CAMBRIDGE GREEK TESTAMENT FOR
SCHOOLS AND COLLEGES

THE GOSPEL ACCORDING TO
ST MATTHEW
First Edition 1881.

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The General Editor of *The Cambridge Bible for Schools* thinks it right to say that he does not hold himself responsible either for the interpretation of particular passages which the Editors of the several Books have adopted, or for any opinion on points of doctrine that they may have expressed. In the New Testament more especially questions arise of the deepest theological import, on which the ablest and most conscientious interpreters have differed and always will differ. His aim has been in all such cases to leave each Contributor to the unfettered exercise of his own judgment, only taking care that mere controversy should as far as possible be avoided. He has contented himself chiefly with a careful revision of the notes, with pointing out omissions, with suggesting occasionally a reconsideration of some question, or a fuller treatment of difficult passages, and the like.

Beyond this he has not attempted to interfere, feeling it better that each Commentary should have its own individual character, and being convinced that freshness and variety of treatment are more than a compensation for any lack of uniformity in the Series.
EDITOR'S PREFACE.

The general design of the Commentary, to which this is the first contribution, has been elsewhere stated. But it may be permitted me for the sake of clearness to name some of the points kept in view in the preparation of these notes.

One of the objects aimed at has been to connect more closely the study of the Classics with the reading of the New Testament. To recognise this connection and to draw it closer is the first task of the Christian scholar. The best thoughts as well as the words of Hellenic culture have a place, not of sufferance, but of right in the Christian system. This consideration will equally deepen the interest in the Greek and Latin Classics, and in the study of the New Testament. But the Greek Testament may become the centre towards which all lines of learning and research converge. Art, or the expressed thought of great painters, often the highest intellects of their day, once the great popular interpreters of Scripture, has bequeathed lessons which ought not to be neglected. Every advance in science, in philology, in grammar, in historical research, and every new phase of thought, throws its own light on the words of Christ. In this way, each successive age has a fresh contribution to bring to the interpretation of Scripture.

Another endeavour has been to bring in the aid of Modern Greek (which is in reality often very ancient Greek), in illustration of New Testament words and idioms. In this subject many suggestions have come from Geldart's *Modern Greek Language*; and among other works consulted
EDITOR'S PREFACE.

have been: Clyde's *Romaic and Modern Greek*, Vincent and Bourne's *Modern Greek*, the Modern Greek grammars of J. Donaldson and Corfe and the *Γραμματικὴ τῆς Ἀγγλικῆς γλώσσης ύπὸ Γεωργίου Λαμπρισῆ*. I have wished also to call attention to the form in which St Matthew has preserved our Lord's discourses. And here Bishop Jebb's *Sacred Literature* has been invaluable. His conclusions may not in every instance be accepted, but the line of investigation which he followed is very fruitful in interesting and profitable results. Of this more is said *infra*, Introd. ch. v. 2.

The works principally consulted have been: Bruder's *Concordance of the N. T.* and Trommius' of the LXX; Schleusner's *Lexicon*, Grimm's edition of Wilkii *Clavis*, the indices of Wyttenbach to Plutarch and of Schweighäuser to Polybius, E. A. Sophocles' *Greek Lexicon* (Roman and Byzantine period); Scrivener's *Introduction to the Criticism of the N. T.* (the references are to the second edition); Hammond's *Textual Criticism applied to the N. T.*; Dr Moulton's edition of Winer's *Grammar* (1870); Clyde's *Greek Syntax*, Goodwin's *Greek Moods and Tenses*; Westcott's *Introduction to the Study of the Gospels*; Bp Lightfoot, *On a Fresh Revision of the N. T.*; Lightfoot's *Hæbraea; Schöttgen's Hæbraicae et Talmudicae*, and various modern books of travel, to which references are given in the notes.

I have to thank very sincerely several friends who have helped me with suggestions, and have looked over the sheets as they passed through the press. In the preparation of the text and in the revision of the notes I owe a great deal to the kind assistance and accurate scholarship of Dr W. F. Moulton.

A. C.

Wellington College,

December 21, 1880.
ON THE GREEK TEXT.

In undertaking an edition of the Greek text of the New Testament with English notes for the use of Schools, the Syndics of the Cambridge University Press have not thought it desirable to reprint the text in common use*. To have done this would have been to set aside all the materials that have since been accumulated towards the formation of a correct text, and to disregard the results of textual criticism in its application to MSS., Versions and Fathers. It was felt that a text more in accordance with the present state of our knowledge was desirable. On the other hand the Syndics were unable to adopt one of the more recent critical texts, and they were not disposed to make themselves responsible for the preparation of an

* The form of this text most used in England, and adopted in Dr Scrivener's edition, is that of the third edition of Robert Stephens (1550). The name "Received Text" is popularly given to the Elzevir edition of 1633, which is based on this edition of Stephens, and the name is borrowed from a phrase in the Preface, "Textum ergo habes nunc ab omnibus receptum."
entirely new and independent text: at the same time it would have been obviously impossible to leave it to the judgement of each individual contributor to frame his own text, as this would have been fatal to anything like uniformity or consistency. They believed however that a good text might be constructed by simply taking the consent of the two most recent critical editions, those of Tischendorf and Tregelles, as a basis. The same principle of consent could be applied to places where the two critical editions were at variance, by allowing a determining voice to the text of Stephens where it agreed with either of their readings, and to a third critical text, that of Lachmann, where the text of Stephens differed from both. In this manner readings peculiar to one or other of the two editions would be passed over as not being supported by sufficient critical consent; while readings having the double authority would be treated as possessing an adequate title to confidence.

A few words will suffice to explain the manner in which this design has been carried out.

In the Acts, the Epistles, and the Revelation, wherever the texts of Tischendorf and Tregelles agree, their joint readings are followed without any deviation. Where they differ from each other, but neither of them agrees with the text of Stephens as printed in Dr Scrivener's edition, the consensus of Lachmann with either is taken in preference to the text of Stephens. In all other cases the text of Stephens as represented in Dr Scrivener's edition has been followed.
In the Gospels, a single modification of this plan has been rendered necessary by the importance of the Sinai MS. (N), which was discovered too late to be used by Tregelles except in the last chapter of St John's Gospel and in the following books. Accordingly, if a reading which Tregelles has put in his margin agrees with N, it is considered as of the same authority as a reading which he has adopted in his text; and if any words which Tregelles has bracketed are omitted by N, these words are here dealt with as if rejected from his text.

In order to secure uniformity, the spelling and the accentuation of Tischendorf have been adopted where he differs from other Editors. His practice has likewise been followed as regards the insertion or omission of Iota subscript in infinitives (as ζην, ἐπιτιμᾶν), and adverbs (as κρυφῇ, λάθρα), and the mode of printing such composite forms as διαπαντός, διατί, τούτεστι, and the like.

The punctuation of Tischendorf in his eighth edition has usually been adopted: where it is departed from, the deviation, together with the reasons that have led to it, will be found mentioned in the Notes. Quotations are indicated by a capital letter at the beginning of the sentence. Where a whole verse is omitted, its omission is noted in the margin (e.g. Matt. xvii. 21; xxiii. 12).

The text is printed in paragraphs corresponding to those of the English Edition.

Although it was necessary that the text of all the portions of the New Testament should be uniformly con-
structed in accordance with these general rules, each editor has been left at perfect liberty to express his preference for other readings in the Notes.

It is hoped that a text formed on these principles will fairly represent the results of modern criticism, and will at least be accepted as preferable to "the Received Text" for use in Schools.

J. J. STEWART PEROWNE.
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CHAPTER I.

LIFE OF ST MATTHEW.

Levi the son of Alphæus was a tax-gatherer at Capernaum. His special duty would be to collect tolls from the fisheries on the Lake, and perhaps from the merchants travelling southward from Damascus. One day Jesus coming up from the Lake side passed near the custom-house where Levi was seated in Oriental fashion, and He saith unto him, Follow me, and he arose and followed Him (ch. ix. 9). That Jesus ever addressed Levi before, we are not told; but it is reasonable to suppose that he was expecting the summons, that he was already a disciple of Jesus, and prepared as soon as Christ gave the word to leave all for His sake. At any rate, Levi must have heard of the Great Rabbi and of His preaching, and have already resolved to adopt the view of the kingdom of God which Jesus taught.

When Levi became a follower of Jesus he changed his name from Levi to Matthew, which means "the Gift of God," and is the same as the Greek name Theodore. This practice was not unusual, and may be illustrated by the instances of Saul and of Simon, who also adopted new names in the new life.

The same day Matthew made a feast—perhaps a farewell feast to his old associates—to which he invited Jesus and His

1 Alphæus being also the name of the father of James the Apostle it has been conjectured that James and Matthew were brethren. This is of course possible, but can hardly be called probable.

2 This is indeed an inference, but one which is accepted by the best commentators to harmonize the "Levi" of the second and third Gospels with the "MattheW" of the first Gospel.
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disciples. We may conceive what a joyous banquet that was for Matthew, when for the first time as an eye-witness he marked the words and acts of Jesus, and stored within his memory the scene and the conversation which he was inspired to write according to his clerkly ability for the instruction of the Church in all after ages.

After this Matthew is not once named in the Gospel history, except in the list of the Twelve; in the other Gospels he appears seventh on the list, in his own Gospel eighth—the last in the second division. In his own Gospel again—a further mark of humility—he designates himself as “Matthew the publican.” His nearest companion seems to have been Thomas (whose surname Didymus has led to the belief that he was Matthew’s twin-brother), and in the same group or division were Philip and Bartholomew. Such are the scanty details which the Gospels record of St Matthew. These few notices however suggest some inferences as to the religious position, character and teaching of the Evangelist.

Since Capernaum was in the tetrarchy of Herod Antipas, it may be inferred that Levi was an officer in the service of that prince, and not in the service of the Roman government, as is sometimes tacitly assumed. This is not unimportant in estimating the call and conversion of St Matthew.

A Hebrew who entirely acquiesced in the Roman supremacy could hardly have done so at this period without abandoning the national hopes. Jesus alone knew the secret of reconciling the highest aspirations of the Jewish race with submission to Cæsar. But to acknowledge the Herodian dynasty was a different thing from bowing to Rome. Herod was at least not a foreigner and a Gentile in the same sense as the Roman. Idumea had coalesced with Israel. It is therefore conceivable that a Jew who was waiting for the Messiah’s reign may in very despair have learned to look for the fulfilment of his hopes in the Herodian family. If it was impossible to connect Messianic thoughts with an Antipas, or even with the more reputable Philip, still might not a prince hereafter spring from that house to restore the kingdom to Israel? Might not God in His providence fuse
by some means the house and lineage of Herod with the house and lineage of David? It was not impossible, and probably the tyrannical Antipas owed the stability of his throne in some measure to a party among the Jews who cherished these ideas.

No one can read St Matthew's Gospel without perceiving that he was no Hellenist, but a Hebrew of the Hebrews, deeply learned in the history and prophecies of his race, and eagerly looking forward to their realization; but he had been content to find, or at least to expect, that realization in the family of Herod. These views were suited to his nature in two ways. For we may infer first, that he was influenced by what is almost an inherent passion in his race—the love of gain (had it not been so he would never have chosen a career which at its best was despised and odious); secondly, that he loved a life of contemplation and quiet, and was well pleased to separate himself from the fiery enthusiasm and headstrong schemes of the Galileans who surrounded him. Such may have been the hopes to which Levi clung. But when the plan and teaching of Jesus were unfolded to his mind stored with national memories, he instantly recognized the truth and beauty and completeness of that ideal, and gave himself up heart and soul to the cause of the Son of David. For that cause and for the kingdom of God he resigned all his hopes of advancement in Herod's kingdom, his lucrative calling, and the friends he had made.

