaves he writes his own laments,
> And on the flower forever stands inscribed
> AI, AI"
>
> "Metamorphoses," 10., 175 sqq.

As a stone, it is identified by some with the sapphire. As to color, the hyacinth of the Greeks seems to have comprehended the iris, gladiolus, and larkspur. Hence the different accounts of its color in classical writings, varying from red to black. A dull, dark blue seems to be meant here.

Of brimstone (θειώδεις). Perhaps *light yellow,* such a color as would be produced by the settling fumes of brimstone.

Of the horses. In the Bible the horse is always referred to in connection with war, except Isaiah 28:28, where it is mentioned as employed in threshing, the horses being turned loose in the grain as in the Italian *triglia*. The magnificent description in John 39:19-25 applies to the *war-horse.* He is distinguished not so much for his speed and utility as for his strength (see Psalm 33:17; 147:10), and the word *abbir strong* is used as an equivalent for a horse (Jeremiah 8:16; 47:3). The Hebrews as a pastoral race, did not need the horse; and, for a long time after their settlement in Canaan, dispensed with it, partly because of the hilly nature of the country, which allowed the use of chariots only in certain places (Judges 1:19), and partly because of the prohibition in Deuteronomy 17:16. Accordingly they hamstrung the horses of the Canaanites (Josh. 11:6, 9).

The great supply of horses was effected by Solomon through his connection with Egypt. See 1 Kings 4:26.

Proceedeth fire and smoke. Compare Virgil.

> "Then, if the sound of arms he hear from far,
> Quiet he cannot stand, but pricks his ears,
> Trembles in every limb, and snorting, rolls
> The gathered fire beneath his nostrils wide"
>
> "Georgics," iii, 83-85.

Also Job 39:20: "the glory of his nostrils is terrible."

18. **These three.** Add πληγῶν *plagues,* on which see on Mark 3:10; Luke 10:30.

19. Their power (ἐξουσίαι αὐτῶν). Read ἐξουσία τῶν ἵππων *the power of the horses.*

Like unto serpents. "Long, smooth, subtle, clasping their victim in an embrace from which he cannot escape" (Milligan). As one of the innumerable fantasies of Apocalyptic exposition may be cited that of Elliott ("Horsae Apocalypticae") who finds a reference to the horse tails, the symbols of authority of the Turkish pashas.

20. **Repented not of the works** (οὔτε μετενόησαν ἐκ τῶν ἔργων). Lit., "*Out of the works*." The preposition ἐκ *out of* with *repent,* denotes a moral change involving an abandonment of evil works. See on Matthew 3:2; 21:29.

Works of their hands. Not their course of life, but the idols which their hands had made. Compare Deuteronomy 4:28; Psalm 134:15; Acts 7:4.

Devils (δαιμόνια). More properly, *demons.* See on Mark 1:34. Compare 1 Corinthians 10:20; 1 Timothy 4:1.

See, hear, walk. Compare Daniel 5:23.

21. **Sorceries** (φαρμακειῶν). Only here, ch. 18:23; and Galatians 5:20, where φαρμακεία *sorceries,* A.V., *witchcraft* is enumerated among the "works of the flesh." Used in the Septuagint of the Egyptian sorceries (Exodus 7:22. Of Babylon, Isaiah 47:9, 12). From φάρμακον *a drug*, and thence *a poison, an enchantment.* Plato says: "There are two kinds of poisons used among men which cannot clearly be distinguished. There is one kind of poison which injures bodies by the use of other bodies according to a natural law... but there is another kind which injures by sorceries and incantations and magic bonds, as they are termed, and induces one class of men to injure another as far as they can, and persuades others that they, above all persons, are liable to be injured by the powers of the magicians. Now it is not easy to know the nature of all these things; nor if a man do know can he readily persuade others of his belief. And when men are disturbed at the sight of waxen images, fixed either at the doors, or in a place where three ways meet, or in the sepulchers of parents, there is no use of trying to persuade them that they should despise all such things, because they have no certain knowledge about them. But we must have a law in two parts concerning poisoning, in whichever of the two ways the attempt is made; and we must entreat and exhort and advise men not to have recourse to such practices, by which they scare the multitude out of their wits, as if they were children, compelling the legislator and the judge to heal the fears which the sorcerer arouses, and to tell them, in the first place, that he who attempts to poison or enchant others knows not what he is doing, either as regards the body (unless he have a knowledge of medicine) or as regards his enchantments, unless he happens to be a prophet or diviner" ("Laws," xi., 933).

CHAPTER 10

1. **A cloud.** The expression occurs seven times in Revelation, and in all of them is connected with the Son of Man.

Rainbow. See on ch. 4:3.

Pillars of fire. Compare ch. 1:15.

2. In his hand (ἐν). The *roll* of Ch. 5 was *on* the hand (ἐπί, see ch. 5:1), being too large to be grasped *within* it. The roll was on *the right hand;* the little book is in the *left.* See on ver. 5.

3. **Cried** (ἔκραξεν). See on Mark 5:5.

As when. The *when* of A.V. is unnecessary.

Roareth (μυκᾶται). Only here in the New Testament. Peter uses ὠρύομαι for the voice of the lion. See on 1 Peter 5:8. The verb here is originally applied to the lowing of cattle, expressing *the* sound, *moo-ka-omai.* Both Aristophanes and Theocritus use it of the roar of the lion, and the former of thunder. Homer, of the *ring* of the shield and the hissing of meat on the spit.

Seven thunders. The Jews were accustomed to speak of thunder as "the seven voices." Compare the sevenfold "voice of the Lord," Psalm 29.

As usual, interpretation has run wild as to the seven thunders. As a few illustrations may be cited: Vitringa, the seven crusades; Daubuz, the seven kingdoms which received the Reformation; Elliott, the bull fulminated against Luther from the seven-hilled city, etc.

4. **To write.** According to the injunction in ch. 1:11.

5. **His hand.** Add τὴν δεξιὰν *the right,* and see on ver. 2. On lifting the hand in swearing, see Genesis 14:22; Exodus 6:8 (margin); Deuteronomy 32:40.

6. **Swear by** (ὤμοσεν ἐν). *Lit.,* "swear *in,"* a Hebrew idiom.

Should be time no longer (χρόνος οὐκ ἔσται ἔπι). Rev., correctly, *shall be,* etc. The meaning is not, as popularly understood, that time shall cease to exist, but that there shall be no more *delay* (so Rev., in margin) before the fulfillment of the divine purposes respecting the Church on earth. Possibly with allusion to the cry *how long* (ch. 6:10).

7. **Shall begin to sound** (μέλλῃ σαλπίζειν). Wrong. Rev., correctly, *when he is about to sound.*

The mystery (τὸ μυστήριον). See on Matthew 13:11.

Declared (εὐηγγέλισεν). The word used of declaring the good news of salvation. Here of declaring the mystery of the kingdom.

8. **Spake unto me.** Render, as Rev., "I heard it again *speaking."*

9. **I went** (ἀπῆλθον). The preposition ἀπό has the force of *away.* I went *away* from the place where I was standing.

Eat it up. Compare Ezekiel 3:1-3; Jeremiah 15:16.

CHAPTER 11

1. A rod. See on ch. 2:27.

And the angel stood. Omit. The insertion of these words furnishes a subject for the agreement of the participle λέγων, which is irregular an construction. Literally the correct text reads, "there was given me a reed, *saying."*. Accordingly Wordsworth refers the speech to the reed as an inspired medium of speech. Rev., better, *and one said.*

The temple (τὸν ναὸν). See on Matthew 4:5.

The altar. Of incense, as that alone stood in the sacred place.

Them that worship. Note the peculiar expressed, measuring the worshippers with a reed.

2. **The court which is without the temple.** Not merely the outer court, or Court of the Gentiles, but including all that is not within the ναός, the Holy and Most Holy places.

Leave out (ἔκβαλε ἔξω). Lit., *throw out,* i.e., of the measurement.

Unto the Gentiles (τοῖς ἔθνεσιν). See on Luke 2:32. Rev., *nations.*

Forty and two months. A period which appears in three forms in Revelation: *forty-two months* (ch. 13:5); *twelve hundred and sixty days* (ver. 3, ch. 12:6); a *time, times and half a time,* or three years and a half (12, 14, compare Daniel 7:25; 12:7)

3. **Power.** Omit.

Two witnesses. The reader may profitably consult on this point the lectures of Professor Milligan on the Revelation of St. John. He maintains that the conception of the Apocalypse is powerfully molded by John's

recollections of the life of Jesus; that there is a close parallelism between the Apocalypse and the delineation of the life of Christ contained in the fourth Gospel; and that the Apocalypse is, in the deeper conceptions which pervade it, a repetition of the Gospel. See pp. 59-69.

They shall prophesy (προφητεύσουσιν). See on *prophet,* Luke 7:26. Commonly explained of preaching repentance, though some take it in the later sense of foretelling future events.

Clothed in sackcloth. The garb of preachers of repentance. Compare Isaiah 22:12; Jeremiah 4:8; Jonah 3:5; Matthew 3:4. For *sackcloth* see on Luke 10:13.

4. **Two olive trees.** See Zechariah 4.

Candlesticks. See Zechariah 4, and note on Matthew 10:15.

The God. Read κυρίου *the Lord.* Compare Zechariah 4:14.

5. **Fire proceedeth.** Compare 2 Kings 1:10; Jeremiah 5:14.

6. **To shut up the heaven.** As Elijah, 1 Kings 17:1; Luke 4:25; James 5:17.

That it rain not (ἵνα μὴ βρέχῃ ὑετὸς). Lit., *that the rain may not wet.*

To turn them into blood. Compare Exodus 7:19.

To smite (πατάξαι). Used by John only in Revelation, here and 19:15. Compare Matthew 26:31; Mark 14:27; Luke 22:49, 50; Acts 12:7, 23.

With all plagues (πάσῃ πληγῇ). Singular number. Rev., correctly, *with every plague.* See on Mark 3:10. Not merely with the plagues with which Moses smote Egypt.

7. **The beast** (θηρίον). Wild beast See on ch. 4:6. A different word from that wrongly translated *beast,* ch. 4:6, 7; 5:6, etc. Compare ch. 13:1; 17:8, and see Daniel 7.

Bottomless pit (ἀβύσσου). See on ch. 9:1.

8. **Dead bodies** (πτώματα). Read πτῶμα *carcass.* See on Matthew 24:28; Mark 15:45.

In the street (ἐπὶ τῆς πλατείας). Lit., *"Upon* the street." See on Luke 14:21.

The great city. Jerusalem is never called by this name. Different expositors refer it to Rome or Babylon. Milligan to Jerusalem.

Spiritually (πνευματικῶς). Typically or allegorically. (compare 1 Corinthians 10:3, 4.

Our Lord. Read αὐτῶν *their* for ἡμῶν our.

9. **Shall see** (βλέψουσιν). Read, βλέπουσιν *do men look* (Rev.), and see on John 1:29.

Shall not suffer (οὐκ ἀφήσουσιν). Read ἀφίουσιν *do not suffer.*

To be put in graves (τεθῆναι εἰς μνήματα). Read μνῆμα *a tomb,* as Rev. Compare Genesis 23:4; Isaiah 14:19, 20.

10. **Shall rejoice** (χαροῦσιν). Read χαίρουσιν, present tense, *rejoice.*

Shall make merry (εὐφρανθήσονται). Read εὐφραίνονται, present tense, *make merry;* and for the word see note *on fared sumptuously,* Luke 16:19.

Shall send gifts. As on a day of festival. See Nehemiah 8:10, 12.

Tormented (ἐβασάνισαν). See on *vexed,* 2 Peter 2:8, and on Matthew 4:23, 24.

11. **Spirit of life** (πνεῦμα ζῶης). Rev., *breath.* See on John 3:8.

Entered into them. Compare Ezekiel 37:1-10.

Saw (θεωροῦντας). See on John 1:18.

13. **Earthquake.** See on ch. 6:12.

Of men (ὀνόματα ἀνθρώπων). Lit., *names of men* See on ch. 3:4.

Gave glory to the God of heaven. The phrase signifies not conversion, nor repentance, nor thanksgiving, but *recognition,* which is its usual sense in scripture. Compare Joshua 7:19 (Sept.). John 9:24; Acts 12:23; Romans 4:20.

15. **The kingdoms — are become** (ἐγένοντο αἱ βασιλεῖαι). Read ἐγένετο ἡ βασιλεία, *the kingdom — is become.*

Of our Lord, etc. Compare Psalm 2:2-9.

17. **O Lord God, etc.** See on ch. 4:8.

And art to come. Omit.

Hast taken to Thee. Omit *to thee.*

18. **Were angry** (ὀργίσθησαν). See on *wrath,* John 3:36 Compare Psalm 2:1.

The time (ὁ καιρὸς). See on Matthew 12:1.

Reward (μισθὸν). See on 2 Peter 2:13.

Destroy (διαφθεῖραι).Also *to corrupt.*

Which destroy (τοὺς διαφθείροντας). Or, *the destroyers.*

19. **The temple** (ὁ ναὸς).The sanctuary. Compare ver. 1 and see on Matthew 4:5.

In heaven. Join with temple *of God,* as Rev., instead of with *opened,* as A.V.

The ark of His covenant (ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ). Κιβωτὸς *ark,* meaning generally *any wooden box or chest* used of the ark in the tabernacle only here and Hebrews 9:4 Elsewhere of Noah's ark. See Matthew 24:38; Luke 17:27; Hebrews 11:7; 1 Peter 3:20. For *covenant,* see note on *testament,* Matthew 26:28. This is the last mention in scripture of the ark of the covenant. It was lost when the temple was destroyed by the Chaldeans (2 Kings 25:10), and was wanting in the second temple. Tacitus says that Pompey "by right of conquest entered the temple. Thenceforward it became generally known that the habitation was empty and the sanctuary unoccupied do representation of the deity being found within it" ("History," v., 9). According to Jewish tradition Jeremiah had taken the ark and all that the Most Holy Place contained, and concealed them, before the destruction of the temple, in a cave at Mount Sinai, whence they are to be restored to the temple in the days of Messiah.

Lightnings and voices, etc. "The solemn *salvos.* so to speak, of the artillery of heaven, with which each series of visions is concluded."

CHAPTER 12

1. **Wonder** (σημεῖον). Better, as Rev., *sign.* See on Matthew 24:24.

Clothed (περιβεβλημένη). Rev., better, arrayed. See on ch. 3:5.

The moon under her feet. See Cant. vi., 10. The symbol is usually taken to represent the Church.

2. **Travailing in birth** (ὠδίνουσα). See on *sorrows,* Mark 13:9, and *pains*, Acts 2:24.

In pain (βασανιζομένη). Lit., *being tormented.* See on ch. 11:10, and references. For the imagery compare Isaiah 66:7, 8; John 16:21.

3. **Red** (πυῤῥὸς). See on ch. 6:4.

Dragon (δράκων). Satan. See ver. 9. The word is found only in Revelation. In the Septuagint, of the serpent into which Moses' rod was changed. In Isaiah 27:1; Ezekiel 29:3, of the crocodile or leviathan of Job 41:1. In Jeremiah 51:34, of a dragon.

Crowns (διαδήματα). The *Kingly crown,* not the *chaplet* (στέφανος). See on ch. 2:10

4. Of the stars of heaven. Some expositors find an allusion to the fallen angels (Jude 6).

Did cast them to the earth. Compare Daniel 8:10.

To devour her child as soon as it was born (ἵνα ὅταν τέκῃ τὸ τέκνον αὐτῆς καταφάγῃ). Rev., more literally, that *when she was delivered he might devour her child.* Professor Milligan says: "In these words we have the dragon doing what Pharaoh did to Israel (Exodus 1:15-22), and again and again, in the Psalms and the Prophets, Pharaoh is spoken of as *the*

dragon (Psalm 74:13; Isaiah 27:1; 51:9; Ezekiel 29:3). Nor is it without interest to remember that Pharaoh's crown was wreathed with a dragon (the asp or serpent of Egypt), and that just as the eagle was the ensign of Rome, so the dragon was that of Egypt. Hence the significance of Moses' rod being turned into a serpent."

5. **A man-child** (υἱὸν ἄῤῥενα). Lit., a son, a male. The correct reading is ἄρσεν, the neuter, not agreeing with the masculine individual (υἱὸν *son*) but with the neuter of the genus. The object is to emphasize, not *the sex,* but *the quality of Masculinity —* power and vigor. Rev., *a son, a man-child.* Compare John 16:21; Jeremiah 20:15.

To rule (ποιμαίνειν). Lit., *to shepherd* or *tend.* See on Matthew 2:6.

A rod of iron. Compare Psalm 2:9, and see on ch. 2:27.

Was caught up (ἡρπάσθη). See on Matthew 12:12. Compare Acts 23:10; Jude 23.

6. **Of God** (ἀπὸ τοῦ Θεοῦ). Lit., *from God,* the preposition marking the *source* from which the preparation came. For a similar use, see James 1:13, "tempted *of* God."

7. **There was** (ἐγένετο). Lit., *there arose.*

War in heaven. Compare 1 Kings 22; Job 1, 2; Zechariah 3; Luke 10:18.

Michael. See Daniel 10:13, 21; 12:1; and on Jude 9.

Fought (ἐπολέμησαν). The correct reading is τοῦ πολεμῆσαι *to fight. So* Rev., "going forth *to war against the dragon* (κατὰ τοῦ δράκοντος). The correct reading is μετά *with.*

8. **Prevailed** (ἴσχυσαν). See on Luke 14:30; 16:3; James 5:16.

9. **The great dragon** (ὁ δράκων ὁ μέγας). Lit., *the dragon, the great* (dragon).

That old serpent (ὁ ὄφις ὁ ἀρχαῖος). Lit., *the serpent, the old (serpent)*. For this habitual construction in John, see on 1 John 4:9. For ἀρχαῖος *old*, see on 1 John 2:7, and compare "he was a murderer ἀπ' ἀρχῆς *from the beginning,"* John 8:44; ἀρχή *beginning* being etymologically akin to ἀρχαῖος *old.*

The Devil. See on Matthew 4:1.

Satan. See on Luke 10:18.