It may be that Matthew's wealth was not in an absolute sense great, but it was great for the little Galilean town. It was great to him. And if like St Paul he had left a record of his personal religious feelings, he might have related how he counted up all the several items of gain, and found the sum total loss compared with the excellency of the knowledge of Christ Jesus.

If we may judge from the silence of the Gospels, the position which Matthew held among his fellow-disciples was a humble one. He was not among the chosen three. No incident connects itself with his name, as with the names of Andrew and Simon, of Philip, of Thomas, or of Bartholomew, of Judas [the brother] of James, of the sons of Zebedee. No one word of his

1 Phil. iii. 7, 8.
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to Christ is recorded. Even when he was called he rose and followed in silence.

We may picture Matthew to ourselves as a silent, unobtrusive, contemplative man, “swift to hear and slow to speak,” unobservant of the minutiae of outward action but with a mind teeming with the associations of his nation and deeply conscious of the momentous drama which was being enacted before him, of which he felt himself called upon to be the chronicler and interpreter to his own people.

No special mention is made of St Matthew in the Acts of the Apostles, or in the Epistles, but some light is thrown upon his after life by fragmentary notices of early Christian writers.

We gather that he remained in Palestine longer than the rest of the Apostles, and that he made his fellow-countrymen familiar with the words and works of Jesus. More will be said below as to the nature and special scope of his teaching; but an interesting point of Christian history, and one that bears upon St Matthew’s character, recorded by Eusebius, may be mentioned here. St Matthew, says the historian, being about to depart for distant lands to preach to others also, left as a memorial to his Palestinian converts the story of the New Covenant committed to writing in their own tongue, the Aramaic or Hebrew dialect which they used. This parting gift of the Evangelist was the origin of the written Gospels.

Later authorities have named Æthiopia, Parthia, Egypt and Macedonia, as fields of his missionary work. Clement of Alexandria states that Matthew devoted himself to a strictly ascetic life, abstaining from the use of animal food.

By the most ancient testimony the death of this apostle is attributed to natural causes. The traditions of the Greek Church and the pictures of the Greek artists represent him dying peacefully. But the Western Church has placed Matthew on the list of martyrs, and in the works of Italian painters he is portrayed perishing by the executioner’s sword. It is characteristic of this silent, unmarked life, in which the personality of the Evangelist is lost in the voice of the message which he was inspired to utter, that Matthew’s name has been less prominent
in the Churches and nations of Christendom than others of his co-apostles, or even than many saints, whose services to the Church of Christ have been infinitely less. None of the great Churches of Christendom have been called by his name, no guild or fraternity, no college in our great Universities, no state or nation, has chosen him for a patron. Scarcely one famous picture has taught the lesson of his call. The personal memory, like the personal life of St Matthew, withdraws itself from the observation of men.

CHAPTER II.

AUTHORSHIP, ORIGIN AND CHARACTERISTICS OF THE GOSPEL.

1. The authorship of the first Gospel has been ascribed by an unbroken tradition to the Apostle Matthew.

2. The date is uncertain. Irenæus however states that St Matthew wrote his Gospel when SS. Peter and Paul were founding the Church in Rome: and the fact that it was published first of the written Gospels rests upon early and uncontradicted testimony. The date of publication then should probably be fixed not many years after the Ascension.

3. St Matthew’s Gospel was primarily intended for the use of the Jewish converts in Palestine. It is this fact that gives its special character to this Gospel. No other of the evangelists has so completely developed the idea that in Christ the nation lived again, that towards Christ all prophecy moved, that in Him all national aspirations were centred and satisfied. No other inspired writer has pictured so vividly the critical interest of the Messianic days as the meeting-point of the world’s past and future.

According to St Matthew Jesus is from first to last Christ the King, the King of whom all the prophets spake in the past, but He is also the one figure round whom the historical interest of the future was destined to gather. Hence the twofold aspect of this Gospel; on the one hand it is the most national and the most retrospective of the Gospels; on the other it is the most
universal and the most prophetic; in one sense St Matthew is more gentile than St Luke, in another he is truly a Hebrew of the Hebrews.

The very depth of St Matthew's patriotism impels him to glory in the universality of the Messianic reign. The Kingdom of God must over-pass the limits of the Chosen race. Hence it is no matter of surprise that the Hebrew historian should alone commemorate the coming of the Magi and the refuge in Egypt, and that he and not St Luke should tell the story of the Canaanitish woman.

The following points confirm the received account of the origin of this Gospel and indicate its special reference to the Jews.

(1) The numerous quotations from prophecy.
(2) The appeals to history as fulfilled in Christ.
(3) The rare explanation of Jewish words and customs,
(4) The strong and special denunciation of the Jews and of their rulers.
(5) The special reference to the Law in the Sermon on the Mount.
(6) The Genealogy traced from Abraham and David.
(7) The Mission of the Seventy omitted.
(8) The absence of Latin words, with very few exceptions.
(9) The prominence given to the Jewish thought of a Kingdom of Heaven: (a) in the general scope of the Gospel; (b) in the parables; (c) in the account of the Passion.

4. The style of St Matthew's Gospel is sufficiently distinctive in the use of special words and idioms, in constructions and transitional particles\(^1\), to mark it as an original work, though in part derived from sources common to the other Synoptic Gospels. St Matthew has preserved faithfully and sympathetically the poetical beauty of the discourses of Christ; but in the descriptive passages his manner is less vivid and picturesque than St Mark's, more even and unvaried than St Luke's, whose fiction is greatly influenced by the various sources whence he derived the details

\(^{1}\) A list of such peculiarities is collected in Smith's *Bib. Dict.*, Vol. ii. p. 277.
which he incorporates in his Gospel. Consequently although
no passages in St Matthew's Gospel recall the classical ring like
the introduction to St Luke's Gospel; on the other hand the
Hebrew idiom never so manifestly shews itself in the first Gospel
as in the opening chapters of the third.

St Matthew was an eyewitness of the events which he
chronicles, yet it is often remarked that his descriptions are less
graphic and full of detail than those of St Mark, who wrote what
he had heard from the lips of others. This need not be a
matter of surprise. It is indeed a phenomenon that meets us
every day. It is not the contemporary and the eyewitness, but
the historian of a succeeding age who takes the keenest interest
in minute detail and records with faithful accuracy the less
prominent circumstances of a great event. It is the Herodotus or
the Macaulay—the historian, the 'questioner'—who gathers from
every source materials for a minute and brilliant picture, rather
than the actual spectator who is often too deeply absorbed by
the one point of supreme interest in a scene to notice the looks
and acts of other bystanders, or so impressed by the speaker's
glowing thoughts as to deem them alone worthy of record.

But though St Mark enables us to realize more exactly the
external accessories of the various incidents. St Matthew has
treasured up for the Church more fully than the other synoptists
the words and discourses of Jesus; such especially as present
Him in the character of the Great Prophet, who, like the
prophets of old time, denounces national sins and predicts the future
of the nation and the Church. Instances of this characteristic
are the full report of the Sermon on the Mount (ch. v. vi. vii.),
the charge to the Apostles ch. x.; the great series of prophetic
parables in ch. xiii., peculiar to this Gospel; the denunciation
of the Scribes and Pharisees in ch. xiii., the parables of the
Passion ch. xxv., the predictions of the fall of Jerusalem, and of
the second Advent, chs. xxiv. and xxv.

5. The ablest critics are agreed that St Matthew does not
observe the chronological order of events. By the arrangement
followed by this Evangelist, as may be seen by the accompany-
ing analysis of the Gospel, special incidents and sayings are so
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grouped together as to illustrate the different aspects of our Lord's life and teaching.

6. The most interesting literary question in connection with this Gospel concerns the language in which it was written. Is the Hellenistic Greek version which we possess, (1) the original Gospel, or (2) a translation from a Hebrew or Aramaic original; further, if a translation by whom was the translation made, by (a) St Matthew himself, or (b) by some other?

Apart from the antecedent probability of a Hebrew Gospel—a version of the New Covenant to correspond with the Hebrew of the Old Covenant, and to meet the requirements of those Jews who gloried in their knowledge of the Hebrew tongue, and their adhesion to Hebrew customs, who would listen more gladly to the Gospel if it were preached to them in the language of their fathers—direct testimony to the existence of an Aramaic original of St Matthew's Gospel is borne by a succession of the earliest Christian writers.

(1) Papias in the beginning of the second century writes:—
"Ματθαίος μὲν οὖν Ἑβραῖς διαλέκτῳ τὰ λόγια συντάξατο ἤμυθενες δ' αὐτὰ ὡς ἐδύνατο ἐκαστος." The best scholars are agreed that by τὰ λόγια the Gospel of St Matthew is meant.

(2) Irenæus says:—'ὅ μὲν Ματθαῖος ἐν τοῖς Ἑβραίοις τῇ ἴδιᾷ διαλέκτῳ αὐτῶν καὶ γραφὴν ἐξηγεῖν εὐαγγελίου τοῦ Πέτρου καὶ τοῦ Παύλου ἐν Ῥώμῃ εὐαγγελιζομένων καὶ θεμελιοῦσιν τὴν ἐκκλησίαν.'

(3) Pantænæus, according to Eusebius (H. E. v. 10), is said to have gone to preach to the Indians and to have found among them a copy of the Hebrew Gospel according to St Matthew which had been left by the Apostle Bartholomew.

(4) In later times evidence for the belief in a Hebrew original is drawn from the writings of Origen, Eusebius, Jerome, and many others.

Against this testimony in favour of a Hebrew original, arguments tending to an opposite conclusion are grounded on (1) the disappearance of the Hebrew Gospel: (2) the authority which the existing Version has always had in the Church: (3) the similarity of expression to certain portions of the other Gospels: (4) the apparent originality of style.
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(1) That no copy of the Hebrew Gospel is extant need not excite surprise. With the destruction of Jerusalem the Hebrew-speaking Christians would be for the most part scattered far and wide over the limits of the Roman Empire. Necessity would impel them to become familiar with the Greek tongue. Their Jewish compatriots in foreign countries would be acquainted with no other. Everywhere the credit of the Greek version of St Matthew's Gospel would be fully established; to that version the original Hebrew edition would soon give place. It seems probable too that copies of this Gospel were purposely altered and mutilated to serve the ends of heretical sects, and thus the genuine Hebrew text would become more and more difficult to obtain, and finally would be discredited and lost to the Church. The preface of St Luke's Gospel suggests the thought that many more or less complete 'Gospels' once extant have disappeared. Moreover, most critics are agreed that the existing Epistles of St Paul do not comprise the whole number which he wrote to the Churches.

The points raised in the second (2) and third (3) arguments are considered below.

(4) The question of originality cannot be decisively settled by an appeal to the Greek style. There are, however, some characteristics that seem to indicate a translation, or rather, perhaps, a Greek edition of the Gospel by St Matthew himself or some other author of Apostolic authority. Such an inference would fall in with the tradition of the 'Hebrew Gospel,' and of St Matthew's preaching in other countries beyond the limits of Palestine. The style is uniform, and almost monotonous. Hebraisms are regularly and evenly distributed, not as in St Luke, prominent in some parts and altogether absent in others; and the number of actual Hebrew words is inconsiderable.

In citations from the Old Testament a distinction can be observed. When the narrative is closely parallel with the other Synoptic Gospels, the quotations are also parallel following generally the text of the LXX., but presenting the same variations from that text which appear in the other Synoptic Gospels. But in those portions of this Gospel which are independent of
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the others, the quotations approach more nearly to the Hebrew text.

Taking these features of the Gospel into account, we remark:
1. While they are not consistent with a literal translation of an Aramaic original, such as would have been produced by a scribe who wished to give an exact transcript of the idioms and even the words of his author; 2. They are consistent with a free rendering by the Evangelist versed in both tongues. 3. If the Gospel had been presented in a Greek form to the Hebrews of Palestine we should have expected citations from the Hebrew Bible throughout, and freer use of Aramaic diction. 4. On the other hand, Hebrew thought combined with freedom from literal Aramaic form is precisely what we should expect to find in a Hellenistic edition of an Aramaic original.