The deceiver (ὁ πλανῶν). Lit., *he that deceiveth.* See on 1 John 1:8.

World (οἰκουμένην). See on Luke 2:1 The world with all its inhabitants.

Down to (εἰς). Lit., *into.*

10. **Saying in heaven** (λέγουσαν ἐν τῷ οὐρανῷ). The correct reading joins *in heaven* with *great voice. So* Rev. *I heard a great voice in heaven.*

Now (ἄρτι). See on John 13:33.

Is come (ἐγένετο). Lit., *came to pass.* Alford says: "It is impossible in English to join to a particle of present time, such as ἄρτι *now,* a verb in aoristic time. We are driven to the perfect in such cases."

Salvation, power, the kingdom. All have the article: *the salvation*, etc. So Rev. The phrase, *now is come the salvation,* etc., means that these are realized and established. Some, less correctly, render, *now is the salvation,* etc., *become our God's* Compare Luke 3:6.

Power (ἐξουσία). See on Mark 2:10. Rev., *authority.*

The accuser of our brethren (ὁ κατήγορος τῶν ἀδελφῶν ἡμῶν). The correct form of the Greek for *accuser* is a transcript of the Rabbinical Hebrew, κατήγωρ. The Rabbins had a corresponding term συνήγωρ for

Michael, as *the advocate* of God's people. The phrase is applied to Satan nowhere else in the New Testament.

Is cast down (κατεβλήθη). The aorist tense. Once and for all. Compare John 12:31; 16:8, 11.

Which accuseth (ὁ κατηγορῶν). Lit., *the one.* The article with the present participle expresses what is habitual.

11. **Overcame** (ἐνίκησαν). See on 1 John 2:13.

By the blood of the Lamb (διὰ τὸ αἷμα τοῦ ἀρνίου). The preposition διά with the accusative signifies on *account of.* Hence Rev., correctly, *because of:* in virtue of the shedding of that blood. Similarly in the succeeding clause, "*because of* the word of their testimony." For *lamb,* see on ch. 5:6.

Testimony (μαρτυρίας). See on John 1:7.

They loved not their life even unto death. Alford, correctly, "they carried their *not-love* of their life even unto death."

12. **Dwell** (σκηνοῦντες). See on John 1:14. Compare ch. 7:15; 13:6; 21:3.

To the inhabiters (τοῖς κατοικοῦσιν). Omit. Read, as Rev., *woe for the earth and for the sea.*

Wrath (θυμὸν). See on John 3:36.

Time (καιρὸν). See on Matthew 12:1; Mark 1:15; Acts 1:7.

14. **Two wings.** The definite article αἱ *the* should be added: "*the* two wings." Compare Exodus 19:4; Deuteronomy 32:11; Psalm 36:7.

The great eagle. The article does not point to the eagle of ch. 8:13, but is generic.

A time and times and half a time. Three years and a half. See on ch. 11:2.

15. **Cause her to be carried away of the flood** (παύτην ποταμοφόρητον ποιήσῃ). Lit., *might make her one carried away by the stream: a river-born one.* The word occurs only here in the New Testament.

17. **Jesus Christ.** Omit Christ.

The best texts add to this chapter the opening words of ch. 13:(A.V.), "And I stood upon the sand of the sea." Some, however, change ἐστάθην *I stood,* to ἐστάθη *he stood,* referring to the dragon. So Rev.

CHAPTER 13

1. **Beast** (θηρίον). Properly rendered. See remarks on bona *living creatures,* ch. 4:6.

Rise up (ἀναβαῖνον). Rev., better, *coming up*, thus giving the force of the participle.

Ten horns. Compare Daniel 7:7.

Crowns (διαδήματα). Compare ch. 12:3. See on ch. 2:10.

The name (ὄνομα). Read ὀνόματα *names.* On each head a name.

2. **A leopard** (παρδάλει). The ancients do not seem to have distinguished between the leopard, the panther, and the ounce. The word stands for either. *Leopard* is *leo-pard, the lion-pard,* which was supposed to be a mongrel between a panther and a lioness. Compare Daniel 7:6.

Bear. Compare Daniel 7:5.

Lion. Compare Daniel 7:4.

3. **I saw** (εἶδον). Omitted in the best texts.

Wounded (ἐφαγμένην). Lit., *slain.* See on ch. 5:6. The Rev. *smitten* is questionable. The word occurs eight times in Revelation, and in seven of these it must be rendered *slain* or *slaughtered.* Professor Milligan rightly observes that the statement is the counterpart of that in ver. 6, where we read of *the lamb as though it had been slaughtered.* In both cases there had been actual death, and in both revival. The one is a mocking counterpart of the other.

Deadly wound (πληγὴ τοῦ θανάτου). Lit., *stroke of death.* Rev., *death-stroke.*

After the beast (ὀπίσω τοῦ θηρίου). A pregnant construction for *wondered at and followed after.*

4. Which gave (ὃς ἔδωκεν). The correct reading is ὅτι "*because* he gave."

Who is like unto the beast? A parody on a similar ascription to God. See Isaiah 40:18, 25; 46:5; Psalm 113:5; Micah 7:18; Jeremiah 49:19. Compare ch. 18:18.

5. **To continue forty and two months** (ποιῆσαι μῆνας τεσσεράκοντα δύο). Lit., *to make forty and two months.* Similarly, Acts 15:33, ποιήσαντες χρόνον *having tarried a space;* lit., *having made a time.* See on *continued there a year,* James 4:13. The best expositors, however, render ποιῆσαι absolutely, *to work,* and the following accusative as the accusative of duration, "*during* forty and two months." Rev., *margin to do his works during,* etc. See Daniel 11:28.

6. **In blasphemy** (εἰς βλασφημίαν). Read βλασφημίας *blasphemies.* Rev., giving the force of εἰς more correctly, "*for* blasphemies."

And them that dwell in heaven (καὶ τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας). The best texts omit καὶ *and,* making the following words in apposition with ὄνομα and σκηνὴν *name* and *tabernacle.* Thus the literal sense would be to *blaspheme the name and tabernacle which dwell in heaven*. "The meaning is to enhance the enormity of the blasphemy by bringing out the lofty nature of God's holy name and dwelling-place" (Alford). The word *dwell* is, literally, *tabernacle.* See on ch. 12:12.

7. **The saints** (τῶν ἁγίων). See on Acts 26:10.

All kindreds (πᾶσαν φυλὴν). Rev., more literally and correctly, *every tribe.* See on ch. 1:7;5:9. After *tribe* insert καὶ λαὸν *and people.* See on 1 Peter 2:9.

Nation (ἔθνος). See on 1 Peter 2:9.

8. **From the foundation of the world.** These words may be construed with *slain* or with *written.* In favor of the latter is ch. 18:8; of the former, 1 Peter 1:19, 20. Alford, pertinently as I think, urges the position of the words in favor of the connection with *slain,* and says that had it not been for the apparent difficulty of the sense thus conveyed, no one would have thought of going so far back as to *hath been written* for a connection. Render, as Rev., *the lamb that hath been slain from the foundation of the world.* Καταβολή *foundation is* literally *a throwing* or *laying down,* from καταβάλλω *to throw down;* hence *a laying down of a foundation.*

10. **He that leadeth into captivity shall go into captivity** (εἴ τις αἰχμαλωσίαν συνάγει, εἰς αἰχμαλωσίαν ὑπάγει). Lit., *if any one assemble captivity* (i.e., bring together captives) *into captivity he goeth away.* The best texts insert εἰς *into* before the first *captivity,* and omit *assemble,* thus reading *if any man is for captivity into captivity he goeth.* So Rev. See on *dispersion,* John 7:35. Compare Jeremiah 15:2; 43:11. The persecutors of the Church shall suffer that which they inflict on the saints.

Sword (μαχαίρῃ). See on ch. 6:4.

Here. In the thought that God judgeth in the earth.

14. **An image to the beast** (εἰκόνα τῷ θηρίῳ). Εἰκών is *a figure* or *likeness. thus* Matthew 22:20, of the likeness of Caesar on the coin. Romans 1:24, an *image* of men, birds, beasts, etc. Colossians 3:10, "the *image* of Him that created him;" i.e., the moral likeness of renewed men to God. Christ is called *the image of God* (Corinthians 1:15; 2 Corinthians 4:4). Besides the idea of *likeness,* the word involves the idea of *representation,* though not of *perfect* representation. Thus, man is said to be *the image* of God (1 Corinthians 11:7). In this it resembles χαρακτήρ *image* in Hebrews 1:3. Caesar's image on the coin, the reflection of the sun in the water (Plato, "Phaedo," 99); and the statue or image of the beast in this passage, are εἰκών.

The word also involves the idea of *manifestation.* Thus, Col. 1:15, where, in the *image* there is an implied contrast with the invisible God. Hence Philo applied the term to the Logos. See on John 1:1.

The word played an important part in the Arian controversy, in which the distinction was sharply emphasized between εἰκών *image* as assuming a prototype, and therefore as properly representing the relation of the Son to the Father, and ὁμοίωμα *likeness,* as implying mere similitude, and not embodying the essential verity of the prototype. The *image* involves the *likeness,* but the likeness does not involve the image. The latter may imply only an accidental resemblance, while the former is a veritable representation. Christ is therefore the εἰκών of God.

The image of the beast occurs ten times in Revelation; four times in this chapter, and in 14:9, 11; 15:2; 16:2; 19:20; 20:4.

15. **Speak.** This is supposed by some to refer to the tricks of pagan priests in making pictures and statues appear to speak

16. **A mark** (χάραγμα). The word occurs frequently in Revelation, and only once elsewhere (Acts 17:29) on which see note. commentators find illustrations in the brand set upon slaves by their masters, or upon soldiers by their monarchs, and in the branding of slaves attached to certain temples. Herodotus describes a temple to Hercules at the Canopic mouth of the Nile, and says: "If a slave runs away from his master, and taking sanctuary at this shrine gives himself up to the God, and receives certain sacred marks upon his person, whosoever his master may be, he cannot lay hand on him" (ii., 113). In the treatise "concerning the Syrian goddess" falsely attributed to Lucian, it is said of the slaves of the temple, "all are branded, some upon the wrist and some upon the neck." Paul, in Gal. 6:17, applies the word for these brands, στίγματα, to the marks of Christ's service which he bears in his body. In 3 Macc. ii. 29, we read that Ptolemy Philopator required all the Jews of Alexandria to be registered among the common people; and that those who were thus registered were to be marked (χαράσεσθαι) on their persons by the ivy-leaf symbol of Dionysus (Bacchus). In Leviticus 19:28, the Israelites are forbidden to make cuttings in their flesh for the dead and to print marks (γράμματα στικτὰ) upon themselves.

17. **The number.** The method of mystic numbering obtained alike among pagan Greeks, Gnostics, Christian Fathers, and Jewish Cabbalists. Jupiter was invoked under the number 717 contained in the letters Ἡ Ἀρχή *the beginning.* The Gnostics affixed to their gems and amulets the mystic word ἀβρασαξ or ἀβραξας, under the idea of some virtue attaching to its number, 365, as being that of the days of the solar cycle. Barnabas and Clement of Alexandria speak of the virtue of the number 318 as being that of ***IHT***, the common abbreviation for Jesus crucified. In the pseudo-Sybilline verses, written by Christians, about the end probably of the second century, are found versified enigmas giving the number and requiring the name. The translation of one of these on the word *Jesus* is as follows: "He will come upon earth clothed with flesh like mortal men. His name contains four vowels and two consonants: two of the former being sounded together. And I will declare the entire number. For the name will exhibit to incredulous men eight units, eight tens, and eight hundreds."

18. **Here is wisdom.** Directing attention to the challenge which follows.

Count (ψηφισάτω). See on Luke 14:28.

The number of a man. It is counted as men usually count. Compare ch. 21:17, and a *man's pen*, Isaiah 8:1. Some explain, a symbolical number denoting a person.

Six hundred threescore and six (χ. ξ. ς). Each letter represents a component of the whole number: χ = 600; ξ = 60; ς = 6. In the earlier MSS: it is written in full, ἑξακόσιοι ἑξήκοντα ἑξ. The method of reading generally adopted is that known as the *Ghematria* of the Rabbins, or in Greek, ἰσοψηφία numerical equality, which assigns each letter of a name its usual numerical value, and gives the sum of such numbers as the equivalent of the name. Thus, in the Epistle of Barnabas, we are told that the name Ἰησοῦς Jesus is expressed by the number 888. Ι = 10; η = 8; σ = 200; ο = 70; υ = 400; σ = 200. The majority of the commentators use the Greek alphabet in computation; others, however, employ the Hebrew; while a third class employ the Roman numerals.

The interpretations of this number form a jungle from which escape is apparently hopeless. Reuss says: “This famous number has been made to yield almost all the historical names of the past eighteen centuries: Titus, Vespasian, and Simon Gioras; Julian the Apostate and Genseric; Mahomet and Luther; Benedict IX. and Louis XV.; Napoleon I. and the Duke of Reichstadt; and it would not be difficult, on the same principles, to read in it one another’s names.” Some of the favorite names are Λατεῖνος, *Latinus*, describing the common character of the rulers of the former pagan Roman Empire: Nero Caesar; Diocletian; χ́ς the name of Christ abridged, and ξ the emblem of the serpent, so that the sublimated sense is *the Messiah of Satan.*

CHAPTER 14

1. **A lamb.** Read "*the* lamb." See ch. 5:6.

Stood (ἑστηκὸς). The participle, standing, as Rev.

His Father's name. Add αὐτοῦ καὶ τὸ ὄνομα *His and the name*, and render as Rev., *His name and the name of His Father.*

The Adoration of the Lamb is the subject of the great altar piece in the church of St. Bavon at Ghent, by John and Hubert Van Eyck. The scene is laid in a landscape. The background is formed by a Flemish city, probably intended to represent Jerusalem, and by churches and monasteries in the early Netherland style. The middle ground is occupied by trees, meadows, and green slopes. In the very center of the picture a square altar is hung With red damask and covered with a white cloth. Here stands a lamb, from whose breast a stream of blood issues into a crystal glass. Angels kneel round the altar with parti-colored wings and variegated dresses, many of them praying with joined hands, others holding aloft the emblems of the passion, two in front waving censers. From the right, behind the altar, issues a numerous band of female saints, all in rich and varied costumes, fair hair floating over their shoulders, and palms in their hands. Foremost may be noticed Sta. Barbara and Sta. Agnes. From the left advance popes, cardinals, bishops, monks, and minor clergy, with crosiers, crosses, and palms. In the center, near the base, a. small octagonal fountain of stone projects a stream into a clear rill. Two groups are in adoration on each side of the fountain, — on the right, the twelve apostles kneeling barefoot, and an array of popes, cardinals, and bishops, with a miscellaneous crowd of church-people; on the left, kings and princes in various costumes. They are surrounded by a wilderness of flowering shrubs, lilies, and other plants. on the wings of the picture numerous worshippers move toward the place of worship, — crusaders, knights, kings, and princes, including the figures of the two artists on horseback. "Here, approaching from all sides, are seen that 'great multitude of all nations and hundreds and people and tongues' — the holy warriors and the holy pilgrims, coming in solemn

processions from afar — with other throngs already arrived in the celestial plain, clothed in white robes, and holding palms in their hands. Their forms are like unto ours; the landscape around them is a mere transcript of the sweet face of our outer nature; the graceful wrought-iron fountain in the midst is such an one as still sends forth its streams in an ancient Flemish city; yet we feel these creatures to be beings from whose eyes God has wiped away all tears — who will hunger and thirst no more; our imagination invests these flowery meads with the peace and radiance of celestial precincts, while the streams of the fountain are converted into living waters, to which the Lamb Himself will 'lead His redeemed. Here, in short, where all is human and natural in form, the spiritual depths of our nature are stirred" (Mrs. Jameson, "History of Our Lord," ii., 339).

2. **And I heard the voice of harpers** (καὶ φωνὴν ἤκουσα κιθαρῳδῶν). The correct reading is, καὶ ἡ φωνὴ ἣν ἤκουσα ὡς κιθαρῳδῶν *and the voice which I heard* (was) *as* (the voice) of harpers. Κιθαρῳδός is from κιθάρα *a harp* (see on ch. 5:8) and ᾠδός *a singer*. Properly, one who sings, accompanying himself on the harp.

3. **Beasts** (ζώων). Rev., *living creatures.* See on ch. 4:6.

Redeemed (ἠγορασμένοι). Rev., correctly, *purchased*.

4. **Were not defiled** (οὐκ ἐμολύνθησαν). The verb means properly to *besmear* or *besmirch*, and is never used in a good sense, as μιαίνειν (John 18:28; Jude 8), which in classical Greek is sometimes applied to staining with color. See on 1 Peter 1:4.

Virgins (παρθένοι). Either celibate or living in chastity whether in married or single life. See 1 Corinthians 7:1-7, 29; 2 Corinthians 11:2.

First-fruits (ἀπαρχὴ). See on James 1:18.

5. **Guile** (δόλος). Read ψεῦδος *lie.*

Without fault (ἄμωμοι). Rev., *blemish.* See on 1 Peter 1:19.

Before the throne of God. Omit.

6. **In the midst of heaven** (ἐν μεσουρανήματι). Rev., *in mid-heaven*. See on ch. 8:13.

The everlasting Gospel (εὐαγγέλιον αἰώνιον). No article. Hence Rev., *an eternal Gospel*. Milligan thinks this is to be understood in the same sense as *prophesying* (ch. 10:11). Αἰώνιον includes more than mere duration in time. It is applied to that of which time is not a measure. As applied to the Gospel it marks its likeness to Him whose being is not bounded by time.

To preach unto (εὐαγγελίσαι ἐπὶ). Rev., *proclaim*, which is better, because more general and wider in meaning. Ἐπί which is omitted from the Rec. Tex. is *over, throughout the extent of*. Compare Matthew 24:14.

That dwell (κατοικοῦντας). Read καθημένους *that sit*. So Rev., in margin. Compare Matthew 4:16; Luke 1:79.

8. **Another.** Add δεύτερος *a second*.

Is fallen (ἔπεσεν). Lit., *fell*. The prophetic aorist expressing the certainty of the fall. Compare Isaiah 21:9; Jeremiah 51:7, 8.