The following theory is advanced as a natural way of satisfying the traditional statements and the notes of style. St Matthew, in accordance with the patristic citations (p. xx.), composed in the first instance an Aramaic Gospel for the use of the Hebrew Christians in Palestine, to whom such a Gospel, and perhaps such only, would be fully acceptable. But on the disruption of the Jewish polity Aramaic would cease to be intelligible to many, and the demand would come for a Greek version of the Gospel according to St Matthew. How would this demand be met? Either St Matthew himself, or else some faithful scribe, would use the Hebrew Gospel as the basis of a Greek version. Many of the familiar parables and sayings of Jesus, which were orally afloat in all the Churches, he would (for the sake of old association) incorporate with little alteration, but he would preserve throughout the plan of the original, and, in passages where the special teaching of this Gospel came in, the version would be a close rendering of the Aramaic. This theory explains the verbal coincidence of some parts of St Matthew’s Gospel with the parallel Synoptic passages, and accounts for the facts in regard to the quotations stated above.

Such a version, especially if made by St Matthew himself, would indeed be rather an original work than a translation, and would speedily in either case acquire the authority of the
original Aramaic. Accordingly we find that even those writers who speak of the Hebrew Gospel themselves quote from the Greek version as authoritative 1.

Note I.

(A) Miracles, (B) Parables, (C) Discourses, (D) Incidents peculiar to this Gospel.

(A) Miracles.
1) Cure of two blind men.........................ix. 27—31.
2) The stater in the fish's mouth ..............xvii. 24—27.

(B) Parables.
1) The tares ....................................xiii. 24—30.
2) The hid treasure ................................xiii. 44.
3) The pearl of great price .....................xiii. 45, 46.
4) The draw-net ....................................xiii. 47—50.
5) The unmerciful servant .........................xviii. 23—35.
6) The labourers in the vineyard ..............xx. 1—16.
7) The two sons ..................................xxi. 28—32.
8) Marriage of the king's son ..................xxii. 1—14.
9) The ten virgins ................................xxv. 1—13.

(C) Discourses.
1) A large part of the sermon on the Mount.
2) Invitation to the heavy laden ..............xi. 28—30.
3) Idle words ......................................xii. 36, 37.
4) The blessing pronounced on Peter ..........xvi. 17—19.
5) The greater part of ch. xviii. on humility and forgiveness.
6) The rejection of the Jews ....................xxi. 43.
7) The denunciation of the Scribes and Pharisees as a connected discourse...xxiii.
8) The description of the judgment ...........xxv. 31—46.
9) The last commission and promise ..........xxvii. 18—20.

1 The further question as to the identity of the Aramaic Gospel of St Matthew and the 'Gospel according to the Hebrews' mentioned by several of the Fathers need not be argued here. It is really a distinct question. It may be well, however, to state that the fragments of the 'Gospel according to the Hebrews' which have been preserved, give ample evidence against identifying the 'Gospel according to the Hebrews' with the existing Gospel of St Matthew, and therefore with the Aramaic original of that Gospel, if such existed.
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(D) Incidents.

(1) The whole of ch. ii.
   (a) The coming of the Magi, guided by the star in the east.
   (β) The massacre of the innocents.
   (γ) The flight into Egypt.
   (δ) The return to Nazareth.

(2) The coming of the Pharisees and Sadducees to John's baptism
    iii. 7.

(3) Peter's attempt to walk upon the water xiv. 28—31.

(4) Payment of the Temple Tax xvii. 24—27.

(5) In connection with the Passion:
   (α) The covenant of Judas for thirty pieces of silver; his repentance,
       and his end xxvi. 14—16; xxvii. 3—10.
   (β) The dream of Pilate's wife xxvii. 19.
   (γ) The appearance of Saints in Jerusalem xxvii. 52.

(6) In connection with the Resurrection:
   (α) The watch placed at the sepulchre xxvii. 62—66.
   (β) The soldiers bribed to spread a false report xxviii. 11—15.
   (γ) The earthquake xxviii. 2.

CHAPTER III.

ANALYSIS OF THE GOSPEL.

PART I.

The Birth and Childhood of the King i.—ii. 23.

(1) The lineage of Jesus Christ i. 1—17.
(2) His birth i. 18—25.
(3) The visit of the Magi ii. 1—12.
(4) The flight into Egypt and the return ii. 13—23.

According to St Matthew's plan Jesus Christ is represented as (α) the King; (β) descended from David; (γ) who fulfils the words of prophecy; (δ) whose Kingdom is recognized by the Gentiles; (ε) who is the representative of His nation, and fulfils their history.
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PART II.

The beginning of the Kingdom:—iii.—iv. 11.

(1) The forerunner of the Kingdom .......... iii. 1—12.
(2) The baptism of Jesus ........................ iii. 13—17.
(3) The Temptation ............................. iv. 1—11.

This part corresponds to the opening verses of St Mark's Gospel; it contains the announcement and victory of the King, and His entrance upon His reign; the true kingdom of God is opposed to the false conception of the Kingdom.

PART III.

The Works and Signs of the Kingdom of God:—iv. 12—xvi. 12.

Section (i). At Capernaum ...................... iv.—viii. 17.

(a) Preaching of repentance (Metanoia) ...... iv. 17.
(b) Call of four disciples ....................... iv. 18—22.
(c) Various diseases are cured ................ iv. 23—25.
(d) The sermon on the mount ................. v., vi., vii.
(e) Cleansing of a leper ....................... viii. 1—4.
(f) Cure of the centurion's servant .......... viii. 5—13.
(g) Cure of Peter's wife's mother .......... viii. 14—17.

The preparation for the Kingdom is amendment of life, a changed heart. It is a kingdom of love shewn by deeds of mercy. The Law of the Kingdom is the highest fulfilment of the old Law.

Section (ii). Jesus crosses the Lake .......... viii. 18—34.

(a) Fitness for discipleship ................... viii. 18—22.
(b) The winds and the sea obey Him .......... viii. 23—27.
(c) The Gergesene demoniacs ................. viii. 28—34.

Jesus shews that self-denial is essential to His subjects; He exhibits His power over nature, and over the spiritual world.

Section (iii). Return to Capernaum .......... ix.—xiii. 52.

(a) Cure of a paralytic ........................ ix. 1—8.
(b) Call of Levi ............................... ix. 9.
(d) Fasting ................................. ix. 14—17.
(e) The daughter of Jairus.—The woman with an issue .......... ix. 18—26.
(f) Two blind men cured ...................... ix. 27—31.
(g) The dumb demoniac ....................... ix. 32—34.
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(θ) The good works of Christ ................. ix. 35.
(ι) The labourers are few ......................... ix. 36—38.
(κ) The choice and mission of the Twelve... x.
(λ) John the Baptist—his message to Jesus —his position as a prophet............ xi. 1—19.
(μ) The unrepentant cities—The yoke of Christ ........................................ xi. 20—30.
(ν) The observance of the Sabbath........... xii. 1—13.
(ξ) Plot of the Pharisees—Retirement of Jesus ............................................. xii. 14—21.
(ο) Cure of the blind and dumb man—Blasphemy of the Pharisees .................... xii. 22—37.
(π) Rebuke to those who ask for a sign.... xii. 38—45.
(ρ) The kinsfolk of Jesus ....................... xii. 46—50.
(σ) Teaching by parables ...................... xiii. 1—52.

In these Chapters the teaching of the Kingdom is further developed in its relation (1) to John, as the greatest of the Prophets before the Kingdom; (2) to the religious system of the Pharisees. The Church of Christ is founded by the call of His disciples. Its future is foreshewn in the charge to the Twelve, and in the Parables of ch. xiii.

Section (iv). At Nazareth.
His own receive Him not .................... xiii. 53—58.

Section (v). In different parts of Galilee xiv.—xvi. 12.
(a) Herod, who has slain John, asks concern- ing Christ ................................. xiv. 1—12.
(β) Jesus retires ................................. xiv. 13, 14.
(e) The tradition of the elders—Hypocrisy... xv. 1—20.
(η) The feeding of Four Thousand ........... xv. 32—38.
(θ) A sign refused .............................. xvi. 4.
(υ) The leaven of the Pharisees .............. xvi. 5—12.

Here the Kingdom of God is brought into contrast with (1) the kingdom of Herod—a point of special interest to Matthew; and (2) with legal righteousness. Jesus indicates the extension of His Church to the Gentiles. He manifests His creative power.
INTRODUCTION.

PART IV.

The Predictions of the Passion:—xvi. 13—xx. 34.

Section (i). Near Caesarea Philippi .............xvi. 13—28.
(a) Peter’s acknowledgment of the Son of God—The first prediction .............xvi. 13—20.
(b) Peter rebuked—The true subjects of the King ........................................xvi. 21—23.

The Confession of St Peter is the central point of interest in the education of the disciples. The importance of the crisis is shewn by the expression ‘from that time’ (xvi. 21). Possessing this truth the disciples may learn the other truth—the sufferings of the Son of Man. Each prediction presents the same contrast—a lesson of glory, and a lesson of humiliation.

Section (ii). The second prediction of the Passion ...........................................xvii. 1—xviii. 35.
(a) The Transfiguration ...........................................xvii. 1—13.
(b) Cure of the lunatic boy .....................................xvii. 14—21.
(c) The prediction ...........................................xvii. 22, 23.
(d) The Temple Tax ...........................................xvii. 24—27.
(e) Contention for greatness.................................xviii. 1—6.
(f) Offences and forgiveness.................................xviii. 7—35.

A glimpse of the glorified Kingdom of God contrasted with the misery of earth. All that follows the prediction shews the inability of the disciples to understand as yet the truth about the Kingdom.

Section (iii). The third prediction of the Passion...xix—xx. 34.
(a) Journey through Peræa .................................xix. 1, 2.
(b) Question of divorce .....................................xix. 3—12.
(c) Children brought to Christ ...............................xix. 13—15.
(d) The rich young ruler .....................................xix. 16—22.
(e) Riches—Rewards of Christ’s followers...xix. 23—30.
(f) Parable of the labourers in the vineyard...xx. 1—16.
(g) The prediction ...........................................xx. 17—19.
(h) The petition of Salome for her sons .........xx. 20—28.
(i) Two blind men are cured...........................xx. 29—34.

Compare the exactness of detail in this third Prediction with the less definite first and second Predictions.

The social life of the subjects of the King—marriage and the use of riches—must be moulded to the laws of the Kingdom. There are great rewards in store for Christ’s faithful followers.
INTRODUCTION.

PART V.

The Triumph of the King:—xxi.—xxv.

Sunday and Monday, Nisan 9 and 10.

(a) The King enters the Holy City in triumph ....................................xxi. 1—11.


(γ) The children's praise ................................xxi. 15, 16.

(δ) Bethany—The cursing of the fig-tree....xxi. 17—22.

(ε) The victories of the King ..........................xxi. 23—xxiii.

(1) Over the Sanhedrin—The parables of the Two Sons, the Vineyard, and the Marriage Feast........xxi. 23—xxii.14.

(2) Over the Pharisees—The tribute money ................................xxii. 15—22.

(3) Over the Sadducees—The Resurrection ................................xxii. 23—33.

(4) Over a certain lawyer—the greatest commandment ...........xxii. 34—40.

(5) By a counter-question—David's Son ................................xxii. 41—46.

(6) Rebuke of the Pharisees ..........................xxiii.

(γ) Discourse concerning the fall of Jerusalem and the end of the world—Type and antitype ......................xxiv.

Here Jesus is set forth (1) as the King who triumphs; (2) as victorious over all adversaries; (3) as the Prophet who must perish in Jerusalem.

PART VI.

The Passion:—xxvi. xxvii.

Wednesday, Nisan 12—Friday, Nisan 14.