9. **The third angel** (τρίτος ἄγγελος). Add ἄλλος *another*. Rev., *another angel, a third*.

10. **Poured out without mixture** (κεκερασμένου ἀκράτου). Lit., *which is mingled unmixed*. From the universal custom of mixing wine with water for drinking, the word mingle came to be used in the general sense of *prepare by putting into the cup*. Hence, *to pour out*.

Cup of His anger. Compare Psalm 75:8.

Brimstone (θείῳ). Commonly taken as the neuter of θεῖος divine; that is, *divine incense*, since burning brimstone was regarded as having power to

purify and to avert contagion. By others it is referred to θύω *to burn*, and hence *to sacrifice*.

11. **Torment** (βασανισμοῦ). See on Matthew 4:23, 24; see *vexed*, 2 Peter 2:8.

Goeth up. See Isaiah 34:9, 10; Genesis 19:28.

Rest (ἀνάπαυσιν). See on *give rest*. Matthew 11:28, *and resteth*, 1 Peter 4:14.

12. **Here are they.** Omit *here are*, and read, *are*, Rev., *the patience of the saints, they that keep.*

The faith of Jesus. Which has Jesus for its object.

18. **Blessed** (μακάριοι). See on Matthew 5:3.

From henceforth (ἀπ' ἄρτι). See on John 13:33. To be joined as in A.V. and Rev., with *die* in the preceding clause, and not with blessed, nor with the following clause. Not *from henceforth saith the Spirit*. The meaning is variously explained. Some, from the beginning of the Christian age and onward to the end; others, from the moment of death, connecting *henceforth* with *blessed*; others from the time when the harvest of the earth is about to be reaped. Sophocles says: "Show all religious reverence to the gods, for all other things Father Zeus counts secondary; for the reward of piety follows men in death. Whether they live or die it passeth not away" ("Philoctetes," 1441-1444).

That they may rest (ἵνα ἀναπαύσωνται). See on Matthew 11:28. The ἵνα *that gives the ground of the blessed*.

Labors (κόπων). From κόπτω *to strike*. Hence to *beat the breast* in grief. Κόπος is, therefore, primarily, a *smiting* as a sign of sorrow, and then *sorrow* itself. As *labor*, it is *labor* which involves weariness and sorrow.

Follow them (ἀκολουθεῖ μετ᾽ αὐτῶν). Rather, accompany. Rev., follow with them. Compare Matthew 4:25; Mark 3:7, etc. See on John 1:43.

15. **Thrust in** (πέμψον). Lit., *send*. Rev., *send forth.*

Harvest (θερισμὸς). See on Luke 10:2.

Is ripe (ἐξηράνθη). Lit., *was dried*. Compare Mark 11:20; John 15:6. Rev., *is over-ripe*.

16. **Thrust in** (ἔβαλεν). Lit., *cast.*

17. **Temple** (ναοῦ). Properly, *sanctuary*. See on Matthew 4:5.

18. **Altar** (θυσιαστηρίου). See on Acts 17:23.

Which has power (ἔξων ἐξουσίαν). Lit., *having power*. Some texts add the article ὁ. So Rev., "*he* that hath power."

Fire. In the Greek with the article, *the* fire.

Cry (κραυγῇ). See on Luke 1:42.

Thy sharp sickle. Lit., *thy sickle, the sharp.*

Gather (τρύγησον). From τρύγη *dryness*, included in the notion of ripeness, and hence *the vintage, harvest*. The verb means therefore to *gather ripe fruit*. It occurs only in this chapter and in Luke 6:44.

Grapes (σταφυλαὶ). The noun in the singular means also a *bunch of grapes*.

Are fully ripe (ἤκμασαν). Only here in the New Testament. From ἀκμή, transcribed in *acme, the highest point*. Hence the verb means *to reach the height of growth, to be ripe.*

19. **The great wine-press** (τὴν ληὸν τὸν μέγαν). The Greek student will note the masculine adjective with the feminine noun, possibly because the gender of the noun is doubtful. The Rev., in rendering more literally, is more forcible: *the wine-press, the great wine-press*. See on Matthew 21:33.

20. **Furlong** (σταδίων). The furlong or stadium was $606^{3/4}$ English feet.

CHAPTER 15

1. **The seven last plagues** (πληγὰς ἑπτὰ τὰς ἐσχάτας). Lit., *seven plagues the last*. Rev., "*which are* the last." See on Mark 3:10; Luke 10:30.

Is filled up (ἐτελέσθη). More correctly, *brought to an end* (τέλος). Rev., *finished*. Lit., *was finished*, the prophetic aorist, which speaks of a thing foreseen and decided as if already done.

2. **A sea of glass** (θάλασσαν ὑαλίνην). Rev., better, *a glassy sea*. See on ch. 4:6.

Had gotten the victory over the beast (νικῶντας ἐκ τοῦ θηρίου). The expression is peculiar. Lit., *conquered out of* The construction is unique in the New Testament. The phrase signifies, not as A.V., victory over, but *coming triumphant out of* (ἐκ). So Rev., *that come victorious from the beast*.

Over his mark. Omit.

Standing on (ἐπί). Better, as Rev., by: *on the shore of*, as did the Israelites when they sang the song alluded to in ver 3.

The harps of God. Omit *the*. Instruments devoted wholly to His praise. Compare ch. 5:8; 14:2.

3. **The song of Moses.** See Exodus 15. Compare Deuteronomy 32; to which some refer this allusion.

The servant of God. See Exodus 14:31; Numbers 12:7; Psalm 105:26; Hebrews 3:5.

The song of the Lamb. There are not two distinct songs. The song of Moses is the song of the Lamb. The Old and the New Testament churches are one.

Great and marvelous are Thy works. Psalm 111:2; 139:14; 1 Chronicles 16:9.

Just and true are Thy ways. Rev., *righteous* for *just.* See Deuteronomy 32:4.

King of saints (βασιλεὺς τῶν ἁγίων). The readings differ. Some read for *saints*, ἐθνῶν *of the nations*; others αἰώνων *of the ages*. So Rev. Compare Jeremiah 10:7.

4. **Who shall not fear Thee?** See Jeremiah 10:7. Omit *thee.*

Holy (ὅσιος). See on Luke 1:75. The term is applied to Christ in Acts 2:27, 35; Hebrews 7:26. To God only here and ch. 16:5, where the correct reading is ὁ ὅσιος *thou holy one*, instead of ὁ ἐσόμενος *which shalt be.*

All nations shall come. Compare Psalm 86:9; Isaiah 2:2-4; 66:93; Micah 4:2.

Judgments (δικαιώματα). Not merely *divine decisions*, but *righteous acts* generally. So Rev. Primarily, the word signifies that which has been deemed *right* so as to have the force of law. Hence *an ordinance* (Luke 1:6; Hebrews 9:1; Romans 1:32). A *judicial decision* for or against (Romans 5:16). *A righteous deed*. See ch. 19:8.

5. **Behold.** Omit.

The temple of the tabernacle (ὁ ναὸς τῆς σκηνῆς). The *sanctuary* of the tabernacle. See on Matthew 4:5.

Of the testimony. See Acts 7:44. The tabernacle was called "the Tabernacle of the Testimony" because it contained the ark with the law of God which testifies against sin. See Exodus 25:16, 21; 30:36; 34:29; 38:21. Compare ch. 11:19.

6. **Linen** (λίνον). The Rev. follows the reading λίθον *stone*, after the analogy of Ezekiel 28:13, "Every precious stone was thy covering." The idea is that of raiment studded with precious stones. See on ch. 2:17.

White (λαυπρὸν). Mostly applied in the New Testament to *clothing*, as Luke 23:11; Acts 10:30; James 2:2. Also to the *water of life* (ch. 22:1), and the *morning-star* (ch. 22:16). Rev., *bright*.

Girt round their breasts. As the Lord in the vision of 1:13; where, however, μαστοῖς *paps* is used instead of στήθη *breasts*.

7. **Vials** (φιάλας). Rev., *bowls*. See on ch. 5:8.

8. **Smoke.** Compare Exodus 40:34; 1 Kings 8:10; Psalms 18:8; Isaiah 6:4; Ezekiel 10:2-4.

None was able to enter. "God cannot be approached at the moment when He is revealing Himself in all the terrors of His indignation" (Milligan). See Exodus 19:21.

CHAPTER 16

1. **The vials**. Add *seven*.

2. **And the first went**. Each angel, as his turn comes, with draws (ὑπάγετε, see on John 6:21; 8:21) from the heavenly scene.

There fell (ἐγένετο). Lit., *there came to pass*. Rev., *it became*. Elliott, very aptly, *there broke out.*

Noisome and grievous (κακὸν καὶ πονηρὸν). Similarly the two cognate nouns κακία and πονρία *malice* and *wickedness* occur together in 1 Corinthians 5:8. Πονηρός emphasizes the activity of evil. See on Luke 3:19.

Sore (ἕλκος). See on Luke 16:20. Compare the sixth Egyptian plague, Exodus 9:8-12, where the Septuagint uses this word ἕλκος *boil.* Also of the *boil* or *scab* of leprosy, Leviticus 13:18; king Hezekiah's *boil*, 2 Kings 20:7; *the botch of Egypt*, Deuteronomy 28:27, 35. In Job 2:7 (Sept.) the boils are described as here by πονηρός *sore*.

3. **It became** (ἐγένετο). Or *there came*.

Blood. Compare Exodus 7:19.

As of a dead man. Thick, corrupt, and noisome.

Living soul (ψυχὴ ζῶσα). The best texts read ψυχὴ ζωῆς *soul of life.*

4. **The third angel.** Omit *angel.*

They became (ἐγένετο). There is no necessity for rendering the singular verb in the plural. We may say either *it became* or *there came.*

5. **The angel of the waters.** Set over the waters as other angels over the winds (ch. 7:1) and over the fire (ch. 14:18).

O Lord. Omit.

And shalt be. Following the reading ὁ ἐσόμενος. Read ὁ ὅσιος *Thou Holy One.*

Thou didst thus judge (παῦτα ἔκρινας). Lit., *Thou didst judge these things.*

6. **For they are worthy.** Omit *for*.

7. **Another out of the altar.** Omit *another out of*, and read, as Rev., *I heard the altar.* The altar personified. Compare ch. 6:9, where the souls of the martyrs are seen under the altar and *cry how long.*

Almighty. Add the article: the *Almighty*.

8. **The fourth angel.** Omit *angel.*

Power was given (ἐδόθη). Rev., *it was given.*

With fire (ἐν πυρί). Lit., "*in* fire." The element in which the scorching takes place.

9. **Repent to give Him glory.** Glorify Him by repentance.

His kingdom was darkened. Compare Exodus 10:21, 22.

They gnawed (ἐμασσῶντο). Only here in the New Testament.

For pain (ἐκ τοῦ πόνου). Strictly, *from their pain. Their*, the force of the article τοῦ.

12. **Euphrates.** See on ch. 9:14.

Of the east (ἀπὸ τῶν ἀνατολῶν ἡλίου). Lit., as Rev., *from the sunrising*. See on Matthew 2:2; and *dayspring*, Luke 1:78.

13. **Frogs.** Possibly With reference to Exodus 8:1-14.

14. **Of the earth and of the whole world.** Omit *of the earth and*.

World (οἰκουμένης). See on Luke 2:1.

The battle (πόλεμον). Rev., more literally, *war*. *Battle* is μάχη.

That great day (ἐκείνης). Omit. Read, as Rev., "*the* great day."

15. **Behold — shame**. These words are parenthetical.

As a thief. Compare Matthew 24:43; Luke 12:39; 1 Thessalonians 5:2, 4; 2 Peter 3:10.

Watcheth (γρηγορῶν). See on Mark 13:35; 1 Peter 5:8

Keepeth his garments. "During the night the captain of the Temple made his rounds. On his approach the guards had to rise and salute him in a particular manner. Any guard found asleep when on duty was beaten, or his garments were set on fire. The confession of one of the Rabbins is on record that, on a certain occasion, his own maternal uncle had actually undergone the punishment of having his clothes set on fire by the captain of the Temple" (Edersheim, "The Temple," etc.).

Shame (ἀσχημοσύνην). Only here and Romans 1:27. From ἀ *not* and σχῆμα *fashion. Deformity, unseemliness*; nearly answering to the phrase *not in good form.*

16. **Armageddon.** The proper Greek form Ἂρ Μαγεδών. The word is compounded of the Hebrew *Har mountain*, and *Megiddon* or *Megiddo: the mountain of Megiddo*. On *Megiddo* standing alone see Judges 1:27; 1 Kings 4:12; 9:15; 2 Kings 9:27. See also Judges 5:19; Zechariah 12:11; 2 Chronicles 35:22; 2 Kings 23:30. "Bounded as it is by the hills of Palestine

on both north and south, it would naturally become the arena of war between the lowlanders who trusted in their chariots, and the Israelite highlanders of the neighboring heights. To this cause mainly it owes its celebrity, as the battle-field of the world, which has, through its adoption into the language of Revelation, passed into an universal proverb. If that mysterious book proceeded from the hand of a Galilean fisherman, it is the more easy to understand why, with the scene of those many battles constantly before him, he should have drawn the figurative name of the final conflict between the hosts of good and evil, from the 'place which is called in the Hebrew tongue Harmagedon'" (Stanley, "Sinai and Palestine").

Megiddo was in the plain of Esdraelon, "which has been a chosen place for encampment in every contest carried on in Palestine from the days of Nabuchodonozor king of Assyria, unto the disastrous march of Napoleon Buonaparte from Egypt into Syria. Jews, Gentiles, Saracens, Christian crusaders, and anti Christian Frenchmen; Egyptians, Persians, Druses, Turks, and Arabs, warriors of every nation that is under heaven, have pitched their tents on the plain of Esdraelon, and have beheld the banners of their nation wet with the dews of Tabor and Hermon" ("Clarke's Travels," cit. by Lee). See Thomson's "Land and Book" (Central Palestine and Phoenicia), p. 208 sqq.; and Stanley, "Sinai and Palestine," ch. ix.

Two great slaughters at Megiddo are mentioned in the Old Testament; the first celebrated in the Song of Deborah (Judges 5:19), and the second, that in which king Josiah fell (2 Kings 23:29). Both these may have been present to the seer's mind; but the allusion is not to any particular place or event. "The word, like Euphrates, is the expression of an idea; the idea that swift and overwhelming destruction shall overtake all who gather themselves together against the Lord" (Milligan).

17. **Temple of heaven.** Omit *of heaven.*

21. **Hail.** See Exodus 9:18.

Every stone about the weight of a talent (ὡς ταλαντίαια). The adjective, meaning *of a talent's weight*, agrees with *hail*; *hail of a talent's*

weight; i.e., having each stone of that weight. *Every stone* is therefore explanatory, and not in the text. Hailstones are a symbol of divine wrath. See Isaiah 30:30; Ezekiel 13:11. Compare Joshua 10:11.

CHAPTER 17

1. **Sitteth upon many waters.** Said of Babylon, Jeremiah 51:13; the wealth of Babylon being caused both by the Euphrates and by a vast system of canals. The symbol is interpreted by some commentators as signifying Babylon, by others pagan Rome, Papal Rome, Jerusalem. Dante alludes to this passage in his address to the shade of Pope Nicholas III., in the Bolgia of the Simonists.

> "The Evangelist you pastors had in mind,
> When she who sitteth upon many waters
> To fornicate with kings by him was seen.
> The same who with the seven heads was born,
> And power and strength from the ten horns received,
> So long as virtue to her spouse was pleasing."

"Inferno," xix., 106-110.

2. **Have committed fornication.** The figure of a harlot committing fornication with kings and peoples occurs frequently in the prophets, representing the defection of God's Church and its attachment to others. See Isaiah 1:21; Jeremiah 2:20; 3:1, 6, 8; Ezekiel 16:15, 16, 28, 31, 35, 41; 23:5, 19, 44; Hosea 2:5; 3:3; 4:14. The word is applied to heathen cities in three places only: to Tyre, Isaiah 23:15, 16, 17; to Nineveh, Nahum 3:4; and here.

3. **sitting.** To manage and guide the beast.

A scarlet-colored beast. The same as in ch. 13:1. This beast is ever after mentioned as τὸ θηρίον *the beast.* For *scarlet*, see on Matthew 27:6.

4. **Purple** (πορφύρουν). See on Luke 16:19.

Decked (κεχρυσωμένη). Lit., *gilded.*

Precious stones (λίθῳ τιμίῳ)Lit., *precious stone.*

Golden cup. Compare Jeremiah 51:7.

Abominations (βδελυγμάτων). See on Matthew 24:15.

5. **Upon her forehead a name.** As was customary with harlots, who had their names inscribed on a ticket. Seneca, addressing a wanton priestess, "Nomen tuum pependit a fronte," *thy name hung from thy forehead*. See Juvenal, Satire vi., 123 sqq., of the profligate Messalina, "having falsely assumed the ticket of Lycisca."

Mystery. Some understand this as a part of the name, others as implying that the name is to be interpreted symbolically.

Babylon. See on 1 Peter 5:13. Tertullian, Irenaeus, and Jerome use Babylon as representing the Roman Empire. In the Middle Ages Rome is frequently styled *the Western Babylon*. The sect of the Fraticelli, an eremitical organization from the Franciscans in the fourteenth century, who carried the vow of poverty to the extreme and taught that they were possessed of the Holy Spirit and exempt from sin — first familiarized the common mind with the notion that Rome was the Babylon, the great harlot of the Apocalypse (see Milligan, "Latin Christianity," Book xii., ch. vi.). On the passage cited from Dante (ver. i.), Dean Plumptre remarks: "The words have the interest of being a medieval interpretation of Revelations 17:1-15, in which, however, the harlot and the beast seem somewhat strangely blended. The harlot is the corrupted Church of Rome; the seven heads are the seven hills on which the city is built; or perhaps, with an entirely different exegesis, the seven gifts of the Spirit, or the seven sacraments With which that Church had, in its outset, been endowed: the ten horns are the ten commandments. As long as the Church was faithful to her spouse, she had the moral strength which came from those gifts, and the divine law which she represented. When that failed, she became as a harlot, and her whoredom with kings was the symbol of her alliance with secular powers for the oppression of the nations" (On "Inferno," xix., 110).