(a) A fourth prediction of the Passion ......xxvi. 1, 2.

(β) A meeting of the Sanhedrin ......................xxvi. 3—5.

(γ) The feast in Simon's house—Judas agrees to betray Jesus ..................xxvi. 6—16.

(δ) The Last Supper ..................................xxvi. 17—30.

(ε) All shall be offended ..................xxvi. 31—35.

(ζ) The agony in the garden of Gethsemane.xxvi. 36—46.

(η) The arrest of Jesus ..........................xxvi. 47—56.

(θ) The trial before Caiaphas ..................xxvi. 57—63.

(ι) The denial of Peter ..........................xxvi. 69—72.

(κ) The formal trial before the Sanhedrin...xxvii. 1.
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(a) The remorse of Judas—The Roman trial...........................................xxvii. 2—26.

(µ) The mockery by Roman soldiers ...........xxvii. 27—30.

(v) The crucifixion and death of Jesus ...........xxvii. 31—56.

(ξ) The entombment...........................................xxvii. 57—66.

The Triumph of the King is followed by the Humiliation, true to the Predictions of Jesus. "He humbled Himself even unto the death upon the Cross."

PART VII.

The Resurrection:—xxviii.

(a) The empty sepulchre .........................xxviii. 1—8.

(β) The appearance of the Lord to the women.................................xxviii. 9, 10.

(γ) The soldiers bribed to silence.................xxviii. 11—15.

(δ) Jesus in Galilee........................................xxviii. 16, 17.

(ε) The last commission .........................xxviii. 18—20.

The Gospel of the Kingdom ends fittingly with the victory over death; with the declaration by the Lord Jesus of His universal power, and His commission to the disciples to teach all nations.

CHAPTER IV.

EXTERNAL HISTORY DURING THE LIFE AND MINISTRY OF JESUS CHRIST.

1. Summary.

B.C. 3. (see note ch. ii. 1) Octavianus Augustus had been sole ruler of the Roman Empire from B.C. 30.

Twice during that period the temple of Janus had been closed in sign of peace.


A.D. 6. Resistance to the Census of Quirinus by Judas the Gaulonite and his Galilaean followers.
INTRODUCTION.


1-12. Campaigns against the Germans, Pannonians, and Dalmatians, conducted by Tiberius and Germanicus. The disastrous defeat of Varus in Germany. Final success and triumph of the Roman Generals.

14. Death of Augustus and succession of Tiberius.

15-17. Germanicus continues the war against the Germans, and triumphs.

18. Death of Ovid and of Livy.

19. Death of Germanicus. Jews banished from Italy.


26. Pontius Pilate appointed as the sixth Procurator of Judaea.

2. The Imperial Rule.

It will be seen from this summary, that while Jesus was passing a quiet childhood in the Galilæan valley, few startling events disturbed the peace of the world. But it was an epoch of the greatest historical interest. It was a crisis in the kingdoms of the world as well as in the Kingdom of God. Rome had completed her conquests—no formidable rival was left to threaten her power in any direction. But the moment when the Roman people secured the empire of the world, they resigned their own liberties into the hands of a single master.

Cæsar Octavianus, afterwards named Augustus, the successor of the great Julius Cæsar, was the first to consolidate this enormous individual power; it was he who bequeathed to the world the proudest titles of despotic rule—Emperor—Kaiser—Czar. With him the true nature of the monarchy was veiled over by the retention of Republican forms, and by a nominal re-election at intervals. The justice and clemency of his rule kept out of sight the worst abuses of unlimited power. And partly owing to the fact that the most brilliant age of Roman literature coincided with the reign of Augustus, his name is associated rather with literary culture and refinement, than with despotic sway.

When Jesus grew up to manhood, the grace and culture and
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the semblance of liberty which had gilded the despotism of Augustus vanished under the dark influence of the morose and cruel Tiberius. If ever men suffered from hopeless tyranny and wrong, it was in this reign. It is a miserable history of lives surrounded by suspicion and fear, and of the best and purest citizens yielding to despair or removed by secret assassination.

It can perhaps be scarcely a matter of surprise, that a Jewish patriot, alive to the horrors of this despotism and recalling the prophetic images of a triumphant Messiah, should sometimes have dreamed that the Kingdom of God would be manifested by the overthrow of this monstrous evil, and in turn establish itself as an external power stronger and more resistless than Rome. It is this thought that gives point to the third temptation presented to our Lord. (ch. iv. 8, 9.)

3. The Provincial System.

A glance at the Provincial system of Rome with especial reference to Palestine will shew how truly, in an external sense, Christ came in the fulness of time.

Under the Empire the condition of the provinces was happier than formerly. The rapacity of individual governors was checked by the imperial supervision. Moreover, great consideration was in many cases shewn to a conquered people. National customs were allowed to continue; even native princes were in several instances confirmed in their rule on condition of becoming tributary to Rome.

In accordance with this principle, the Herodian dynasty was tolerated in Palestine. Observe how the changes in that dynasty affected the life of Christ. When Jesus was born, Herod was reigning in Jerusalem; hence the events that led to the flight into Egypt. On the return of Jesus with Mary and Joseph, the kingdom was divided; hence the possibility of taking refuge from the cruelty of an Archelaus under the more tolerant Antipas in the home at Nazareth. The banishment of Archelaus a few years afterwards brought about the establishment in Judæa of the Roman government, which with its accustomed liberality left the national system represented by the Sanhedrin, not wholly unimpaired, indeed, but still influential.
Important consequences followed this precise political position. The Jewish nation was still responsible. It was Israel and not Rome that rejected the Messiah—Israel that condemned to death the Lord of Life. But it was Rome that executed the will of the Jewish people. Jesus suffered, by the law of Rome, death on the Roman cross, with all its significance, its agreement with prophecy, and its divine fitness. The point to be observed is that under no other political conditions could this event have taken place in that precise manner, which was wholly in accordance with the Scriptures that foretell the Messiah.

4. A time of Peace.

The lull of peace that pervaded the Roman world, was another element in the external preparation for the advent of Christ. In the generation which preceded and in that which followed the life of Christ on earth, Palestine, and indeed the whole empire, was disquieted by the greatest political confusion. In the generation before the Christian Era, Antony and Augustus were contending for the mastery of the world, and a disputed succession disturbed the peace of Palestine. The succeeding generation was filled with the horrors of the Jewish war, of which Galilee was the focus, and which culminated in the fall of Jerusalem. It is clear that the conditions of Christ's ministry could not have been fulfilled in either of these conjunctures.

5. The various nationalities in Palestine.

A further point of interest at the particular period when Jesus lived on earth, is the variety of nationalities which the special circumstances of the time brought together in Palestine.

A political epoch that found a Roman governor in the south (where the native ecclesiastical rule still prevailed), Idumean kings in the north and east, wild mountain and desert tribes pressing on the frontiers in one direction, peaceful Phœnicians in another, involved a mixture and gathering of populations which made Palestine an epitome of the whole world. The variety of life and thought, which must have resulted from these different social elements, is one of those external circumstances which have rendered the Gospel so fit to instruct every age and every condition of men.
6. The religious condition of the Empire.

The wider and more interesting question of the religious state of the world at this epoch, cannot be fully discussed here. In Greece and in Rome, the most civilized portions of the earth, Religion allowed, or at least was ineffectual to prevent, a state of morality which St Paul describes with terrible plainness in the first chapter of his Epistle to the Romans. Gross immorality entered even into the ritual of worship; Religion raised no voice against the butchery of gladiatorial shows, or against infanticide, or slavery, or suicide, or even against the horrors of human sacrifice.

Little real belief in the gods and goddesses remained; and though ancient superstitions still lingered among the vulgar, and interested motives on the part of priests and communities kept alive the cult of special deities, and supported shrines and temples in various parts of the world, and though, credulity gaining ground as true religious feeling passed away, the mystical rites of Egypt and the East, the worship of Isis and of Mithras, flourished at Rome in spite of repressive edicts—all this was external and unreal, a thin cover for deep-seated and widespread scepticism.

Philosophy did but little to fill the void. Stoicism, the favourite creed with the practical Roman, though apparently nearest to Christianity in some respects, was deeply opposed to the Christian spirit by its pride, its self-sufficiency, its exclusiveness, its exaltation of human nature, its lack of love, its approval of suicide. Epicurism had degenerated from a high ideal to a mere pursuit of sensual pleasure.

It was in the midst of a world thus corrupt to the core, that the beautiful and novel conception rose of a religion which, recognizing no limits of race or language, should without distinction draw all men to itself by its appeal to the sin-stricken conscience, and by the satisfaction it brought to the deepest needs of humanity.
NOTE 11.

A GENEALOGICAL TABLE OF THE HERODIAN FAMILY, INCLUDING THOSE MEMBERS OF IT WHO ARE MENTIONED IN THE GOSPEL ACCORDING TO ST MATTHEW.

Herod the king (ch. ii. 1, 16, 19) married ten wives, among whom were:

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<td>grand-daughter of Hyrcanus and so connected with the Maccabees.</td>
<td>d. of Simon a high-priest.</td>
<td>a Samaritan.</td>
<td>of Jerusalem.</td>
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Herodias. Salome.

ch. xiv. 3 | ch. xiv. 3—11. | ch. ii. 22. | = 2. Herodias. the Tetrarch. ch. xiv. 6—11. |

Salome.

ch. xiv. 6—11. | ch. xiv. 3. | ch. xvi. 13. |

CHAPTER V.

THE LITERARY FORM AND LANGUAGE OF THE GOSPEL.

1. HELLENISTIC GREEK.

The Alexandrian Greek dialect or Hellenistic Greek in which
the N.T. is written was a result of the Macedonian conquests
which swept away the ancient barriers of many forms of Greek
speech. The mingled fragments of diverse elements gradually
took shape in the κοινὴ διάλεκτος or the New Macedonian dialect
as distinguished from the old Doric Macedonian. This in turn
gathered to itself fresh forms and peculiarities in the various
communities which adopted it, and thus separated off into dis­
tinct dialects.

One of these offshoots growing up in the newly founded city
of Alexandria with characteristics of its own in tense-forms in
vocabulary and construction became the language of those
Jews who gathered in Alexandria in large numbers, partly at­
tracted by the privileges granted them by its founder, partly
driven to take refuge there from the cruelties of the Seleucidae.
It is probable that with these settlers Hebrew soon ceased to
be the language of daily life. Constant intercourse with the
Greek-speaking population that surrounded them would necessi­
tate the use of a common language. To this fact the LXX. it­
self bears witness. That version was made at various periods
not, as is sometimes said, to satisfy the curiosity of a Ptolemy,
but to meet the religious necessities of the Jew. Thus from the
first the Alexandrian dialect became strongly tinged by an in­
fusion of Hebrew words and phraseology. The LXX. version
stereotyped those new elements, and gave to the Greek of Alex­
andria a deep impress of Oriental idiom. This dialect thus
dignified and consolidated by a great literary work was carried to
all parts of the world by the Hellenist or Greek-speaking Jew.
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At this stage Hellenistic Greek, as contrasted with Attic Greek, was distinguished by a simplicity of idioms and of syntax, by a restriction in the use of connecting particles, by less discrimination in the force of prepositions, by a growing disuse of the middle voice, and of the optative mood, by a preference for formulae which, though rare in Greek, are common to that language and the Hebrew, by certain peculiar tense-forms, and by an increased employment of analytic tenses. The vocabulary was enriched by words unknown to the fastidious Attic of the literary style. 1. Vernacular words, which though long on the people's lips, now, for the first time, appear in literature; just as the vernacular Latin of Gaul rose to be the most polished European speech. 2. Words of ancient literature, Epic or Lyric, which had not held their own in Attic prose writers, emerging once more into the light of culture. 3. Words with a strong or a coarse meaning in classical days now weakened into the expression of gentler or more refined thoughts. 4. Outlandish words which could not have been in use when Marathon was fought—Macedonian—Persian—Egyptian—Hebrew, and later still, Latin.

When Hellenistic Greek became the language of the N. T. its vocabulary was further modified, partly by the rejection of words too deeply steeped in heathen vice or in false religious thought, partly by the addition of higher and holier ideas to the words which Christianity selected. In three ways at least such a tongue was admirably suited to the work of evangelizing the world. 1. It was universally recognized and understood. 2. It was the language of the common people, not of a refined and exclusive caste. 3. The very loss of the old subtlety has been a gain to it as the channel of religious ideas.

Thus, though the language has lost some of its charms for the scholar, and though it has ceased to give, as once it did, the most perfect expression to human conceptions, yet it has been the chosen instrument through which the thoughts have been conveyed, which, far beyond any other thoughts, have moved and influenced the world.

And it has a wonderful interest of its own. For the scholar
it is the stepping-stone between Classical and Modern Greek. To the theologian it is the starting-point of sacred terminology. Each is concerned to detect the exact force of a word, the drift and associations of every phrase. The variety in the word-history of the New Testament, the diverse fortunes and lives, so to speak, of Hellenistic terms make the search interesting and the solution difficult. Some words are purely Hellenistic, they begin and die with that stage of the language; others lived on to the present day and are still in the mouths of the Athenian citizens and Boeotian peasants, expressing daily wants and simple thoughts. Some existing obscurely for long, disclaimed by Attic culture, are now lifted to a diviner height than if Plato had employed them. Others, though known to the purest classical diction, out of an ancient variety and wide range of thought, survive in a single meaning. Some seem to have been kept especially sacred and intact from heathen association as by a particular providence to enshrine the pure conceptions of Christianity. Others, teeming with Pagan thought, have come to Christ to be purified, or to lay at His feet the riches of the Gentiles—the high and inspiring ideas which had been given to men who ‘felt after’ God in the dark heathen days.

2. THE POETICAL ELEMENT IN THIS GOSPEL.

There are many a priori reasons which make it improbable that the poetry of the Bible would close with the canon of the O.T. It was not to be expected that the epoch which fulfilled the hopes expressed and vivified in successive ages by inspired odes of surpassing beauty should present the realization of them in a form less excellently perfect. Nor indeed was it to be expected that the greatest of Hebrew prophets should alone refrain from clothing His divine message in the glowing phrases, or in the exact and beautiful forms of Hebrew poetry. We should expect that in Him, who spake as never man spake, consummate excellence of thought and speech should be cast in the most perfect mould of human art.

Investigation shews that it is so. Poetry as real, as exquisite in
art and feeling, as inventive and varied in device, as full of fancy
and of pathos and delicate turns of expression, is to be found in
the New as in the Old Testament. Indeed it is an interesting
question how much of the literary charm of many parts of the
N. T. is due to the latent influence of poetical form.

It is of course possible that much has been lost through trans­
lation from the Aramaic into Greek. If our knowledge of
Hebrew poetry had come through the LXX. alone many a deli­
cate turn and point of the poetical original would have been lost
to view. But as St Matthew has rendered the passages cited
from the Hebrew Scriptures more faithfully than the LXX., and
with a truer sense of poetic beauty, it may be inferred that our
Saviour's Aramaic speech has lost little by its transference to
another language.

Here a question of great interest may present itself. How
far, it may be asked, is this form due to the Evangelist? How
far is it an exact transcript of the Saviour's words? The point
might be argued at length, but the decision could scarcely fail to
be that in the poetical discourses and sayings recorded by St
Matthew we have not only the subject-matter of Christ's teach­
ing, but the very manner in which the sacred truths were
delivered.

At the same time it is manifest that St Matthew is the most
appreciative among the Evangelists of the form of the Saviour's
teaching. He is the Hebrew prophet of the N. T. His writings
are λόγια—the prophetic oracles of God. If to any the gift of
poetical expression were granted in those days surely it was
granted to him, if to any the kindred soul to catch and retain
the accents of poetry falling from the Master's lips surely to
him.

One argument for the existence of the poetical element in the
Gospel might be found in the a priori probability that Christ
would deliver His laws in a form which would lend itself easily
to the memory of His disciples; and in the observed fact that
wherever the discourse rises to matters of the highest considera­
tion—wherever maxims are delivered essential to the Christian
life, in one or other of its many forms the element of poetry
is discernible. Instances of this are:—the rule of devotion and of childlike humility (x. 37—42)—the new social laws in the Christian Commonwealth (xx. 25—28)—the sentence on the Last Day (xxv. 35—46).

If this decision be established its bearing on another subject of deep and mysterious import will at once suggest itself—the education of Jesus. We find Him, who is the end of all prophecy, not only trained or training Himself in the thoughts and aspirations of Hebrew prophecy, but growing familiar with the form in which it was couched—and here it may be noted that next to the words of Christ the most poetical expression in the N. T. is to be found in the epistle of James, the Lord's brother. The divine breath of Hebrew poetry lingered as an inheritance in the home of the Son of David.

Such are some of the inferences and underlying questions that indicate the interest of the subject.

Some remarks may now be made, (1) on the principles and mode of Hebrew poetry, (2) on its special laws.

(1) Hebrew poetry is not like classical poetry, Greek or Latin, or like modern European poetry, in having a fixed metre or measurement of words and a rhythm subject to strict laws, though it does possess a rhythmic structure. The chief characteristic of Hebrew poetry is parallelism—the correspondence of one clause to another, sometimes by way of antithesis, sometimes by way of gradation and climax. The response is sometimes effected in a very complicated and artistic way, sometimes in the simplest possible manner.

This system has the charm of greater variety than English rhyming poetry, more freedom and less danger of straining the sense to suit the rhyme. The ear is caught with the first line and eagerly listens for the response—one of sense and not of sound—perhaps the second, third and even fourth line keep up the suspense and tension, and the answering refrain falls line after line in perfect correspondence, often with a delicate difference of word or structure to give a fresh delight, or to draw attention to a special point. The restraining element in Hebrew poetry then does not consist in the exigency of rhyme or metre
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but the need of an antithetical expression—possibly one cause of ἀναγιγμένα and of new words.

(2) The special laws of Hebrew poetry. (The following remarks are founded to a great extent on the works of Bishop Lowth, who was the first English theologian to explain and apply the principles of Hebrew poetry in the interpretation of the O. T., and of Bishop Jebb, who extended the application of them to the N. T.)

Parallelisms are of three kinds. (a) Synonymous, or better cognate, where the second line or couplet or stanza answers to the first in expression or in structure, or in both, but enhances the effect of it by adding a further and deeper meaning. (b) Antithetic, where two propositions are contrasted with greater or less exactness. Sometimes they answer to one another, word for word, construction for construction; sometimes the opposition is only in general sense. (γ) Constructive, when the likeness or opposition does not turn upon the sense or meaning of the propositions, but consists in a balance and likeness of structure, word answering to word in the several lines.

Each of these classes of parallelisms admits of many variations. Sometimes the lines answer to each other alternately; sometimes there is a double parallelism; lines 1 and 3 and 2 and 4 answering to each other, as well as 1 and 2 and 3 and 4. Sometimes again a quatrain is so constructed that, besides the obvious way of reading the stanza lines 1 and 3 and 2 and 4, or 1 and 4 and 2 and 3, can be read continuously. A simple instance of this is ch. vii. 6, where the connection might be shewn by placing the fourth line second and reading thus:

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

This artifice is sometimes extended to stanzas of 8 lines.

Apart from this careful regard to form in Hebrew poetry great use is made of the climax. Of this many examples occur in this Gospel. It is at this point that it becomes difficult to draw
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the line with precision between rhetorical prose and poetry. There are passages of Cicero, for instance, where the balance of contrasted periods and the structure of the climax are so perfect and symmetrical that it would scarcely be possible to form a definition of Hebrew poetry which would exclude such passages as these. The distinction however between rhetoric and poetry is often one of feeling rather than of definition. Many of the ornaments of style and diction are common to both, and the difference consists not in the exclusive possession of these but in the use made of them.

Imagery and figurative language are characteristic of all poetry, but of Hebrew poetry they are eminently characteristic. Nature and all the objects of nature, the skies and the luminaries of heaven—man, his works and aims and several employments—his schemes and ambitions—the different social conditions—the various forms of government all enrich and exemplify the thoughts of Hebrew Christian poetry. This richness of imagery has even been a source of danger. It has given brightness and life to the expression of ideas, but it has led into error through tropes and figures familiar to an Oriental mind finding too literal an interpretation in the West.

The value of parallelism in exegesis.

It is clear that when a close relation of parallelism is established between two clauses they mutually elucidate one another. The effect of a seemingly slight change is deepened by the involuntary comparison. The absence or the presence of a corresponding word, which would otherwise pass unnoticed, throws into prominence the thought suppressed or added. A clause obscure from its position is made clear by referring it to the words with which the system of parallelism shews it to be really connected.

Contrasted ideas briefly expressed at the beginning or the end of a discourse will often prove the key to the right understanding of the whole. Again, this system has the power of throwing special words into prominence by placing corresponding emphatic terms first and last in their respective clauses, the less
important expressions between. The meaning of such relative positions cannot be ignored by the interpreter of Scripture.

Comp. in illustration of these remarks, notes on ii. 18, v. 17—20, vii. 6, 7, 8, x. 34—36, 40—42, xii. 31, xix. 12, xx. 25, xxi. 5, xxv. 31—46.

3. The Literary Interpretation of the Gospels.

Two great questions must present themselves to every reader of the Gospels. (1) What did the words mean to those who first heard them? (2) What do they mean to us?

In one sense we dare not persuade ourselves that we know, or ever shall know, the exact import of all the expressions in the N.T. The gesture or the look that accompanied the speech, the tone in which it was said, the memories it stirred, its associations, depend on such very slight and delicate threads that we may not hope to have preserved intact and complete the whole thought that flashed on the souls of the men to whom Jesus spoke. To realize this it is only necessary to remember how a line half quoted, even a single passing phrase, recalls a whole poem, a chain of reasoning, a school of politics or theology, and the more familiar the conception the shorter the quotation needed to awaken it.

Some light of meaning must have vanished in this way, more still perhaps in the loss of the original words of Jesus. Few remember that, except here and there a word, the thoughts of Jesus have not reached us in the language in which (according to the most reasonable view) He first expressed them.

In part the New Testament is a translation of Aramaic speech, in part it is a transcript of Aramaic thought. Every word must be weighed with those considerations in view. The scholar must not be tempted to press the classical force too much in exegesis. So far as the moment of utterance is concerned only so much of the Greek thought should be taken into account as is covered by the meaning of the Hebrew or Aramaic word which it represents. Certainly other meanings soon flowed in upon the words of the Gospel, but such meanings would not be present to the minds of those who first listened to the preaching of Christ.
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But this is only the first step. The word uttered by Christ meant more than the first group of listeners could fathom. The thought of the Cross—the sayings of the Last Supper—the Sacrifice of Christ—the baptism of fire—the gift of the Paraclete—the growth of the Kingdom—all these conceptions and many more have received the interpretation of time, and we believe of the Holy Spirit moving through history. It is thus a part of the interpreter’s task reverently in this light to search for the meaning of Christ and of His evangelists.

Here the work of interpretation might seem to have found a limit. But there are further steps. The interpreter of a classical work is concerned to discover the precise meaning of the text as it conveyed itself to the contemporaries of his author. The commentator on the N.T. must look on to mark the effect of the sacred words in successive epochs and in differing civilisations. The same discharge from the sky is snow when it touches the mountain-top and rain when it reaches the warmer lowland, and there too it is coloured by the ground on which it falls. In like manner Scripture changes form and colour in different ages and in different hearts. Such changes must be noted in order that the abiding essence may remain. The stains of controversy, of passion and of ignorance must be removed and the native brightness of the gem restored to its original setting.