6. **Saints — martyrs.** The saints include the martyrs or witnesses, but the latter word emphasizes the *testimony* of the saints which has been the cause of their death. For *martyr*; see on 1 Peter 5:1.

8. **To go into perdition** (ὑπάγειν). Some good texts read ὑπάγει, goeth. For the verb, see on John 6:21; 8:21.

In the book (ἐπί). Lit., *upon*.

From the foundation of the world. In ordinary New Testament Greek these words would belong to *are written*. construe with the words immediately preceding. Compare ch. 13:8, and Matthew 25:34.

And yet is (καίπερ ἐστίν). Read καὶ πάρεσται, and shall come. Lit., shall be present.

9. **Here is** (ὧδε). Bespeaking attention and spiritual discernment for that which follows. See on ch. 13:18.

The mind (ὁ νοῦς).

I. Νοῦς is *the organ of mental perception and apprehension* — of conscious life, *the mind*, comprising the faculties of perceiving and understanding, of feeling, judging, determining.

(a) *The intellectual faculty* or *understanding* (Luke 24:45). So here, according to some.

(b) *The reason*, regarded as the faculty of perceiving divine things: of recognizing goodness and hating evil (Romans 1:28; 7:23; Ephesians 4:17).

(c) *The power of calm and impartial judgment* (2 Thessalonians 2:2).

II. Νοῦς *is a particular mode of thinking and judging: moral consciousness* as a *habit of mind* or *opinion*. Hence *thoughts, feelings, purposes* (Romans 14:5; 1 Corinthians 1:10). Some render here *meaning*.

Seven mountains. Many interpreters regard this as conclusively defining the reference of the woman to Rome, which was built upon seven hills. Others deny the local reference, and understand the principle of worldly greatness and ambition. Others again claim that many cities besides Rome can boast of their seven hills, as Constantinople, Brussels, and especially Jerusalem.

Upon them. Redundant, the idea being already expressed by *where*. A Hebraism.

10. **Are fallen** (ἔπεσαν). Lit., *fell*. Constantly used in the Septuagint of the violent fall or overthrow of kings or kingdoms. See Ezekiel 29:5; 30:6; Isaiah 21:9; Jeremiah 50:15; 51:8.

12. **Kings which** (οἵτινες). The compound relative classifying: "of *the kind* which."

13. **Mind** (γνώμην). Meaning primarily *the faculty of knowing, mind, reason*; then *that which is thought or known; opinion, purpose*. See Acts 20:3; 1 Corinthians 7:25; Philemon 14.

Shall give (διαδιδώσουσιν). διδόασιν, the present tense, *give*. The force of διά is *over; give over*.

Power and authority (δύναμιν καὶ ἐξουσίαν). For the distinction, see on 2 Peter 2:11.

15. **The waters.** The explanation of the symbol given here is in accordance with Isaiah 8:7; Psalm. 18:4, 16; 124:14.

Peoples and multitudes, etc. See on 1 Peter 2:9; Mark 12:37.

16. **Upon the beast** (ἐπί). Read καὶ and: "the ten horns — *and* the beast."

Desolate (ἠρημωμένην). Lit., *desolated*, the verb being in the perfect participle.

Shall eat her flesh. A token of extreme hostility. See Psalm 27:2; Micah 3:3. Xenophon, speaking of the hatred between the pure Spartans and the Helots, says that no one of the pure Spartans could conceal his readiness to eat the Helot raw. Notice the plural σάρκας *flesh*, and see on James 5:3.

Burn (κατακαύσουσιν). Rev., giving the force of κατά *down, burn utterly*. According to some interpreters the figure is changed from the woman to a city; but this is unnecessary, as the language is probably taken from the punishment of fornication on the part of a priest's daughter (Leviticus 21:9; compare Leviticus 20:14).

17. **Hath put** (ἔδωκεν). Rev., with stricter rendering of the aorist, *did put*. Lit., *did give*.

To fulfill His will (ποιῆσαι τὴν γνώμην αὐτοῦ). See on ver. 13. Rev., more literally, *to do his mind*.

To agree (ποιήσαι μίαν γνώμην). Lit., *to make one mind*. Rev., *come to one mind*.

The words (τὰ ῥήματα). But read οἱ λόγοι *the prophetic words*. For the distinction, see on Luke 1:37.

18. **Reigneth** (ἔχουσα βαοιλείαν). Lit., *hath a kingdom*.

CHAPTER 18

1. **Was lightened.** Compare Ezekiel 43:2.

2. **Mightily with a strong voice** (ἐν ἰσχύϊ φωνῇ μεγάλῃ). Lit., *in strength with a great voice*. Omit μεγάλῃ *great*, and read ἰσχυρᾷ φωνῇ *with a mighty voice*. So Rev.

Babylon — is fallen. The Rev. improves on the A.V. by placing *fallen* in the emphatic position of the Greek: "Fallen, fallen is Babylon." Compare Isaiah 21:9.

Is become (ἐγένετο). Lit., became.

Devils (δαιμόνων). Properly, *demons*, which Rev., strangely commits to the margin. See on Mark 1:34. See Isaiah 13:20-22; 34:13-15. Also on Luke 11:24.

Hold (φυλακὴ). See on 1 Peter 3:19, and Acts 5:21. Rev., in margin, *prison*.

Cage (φυλακὴ). The word rendered above *hold*. Rev., *hold*. Some, however, explain it, not as a *cage* where they are kept, but as a place of *safety* to which they resort.

Bird (ὀρνέου). Only in Revelation, here, 19:17, 21. Compare Jeremiah 1:39.

3. **Have drunk** (πέπωκεν or πέπωκαν). Some, however, read πέπτωκαν *have fallen*. So Rev.

Of the wine (ἐκ τοῦ οἴνου). Thus if we read *have drunk*. If we adopt *have fallen*, ἐκ is instrumental, *by*. So Rev.

Of the wrath. The wine of fornication has turned to wrath against herself.

Merchants (ἔμποροι). The word originally means *one on a journey* by sea or land, especially for traffic. Hence a *merchant* as distinguished from κάπηλος a *retailer* or *huckster*.

The abundance of her delicacies (τῆς δυνάμεως τοῦ στρήνους αὐτῆς). Lit., as Rev., *the power of her luxury*. Στρῆνος is akin to στερεός *firm, hard, stubborn* (see on steadfast, 1 Peter 5:9). Hence over-strength, luxury, wantonness. Only here in the New Testament. The kindred verb στρηνιάω *to live deliciously* occurs ch. 18:7, 9.

4. **Come out of her.** Compare Jeremiah 51:6, 45; Isaiah 48:20; 52:11; Num. 16:26.

Have fellowship with (συγκοινωνήσητε). This compound verb is not of frequent occurrence in the New Testament. It is found only in Ephesians 5:11, Philippians. 4:14, and here. On the kindred noun συγκοινωνὸς *companion*, see on ch. 1:9.

5. **Have reached** (ἠκολούθησαν). Lit., *followed*. But the best texts read ἐκολλήθησαν *clave*. Compare Jeremiah 51:9. For different applications of the verb see on Matthew 19:5; Luke 15:15; Acts 5:13. Compare the classical phrase for following up closely a fleeing foe, *hoerere in terga hostium, to cleave to the backs of the enemy*. See also Zechariah 14:5 (Sept.), "The valley of the mountains shall *reach* (ἐγκολληθήσεται) unto Azal." The radical idea of the metaphor is that of following or reaching after so as to be joined to.

6. **Double** (διπλώσατε). Only here in the New Testament. Compare Isaiah 40:2; Jeremiah 16:18; Zechariah 9:19. The Levitical law insisted on the double recompense. See Exodus 22:4, 7, 9.

7. **Lived deliciously** (ἐστρηνίασεν). See on ver. 3.

Torment (βασανισμὸν). Only in Revelation. On the kindred word, βάσανος *torment*, see on Matthew 4:23, 24.

I sit a queen and am no widow. See Isaiah 47:8; Zephaniah 2:15.

8. **Therefore shall her plagues come,** etc. See Isaiah 47:8, 9.

Who judgeth (ὁ κρίνων). Read κρίνας *judged.*

11. **Merchandise** (γόμον). Only here, ver. 12, and Acts 21:3. From γέμω *to be full*. Hence, literally, *lading or cargo.* So Rev., in margin.

The main features of the following description are taken from that of the destruction of Tyre, Ezekiel 26, 27.

12. **Fine Linen** (βύσσου). See on Luke 16:19.

Purple (πορφύρας). See on Luke 16:19.

Silk (σηρικοῦ). Properly an adjective, meaning *pertaining to the Seres*. From Σῆρες *Seres*, a people of India, perhaps of modern China.

Before the time of Justinian, when silkworms were first brought to Constantinople, it was thought that the Seres gathered or combed the downy substance woven by the worms from the leaves of certain trees. Hence Virgil speaks of the Seres, how they *comb* (*depectant*) the fine fleeces from the leaves ("Georgics," ii., 121).

Silk was a costly article of luxury among the Romans, so that Tacitus relates that in the reign of Tiberius a law was passed against "men disgracing themselves with silken garments" ("Annals," ii., 33). "Two hundred years after the age of Pliny," says Gibbon, "the use of pure or even of mixed silks was confined to the female sex, till the opulent citizens of Rome and the provinces were insensibly familiarized with the example of Elagabalos, the first who, by this effeminate habit, had sullied the dignity of an emperor and a man. Aorelian complained that a pound of silk was sold at Rome for twelve ounces of gold" ("Decline and Fall," ch. xl.). At the time of Justinian the Persians held a monopoly of this trade. Two missionary monks residing in China imparted to Justinian the project of

introducing the eggs of the silkworm into Europe, and returning to China concealed the eggs in a hollow cane and so transported them.

Scarlet. See on Matthew 27:6.

Thyine wood (ξύλον θύϊνον). On]y here in the New Testament. From θυία or θύα *the citrus*, a North-African tree, a native of Barbary, used as incense and for inlaying. Pliny speaks of a mania among the Romans for tables made of this wood. The most expensive of these were called *orbes*, *circles*, because they were massive plates of wood cut from the stem in its whole diameter. Pliny mentions plates four feet in diameter, and nearly six inches Thick;. The most costly were those taken from near the root, both because the tree was broadest there, and because the wood was dappled and speckled. Hence they were described by different epithets according as the markings resembled those of the tiger, the panther, or the peacock.

Vessel (σκεῦος). See on 1 Peter 3:7, and Acts 9:15. Also on goods, Matthew 12:29; Mark 3:27; and *strake sail*, Acts 27:17.

Of ivory (ἐλεφάντινον). Only here in the New Testament. References to ivory are frequent in the Old Testament. The navy of Tarshish brought ivory to Solomon with apes and peacocks (1 Kings 10:22). His great throne was made of it (1 Kings 10:18). Ahab's ivory palace (1 Kings 22:39) was probably a house with ivory panels. "Ivory palaces" are mentioned in Psalm 45:8, and "houses of ivory" in Amos 3:15. The Assyrians carried on a great trade in this article. On the obelisk in the British Museum the captives or tribute-bearers are represented as carrying tusks. The Egyptians early made use of it in decoration, bringing it mostly from Ethiopia, where, according to Pliny, ivory was so plentiful that the natives made of it door-posts and fences, and stalls for their cattle. In the early ages of Greece ivory was frequently employed for ornamental purposes, for the trappings of horses, the handles of kegs, and the bosses of shields. Homer represents an Asiatic woman staining ivory with purple to form trappings for horses, and describes the reins of chariot-horses as adorned with ivory. The statue of Jupiter by Phidias was of ivory and gold. In the "Odyssey" of Homer, Telemachus thus addresses his

companion, the son of Nestor as they contemplate the splendor of Menelaus' palace:

> "See, son of Nestor, my beloved friend,
> In all these echoing rooms the sheen of brass,
> Of gold, of amber and of ivory;
> Such is the palace of Olympian Jove."
>
> "Odyssey," iv., 71-74.

Marble (μαρμάρου). From μαρμαίρω *to sparkle* or *glisten*.

13. **Cinnamon** (κινάμωμον). Mentioned as one of the ingredients of the holy oil for anointing (Exodus 30:23), and as a perfume for the bed (Proverbs 7:17).

And spice (καὶ ἄμωμον). These words are added by the best texts. A fragrant Indian plant, with seed in grape-like clusters, from which ointment was made. Preparations for the hair were made from it. Virgil, describing the coming golden age, says: "The Assyrian *amomum* shall spring up as a common plant" ("Eclogue" iv., 25; Compare "Eclogue" iii., 89). Forbiger (Virgil) says that the best was raised in Armenia, a poorer quality in Media and Pontus.

Fine flour (σεμίδαλιν). Only here in the New Testament.

Cattle (κτήνη). See on Luke 10:34.

Merchandise of horses. *Merchandise* is not in the text. It resumes the construction of γόμον *merchandise* with the genitive in ver. 12.

Chariots (ῥεδῶν). A Latin word though of Gallic origin, *rheda*. It had four wheels.

14. **The fruits** (ἡ ὀπώρα). Originally, *the late summer or early autumn*; then, generally, used of *the ripe fruits of trees*. Only here in the New Testament. Compare the compound φθινοπωρινὰ *autumn* (trees). See on *whose fruit withereth*, Jude 12, and compare *Summer-fruits*, Jeremiah 40:10.

That thy soul lusted after (τῆς ἐπιθυμίας τῆς ψυχῆς σοῦ). Lit., *of the desire of thy soul*.

Dainty (λιπαρὰ). From λίπος *grease*. Hence, literally, *fat*. Only here in the New Testament. Homer uses it once in the sense of *oily* or *shiny with oil*, as the skin anointed after a bath. "Their heads and their fair faces shining" ("Odyssey," xv., 332). So Aristophanes ("Plutus," 616), and of *oily, unctuous dishes* (" Frogs," 163). Of the *oily smoothness of a calm sea*, as by Theocritus. The phrase λιπαροὶ πόδες *shining feet*, i.e., *smooth, without wrinkle*, is frequent in Homer. Thus, of Agamemnon rising from his bed. "Beneath his shining feet he bound the fair sandals" (" Iliad," ii., 44). Also of *the condition of life; rich, comfortable*: so Homer, of a prosperous old age, "Odyssey," xi., 136. Of things, *bright, fresh*. Of soil, *fruitful*. The city of Athens was called λιπαραὶ, a favorite epithet. Aristophanes plays upon the two senses *bright* and *greasy*, saying that if any one flatteringly calls Athens *bright*, he attaches to it the honor of *sardines* — oiliness ("Acharnians," 638, 9).

Goodly (λαμπρὰ). A too indefinite rendering. Better, Rev., sumptuous. See on Luke 23:11; James 2:2. Mostly in the New Testament of *clothing*. See on ch. 15:6.

16. **Decked** (κεχρυσωμένη). See on ch. 17:4.

17. **Shipmaster** (κυβερνήτης). From κυβερνάω *to govern*. Strictly, *steersman*. Only here and Acts 27:11.

All the company in ships (πᾶς ἐπὶ τῶν πλοίων ὁ ὅμιλος). The best texts substitute ὁ ἐπὶ τόπον πλέων, *that saileth anywhere*, lit., *saileth to a place*. So Rev.

Trade by sea (τὴν θάλασσαν ἐργάζονται). Lit., *work the sea*, like the Latin mare *exercent*, live by seafaring. Rev., *gain their living by sea*.

19. **Cast dust on their heads.** Compare Ezekiel 27:30. See on Luke 10:13.

20. **Hath avenged you on her** (ἔκρινεν τὸ κρίμα ὑμῶν ἐξ αὐτῆς). Rev., more literally, *hath judged your judgment on her* or *from her*. The idea is that of exacting judgment *from* (ἐξ). Compare the compound verb ἐκδικεῖς *avenge*, or *exact vengeance from* (ch. 6:10). The meaning is either, *that judgment which is your due*, or *what she hath judged concerning you.*

21. **A mighty angel** (εἷς ἄγγελος ἰσχυρὸς). Lit., "*one* strong angel."

A great millstone. See on Matthew 18:6.

With violence (ὁρμήματι). Lit. *with an impulse* or *rush*. Only here in the New Testament.

22. **Harpers.** See on ch. 14:2.

Musicians (μουσικῶν) Only here in the New Testament. There seems to be no special reason for changing the rendering to *minstrels*, as Rev. The term *music* had a much wider signification among the Greeks than that which we attach to it. "The primitive education at Athens consisted of two branches: *gymnastics* for the body, *music* for the mind. Music comprehended from the beginning everything appertaining to the province of the nine Muses; not merely learning the use of the lyre or how to bear part in a chorus, but also the hearing, learning, and repeating of poetical compositions, as we]l as the practice of exact and elegant pronunciation — which latter accomplishment, in a language like the Greek, with long words, measured syllables, and great diversity of accentuation between one word and another, must have been far more difficult to acquire than it is in any modern European language. As the range of ideas enlarged, so the words *music* and *musical teachers* acquired an expanded meanings so as to comprehend matter of instruction at once ampler and more diversified. During the middle of the fifth century B.C. at Athens, there came thus to be found among the musical teachers men of the most distinguished abilities and eminence, masters of all the learning and accomplishments of the age, teaching what was known of Astronomy, Geography, and Physics, and capable of holding dialectical discussions with their pupils

upon all the various problems then afloat among intellectual men" (Grote, "History of Greece," vi., ch. lxvii.).

Pipers (αὐλητῶν). Rev., *flute-players*. Only here and Matthew 9:23. The female flute-players, usually dissolute characters, were indispensable attendants at the Greek banquets. Plato makes Eryximachus in "the Symposium," say: "I move that the flute-girl who has just made her appearance, be told to go away and play to herself, or, if she likes, to the women who are within. Today let us have conversation instead" (" Symposium," 176). Again, Socrates says: "The talk about the poets seems to me like a commonplace entertainment to which a vulgar company have recourse; who, because they are not able to converse and amuse one another, while they are drinking, with the sound of their own voices and conversation, by reason of their stupidity, raise the price of flute-girls in the market, hiring for a great sum the voice of a flute instead of their own breath, to be the medium of intercourse among them" (Protagoras," 347). Compare Isaiah 24:8; Ezekiel 26:13.

Millstone. Compare Jeremiah 25:10; Matthew 24:41.

23. **Bridegroom — bride.** Compare Jeremiah 25:10.

Great men (μεγιστᾶνες). Rev., *princes*. See on ch. 6:15.

By thy sorceries (ἐν τῇ φαρμακείᾳ σου). See on ch. 9:21. Rev., more literally, *with thy sorcery*.

Were deceived (ἐπλανήθησαν). Or *led astray*. See on Mark 12:24.

CHAPTER 19

1. **Hallelujah** (ἀλληλούϊα). Hebrew. Praise ye the Lord. Only in Revelation and in this chapter. Fifteen of the Psalms either begin or end with this word. The Jewish anthem of praise (Psalm 104-109), sung chiefly at the feasts of the Passover and of Tabernacles, derived its title of the Great Hallel from the frequent use of that phrase.

Honor. Omit. On the doxologies in Revelation, see on ch. 1:6.

2. **True** (ἀληθιναὶ). See on John 1:9.

Did corrupt (ἔφθειρεν). The imperfect tense denoting habit.

Avenged (ἐξεδίκησεν). Exacted vengeance *from* (ἐξ).

At her hand (ἐκ). Lit., "*from* her hand." See on ch. 2:7; 18:20.

3. **Her smoke,** etc. Compare Isaiah 34:10.

5. **All ye His servants — small and great**. Compare Psalm 114:13; 134:1.

7. **The marriage of the Lamb.** For the figure, compare Isaiah 54:1-8; Ezekiel 16:7-14; Hosea 2:19; Matthew 9:15; John 3:29; Ephesians 5:25.

8. **Fine linen** (βύσσινον). See on Luke 16:19. The four vestments of the ordinary Jewish priest were made of linen or *byssus*. Their symbolic meaning depended in part on the whiteness and luster of their substance (καθαρὸν καὶ λαμπρόν *pure* and *bright*).

Righteousness (δικαιώματα). More strictly, as Rev. *righteous acts.*

10. **See thou do it not** (ὅρα μή). *See not* (to do it).

The testimony of Jesus (ἡ μαρτυρία τοῦ Ἰησοῦ). Some explain as the testimony which proceeds from Jesus. Jesus, by imparting this testimony to believers imparts to them the spirit of prophecy. Others, the witness which is born to Jesus. The way of bearing this witness, the substance and essence of this testimony is the Spirit of prophecy.

11. **A white horse.** Compare ch. 6:2.

12. **Crowns** (διαδήματα). See on 1 Peter 5:4; James 1:12.

13. **Dipped** (βεβαμμένον). The readings differ; some giving ῥεραντισμένον *sprinkled*, others περιρεραμμένον *sprinkled round*. Rev., *sprinkled*. Compare Isaiah 63:2, 3.

The Word of God (ὁ Λόγος τοῦ Θεοῦ). This name for our Lord is found in the New Testament only in the writings of John. It is one of the links which connects Revelation with John's other writings. Compare John 1:1-14; 1 John 1:1. Some object to this on the ground that, in the Gospel of John, the term is used absolutely, *the Word*, whereas here it is qualified, *the Word of God*, which the Evangelist nowhere employs, and in 1 John 1:1, *the Word of life*. But, as Alford observes: "It may be left to any fair-judging reader to decide whether it be not a far greater argument for identity that the remarkable designation ὁ Λόγος *the Word* is used, than for diversity, that, on the solemn occasion described in the Apocalypse, the hitherto unheard adjunct *of God* is added." The idea of God which is represented here, underlies the absolute term *the Word* in John 1:1. It is further urged that in the Gospel ὁ Λόγος is applied to the prehistoric Christ, while in this passage it is applied to the historic Christ. But the Dame of the historic Christ is that referred to in ver. 12, not in ver. 13. It is the name "which no one knoweth but He Himself," expressing the character of His whole redeeming work. The name in ver. 13 is that which belongs originally and essentially to Him.

14. **Followed** (ἠκολούθει). Note the imperfect tense denoting progression, and thus describing the advancing movement of the host.

15. **Sword**. See on ch. 1:16.

Smite (πατάσσῃ). See on ch. 11:6.

Shall rule (ποιμανεῖ). See on ch. 2:27.

Wine-press. See on ch. 14:19.

Of the fierceness and wrath (τοῦ θυμοῦ καὶ τῆς ὀργῆς). Omit and, and render, as Rev., *the fierceness of the wrath.* See on John 3:36.

Of Almighty God (τοῦ θεοῦ τοῦ παντοκράτορος). Lit., *of God the all-ruler.* See on ch. 1:8.

16. **On His thigh.** Some explain, on the garment where it covers the thigh to which the sword is bound. Compare Psalm 45:3. Others, partly on the vesture, partly on the thigh itself, where, in an equestrian figure, the robe drops from the thigh. According to the former explanation καὶ *and* is to be taken as explanatory or definitive of the words *on His vesture*. Others again suppose a sword on the hilt of which the name is inscribed. Expositors refer to the custom of engraving the artist's name on the thigh of a statue. Thus Cicero says: "A most beautiful statue of Apollo, on the thigh of which the name of Myron had been graven in tiny letters of silver" ("Against Verres," iv., 43). Herodotus describes a figure of Sesostris, bearing across the breast from shoulder to shoulder the inscription written in the sacred character of Egypt: "With my own shoulders I conquered this land" (ii., 106). Rawlinson says that Assyrian figures are found with arrow-headed inscriptions engraved across them, and over the drapery as well as the body.

17. **An angel** (ἕνα ἄγγελον). Lit., "*one* angel."

Fowls (ὀρνέοις). See on ch. 18:2. Rev., *birds*.

Midst of heaven. See on ch. 8:13.

Gather yourselves together (συνάγεσθε). The best texts read συνάχθητε *be gathered together*, as Rev. Compare Ezekiel 39:17 sqq.

The supper of the great God (τὸ δεῖπνον τοῦ μεγάλου Θεοῦ). Read τὸ μέγα τοῦ for τοῦ μεγάλου, and render *the great supper of God*.

18. **Captains** (χιλιάρχων). See on Mark 6:21; Luke 7:2.

20. **Was taken** (ἐπιάσθη). See on Acts 3:7.

Mark. See on ch. 13:16.

Lake (λίμνην). See on Luke 5:1.

Brimstone. See on ch. 14:10.

21. **Were filled** (ἐχορτάσθησαν). See on Matthew 5:6.

CHAPTER 20

1. **Of the bottomless pit.** See on ch. 9:1. This is to be distinguished from the lake of fire. Compare ver. 10.

Chain (ἅλυσιν). See on Mark 5:4. Only here in John's writings.

In his hand (ἐπί). Lit., *upon:* resting on or hanging upon.

2. **He laid hold** (ἐκράτησεν). See on Mark 8:3; Acts 3:11..

The dragon (τὸν δράκοντα). See on ch. 12:3. The word is commonly derived from ἔδρακον, the second aorist tense of δέρκομαι *to see clearly,* in allusion to the sharp sight of the fabled dragon.

Old (ἀρχαῖον). See on 1 John 2:7.

The Devil. Note the three epithets: *the Old Serpent, the Devil, Satan.* See on Matthew 4:1; Luke 10:18.

3. **Sealed.** See on John 3:33.

Must (δεῖ). According to God's purpose. See on Matthew 16:21; Luke 2:49; 24:26.

4. **Thrones.** See on ch. 2:13.

They sat. All the faithful members of Christ's Church. Compare *they reigned with Christ.*

Beheaded (πεπελεκισμένων). From πέλεκυς *an ax*. Only here in the New Testament.

They lived. Equivalent to *lived again.* Compare ver. 5.

5. **Lived — again** (ἀνέζησαν). Read ἔζησαν *lived,* as in ver. 4

6. **Hath part** (ἔχων μέρος). A phrase peculiar to John as referring to a person. Compare John 13:8.

Second death. See on ch. 2:11.

8. **Gog and Magog.** See Ezekiel 38, 39. Compare Genesis 10:2. where Magog appears as a son of Japhet. Magog is a general name for the northern nations, and, according to Ezekiel, Gog is their prince. Josephus says that the descendants of Magog were the Scythians.

9. **On the breadth** (ἐπὶ τὸ πλάτος). *Lit., over* (ἐπί). As distinguished from the "four corners" of ver. 8. They overspread the earth.

The camp (τὴν παρεμβολὴν). See on *castle,* Acts 21:34. Encompassing and defending the city. Compare Psalm 78:7.

The beloved city. Compare Psalm 78:68.

From God. Omit.

12. **Before God.** Read θρόνου *throne* for Θεοῦ *God*. So Rev., *before the throne.*

The books (βιβλία). No article. Read *books.* Compare Daniel 7:10.

Book of life. See on ch. 3:5.

13. **The sea.** As commonly understood, the sea means the literal sea, and the passage signifies that the dead contained in it shall rise. So Alford. Other interpreters, however, say that it cannot mean the literal sea. Thus Milligan argues that the symbols of the Apocalypse must always be interpreted in the same way. "Symbols," he says, "are a form of speech, and therefore subject to the rules that regulate the interpretation of all speech... The power of that convention which links a certain sense to a certain sound in ordinary terms, is not less binding in the presence than in

the absence of metaphor of any kind whatever. Thus when we read in the Apocalypse of ‘the sea’ *as* an emblem of the troubled and sinful nations of the earth, we are bound, unless forbidden by the context, to carry that interpretation through, and to understand the sea of *the troubled* and *sinful* world.”

Hell (ὁ ᾅδης). Rev., *Hades*. See on Matthew 16:18.

14. **This is the second death.** Add *even the lake of fire.*

15. **And whosoever** (εἴ τις). Lit., *if any*. So Rev.

CHAPTER 21

1. **New** (καινὸν). See on Matthew 26:29. Compare Isaiah 65:17.

There was no more sea (ἡ θάλασσα οὐκ ἔστιν ἔπι). Lit., as Rev., *the sea is no more.* Here as in 20:13. Some explain the sea as the ungodly world. I cannot help thinking this interpretation forced. According to this explanation, the passage is in the highest degree tautological. *The first earth was passed away, and the ungodly world was no more.*

2. **I John.** Omit *John.*

New Jerusalem. Others join *new* with *coming down, and* render *corning down new out of heaven.*

A bride. Compare Isaiah 61:10; 62:5.

3. **With men.** Men at large. No longer with an isolated people like Israel.

He shall dwell (σκηνώσει). Lit., *tabernacle.* Only in Revelation and John 1:14. The word "denotes much more than the mere general notion of dwelling. There lies in it one of the particulars of that identification of Christ and His people which is fundamental to the seer." See on John 1:14. Compare Ezekiel. 37:27, 28.

People (λαοὶ). Notice the plural, *peoples* (so Rev.), because many nations shall partake of the fulfillment of the promise. Compare ver. 24.

And God Himself shall be with them and be their God. *And be* is inserted. The Greek is *shall be with them their God.*

4. And God shall wipe away. Omit *God.* Read, as Rev., *and He shall wipe away.*

All tears (πᾶν δάκρυον). Lit., *every tear.* Compare Isaiah 25:8.

There shall be no more death (ὁ θάνατος οὐκ ἔσται ἔτι). Render, as Rev., *death shall be no more.*

Sorrow (πένθος). Better, as Rev., *mourning,* since the word signifies *manifested* grief. See on Matthew 5:4; James 4:9. Compare Isaiah 65:19. "That soul I say," observes Socrates, "herself invisible, departs to the invisible world — to the divine and immortal and rational: thither arriving, she is secure of bliss, and is released from the error and folly of men, their fears and wild passions, and all other human ills, and forever dwells, as they say of the initiated, in company with the gods" (Plato, "Phaedo," 81). So Sophocles:

> "Sorrow touches not the dead."
>
> "Oedipus Coloneus," 966

"How thrice happy those of mortals, who, having had these ends in view, depart to Hades; for to them alone is it given there to live; but to others, all things there are evil" ("Fragment"). And Euripides:

> "The dead, tearless, forgets his pains."
>
> "Troades," 606

5. **True and faithful** (ἀληθινοὶ καὶ πιστοί). The proper order of the Greek is the reverse, as Rev., *faithful and true.*

6. **It is done** (γέγονεν). The correct reading is γέγοναν *they are come to pass;* i.e., these words.

Alpha and Omega. Both have the article, *"the* alpha," etc. See on ch. 1:8.

Unto him that is athirst. Compare Isaiah 55:1.

Fountain (πηγῆς). See on John 4:6.

Of the water of life. See John 4:10, 14. Compare Isaiah 12:3.

7. **All things** (πάντα). The correct reading is ταῦτα *these things.* So Rev.

His God (αὐτῷ Θεὸς). Lit., *God unto him.*

My Son (μοι ὁ υἱός). Lit., *the Son to me*. See on John 1:12. This is the only place in John's writings where υἱός *son* is used of the relation of man to God.

8. **The fearful** (δειλοῖς). The dative case. Hence, as Rev., *for the fearful.* Only here, Matthew 8:26, and Mark 4:40.

Abominable (ἐβδελυγμένοις). See on *abomination,* Matthew 24:15. Properly, *defiled with abominations.*

Whoremongers (πόρνοις). Much better, as Rev., *fornicators.*

Sorcerers. See on *sorceries,* ch. 9:21.

Shall have their part (τὸ μέρος αὐτῶν). Lit., the whole passage reads: *to the fearful,* etc., *their part. shall be* is supplied.

9. **Unto me.** Omit.

Vials. Properly *bowls.* See on ch. 5:8.

10. **In the Spirit.** See on ch. 1:10.

Mountain. Compare Ezekiel 40:2.

That great city, the holy Jerusalem. Omit *great.* Render the article as usual, and not as a demonstrative pronoun, and construe *holy* With *city. So* Rev., *the holy city Jerusalem.*

11. **Glory of God.** Not merely divine brightness, but the presence of the God of glory Himself. Compare Exodus 40:34.

Light (φωστὴρ). Strictly, *luminary;* that with which the city is illumined, tlle heavenly Lamb. See ver. 23. The word occurs only here and Philip. 2:15.

Jasper. See on ch. 4:3.

Clear as crystal (κρυσταλλίζοντι). Lit., *shining like crystal.*

12. **And had** (ἔχουσάν τε). Rev., more simply and literally, *having.*

Gates (πυλῶνας). Properly *large* gates. See on Luke 16:20; Acts 12:13. Compare Ezekiel 48:30 sqq.

13. **East** (ἀνατολῆς). See on Matthew 2:2, and on *day-spring,* Luke 1:78. See the tribes arranged by gates in Ezekiel 48:31-34.

West (δυσμῶν). Lit., *the goings down* or *settings.*

14. **Foundations** (θεμελίους). See on the kindred verb θεμελιώσει *shalt settle,* 1 Peter 5:10.

In them the names (ἐν αὐτοῖς ὀνόματα). The correct reading is ἐπ' αὐτῶν δώδεκα ὀνόματα, *on them twelve names.*

15. **A golden reed.** Add μέτρον as a measure. See ch. 11:1. Compare Ezekiel 40:5.

16. **Four square** (τετράγωνος). From τέτρα *four* and γωνία *an angle.* Only here in the New Testament. Compare Ezekiel 48:16, 20.

Twelve-thousand furlongs (ἐπὶ σταδίων δώδεκα χιλιάδων). Strictly, *to the length of* (ἐπί) *twelve,* etc. For the collective term χιλιάδες *thousands,* see on ch. 5:11. For *furlongs* see on ch. 15:20. The twelve-thousand furlongs would be 1378.97 English miles. Interpretations vary hopelessly. The description seems to be that of a vast cube, which may have been suggested by the Holy of Holies of the tabernacle, which was of that shape. [83] But opinions differ as to whether the twelve

thousand furlongs are the measure of the four sides of the city taken together, in which ease each side will measure three thousand furlongs; or whether the twelve-thousand furlongs are intended to represent the length of each side. The former explanation is prompted by the desire to reduce the vast dimensions of the city. Another difficulty is raised about the height. Dusterdieck, for example, maintains that the *houses* were three-thousand stadia in height. The question arises whether the vertical surface of the cube includes the hill or rock on which the city was placed, a view to which Alford inclines. These are enough to show how utterly futile are attempts to reduce these symbolic visions to mathematical statement. Professor Milligan aptly remarks: "Nor is it of the smallest moment to reduce the enormous dimensions spoken of. No reduction brings them within the bounds of verisimilitude; and no effort in that direction is required. The idea is alone to be thought of."

17. **Cubits** (πηχῶν). The word originally means that part of the arm between the hand and the elbow-joint, *the forearm.* Hence a *cubit or ell,* a measure of the distance from the joint of the elbow to the tip of the middle finger, *i.e.,* about a foot and a half. The precise length, however, is disputed. C*ubit* is from the Latin *cubitus the elbow,* on which one *reclines (cubat).* Some take the one hundred and forty-four cubits as representing *the height of* the wall; others *the thickness.* If the height, then they must be interpreted as equal to the twelve thousand furlongs, since the length and the breadth and the height of the city are equal (ver. 16). It is to be noted, however, that there is a distinction between the measure of the *city* and the measure of the *wall.* "The most inconsiderable wall" remarks Dusterdieck, "is sufficient to exclude all that is impure."

The measure of a man, that is, of the angel. "It is to be the dwelling-place of men; and even, therefore, when an angel measures it, he measures it according to the measure of a man" (Milligan).

18. **The building** (ἐνδόμησις). Only here in the New Testament. From ἐν *in* and δωμάω *to build.* Lit., *that which is built in.* Hence *the building of the wall* is the material built into the wall; of which the wall was composed.

Glass (ὑάλῳ). Only here and ver. 21. For the kindred adjective ὑάλινος *of glass,* see on ch. 4:6.

19. **All manner of precious stones.** Compare Isaiah 54;11, 12; 1 Chronicles 29:2.