Again, because false interpretation has had enormous influence on history and religion, the commentator must take note even of false interpretation. In this point too Biblical criticism differs from the work of a classical annotator.

A further point must be noted. A Greek word, whatever its Hebrew or Aramaic equivalent may have been, must have carried much of the old Greek thought with it as it came in contact with Greek-speaking men. It is an interesting question how far this was meant, how far the thoughts thus infused into Christianity are true and wholesome thoughts, how far through that channel any harmful elements may have flowed in upon the original purity of truth.

This subject might be pursued, but enough has been said to shew the endless interest and usefulness of such researches, and
the almost infinite directions in which they may be extended. In the limits of the brief notes which follow little more can be done than to indicate such lines of thought, and here and there to point to results.

NOTE III.

THE TEXT OF THE NEW TESTAMENT.

The evidence for the text of the N. T. is derived from three sources.
1. MSS. of the whole or portions of the N. T. Such portions are sometimes contained in lectionaries. 2. Patristic quotations. 3. Versions.

1. No classical work has so many valuable ancient MSS. on which to establish its text as the New Testament. The earliest of these MSS. are beautifully written on fine vellum (prepared skin of calves or kids) in uncial or large capital letters. The later MSS. are called cursive, from being written in a cursive (curvo) or running hand.

The subjoined brief account of the more important uncial and cursive MSS. will explain the references in the Critical notes.

A. Codex Sinaiticus. This is probably the oldest MS. of the N. T. now extant, and is assigned to the fourth century. It was discovered by Tischendorf in the Convent of St Catharine on Mount Sinai, in 1859. “It contains both Old and New Testaments—the latter perfect without the loss of a single leaf. In addition it contains the entire Epistle of Barnabas and a portion of the ‘Shepherd’ of Hermas” (Tischendorf). This Codex is now at St Petersburg.

B. Codex Alexandrinus. This MS. belongs to the fifth century. It contains, with very few exceptions, the whole of the LXX. Version of the O. T.; in the N. T. the missing portions are Matt. i. 1—xxv. 6, John vi. 50—viii. 52, 2 Cor. iv. 13—xii. 6. It is now in the British Museum, having been presented to Charles I. by Cyrillus Lucaris, Patriarch of Constantinople, who had previously brought it from Alexandria in Egypt.

B. Codex Vaticanus also contains the LXX. Version of the O. T. with the exception of a large portion of Genesis and Psalms
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cv.—cxxxvii.; in the N. T. the latter part of the Epistle to the Hebrews is lacking (from ch. ix. 14—end), also the Pastoral Epistles and the Apocalypse. It is probably either contemporary with K, or a little later. This MS. is now, as the name implies, in the Vatican Library.

C. Codex Ephraemi rescriptus; a palimpsest; i.e. on the vellum which contained the worn-out ancient letters (the value of the MS. not being recognised) were written the works of the Syrian Saint Ephraem. In the seventeenth century the older writing was observed beneath the more modern words, and a great portion of this valuable fifth-century Codex has been recovered and published. It contains portions of the LXX. Version of the O. T., and fragments of every book of the N. T. with the exception of 2 John and 2 Thessalonians, which are entirely lost. This Codex is in the National Library of Paris.

D. Codex Beza: a MS. of the sixth or seventh century, with a Latin Version as well as the Greek text, contains the Gospels and Acts, between which the Catholic Epistles once stood. Of these, 3 John, vv. 11—15, is the only extant portion. The interpolations and various readings of this MS. are of a remarkable character. There are several lacunae. It is now in the Cambridge University Library, to which it was presented by Beza in 1581.

L. Codex Regius, written about the eighth century, though later than the foregoing should be named as of great critical value. It bears a strong resemblance to B and to the citations of Origen. It contains the four Gospels except Matt. iv. 22—v. 14, xxviii. 17—20; Mark x. 16—30, and v. 2—20; John xxi. 15—28.

The cursive MSS. date from the tenth century onward, of these the two numbered 1 and 33 respectively have the highest authority.

1. Codex Basiliensis, of tenth century according to Scrivener, who says of this MS.: 'In the Gospels the text is very remarkable, adhering pretty closely to the uncials BL and others of that class.'

33. Assigned to eleventh century. 'In text it resembles BDL more than any other cursive MS., and whatever may be thought of the character of its readings, they deserve the utmost attention.'—Scrivener.
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209 may also be named as valuable in the Gospels. Its text resembles B. It belongs to the eleventh or twelfth century.

2. Quotations from the Fathers.

The full value of this source of evidence will not be reached until the early patristic writings shall have been critically edited. This has been only partially done. (See Dr Sanday's paper, Expositor, Vol. xl. 171 foll.) Patristic citations are valuable as affording testimony to the existence of a reading at a date fixed within certain limits. In some cases this evidence reaches an antiquity far beyond that of any existing MSS.; it is of special weight when an appeal is made in the patristic work from one MS. to another of greater authority, or where a reading is cited and defended in support of an argument, as in ch. i. 18 of this Gospel. But it often fails to render aid in the more delicate points of textual criticism.

3. Versions or translations from the original Greek into other languages.

The evidence of Versions is chiefly useful in determining questions of omission of words or passages. The literal character of some Versions indicates the order of the original language. But in many important questions as to connecting particles, tenses and construction, a translation brings precarious aid. In many cases the text of the Version is itself far from being critically settled, the language of others lies beyond the reach of most scholars. The following are among the more important Versions:

(1) Latin—(a) Vetus Latina. Made in Africa in the second century.

The three principal codices are Cod. Vercellensis (fourth century), Cod. Veronensis (fourth or fifth century), Cod. Colbertinus (eleventh century).

(β) The Vulgate. The revision by St Jerome of the Vetus Latina. The best codices are Cod. Amiatinus and Cod. Fuldensis, both of the sixth century. The present authorised Vulgate is the result of a further revision at the end of the 16th century.
(2) Syriac or Aramaic Versions.

(a) The Peshito (meaning 'simple,' perhaps='faithful'). This very ancient Version omits 2 Peter, 2 and 3 John, Jude, and the Apocalypse.

(b) The Curetonian Syriac probably represents an older text than the Peshito. This MS. was discovered by Dr Cureton and published in 1858.

(c) The Philoxenian or Harclean Syriac. A literal rendering from the Greek made under Philoxenus, bishop of Hierapolis in Syria, A.D. 508, and revised by Thomas of Harkel A.D. 616. This is probably 'the most servile version of Scripture ever made.' The various readings in the margin are a valuable feature in this version.

(d) The Jerusalem Syriac (fifth or sixth century), also made from the Greek, and independent of the Peshito. It is written in a peculiar dialect, resembling the Chaldee rather than the Syriac.

(e) The Karkaphensian Syriac (so called probably from Carcuf, a city of Mesopotamia), discovered by Cardinal Wiseman in the Vatican, contains the same books as the Peshito, and bears a general resemblance to that Version.

Other Versions of critical value are—(3) The Coptic or Egyptian, in which are included the Memphitic and the Thebaic Versions. For an account of these see a paper by Bp Lightfoot, printed in Scrivener’s Introduction, &c., p. 319 foll. (4) The Gothic Version made by Ulfilas, bishop of the Goths, A.D. 348—388. The most valuable codex of this version is the Codex Argenteus (fifth or sixth century) preserved at Upsala. (5) The Ἕθιοπικ Version (date unknown). (6) The Armenian Version (fifth century).

Among easily accessible authorities on this subject are: Scrivener’s Introduction to the Criticism of the New Testament; Prof. Westcott’s articles in Smith’s Dictionary of the Bible on the New Testament, and on the Vulgate; the Prolegomena to Alford’s edition of the New Testament; Hammond’s Outlines of Textual Criticism applied to the N. T.
THE LAKE OF
GENNESARET.

SEA OF GALILEE,
OR TIBERIAS.

The surface of the Lake is 682 feet below the level of the Mediterranean. It abounds in fish. The water is clear and wholesome.

Length 12½ miles.

Greatest width 7½ miles.

Greatest depth 160 feet.
THE HOLY LAND.

Palestine (Philistia) or the Holy Land was about 140 miles in length. The distance from Dan to Beersheba was less than that between London and Manchester; the distance from Capernaum to Jerusalem was nearly the same as that from Rugby to London. The average breadth was 40 miles.

The political divisions are indicated as they existed during our Lord's ministry. At the date of His birth all the districts included in this map were comprised in the Kingdom of Herod the Great. After Herod's death, Archelaus ruled over Samaria and Judea. When Archelaus was banished these divisions were placed under the rule of a Roman Procurator.

Mount Hermon, called also Sirion (the Glitterer), and Shenir (Deut. iii. 9), and Sion (Deut. iv. 48), ch. xvii. 1.

Caesarea Philippi, ch. xvi. 13.

Syro-Phœnicia or Canaan, ch. xv. 22 and Mark vii. 26.

Nazareth, ch. ii. 23.

Mount Tabor, the traditional scene of the Transfiguration; at this time its summit was probably occupied by a fortress. Ch. xvii. 1.

Gerasa, not mentioned in this Gospel; see ch. viii. 28, and cp. Mark v. 1, where one reading is Gerasenes, inhabitants of a different Gerasa or Gergesa.

Ephraim, the supposed site of the Ephraim mentioned John xi. 54, to which Jesus retired shortly before His last Passover.

Ramah, ch. ii. 18.

Arimathæa, ch. xxvii. 57.

Jericho, ch. xx. 29.

Bethphage, ch. xxi. 1.

Bethany, ch. xxi. 17, xxvi. 6.

Bethlehem, ch. ii. 1.

Machærus, the scene of John Baptist's imprisonment and death, ch. iv. 12 and xiv. 10.
1. Calvary and the Holy Sepulchre. Several explorers have pointed out the probability of the site indicated on the plan. It is outside the city gates. It is near one of the main roads, that leading to Shechem, and by the side of the road rises a rounded knoll (see note, ch. xxvii. 33) now called El Heidhemiyeh. Jewish and Christian tradition alike point to this as the ancient place of execution. It is named by the Jews Beth he's Sekilah (the place of stoning). Near to this 'barren hillock' on either side of the road was the ancient Jewish burying-place (now a Mahometan cemetery), within which it is reasonable to place the site of the 'new tomb in the garden' (see Baeckler’s *Palestine and Syria*, p. 189, and Conder, *Tent Work in Palestine*, ch. xii.). The Church of the Holy Sepulchre marks the traditional site, now abandoned.

2. The Haram or Temple platform covered wholly, or in part by the Temple (τὸ ὅραμα), with its various courts. The first theory (a) is now held by few. But Col. Warren and others consider that the Temple occupied the whole of the Southern part (i.e. about 3) of the present enclosure. The mean measurement of the *Haram* is 982 feet by 1565 feet. (2), (2), (2), (2) represents the lepōv according to other authorities. Both the Talmud and Josephus describe the Temple area as square, but their measurements do not agree. The Temple was surrounded by porticos or arched colonnades. The substructures of massive stones surmounted by ‘Solomon’s Porch’ on the eastern side were the οἶκος θυσιαστήριου of ch. xxiv. 1 (see note). Here possibly was the ταξίδευσαν of ch. iv. 5.

In the north-west corner of the Temple area stood the Tower Antonia (4). It was built on a rock fifty cubits high (Joseph. B. J. v. 5. 8), and thus commanded the Temple. Here the Roman garrison was stationed. See ch. xxvii. 27.

3. ὁ ναός (indicated by the spot of darker colour), the Sanctuary or Holy House, to be carefully distinguished from the lepōv. See chs. xxiii. 16, 35, xxvi. 61, xxvii. 51. It was situated on the highest point of the Temple Hill, 2440 feet above the Mediterranean, now occupied by the Dome of the Rock. In front of the ναός, to the east of it, was the θυσιαστήριον, ch. xxiii. 35.