Sapphire (σάπφειρος). Compare Isaiah 54:11; Ezekiel 1:26. Probably *lapis lazuli.* Our sapphire is supposed to be represented by the *jacinth* in ver. 20. Pliny describes the σάπφειρος as opaque and sprinkled with specks of gold, and states that it came from Media (*i.e.* Persia and Bokhara) whence the supply is brought to this day. King ("Precious Stones and Gems," cited by Lee), says: "Before the true precious stones were introduced from India, the *lapis lazuli* held the highest place in the estimation of the primitive nations of Asia and Greece; in fact it was almost the only stone known to them having beauty of color to recommend it."

Chalcedony (χαλκηδών). From Chalcedon, where the stone was found in the neighboring copper mines. It was probably an inferior species of emerald, as crystal of carbonate of copper, which is still popularly called "the copper emerald." Pliny describes it as small and brittle, changing its color when moved about, like the green feathers in the necks of peacocks and pigeons.

Emerald. See on ch. 4:3.

20. **Sardonyx** (σαρδόνυξ). The most beautiful and rarest variety of onyx. Pliny defines it as originally signifying a *white mark in a sard, like the human nail* (ὄνυξ) *placed upon flesh, and both of them transparent.* Onyx is called from the resemblance of its white and yellow veins to the shades in the human finger-nail. The early Greeks make no distinction between the onyx and the sardonyx.

Sardius. See on ch. 4:3.

Chrysolite (χρυσόλιθος). From χρυσός *gold* and λίθος *stone*. Lit., *gold-stone.* Identified by some with our *topaz*, by others with *amber*. Pliny describes it as "translucent with golden luster."

Beryl (βήρυλλος). Pliny says that it resembled the greenness of the pure sea. It has been supposed to be of the same or similar nature with the emerald.

Topaz (τοπάζιον). Compare Job 28:19. The name was derived from an island in the Red Sea where the gem was first discovered. The stone is *our peridot.* The Roman lapidaries distinguished the two varieties, *the chrysopteron,* our *chrysolite,* and the *prasoides, our peridot*. The former *is* much harder, and the yellow color predominates over the green. The modern topaz was entirely unknown to the ancients.

Chrysoprasus. Rev., chrysoprase. From χρυσός *gold* and πράσον a *leek*; the color being a translucent, golden green, like that of a leek. According to Pliny it was a variety of the beryl.

Jacinth (ὑάκινθος). See on ch. 9:17.

Amethyst (ἀμέθυστος). From ἀ *not* and μεθύω *to be drunken in wine,* the stone being supposed to avert intoxication. Pliny distinguishes it from the jacinth, in that, in the latter, the violet hue of the amethyst is diluted. The stone is the amethystine quartz, or rock-crystal, colored purple by manganese of iron.

21. **Pearls** (μαργαρίται). The pearl seems to have been known from the earliest times to the Asiatic Greeks, in consequence of their intercourse with the Persians. Among the motives which impelled Caesar to attempt the conquest of Britain, was the fame of its pearl-fisheries. Pearls held the highest rank among precious stones. The Latin term *unio* (*unity*) was applied to the pearl because no two were found exactly alike; but the word became in time restricted to the fine, spherical pearls, while the generic name was *margarita*. Shakespeare uses *union* for pearl in Hamlet, Act v., Sc. 2.

"The king shall drink to Hamlet's better health:
And in the cup an *union* shall he throw
Richer than that which four successive kings
In Denmark's crown have worn."

And again:

"Drink of this potion: is thy *union* here?"

Every several gate (ἀνὰ εἷς ἕκαστος τῶν πυλώνων). Rev., *each one of the several gates,* thus bringing out the force of the genitive πυλώνων *of gates.* The idea *several* is conveyed by ἀνά, as Luke 9:3, ἀνὰ δύο χιτῶνας "two coats *apiece*:" John 2:6, ἀνὰ μετρητὰς δύο ἢ τρεῖς "two or three firkins *apiece*."

Street (πλατεῖα). See on Luke adv. 21. From πλατύς *broad.* Hence *the broadway*.

22. **No temple.** The entire city is now one holy temple of God. See on ch. 1:6.

23. **The glory of God did lighten it.** Compare Isaiah 60:19, 20.

The light (ὁ λύχνος). Rev., better, *lamp*. See on John 5:35.

24. **Of them which are saved.** Omit.

In the light (ἐν τῷ φωτὶ). Read διὰ τοῦ φωτὸς "*amidst* the light" or "*by* the light."

Do bring (φέρουσιν). The present tense, denoting habit.

Glory and honor. Omit and *honor*. Compare Isaiah 60:3.

27. **That defileth** (κοινοῦν). The participle. But the correct reading is the adjective κοινὸν *common,* hence *unhallowed.* Rev., *unclean.*

Worketh (ποιοῦν). Lit,, maketh or *doeth.*

“In this present life, I reckon that we make the nearest approach to knowledge when we have the least possible communion or fellowship with the body, and are not infected with the bodily nature, but remain pure until the hour when God himself is pleased to release us. And then the foolishness of the body will be cleared away, and we shall be pure and hold converse with other pure souls, and know of ourselves the clear light everywhere, which is no other than the light of truth. For no impure thing is allowed to approach the pure” (Plato, “Phaedo,” 67).

CHAPTER 22

1. **Pure**. Omit.

Clear (λαμπρὸν). See on Luke 23:11. Rev., *bright.*

2. **In the midst of the street thereof.** Some connect these words with the preceding. So Rev.

On either side (ἐντεῦθεν καὶ ἐντεῦθεν). For the latter ἐντεῦθεν read ἐκεῖθεν, as *render*, as Rev., *on this side and on that.*

Tree (ξύλον). See on Luke 23:31, and Revelation 2:7.

Twelve manner of fruits (καρποὺς δώδεκα). Lit., *twelve fruits*. Some render *crops* or *harvests of fruit.* On these two verses compare Ezekiel 47:1-12; Joel 3:18; Zechariah 14:8.

3. **Shall serve** (λατρεύσουσιν). See on Luke 1:74. Rev., *do Him service.* The word originally means to *serve for hire.* In the New Testament, of the worship or service of God in the use of the rites intended for His worship. It came to be used by the Jews in a very special sense, to denote the service rendered to Jehovah by the Israelites as His peculiar people. See Romans 9:4; Acts 26:7; Hebrews 9:1, 6. Hence the significant application of the term to *Christian* service by Paul in Philippians 3:3.

4. **See His face.** Compare 1 John 3:2; Matthew 5:8; Exodus 33:20; Psalm 17:15.

5. **No night there** (ἐκεῖ). Substitute ἔτι *any more*. Rev., *there shall be night no more.*

6. **The Lord God** (Κύριος ὁ Θεὸς). Rather, as Rev., *the Lord, the God.*

Of the holy prophets (τῶν ἁγίων προφητῶν). For ἁγίων *holy* substitute πνευμάτων *spirits,* and render, as Rev., *the God of the spirits of the prophets.*

Be done (γεγέσθαι). Better, as Rev., *come to pass.*

7. Keepeth (τηρῶν). A favorite word with John, occurring in his writings more frequently than in all the rest of the New Testament together. See on *reserved* 1 Peter 1:4.

Book (βιβλίου). Diminutive, properly a *little book* or *scroll.* See on *writing*, Matthew 19:7; *bill*, Mark 10:2; *book*, Luke 4:17.

8. **I John saw** (ἐγὼ Ἰωάννης ὁ βλέπων). The A.V. overlooks the article with the participle — *the one seeing.* Hence Rev., correctly, *I John am he that heard and saw.*

Had heard and seen (ἤκουσα καὶ ἔβλεψα). Aorist tense. There is no need of rendering it as a pluperfect. Rev., rightly, *I heard and saw.* The appeal to hearing and seeing is common to all John's writings. See John 1:14; 19:35; 21:14; I John 1:1, 2; 4:14.

9. **See thou do it not** (ὅρα μή). Lit., *see not.*

Thy brethren the prophets. The spiritual brotherhood of John with the prophets is exhibited in Revelation.

10. **Seal** (σφραγίσῃς). Rev., *seal up*. This word occurs eighteen times in Revelation and twice in the Gospel, and only five times elsewhere in the New Testament. It means *to confirm* or *attest* (John 3:33); *to close up for security* (Matthew 27:66; Revelation 20:3); to *hide* or *keep secret* (Revelation 10:4; 22:10); *to mark a person or thing* (Revelation 7:3; Ephesians 1:13; 4:30)

Time (καιρὸς). See on Matthew 12:1.

11. **Unjust** (ἀδικῶν). Rev., better, *unrighteous.*

Let him be unjust (ἀδικησάτω). The verb means *to do wickedly.* Hence Rev., correctly, *let him do unrighteousness.*

He which is filthy (ὁ ῥυπῶν). Only here in the New Testament. On the kindred noun ῥύπος *filth,* see on 1 Peter 3:21. Ῥυπαρία *filthiness* occurs only in James 1:21; and the adjective ῥυπαρός *filthy* only in James 2:2.

Let him be filthy (ῥυπωσάτω). The best texts read ῥυπανθήτω *let him be made filthy.* So Rev.

Let him be righteous (δικαιωθήτω). Read δικαιοσύνην ποιησάτω *let him do righteousness.* So Rev.

Let him be holy (ἁγιασθήτω). Rev., giving literally the force of the passive voice, *let him be made holy.*

12. **My reward is with me** (ὁ μισθός μου μετ' ἐμοῦ). Μισθός *reward* is strictly *wages.* Compare Isaiah 40:10; 62:11. See on 2 Peter 2:13.

To give (ἀποδοῦναι). Lit., *to give back* or *in return for,* thus appropriate to μισθός *reward.* Hence Rev., better, *render.* See on *give an account,* Luke 16:2; and *gave,* Acts 4:33.

Shall be (ἔσται). Read ἐστιν *is.*

14. **That do His commandments** (οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ). Read οἱ πλύνοντες τὰς στολὰς αὐτῶν *they that wash their robes.* Compare ch. 7:14.

That they may have right to the tree of life (ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς). Lit., *in order that theirs shall be authority over the tree of life.* For ἐξουσία *right, authority,* see on John 1:12. Ἐπί may be the preposition of direction: "may have right *to come to*" (so Rev.) or may be rendered *over.*

15. **Dogs** (οἱ κύνες). The A.V. omits the article "*the* dogs." Compare Philippians 3:2. This was the term of reproach with which the Judaizers stigmatized the Gentiles as impure. In the Mosaic law the word is used to denounce the moral profligacies of heathen worship (Deuteronomy 23:18). Compare Matthew 15:26. Here the word is used of those whose moral impurity excludes them from the New Jerusalem. "As a term of reproach, the word on the lips of a Jew, signified chiefly *impurity;* of a Greek, *impudence.* The herds of dogs which prowl about Eastern cities, without a home and without an owner, feeding on the refuse and filth of the streets, quarreling among themselves, and attacking the passer-by, explain both applications of the image" (Lightfoot, on Philippians 3:2).

Sorcerers. See on ch. 9:21, and compare ch. 21:8.

Whoremongers (πόρνοι). Rev., better, *fornicators.*

Maketh (ποιῶν). Or *doeth.* Compare *doeth the truth,* John 3:21; 1 John 1:6. See on John 3:21.

16. **The root.** Compare Isaiah 11:1,10. See on *Nazarene*, Matthew 2:23.

The morning-star. See on ch. 2:28.

17. **The Spirit.** In the Church.

The Bride. The Church.

Heareth. The voice of the Spirit and the Bride.

19. **The Book of Life.** Read τοῦ ξύλου *the tree*. So Rev.

20. **Even so** (ναὶ). Omit.

21. **Our Lord** (ἡμῶν). Omit.

With you all (μετὰ πάντων ὑμῶν). The readings differ. Some read μετὰ πάντων *with all*, omitting *you.* Others, μετὰ τῶν ἁγίων *with the saints.*

LIST OF GREEK WORDS AND PHRASES USED BY JOHN ONLY

Ἄλφα,	Alpha	Apoc.	Apoc. 1:8, 11;
τὸ Α καὶ το Ω,	Alpha and Omega,	Apoc.	21:6; 22:13
Ἀβαδδών,	Abaddon	Apoc.	Apoc. 9:11;
ἀγγελία,	message	1 Ep.	1 Ep 3:11;
ἀγγέλλω,	to announce	G.	20:18
αἰχμαλωσία	captivity,	Apoc.	Apoc. 13:10;
ἀκμάζω	to be fully ripe	Apoc.	Apoc. 14:18
ἁλιεύω	to go fishing,	G.	21:3
ἀλλαχόθεν	some other way,	G.	10:1;
ἀλληλούϊα,	hallelujah,	Apoc.	Apoc. 19:1, 3, 4, 6;
ἀλόη,	aloe,	G.	19:39;
ἁμαρτίαν ἔχειν,	to have sin,	G., 1 Ep.	9:41; 15:22,24; 19:11. 1 Ep. 1:8;
ἀμεθυστος,	amethyst,	Apoc.	Apoc. 21:20;
ὁ Ἀμὴν	the Amen,	Apoc.	Apoc. 3:14;
ἀμὴν, ἀμὴν,	verily, verily	G.	1:51; 3:3, 5; 5:19, etc.
ἄν (contracted from ἐὰν),	if	G.	13:20; 16:23; 20:23;
ἀνὰ εἷς ἕκαστος,	every several one,	Apoc.	Apoc. 21:21
ἀναμάρτητος,	without sin,	G.	8:7 (passage rejected).
ἀνάστασις ζωῆς,	ressurection of life,	G.	5:29,
ἀνάστασις κρίσεως,	ressurection of judgment	G.	5:29,
ἀνθρακιά,	heap of burning coals	G.	18;18; 21:9
ἀνθρωποκτόνος,	manslayer, murderer	G., 1 Ep.	8:44. 1 Ep 3:15
ἀντιχρίστος,	antichrist	1 Ep. 2 Ep.	1 Ep. 2:18, 22; 4:3 2 Ep. 7
ἀντλέω,	to draw (water or wine),	G.	2:8, 9; 4:7, 15
ἄντλημα,	a thing to draw with,	G.	4:11
ἀπεκρίθη καὶ εἶπε,	he answered and said,	G.	2:19; 3:3; 4:10, etc.
ἀπέρχομαι εἰς τὰ ὀπίσω,	to go or follow after,	G.	12:19
Ἀπολλύων,	Apollyon,	Apoc.	Apoc. 9:11

ἀποσυνάγωγος,	out of the synagouge	G.	9:22; 12:42; 16:2
ἄραφος,	without seam	G.	19:23;
ἄρκος			a bear
		Apoc.	Apoc. 13:2;
’Αρμαγεδών,	Armagedon,	Apoc.	Apoc 16:16;
ἀρξιτρίκλινος,	ruler of the feast,	G.	2:8, 9;
ὁ ἄρχων τοῦ κόσμου (τούτου),	prince of this world,	G.	12;31; 14:30; 16:11
ἄψινθος,	wormwood,	Apoc.	Apoc. 8:11
βάλλειν σκάνδαλον	to cast a stumbling		
ἐνώπιον,	block before	Apoc.	Apoc. 2:14
βαΐον,	branch	G.	12:13
βασανισμός,	torment,	Apoc.	Apoc. 9:5; 14:11; 18:7, 10, 15;
βάτραχος,	frog,	Apoc.	Apoc. 16:13
βήρυλλος,	beryl,	Apoc.	Apoc. 21:20
βιβλαρίδιον,	little book,	Apoc.	Apoc. 10:2, 8, 9, 10;
βιβρώσκω,	eat,	G.	6:13
βότρυς,	cluster (of grapes),	Apoc.	Apoc. 14:18
βροντή,	thunder,	G., Apoc.	12:29. Apoc. 4:5; 6:1, etc. In Mark 3:17, as a translation
βύσσινος,	fine linen,	Apoc.	Apoc. 18:16; 19:8, 14
Γαββαθᾶ,	Gabbatha,	G.	19:13
γεγετή,	birth,	G.	9:1
γεννηθῆναι ἄνωθεν,	to be born again, or from above,	G.	3:3
γεννηθῆναι ἐκ (τοῦ) Θεοῦ,	to be born of God,	G., 1 Ep.	1:13. 1 Ep. 3:9; 4:7; 5:1, 4, 18
γεννηθῆναι ἐκ (τοῦ) πνεύματος,	to be born of the Spirit	G.	3:5, 6, 8
γέρων,	old man,	G.	3:4
γλωσσόκομον,	bag,	G.	12:6; 13:29
δακρύω,	to weep,	G.	11:35;
δειλιάω,	to be afraid,	G.	14;27
δέκατος,	tenth,	G., Apoc.	1:39. Apoc. 21:20
τὸ δέκατον,	the tenth part	Apoc.	Apoc. 11:13
διάδημα,	crown	Apoc.	Apoc. 12:3; 13:1; 19:12

διαζωννύω,	to gird,	G.	13:4, 5; 21:7
διαυγής,	transparent,	Apoc.	Apoc. 21:21
Δίδυμος,	Didymus (twin),	G.	11:16; 20:24; 21:2
διπλόω,	to double,	Apoc.	Apoc. 18:6
δράκων,	dragon,	Apoc.	Apoc. 12:3, 4, 7; 13:2
δωδέκατος,	twelfth,	Apoc.	Apoc. 21;20
ἐγκαίνια,	feast of the dedication,	G.	10:22
ἐγχρίω,	anoint	Apoc.	Apoc. 3:18
εἶναι ἐκ τοῦ κόσμου,	to be of the world,	1 Ep., G.	8:23; 15:19; 17:14, 16; 18:36; 1 Ep. 2:16; 4:5
εἶναι ἐκ τῶν ἄνω,	to be from above	G.	8:23
εἶναι ἐκ τῶν κάτω,	to be from beneath,	G.	8:23
ἐκκεντέω,	to pierce,	G., Apoc.	19:37 Apoc. 1:7
ἐκνεύω,	to withdraw,	G.	5:13
ἐκ τοῦ αἰῶνος,	since the world began	G.	9:32
ἐλεφάντινος,	of ivory,	Apoc.	Apoc. 18:12
Ἑλληνικός,	Greek,	Apoc.	Apoc. 9:11
ἐμέω,	to spue,	Apoc.	Apoc. 3:16
ἐμπόριον,	merchandise,	G.	2:16
ἐμφυσάω,	to breathe upon,	G.	20:22
ἐνδώμησις,	building,	Apoc.	Apoc. 21:18
ἑξακόσιον,	six hundred,	Apoc.	Apoc. 18:18, 19:20
ἐξέρχεσθαι ἀπὸ παρὰ τοῦ Θεοῦ,	to come forth from God,	G.	8:42; 13:3; 16:27, 30
ἐξυπνίζω,	to awake one out of sleep,	G.	11:11
ἐπάρατος,	accursed,	G.	7:49
ἐπενδύτης,	upper garment,	G.	21:7
ἐπιδέχομαι,	to receive,	3 Ep.	3 Ep. 9, 10
ἐπιχρίω,	to annoit,	G.	9:6, 11
τὰ ἐρχόμενα,	things that are coming	G.	16:13
(ἡ) ἐσχάτη ἡμέρα,	the last day,	G.	6:39, 40, 44, 54; 7:37; 11:24; 12:48
ζηλεύω,	to be zealous,	Apoc.	Apoc. 3:19
ζεστός,	hot,	Apoc.	Apoc. 3:15, 16
ἡμίωρον,	half an hour,	G.	20:25
ὁ ἦν,	which was (epithet		

	of God),	Apoc.	Apoc. 1:4, 8; 4:8
ἤπερ,	than at all,	G.	12:43
ὁ θάνατος ὁ δεύτερος,	the second death,	Apoc.	Apoc. 2:11; 20:14; 21:8
θαῦμα (μέγα) θαυμάζειν,	to wonder with with great wonder	Apoc.	17:6
θειώδης,	brimstone,	Apoc.	Apoc. 9:17
θεοσεβής,	worshipper of God,	G.	9:31
θεωρεῖν θάνατον,	to see death,	G.	8:51
θήκη,	sheath,	G.	18:11
θρέμμα,	cattle,	G.	4:12
θύϊνος,	thyine (wwod),	Apoc.	Apoc. 18:12
ἴασπις,	jasper,	Apoc.	Apoc. 4:3; 21:11, 18, 19
ἱλασμός,	propitiation	1 Ep.	1 Ep. 2:2; 4:10
τὸ ἱππικόν,	cavalry,	Apoc.	Apoc. 9:16
ἶρις,	rainbow,	Apoc.	Apoc. 4:3; 10:1
καθαίρω,	to purge,	G.	15:2
κατάθεμα,	curse,	Apoc.	Apoc. 22:3
κατασφραγίζω,	to seal,	Apoc.	Apoc. 5:1
κατήγωρ,	accuser,	Apoc.	Apoc12:10
καῦμα,	heat,	Apoc.	Apoc. 7:16; 16:9
κέδρος,	cedar,	G.	18:1
κειρία,	swathing for a corpse,	G.	11:44
κεραννυμι,	to mix, mingle,	Apoc.	Apoc. 14:10; 18:6
κέρμα,	small coin,	G.	2:15
κερματιστής,	money-changer,	G.	2:14
κηπουρός,	gardener,	G.	20:15
κιθαρῳδός,	harper,	Apoc.	Apoc. 14:2; 18:22
κιννάμωμον,	cinnamon,	Apoc.	Apoc. 18:13
κλέμμα,	theft,	Apoc.	Apoc. 9:21
κλῆμα,	branch	G.	15:2, 4, 5, 6
κοίμησις,	taking rest,	G.	11:13
κολλούριον,	eye-salve,	Apoc.	Apoc. 3:18
κολυμβήθρα,	pool,	G.	5:2, 4, 7; 9:7, 11
κομψότερον ἔχειν,	to ammend,	G.	4:52
κριθή,	barley,	Apoc.	Apoc. 6:6
κρίθινος,	made or consisting of barley,	G.	6:9, 13
κρυσταλλίζω,	to be as crystal,	Apoc.	Apoc. 21:11

κρύσταλλος,	crystal,	Apoc.	Apoc. 4:6; 22:1
κεκλεύω,	to encircle,	Apoc.	Apoc. 20:9
κυκλόθεν,	round about,	Apoc.	Apoc. 4:3, 4, 8; 5:11
ἡ κυριακὴ ἡμέρα,	The Lord's day	Apoc.	Apoc. 1:10
λέντιον,	towel,	G.	13:4, 5
λιβανωτός,	censer,	Apoc.	Apoc. 8:3, 5
λιθόστρωτος,	pavement,	G.	19:13
λιπαρός,	dainty,	Apoc.	Apoc. 18:14
λίτρα,	pound,	G.	12:3; 19:39
λόγχη,	spear,	G.	19:34
μάρμαρος,	marble,	Apoc.	Apoc. 18:12
μασσάομαι,	to gnaw,	Apoc.	Apoc. 16:10
μεσουράνημα,	mid-heaven	Apoc.	Apoc. 8:13; 14:6; 19:17
μεσόω,	to be midway,	G.	7:14
Μεσσίας,	Messiah,	G.	1:41; 4:25
μετρητής,	firkin,	G.	2:6
μέτωπον,	forehead,	Apoc.	Apoc. 7:3; 9:4; 13:16, etc.
μηρός,	thigh,	Apoc.	Apoc. 19:16
μίγμα,	mixture,	G.	19:39
μονή,	mansion, abode	G.	14:2, 23
μουσικός,	musician,	Apoc.	Apoc. 18;22
μυκάομαι,	to roar,	Apoc.	Apoc. 10:3
μύλινος,	made of milestones,	Apoc.	Apoc. 18:21
νίκη,	victory,	1 Ep.	1 Ep. 5:4
Νικολαΐτης,	Nicolaitan,	Apoc.	Apoc. 2:6, 15
νιπτήρ,	basin,	G.	13:5
νύσσω,	to pierce,	G.	19:34
ὄζω,	to stink,	G.	11:39
ὀθόνιον,	linen bandage,	G.	19:40; 20:5, 6, 7
ὄλυνθος,	untimely fig,	Apoc.	Apoc. 6:13
ὀνάριον,	young ass,	G.	12:14
ὅπου ἐκεῖ,	where there,	Apoc.	Apoc. 12:6, 14
ὀπώρα,	fruits,	Apoc.	Apoc. 18:14
ὅρασις,	vision, sight,	Apoc.	Apoc. 4:3; 9:17
ὅρμημα,	violence,	Apoc.	Apoc. 18:21
ὄρνεον,	bird,	Apoc.	Apoc. 18:2; 19:17, 21
ἡ οὐαί,	the woe,	Apoc.	Apoc. 9:12; 11:14
οὐαὶ (with accus. ofperson),	woe	Apoc.	Apoc. 8:13; 12:12

οὐκοῦν,	not then (interrogative).	G.	18:37
οὐρά,	tail,	Apoc.	Apoc. 9:10, 19; 12:4
ὀψάριον,	fish,	G.	6:9, 11; 21:9, 10, 13
ὄψις,	appearance,	G., Apoc.	7:24; 11:44. Apoc. 1:16
παιδάριον,	lad,	G.	6:9
παράκλητος,	Comforter, Advocate,	G., 1 Ep.	14:16, 26; 15:26; 16:7. 1 Ep. 2:1
πάρδαλις,	leopard,	Apoc.	Apoc. 13:2
πελεκίζω,	kill with an axe, behead,	Apoc.	Apoc. 20:4
πέμπτος,	fifth,	Apoc.	Apoc. 6:9; 9:1; 16:10; 21:20
πενθερός,	father-in-law,	G.	18:13
περιδέω,	to bind about,	G.	11:44
περιπατεῖν ἐν ἀληθείᾳ,	to walk in the truth,	2 Ep. 3Ep.	2 Ep. 4. 3 Ep 3, 4
περιπατεῖν ἐν τῇ σκοτίᾳ or σκότει,	to walk in darkness,	G., 1 Ep.	8:12; 12:35. 1 Ep. 1:6; 2:11
περιπατεῖν ἐν τῷ φωτί,	to walk in the light,	1 Ep.	1 Ep. 1:7
πέτομαι,	to fly,	Apoc.	Apoc. 12:14
πλήσσω,	to smite,	Apoc.	Apoc. 8:12
πνεῦμα τῆς πλάνης,	spirit of error,	1 Ep.	1 Ep. 4:6
ποδήρης,	reaching to the feet,	Apoc.	Apoc. 1:13
ποιεῖν τὴν ἀλήθειαν,	to do the truth,	G., 1 Ep.	3:21. 1 Ep. 1:6
πορφυροῦς,	purple,	G., Apoc.	19:2, 5. Apoc. 18:16
ποταμοφόρητος,	carried away of the flood,	Apoc.	Apoc. 12:15
πότερος,	whether,	G.	7:17
προβατική,	pertaining to sheep,	G.	5:2
προβάτιον,	little sheep,	G.	21:17
προσαιτέω,	to beg,	G.	9:8
προσκυνητής,	worshipper,	G.	4:23
προσφάγιον,	food,	G.	21:5
πρωϊνός,	pertaining to morning, early,	Apoc.	Apoc. 2:28
ὁ πρῶτος καὶ			

ὁ ἔσχατος,	the first and last,	Apoc.	Apoc. 1:11, 17: 22:13
πτέρνα,	heel	G.	13:18
πτύσμα,	spittle,	G.	9:6
πύρινος,	of fire,	Apoc.	Apoc. 9:17
πυῤῥός,	red,	Apoc.	Apoc. 6:4; 12:3
ῥέδη (ῥέδα),	chariot,	Apoc.	Apoc. 18:13
ὀέω,	to flow,	G.	7:38
ῥυπαίνω,	to defile,	Apoc.	Apoc. 22:11
ῥυπόω,	to be filthy,	Apoc.	Apoc. 22:11
Ῥωμαϊστί	in Latin,	G.	19:20
σαλπιστής,	trumpeter,	Apoc.	Apoc. 18:22
σάπφειρος,	sapphire,	Apoc.	21:19,
σάρδιον,	sardius (stone),	Apoc.	Apoc. 21:20
σαρδόνυξ,	sardonyx,	Apoc.	Apoc. 21:20
σεμίδαλις,	fine flour,	Apoc.	Apoc. 18:13
σηρικός (σιρικός),	silk,	Apoc.	Apoc. 18:12
σίδηρος,	iron,	Apoc.	Apoc. 18:12
σκέλας,	leg,	G.	19:31, 32, 33
σκηνοπηγία,	feast of tabernacles,	G.	7:2
σκηνόω,	to dwell,	G., Apoc.	1:14; Apoc. 7:15; 6; 21:3
σμαράγδινος,	of emerald,	Apoc.	Apoc. 4:3
σμάραγδος,	emerald,	Apoc.	Apoc. 21:19
στρηνιάω,	to live deliciously,	Apoc.	Apoc. 18:7, 9
στρῆνος,	revelry, voluptuousness,	Apoc.	Apoc. 18:3
συμμαθητής,	fellow-discipline	G.	11:16
συνεισέρχομαι,	to accompany into,	G.	6:22; 18:15
σώματα,	slaves (lit. bodies),	Apoc.	Apoc. 18:13
ταλαντιαῖος,	of a talent’s weight,	Apoc.	Apoc. 16:21
τεκνόν,	little child,	G., 1 Ep.	13:33 1 Ep. 2:12, 28; 3:18; 4:4; 5:21
τεταρταῖος,	of the fourth day,	G.	11:39
τετράγωνος,	four-square,	Apoc.	Apoc. 21:16
τετράμηνος,	of four months,	G.	4:35
τιθέναι ψυχήν,	to lay down the life,	G. 1 Ep.	10:11, 15, 17, 18; 13:37, 38; 15:13. 1 Ep. 3:16
τιμιότης,	costliness,	Apoc.	Apoc. 18:19
τίτλος,	title,	G.	19:19, 20
τόξον,	bow,	Apoc.	Apoc. 6:2
τοπάζιον,	topaz,	Apoc.	Apoc. 21:20

τρίχινος,	of hair,	Apoc.	Apoc. 6:12
ὑακίνθινος,	of jacinth,	Apoc.	Apoc. 9:17
ὑάκινθος,	jacinth,	Apoc.	Apoc. 21:20
ὑάλινος,	of glass,	Apoc.	Apoc. 4:6; 15:2
ὕαλος,	glass,	Apoc.	Apoc. 21;18, 21
ὑδρία,	water-pot,	G.	2:6, 7; 4:28
ὑφαντός,	woven,	G.	19:23
φανός,	lantern,	G.	18:3
φάρμακον,	drug, enchantment,	Apoc.	Apoc. 9:21
φαρμακός,	sorcerer,	Apoc.	Apoc. 21:8; 22:15
φιάλη,	bowl or saucer,	Apoc.	Apoc. 5:8; 15:7; 16:1, 2, etc.
φιλοπρωτεύω,	to love pre-eminence,	3 Ep.	3 Ep. 9
φλυαρέω,	to prate,	3 Ep.	3 Ep. 10
φοῖνιξ,	palm-tree,	G., Apoc.	12:13, Apoc. 7:9
φραγέλλιον,	scourge,	G.	2:15
χάλαζα,	hail,	Apoc.	Apoc. 8:7; 11:19; 16:21
χάλκεος,	of brass,	Apoc.	Apoc. 9:20
χαλκηδών,	chalcedony,	Apoc.	Apoc. 21:19
χαλκολίβανον,	fine brass,	Apoc.	Apoc. 1:15; 2:18;
χαμαί,	on the ground,	G.	9:6; 18:6
χάρτης,	paper,	2 Ep.	2 Ep. 12
χείμαῤῥος,	brook,	G.	18:1
χλιαρός,	lukewarm,	Apoc.	Apoc. 3:16
χοῖνιξ,	measure, a choenix,	Apoc.	Apoc. 6:6
χολάω,	to be angry,	G.	7:23
χρίσμα,	anointing, unction,	1 Ep.	1 Ep. 2:20, 27
χρυσόλιθος,	chrysolite,	Apoc.	Apoc. 21:20
χρυσόπρασος,	chrysoprasus,	Apoc.	Apoc. 21:20
χρυσόω,	to make golden,	Apoc.	Apoc.17:4; 18:16
ψωμίον,	sop,	G.	13:26, 27, 30

<> <> <> <> <> <> <>

NOTES

1. That he names himself in the Apocalypse, and not in the Gospel, is sufficiently explained by the fact that the Gospel is historical, intended to bring Christ into prominence and to keep the writer out of view. The Apocalypse, on the other hand, is prophetic, and the name of the author is required as a voucher for the revelations granted him. Compare Daniel 7:15; 8:27.

2. I follow the general arrangement of Westcott.

3. For a list of these coincidences see Westcott's Introduction to his Commentary on the Gospel, in the Speaker's Commentary.

4. Cerinthus taught that the world was not made by the supreme God, but by another and remote power which is over the universe. Jesus was not born of the Virgin by miraculous conception, but was the Son of Joseph and Mary by natural generation, though specially endowed with justice and wisdom. After the baptism of Jesus the Christ descended upon Him in the form of a dove, from that sovereign power which is over all things. He then announced the unknown Father and wrought miracles; but toward the end of His ministry the Christ departed from Jesus, and Jesus suffered and rose from the dead, while the Christ remained impassable as a spiritual being.

5. The Docetes held that the body of our Lord was an immaterial phantom. Their name is derived from δοκέω (dokeo) *to seem.*

6. It is, of course, foreign to the scope of this work to discuss this, with other Johannine questions, critically. Such a discussion must assume the reader's acquaintance with Greek. The discussion concerning the differences in language will be found in Professor Milligan's excellent *Lectures on the Revelation of St. John*, Appendix 2:

7. I give the arrangement of the Prologue according to Godet.

8. Of course not anticipating the criticism which has eliminated this passage from text.

9. Austin used the Latin *vox*, and of course has in mind the secondary meaning as a *word* or *saying*.

10. The word *hypostasis* is equivalent to *substance*. In theological language it used in the sense of *person* as distinguished from *essence*. Hence the adverb *hypostatically* signifies *personally* in the theological sense, which recognized three *persons* in the Godhead with one *essence*.

11. So the Rev., but not consistently throughout. A.V. *by*. See my article on the Revised New Testament. Presbyterian Review, October, 1881.

12. This reading is very earnestly defended by Canon Westcott, and is adopted in Westcott and Hort's text, and supported by Milligan and Moulton. It is rejected by Tischendorf and by the Revisers; also by Alford, DeWette, Meyer, and Godet. Grammatical considerations seem to be against it (see Alford on the passage), but Canon Westcott's defense is most ingenious and plausible.

13. *i.e.,* attributing human form and human modes of activity to God, as when we speak of the *hand,* the *face*, the *eye* of God, or of God *begetting* as here.

14. I follow Meyer and Godet. De Wette, Alford, Milligan and Moulton adopt the other interpretation, referring ἔμπροσθεν, to *rank* or *dignity*. So Westcott, who, however, does not state the issue between the two explanations with his usual sharpness.

15. It is hardly necessary to refer the critical student to the admirable note of Bishop Lightfoot, in his Commentary on Colossians, p. 323 sq.

16. Dr. Scrivener, "Introduction to the Criticism of the New Testament." remarks: "Those who will resort to ancient evidence exclusively for

the recension of the text, may well be perplexed in dealing with this passage. The oldest manuscripts, versions, and writers are hopelessly divided." He decides, however, for the reading υἱὸς. So Tischendorf's text, and of commentators, Meyer, De Wette, Alford, Godet, Schaff (in Lange). Westcott and Hort's text gives Θεὸς, with ὁ μονογενὴς υἱὸς in margin. So Westcott (Commentary), Milligan and Moulton, and Tregelles. See Schaff's note on the passage in Lange; Scrivener, p. 525; and "Two Dissertations," by F. J. A. Hort, Cambridge, 1877.

17. I take this division from Westcott.

18. The student should by all means read Canon Westcott's admirable summary in the Introduction to his Commentary on John's Gospel.