6. The palace of Herod (Herodis Prætorium), in the Upper City, the residence of the Roman Procurator (Philo *de leg. ad Gaium*, p. 1033 ε; op. p. 1034 ε; Joseph. B. J. v. 14. 8, v. 4. 4). Between these two palaces Christ was led when Pilate 'remitted' Him to Herod. (For a description of this palace see Joseph. B. J. v. 4. 4, and Farrar’s *Life of Christ*, p. 364.)

7. Valley of the Kedron, or of Jehoshaphat. See note ch. xxvi. 31.

8. Valley of Hinnom or Gehenna [Γηθοννᾶ]. See note, ch. v. 22.


10. Gethsemane. Ch. xxvi. 36.

11. Betheseda, and 12, Pool of Siloam, not named in this Gospel.
THE SEA OF GALILEE,
called the Lake of Gennesareth (Luke v. 1), the Sea of Tiberias (John vi. 1 and xxi. 1).

Bethsaida Julias, rebuilt by Herod Philip, the tetrarch, and called Julias after Julia, daughter of Augustus. See note, ch. xiv. 19.

Kerazeh, identified by Capt. Wilson with Chorazin. Ch. xi. 21.

Highland or The Mountain, the probable scene of the Sermon on the Mount and of the appearance of Jesus Christ, ch. xxviii. 16.

Tell Hûm, the site of Capernaum, according to Thomson (Land and Book), Capt. Wilson, Dean Stanley latterly, and others.

Et Tabigah, by some thought to be the Bethsaida ("House of Fish"), mentioned as being the home of Peter, Andrew and Philip (John i. 44); see chs. viii. 14 and xi. 21. Near Et Tabigah is a large fountain, probably "the fountain of Capharnaum" mentioned by Josephus, B. J. iii. 10. 8, from which water was conveyed by an aqueduct to the plain of Gennesareth. Traces of this aqueduct and of an octagonal reservoir are distinctly visible. See Recovery of Jerusalem, p. 349.

Khan Minyeh, the site of Capernaum, according to Dean Stanley in S. and P. (in Preface to Rec. of Jerusalem the Dean inclines to the Tell Hûm site), Dr Robinson, Mr Macgregor (Rob Roy), and others.

El Ghuweir or The Land of Gennesareth, a fertile plain 2½ miles in length, about 1 mile in breadth; ch. xiv. 34.

Mejdel, the Magdala of ch. xv. 39.

Tiberias. Not mentioned in this Gospel. But possibly Herod Antipas was holding his court here when John Baptist was put to death at Machærus; ch. xiv. 6 foll. It was built by Herod Antipas and named Tiberias in honour of the Emperor. See note, ch. xiv. 13—21, and cp. John vi. 1, 23.

K'hersa, identified with Gergesa. Gerasa (not the well-known Gerasa N. of the Jabbok; see Smith, Bib. Dict. sub voc.) is probably another form of the same name. See ch. viii. 23.

Gadara, the capital of "the country of the Gadarenes," to which district Gergesa belonged.

A and B, disputed sites for the miracle of feeding 5000; ch. xiv. 13—21.
ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΘΘΑΙΟΝ

1 Ἔβδομος γενέσεως Ἰησοῦ Χριστοῦ νεοῦ Δαυείδ νεοῦ Ἄβρααμ. Ἄβρααμ ἐγέννησεν τὸν Ἰσαὰκ, Ἰσαὰκ δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακώβ δὲ ἐγέννησεν τὸν Ἰουδαὶ καὶ τοὺς ἀδελφοὺς αὐτοῦ, Ἰουδαὶ δὲ ἐγέννησεν τὸν Φαρέσ καὶ τὸν Ζαρὰ ἐκ τῆς Θάμαρ, Φαρέσ δὲ ἐγέννησεν τὸν Ἐσρὼμ, Ἐσρὼμ δὲ ἐγέννησεν τὸν Ἀράμ, Ἀράμ δὲ ἐγέννησεν τὸν Ἀμωδαῖβ, Ἀμωδαῖβ δὲ ἐγέννησεν τοὺς Ναασσῶν, Ναασσῶν δὲ ἐγέννησεν τὸν Σαλμών, Ὁ Σαλμών δὲ ἐγέννησεν τὸν Βοδοῦ ἐκ τῆς Ῥαχάβ, Βοδοῦ δὲ ἐγέννησεν τὸν Ἰωβήδ ἐκ τῆς Ῥοῦθ, Ἰωβήδ δὲ ἐγέννησεν τὸν Ἰεσσαί, Ἰεσσαί δὲ ἐγέννησεν τὸν Δαυείδ τὸν βασιλέα. Δαυείδ δὲ ἐγέννησεν τὸν Σολομόν ἐκ τῆς τοῦ Οὐρίου, Ὁ Σολομόν δὲ ἐγέννησεν τὸν Ῥοβοὰμ, Ῥοβοὰμ δὲ ἐγέννησεν τὸν Ἀβιὰ, Ἀβιὰ δὲ ἐγέννησεν τὸν Ἀσάφ, Ἀσάφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ, Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ, Ἰωράμ δὲ ἐγέννησεν τὸν Ὑζελάον, Ὡ Ζελάος δὲ ἐγέννησεν τὸν Ἰωάθαμ, Ἰωάθαμ δὲ ἐγέννησεν τὸν Ἀχαζ, Ἀχαζ δὲ ἐγέννησεν τὸν Ἑζεκιάον, Ἑζεκιαὸς δὲ ἐγέννησεν τὸν Μανασσή, Μανασσή δὲ ἐγέννησεν τὸν Ἀμώς, Ἀμώς δὲ ἐγέννησεν τὸν Ἰωσελαὶ, Ἰωσελαί δὲ ἐγέννησεν τὸν Ἰεχωνίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλώνος.
ΜΑΤΤ. Α
19 Μετά δὲ τὴν μετοικεσίαν Βαβυλώνος Ἰεχώνιας ἐγέννησεν τὸν Σαλαθιήλ, Σαλαθιήλ δὲ ἐγέννησεν τὸν Ζοροβάβελ, 20 Ζοροβάβελ δὲ ἐγέννησεν τὸν Ἀβιουδ, Ἀβιουδ δὲ ἐγέννησεν τὸν Ἑλιακείμ, Ἑλιακείμ δὲ ἐγέννησεν τὸν Ἀζώρ, Ἀζώρ δὲ ἐγέννησεν τὸν Σαδώκ, Σαδώκ δὲ ἐγέννησεν τὸν Ἀχείμ, Ἀχείμ δὲ ἐγέννησεν τὸν Ἑλιουδ, 21 Ἑλιουδ δὲ ἐγέννησεν τὸν Ἑλεάζαρ, Ἑλεάζαρ δὲ ἐγέννησεν τὸν Μαθών, Μαθών δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἦς ἡ γεννήτης Ἰοσοῦς ὁ λεγόμενος Χριστός. 22 Πάσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἔως Δαυεὶδ γενεαὶ δεκατέσσαρες, καὶ ἀπὸ Δαυεὶδ ἔως τῆς μετοικεσίας Βαβυλώνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βαβυλώνος ἔως τοῦ Χριστοῦ γενεαὶ δεκατέσσαρες.

23 Τούτῳ τοῦ Ἰοσοῦ Χριστοῦ ἡ γένεσις ὄντως ἦν, μηστευθείς τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἡ συνελθεῖν αὐτοῦ εὑρέθη ἐν γαστρὶ ἐχοῦσα ἐκ πνευματος ἀγίου. Ἰωσήφ δὲ ὁ ἄνὴρ αὐτῆς, δίκαιος ὢν καὶ μή θέλων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρα ἀπολύσαι αὐτήν. 24 ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοὺ ἄγγελος κυρίου κατὸναρ ἐφάνη αὐτῷ λέγων, Ἰωσήφ ὦδε Δαυεὶδ, μὴ φοβηθῆς παραλαβεῖν Μαριὰμ τὴν γυναίκα σου, τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματος ἐστὶν ἀγίου. 25 τέξεται δὲ νῦν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰοσοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἀμαρτιῶν αὐτῶν. 26 Τούτῳ δὲ ὅλων γέγονεν ἴνα πληρωθῇ τὸ ῥῆθέν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος, ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἐξεί καὶ τέξεται νῦν, καὶ καλέσωσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, ὦ ἐστιν μεθερμηνευόμενον μεθ' ἡμῶν ὁ θεὸς. 27 ἐγερθεὶς
II. 12  ΚΑΤΑ ΜΑΘΘΑΙΟΝ

δὲ ὁ Ἰωάννης ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου, καὶ παρέδωκεν τὴν γυναῖκα αὐτοῦ. ὡς καὶ οὐκ ἐγίνωσκεν αὐτήν ἔως οὐ ἔτεκεν γινόν, καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.

2 ὁ Ἰησοῦ γεννηθέντος ἐν Βηθλεέμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρῴδου τοῦ βασιλέως, ἵδιον μάγοι ἀπὸ ἀνατολάῳ παρεγένοντο εἰς Ἱεροσόλυμα ἡγούμενοι. Ποὺ ἐστὶν τὸ τεχθὲς βασιλεῦς τῶν Ἰουδαίων; εἴδομεν γὰρ αὐτὸν τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἠθομεν προσκυνήσας αὐτῷ. ἐκ τῶν Βασιλείων Ἡρῴδης ἐσάκει, καὶ πᾶσα Ἱεροσόλυμα μετ᾽ αὐτοῦ, καὶ συναγαγοῦν πάντας τοὺς ἀρχιερεῖς καὶ γραμματέας τοῦ λαοῦ ἐπιστὰντο παρ᾽ αὐτῶν ποῦ ὁ Ἱρυστὸς γεννᾶται. οἱ δὲ εἶπον αὐτῷ, Ἔν Βηθλεέμ τῆς Ἰουδαίας οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου, ὥς Καὶ σὺ Βηθλεέμ, γῆ Ἰουδαίη, οὐδαμῶς ἑλαχίστῃ εἰ ἐν τοῖς ἡγεμόσιν Ἰουδαία· ἐκ τοῦ γὰρ ἔξελεύσεται ἡγούμενος, ὡστε ποιμανεῖ τὸν λαὸν μου τὸν Ἰσραήλ. τούτῳ Ἡρῴδης λάθρα καλέσας τοὺς μάγους ἠκρίβωσεν παρ᾽ αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος; καὶ πέμψας αὐτοὺς εἰς Βηθλεέμ εἶπεν, Πορευθέντες ἐξετάσατε ἀκριβῶς περὶ τοῦ παιδίου· ἐπαύτι δὲ εὑρητε, ἀπαγγείλατε μοι, ὅπως καγὼ ἐθάν προσκυνήσω αὐτῷ. οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν καὶ ἵδιον ὁ ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆχεν αὐτοὺς ἐρωτήσας ἐκπάν ἐστάθη ἐπάνω οὐ τῷ παιδίου. ἰδέ τοὺς δὲ τῶν ἀστέρα ἐχάρησαν χαράν μεγάλην σφόδρα. καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τῷ παιδίῳ μετὰ Μαρλᾶς τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν.
χρηματισθέντες κατ’ άναρ μη ἀνακάμψαι πρὸς Ἡρώδην, δὲ ἀλλὰς ὡδοῦ ἄνεχώρησαν εἰς τὴν χώραν αὐτῶν.

13 Ἀναχωρησάντων δὲ αὐτῶν, ἵδον ἄγγελος κυρίου φαίνεται κατ’ ἄναρ τῷ Ἰωσήφ λέγων, Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεύγε εἰς Αἰγύπτον, καὶ ἵσθι ἐκεί ἐως ἂν εἴπω σοι· μέλλει γὰρ Ἡρώδης ἥττειν τὸ παιδίον τοῦ ἀπολέσαι αὐτὸ. 14 ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς, καὶ ἀνεχώρησεν εἰς Αἰγύπτον, 15 καὶ ἦν ἐκεῖ ἐως τῆς τελευτῆς Ἡρώδου· ἦνα πληρωθῇ τὸ ῥήθην ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος, Ἐξ Αἰγύπτου ἐκάλεσα τὸν νῖν μου.