19. It is not easy to adjust all the references to the hour of the day in John's Gospel to either of the two methods. Thus 19:14 places the crucifixion at the *sixth* hour, or *noon*, reckoning by the Jewish mode, while Mark (15:25. names the *third* hour, or between 8 and 9 A. M. The two passages in chapter 4, 6, 52, afford little help, especially the latter. Perhaps, after all, the passage most nearly decisive is 11:9. There are strong authorities on both sides. For the Roman method, Tholuck, Ebrard, Ewald, Wescott; for the Jewish, Lucke, De Wette, Meyer, Alford, Lange, Godet.

20. In John 9:35, where Jesus himself formulates a confession, the reading is disputed; three of the leading MSS. reading *Son of man*. See on that passage.

21. I do not raise the question whether the narratives of John and of the Synoptists refer to the same event.

22. Or, according to some high authorities, "ye all know."

23. This view, however, is opposed by Meyer, Lange, De Wette, Alford, and Godet.

24. Condensed from Dr. Thomson's "Central Palestine and Phoenicia," in "The Land and the Book." An interesting description of the excavations made on the summit of Gerizim, by Lieutenant Anderson, will be found in the same volume, pp. 126-128.

25. In Matthew 13:57, Tischendorf reads as her, ἐν τῇ ἰδίᾳ πατρίδι, *in his own country.* Westcott and Hort, ἐν τῇ πατρίδι αὐτοῦ.

26. I have given what seems, on the whole, the most simple and natural explanation, though against a host of high authorities. The various interpretations form a bewildering jungle. All of them are open to objection. One of the most clear and simple discussions of the passage may be found in Schaff's Popular Commentary on the Gospel of John, edited by Professors Milligan and Moulton, where this explanation is adopted, though Professor Schaff in Lange calls it "far-fetched." This is also the view of Canon Westcott. Other explanations are: Galilee generally; Nazareth; Lower Galilee, in which Nazareth was situated, as distinguished from Upper Galilee, in which was Capernaum.

27. Bishop Lightfoot (Commentary on Galatians 3:22. urges with much force that this is *invariably* its meaning. The passage cited in opposition to this view by Professor Thayer (Lexicon of the New Testament), John 7:38; 10:35; Romans 4:3; Galatians 3:22; 4:30; James 2:8; 1 Peter 2:6; 2 Peter 1:20, do not appear to me to be conclusive; on the contrary, several of them seem to make rather for Bishop Lightfoot's view.

28. The correct reading in Matthew 11:16 is παιδίοις.

29. Edersheim ("Life of Jesus") says that the Talmud names certain kinds of fish, specially designated as *small fishes,* which might be eaten without cooking: that small fishes were recommended for health, and that the lake of Galilee was particularly rich in these, the salting and pickling of which was a special industry among the fishermen.

30. For a full description see the article “Feast of Tabernacles,” in McClintock and Crooks’ Cyclopaedia, vol. 10, and Edersheim, “The Temple,” ch. 14.

31. I am inclined, however, to think that the distinction between these two, and also between these and πορεύομαι, which Canon Westcott claims is observed by John, will not bear too strict pressing. See his commentary on John 7, 33.

32. I am aware of the objection to this rendering based on the canon that τὴν ἀρχὴν has this meaning only in negative sentences, an objection which is certainly not parried by Godet’s attempt to explain this passage as *essentially* negative. But this rule is not absolutely universal (see Thayer’s Lexicon, ἀρχὴ, 1, b.), and this explanation seems to me, on the whole, to fall in better than any other with the general sense of the passage as I understand it. I always differ from Canon Westcott with reluctance; but without going so far as to say, with Alford, that his interpretation is ungrammatical, I must confess that it seems to me artificial and forced, as also does Meyer’s rendering, which is open besides to serious criticism on grammatical grounds. The student will find the different interpretations well summed up and classified in Schaff’s Lange, and also more briefly in Westcott’s additional note to ch. 8. See also Meyer.

33. I adopt this rendering, though with some hesitation, as best representing what seems to me the line of thought in the whole passage, and as avoiding most of the grammatical difficulties. 1, though grammatically defensible, necessitates the awkwardness of rendering αὐτοῦ as neuter, by inference or derivation from the masculine ψεύστης. It is much more natural to take it as masculine. Both 1 and 2 require ὁ πατὴρ to be taken as the *predicate,* whereas, having the article, it would naturally be expected to be the subject. The main objection to 3, is the omission of the subject with λαλῇ, which is harsh. Professor Kendrick (American edition of Meyer) cites as a parallel φησί in 2 Corinthians 10:10, and very justly observes that “if any objection may lie against this construction, it does not approach in harshness to that which makes πατὴρ αὐτοῦ a predicate

in the sense ordinarily assigned to it. It is adopted by Westcott, and Milligan and Moulton.

34. Huther on 1 John 3:1, claims that this sense would be admissable only in the event of the phrase being used invariably with ὑπερ τινος, *on behalf of one.*

35. Rev., *God,* with *the judges* in margin.

36. Trench (Synonyms) appears to overlook the exception in 2 Corinthians, though he cites the passage. He says that χρίειν is *absolutely restricted* to the anointing of the Son by the Father, p. 131.

37. Perhaps the nearest approach to such a sentiment in Homer is the case of Thetis, weeping for and with her son Achilles ("Iliad," 1:360; 51, 66).

38. As by Fra Angelico (Florence), Bonifazio (Louvre), and the superb picture by Sebastian del Piombo in the National Gallery, London.

39. The meaning to *take* or *bear away* is claimed by some for Matthew 8:17 and John 20:25 (so Thayer, N. T. Lexicon). The former I think more than doubtful. Meyer declares it "contrary to the sense;" De Wette and Lange both render *bore*. Canon Cook says. "The words chosen by St. Matthew preclude the supposition that he refers the prophet's words, contrary to the sense of the original, to the mere removal of diseases by healing them." The words in Matthew are a citation from Isaiah 53:4, which Cheyne ("Prophecies of Isaiah") renders, "surely our sicknesses he bore, and our pains he carried them." Septuagint: "This man carries our sins and is pained for us." Symmachus: "Surely he took up our sins and endured our labors." Edersheim remarks that "the words as given by St. Matthew are most truly a New Testament targum of the original." Delitzsch, who thinks that the meaning *took away* is included in the sense of the Hebrew nasa, admits that its primary meaning is, *He took up, bore.* The meaning in John 20:25 may be explained as in John 12:6, as determined by the context, though it may be rendered if *thou hast*

taken him up. Field ("Otium Norvicense") cites a passage from Diogenes Laertius, 4:59, where it is said that Lacydes, whenever he took anything out of his store-room, was accustomed, after sealing it up, to throw the seal or ring through the hole, so that it might never be taken from his finger, and any of the stores be *stolen* (βασταχθείη).

40. Field ("Otium Norvicense"), who holds by τετήρηκεν, observes that "the conjecture that the ointment may have been reserved from that used at the burying of Lazarus, is not fanciful, but an excellent example of undesigned coincidence, since we should never have perceived the propriety of the *might have been sold* of the first two Gospels, if John had not helped us out with his τετήρηκεν, *she hath kept*."

41. Meyer acutely remarks that this rendering "yields the result of an actual prayer interwoven into a reflective monologue, and is therefore less suitable to a frame of mind so deeply moved."

42. Godet, with his well-known aversion to departures from the Rec., holds by the reading γενομένου, and explains γινομένου by *when the repast as a repast began;* adding that the correction was made in order to place the foot-washing at the beginning of the repast, the customary time for it. But the performance of the act during the course of the meal, is indicated by the words in ver. 4, *He riseth from* (ἐκ) *the supper.*

43. I am surprised to find it adopted by Milligan and Moulton.

44. Godet's affection for the "received reading" carries him rather beyond bounds, when it leads him to say that ἀναπεσὼν" seems absurd."

45. Directed to an *end* (τέλος), and therefore marking a *purpose.*

46. The explanation given by Milligan and Moulton is, that the Father's house includes earth as well as heaven that it is, in short, the universe, over which the Father rules, having many apartments, some on this

side, others beyond the grave. When, therefore, Jesus goes away, it is only to another chamber of the one house of the Father. The main thought is that wherever Jesus is wherever we are, we are all in the Father's house, and therefore there can be no real separation between Jesus and His disciples. This is very beautiful, and, in itself, true, but, as an explanation of this passage, is not warranted by anything in it, but is rather read into it.

47. W. Aldis Wright ("Bible Word-Book") is wrong in calling this "the primary meaning" of the word. No authorities for the use of *mansio* in this sense are quoted earlier than Pliny and Suetonius, and none for this use of μονή earlier than Pausanias (A.D. 180). Canon Westcott's interpretation is effectively demolished (usually no easy thing to do) by J. Sterling Berry, in *The Expositor,* 2nd series, vol. iii., p. 397.

48. The student will find the whole question discussed by Bishop Lightfoot ("On a Fresh Revision of the New Testament," p. 58 sqq.); Julius Charles Hare ("Mission of the Comforter," p. 348); and Canon Westcott (Introduction to the Commentary on John's Gospel, Speaker's Commentary, p. 211). See also his note on 1 John 2:1, in his Commentary on the Epistles of John.

49. This does not, as Godet says, turn the promise into "a moral precept." It is a hortatory encouragement. But then the reading occurs in God. A.!

50. The technical terms are τελικῶς (telicos), *of the design and end,* and ἐκβατικωῤ (ekbatikos), *of the result.*

51. Godet says that this expression "is nowhere else found in the mouth of Jesus." But see Matthew 8:3; Mark 14:36; John 21:22.

52. Mr. Field's remark ("Otium Norvicense") that it is improbable that the word would continue to be used in the older sense (rod) after it had acquired the later meaning (hand), can hardly be called conclusive.

53. Mr. Field ("Otium Norvicense") claims that νύσσω, is the milder word, and cites a curious illustration from Plutarch ("Life of Cleomenes"). Cleomenes and his party escape from prison, and endeavor to raise the town and to get possession of the citadel. Failing in this, they resolve upon suicide. It is arranged that one of the number is not to kill himself until he shall be assured that all the rest are dead. When all are stretched on the ground, the survivor goes round and *tries each with his dagger* (τῷ ξιφιδίῳ παραπτόμενος). When he comes to Cleomenes, he *pricks* (νύξας) him on the ankle (παρὰ τὸ σφυρόν), and goes him contract his face.

54. See William Stroud, "Physical Theory of the Death of Christ."

55. ἔχεις τι, *have you anything,* is the usual question addressed by a bystander to those employed in fishing or bird-catching. Equivalent to *have you had any sport?* See Aristophanes, "Clouds," 731.

56. About A.D. 550, generally believed to have been a Bishop. The author of a work "De Partibus Divinae Legis," a kind of introduction to the sacred writings.

57. This is the view of Alford and Westcott. Ebrard and Huther maintain the personal sense.

58. So Alford, Huther, Ebrard.

59. The student should consult, on John's use of the term *Life*, Canon Westcott's "additional note" on 1 John 5:20. "Commentary on the Epistles of John," p. 204.

60. Let the student by all means consult Canon Westcott's "additional note" on p. 27, of his "Commentary on the Epistles of John."

61. But not New Testament epistles. Χαίρειν *greeting*, occurs in *no* address on Apostolic epistle, except in that of James. See on James. 1:l.

62. The student may profitably consult on Plato's view of sin, Ackermann, "The Christian Element in Plato," p. 57, sq.

63. The story may be found at length in Godet's "Commentary on John," vol. 1, p. 58.

64. *i.e.*, the genitive case, *of God, of the Father*, represents God as the *subject* of the emotion.

65. Because the verb separates *not* from *all.* In such cases, according to New Testament usage, the negation is universal. The A.V. *not all* makes it partial. See, for instance, 1 John 3:15; Matthew 24:22.

66. I am indebted for the substance of this note to Canon Westcott.

67. So Alford and Huther, agt. Westcott. Westcott rightly observes that the preposition ἐν *in*, is constantly used in the context to express the presence of God in the Christian body; but it is most commonly joined there μένει *abideth*, vv. 12, 13, 15, 16, and the objective statement, *God sent*, etc., defining the manifestation of God's love, does not adjust itself naturally to the subjective sense implied in *in us*.

68. An interesting paper on "The sin unto Death," by the Rev. Samuel Cox, D.D., may be found in "The Expositor," 2nd series, vol. 1, p. 416. He holds to Bengel's view of a *sinful state or condition.*

69. The student will do well to study Canon Westcott's "Additional Note" on this phrase, "Commentary on the Epistles of John," p. 204 sqq.

70. Lightfoot renders χαίρετε *farewell* in Philippians 3:1; and describes it as a *parting benediction* in 4:4; but, in both cases, says that it includes an exhortation to *rejoice*. The *farewell* is needless in both instances.

71. For fuller details, see article *Papyrus* in “Encyclopaedia Britannica,” 9th edition, vol. xviii.

72. See Edersheim, “Life and Times of Jesus the Messiah,” 2, 270.

73. Canon Westcott says “no parallel is quoted for” the Rev. rendering, but Revelation 21:5, can hardly be esteemed a parallel to *his* rendering “thou makest sure.”

74. The ordinary usage of συνεργός with the genitive of the person co-operated with (Romans 16:21; 1 Corinthians 3:9. seems against the second explanation; but against the former is the fact that the thing *for which*, or *on behalf of which*, one is a fellow-worker, is also used in the genitive (2 Corinthians 1:24.or with εἰς *unto* (Colossians 4:11; 2 Corinthians 8:23). There is no instance of the *davious commodi* (so Alford, Huther), *dative of reference*. On the other hand the kindred verb συνεργέω occurs with the dative of the thing co-operated with in James 2:22: ἡ πίστις συνήργει τοῖς ἔργοις, *faith wrought with his works* (see Huther’s note). I agree with Canon Westcott that this construction is sufficient to support the Rev. rendering. Huther, Alford, and Ebrard all adopt the other explanation.

75. “Die Heimlich Offenbarung Johanis:” published in 1498

76. See Bishop Lightfoot’s Essay on the Christian Ministry, in his “Commentary on Philippians.”

77. This is the explanation of Trench, Plumptre, Düsterdieck, and Alford, and seems on the whole, to be the preferable one. Professor Milligan argues at length for the second explanation, which is Bengel’s.

78. The literature of hymnology is very rich in hymns depicting the glory of the heavenly city. In Latin there are *Jerusalem luminosa* which reappears in *Jerusalem my happy home*, and *O Mother dear Jerusalem: Urbs beata Jerusalem*, which reappears in *Blessed city, heavenly Salem: Urbs Sion Aurea*, in *Jerusalem the golden* and *Jerusalem the glorious*. Of this *O bona patria*, translated in *To thee,*

O dear, dear Country, is a portion. Also Bernard's *Me receptet Sion, Illa.* In English may be noted, besides the translations just referred to, *Sweet place, sweet place alone; Hear what God the Lord hath spoken; Jerusalem, my happy home, when shall I come to thee?* In German, Meyfart's *Jerusalem du hochgebaute stadt*, and Hiller's *O Jerusalem du Schone.* Of Meyfart's hymn there are two English translations, one by Miss Winkworth, *Jerusalem, thou city fair and high*, and the other by Bishop Whittingham of Maryland, *Jerusalem, high tower thy glorious walls*.

79. So Professor Milligan, who thinks that the whole scene is founded on Isaiah 6., which, he remarks, is always justly regarded as one of the greatest adumbrations of the Trinity contained in the Old Testament.

80. I.e., the halo round the moon.

81. Dante's reference is to Isaiah 61:7, where, however, there is no reference to garments, but merely to a double compensation.

82. John.

83. This cubical plan, applied not only to the Tabernacle, but to the Ark of the Flood, the Temple of Solomon and the "Kings House," is minutely worked out in "The Holy Houses" by Dr. Timothy Otis Paine; a book full of curious erudition. in which the Tabernacle, the Ark of Noah, the Temple, and the Capitol or King's House, are treated as developments from a common type; but which proceeds on the utterly untenable hypothesis that the temple of Ezekiel's vision was Solomon's; and that, accordingly, from the two books of Kings and the prophecies of Jeremiah and Ezekiel all the data are furnished for a complete restoration of the Temple; the prophetic vision of Ezekiel supplying the details omitted in the historic record of Kings.

Publishers Notes

Contacting AGES Software

For more information regarding the AGES Digital Library, whether it be about pricing structure, trades for labor or books, current listings, policies — or if you wish to offer suggestions — please write us at…

AGES Software • PO Box 1926 • Albany OR 97321-0509

What Is The Purpose Of The Digital Library?

The Library consists of books and other literature of enduring value to the Christian community. Our goal since the beginning has been to "make the words of the wise available to all —inexpensively." We have had in mind the student, teacher, pastor, missionary, evangelist and church worker who needs a high quality reference library, one that is portable, practical and low in cost.

On What Basis Were They Selected?

Volumes in the Library have been added based on several criteria: usefulness, user request, breadth of content or reputation. This has meant that the collection is eclectic and may include works that contain positions with which we at AGES Software do not agree. This paradox is consistent with our design, however: any useful library consists of books on a wide variety of subjects and sometimes includes information for reference purposes only. The AGES Digital Library hopefully will reflect — as its components are released — the necessary breadth and depth for a solid personal library.

How Were These Volumes Prepared?

Most of the books and documents have been scanned or typed from works that have entered the public domain. Some have been reproduced by special arrangement with the current publisher or holder of the copyright. They have been put in a format that can be readily used by computer users everywhere.

Are These Exact Copies Of The Original Works?

Usually not. In the process of preparing the Library, we at AGES Software have taken the liberty to make certain edits to the text. As we discovered errors in spelling, certain archaic forms, typographical mistakes or omissions in the original we have done our best to correct them. Our intention has been to remove anything that might obscure the meaning or otherwise detract from the usefulness of a book for the modern reader. We

have, however, attempted to retain the essential content and thoughts of the original — even when we found ourselves in disagreement.

WHY IS THE DIGITAL LIBRARY COPYRIGHTED?

While much of the content is in the public domain, the transcription, form and edits of these works took many people many hours to accomplish. We ask each purchaser to respect this labor and refrain from giving away copies of this or any volume of the Library without written permission from AGES Software. Our policy, however, is to work with each individual or organization to see that the price of Digital Library volumes not be a hindrance in their reaching the hands of those who need them. If price is an obstacle, please contact us at the address above and present your situation.