16 Τότε Ἡρώδης ἰδὼν ὅτι ἐνεπαίθη ὑπὸ τῶν μάγων, ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνείλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν πᾶσι τοῖς ὀρίοις αὐτῆς ἀπὸ διετοὺς καὶ κατατέρω, κατὰ τὸν χρόνον ὅτι ἱκρίβωσεν παρὰ τῶν μάγων. 17 τότε ἐπιληφθή τὸ ῥήθην διὰ Ἰερεμίου τοῦ προφήτου λέγοντος, 18 Φωνῇ ἐν Ραμαὴ ἡκουσθῇ, κλαυθμὸς καὶ ὀδυρμὸς πολὺς, Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἠθελεν παρακληθῆναι, ὅτι οὐκ εἰσίν.

19 Τελευτήσαντος δὲ τοῦ Ἡρώδου, ἵδον ἄγγελος κυρίου φαίνεται κατ’ ἄναρ τῷ Ἰωσήφ ἐν Αἰγύπτῳ λέγων, Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύον εἰς γῆν Ἰσραήλ· τεθυμάσαν γὰρ οἱ ξυπόντες τὴν ψυχὴν τοῦ παιδίον. 20 ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ εἰσῆλθεν εἰς γῆν Ἰσραήλ.

21 Ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει τῆς Ἰουδαίας αὐτὸ τοῦ πατρὸς αὐτοῦ Ἡρώδου, ἐφοβήθη ἐκεί
III. 12 KATA MAQHAION

ἀπελθεῖν: χρηματισθεὶς δὲ κατ’ ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας. ὡς καὶ ἔλθων κατῴκησεν εἰς πόλιν λεγομένην Ναζαρέθ· ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν ὅτι Ναζαραῖος κληθῆσεται.

3 Ἔν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστὴς κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας, λέγων, Μετανοεῖτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν. οὕτως γὰρ ἐστιν ὁ ἰησοῦς διὰ Ἰησοῦν τοῦ προφήτου λέγουτος, Φωνῇ βοῶντος ἐν τῇ ἐρήμῳ, Ἐγείραςτε τὴν ὄδον κυρίου, εὐθείᾳ ποιεῖτε τὰς τρίβους αὐτοῦ. αὐτὸς δὲ ὁ Ἰωάννης ἔλεγεν τὸ ἐνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου καὶ ζώφην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ· ἢ δὲ τρόφιμον ἢ αὐτοῦ ἀκρίδες καὶ μέλι ἄγριον.

5 Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἰεροσόλυμα καὶ πάσα ἡ Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου, καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ’ αὐτοῦ ἔξομο- λογούμενοι τὰς ἀμαρτίας αὐτῶν. ἓδων δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαῖων ἔρχομένους ἐπὶ τὸ βάπτισμα ἐπετει αὐτοῖς, Γεννήματα ἔχειν, τις ὑπεδείξει ὡμίν φυγεῖν ἀπὸ τῆς μεθοδίας ὀργῆς; ποιήν- σατε οὖν καρπὸν ἀξίων τῆς μετανοίας, καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τῷ Ἀβραὰμ· λέγω γὰρ ὡμίν ὅτι δύναται ο θεὸς ἐκ τῶν λίθων τούτων ἐγείρα τέκνα τῷ Ἀβραὰμ. ἐξομολογήσεις ἐν ὑμῖν τῆς ἀμαρτίας αὐτοῦ, καὶ ἔτη τὰ ἐνδυμα τοῦ καλόν ἐκκόπτεται καὶ εἰς πῦρ βαλλεται. ἔγω μὲν ὑμᾶς βαπτίζω ἐν ὑδατι εἰς μετάνοιαν· ὁ δὲ ὅπισώς μου ἐρχόμενοι ἱσχυρότεροι μου ἐστίν, οὐ ὅσῳ εἰμὶ ἰκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἀγίῳ καὶ πνεῦμα ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαρισεῖ τὴν ἀλώνα αὐτοῦ, καὶ
συνάξει τοῦ σιτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον
cατακαύσει πυρὶ ἀσβέστῳ. ❶

13 Τότε παραγγέλεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας
ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆ-
nai ὑπ’ αὐτοῦ. 14 ὃ δὲ διεκόλυνεν αὐτὸν λέγων, Ἠγὼ
χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς
με; 15 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν, Ἄφες
ἀρτί: οὕτως γὰρ πρέπει ἵνα ἡμῖν πληρῶσαι πάσαι
δικαιοσύνην. τότε ἀφίησιν αὐτὸν. 16 ἐπανεπιθεὶς δὲ
ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος: καὶ ἰδοὺ
ἀνεφάνθησαν αὐτῷ οἱ οὐρανοὶ, καὶ εἰδὼν τὸ πνεῦμα τοῦ
θεοῦ καταβαίνει αὐτῷ σεληνή περιστεράν, ἐρχόμενον ἐπὶ αὐτόν.
17 καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα, Οὐτὸς ἐστιν
ὁ υἱὸς μου· ὁ ἀγαπητός, ἐν φωνῇ εὐδόκησα.

4 1 Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἐρήμον ὑπὸ
tοῦ πνεύματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου. 2 καὶ
νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαρά-
κοντα, ὀστερον ἐπείνασεν. 3 καὶ προσελθὼν ὁ πειράζων
εἰπεν αὐτῷ, Εἰ νῦν εἶ τοῦ θεοῦ, εἰπὲ ἑαυτῷ οἱ λίθοι οὗτοι
ἄρτοι γένωνται. 4 ὃ δὲ ἀποκριθεὶς εἶπεν, Γέγραπται,
Οὐκ ἐπ’ ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ’ ἐπὶ
παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ. 5 τότε
παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἀγίαν
πόλιν, καὶ ἐστήσεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ναοῦ,
6 καὶ λέγει αὐτῷ, Εἰ νῦν εἶ τοῦ θεοῦ, βάλε σεαυτὸν
κάτω· γέγραπται γὰρ ὅτι Τοῖς ἁγγέλοις αὐτοῦ ἐντε-
λεῖται περὶ σοῦ καὶ ἐπὶ χειρῶν ἀρουσίν σε, μῆποτε
προσκόψῃς πρὸς λίθον τὸν πόδα σου. 7 ἔφη αὐτῷ ὁ
Ἰησοῦς, Πάλιν γέγραπται, ὁ θεὸς ἐκπειράσεις κύριον
τὸν θεὸν σου. 8 πάλιν παραλαμβάνει αὐτὸν ὁ διά-
βολος εἰς ὁρος ψυχήν λίκων καὶ δείκνυσιν αὐτῷ πάσας
τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, καὶ εἶπεν αὐτῷ, Ταῦτα σοι πάντα δόσω, εὰν πεσὼν προσκυνήσῃς μοι. 10 τότε λέγει αὐτῷ ὁ Ἰησοῦς, "Τπαγε σατανᾶ γέγραπται γάρ, Κύριον τὸν θεόν σου προσκυνῆσεις καὶ αὐτῷ μόνῳ λατρεύσεις. 11 τότε ἀφίησιν αὐτὸν ὁ διάβολος, καὶ ἰδοὺ ἄγγελοι προσήλθον καὶ διηκόνουν αὐτῷ.

12 Ἀκούσας δὲ ὁ Ἰωάννης παρεδόθη, ἀνεχώρησεν εἰς τὴν Γαλιλαίαν. 13 καὶ καταλύσει τὴν Ναζαρα ἐλθὼν κατάκηςεν εἰς τὴν Καφαρναοῦμ τὴν παραβαλλοῦσαν ἐν ὀρλοὶς Ζαβουλῶν καὶ Νεφθαλείμ, 14 ὥσα πληρωθῇ τὸ ῥήθεν διὰ Ὁσαίου τοῦ προφήτου λέγοντος, ὁ Γῆ Ζαβουλῶν καὶ ἡ Νεφθαλείμ, ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἔθνων, ὁ λαὸς ὁ καθήμενος ἐν σκότει φῶς εἶδεν μέγα, καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιὰ θανάτου φῶς ἀνέτειλεν αὐτοῖς.

17 Ἀπὸ τότε ἦρετο ὁ Ἰησοῦς κηρύσσει καὶ λέγειν, Μετανοεῖτε ἡγιασθὼ γὰρ ἡ βασιλεία τῶν οὐρανῶν. 18 Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν ὁ δύο ἄξιον Σιμώνα τὸν λεγόμενον Πέτρον καὶ Ἄνδρεαν τὸν ἄξιον αὐτῶν, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν ἦσαν γὰρ ἄλλες. 19 καὶ λέγει αὐτοῖς, Δεῦτε ὅπισώ μου, καὶ ποιήσω ὑμᾶς ἀλείποις ἀνθρώπων. 20 οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. 21 Καὶ προβὰς ἐκεῖθεν εἶδεν ἄλλους δύο ἄξιον Σιμώνα τὸν Ἰάκωβον τοῦ τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἄξιον αὐτῶν, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν καταρτίζοντας τὰ δίκτυα αὐτῶν καὶ ἐκάλεσεν αὐτούς. 22 οἱ δὲ εὐθέως ἀφέντες τὰ πλοία καὶ τῆ κατερα αὐτῶν ἠκολούθησαν αὐτῷ.

23 Καὶ περὶ ὁ Ἰησοῦς ἐν ὅλῃ τῇ Γαλιλαίᾳ, διδά-
σκοιν ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πάσαν νόσον καὶ πάσαν μαλακίαν ἐν τῷ λαῷ. 24 καὶ ἀπήλθεν ἡ ἁκοὴ αὐτοῦ εἰς ))? elevated Συρίαν καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας ποικίλας νόσους καὶ βασάνους ἀνυγμομένους καὶ δαιμονιζομένους καὶ σεληνιαζομένους καὶ παραλυτικούς, καὶ ἐθεράπευσαν αὐτοὺς. 25 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἰεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.

5 Ἡ ὦν δὲ τοὺς ὦχλους ἀνέβη εἰς τὸ ὄρος καὶ καθίσαντος αὐτοῦ προσήλθασαν αὐτῷ ὁ μαθηταὶ αὐτοῦ. 2 καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτούς λέγον, 3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. 4 Μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσοντει τὴν γῆν.

5 Μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται. 6 Μακάριοι οἱ πεινῶντες καὶ διψῶντες τῇ δικαιοσύνῃ, ὅτι αὐτοὶ χορτασθήσονται. 7 Μακάριοι οἱ ἔλεημονες, ὅτι αὐτοὶ ἔληγησονται. 8 Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὧφθησαν. 9 Μακάριοι οἱ εἰρηνοτοιοί, ὅτι νῦν θεοῦ κληθήσονται.

10 Μακάριοι οἱ δεδιωγμένοι ἐνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. 11 Μακάριοι ἔστε ὅταν ὄνειδίσσωσιν ὑμᾶς καὶ διώξωσι καὶ εἴπωσιν πᾶν πονηρὸν καθ' ὑμῶν ἰσεργαστεί ἐνεκεν ἐμοῦ.
12 Χαίρετε καὶ ἀγαλλιάσθε, ὅτι ὁ μισθὸς ύμῶν πολύς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ύμών.

13 'Τμεῖς ἐστὲ τὸ ἀλας τῆς γῆς· εὰν δὲ τὸ ἀλας μωρανθῇ, ἐν τίνι ἁλισθήσεται; εἰς ο碥ὲν ἱσχύει ἐτι εἶ μὴ βληθέν ἐξὸς καταπατεῖσθαι ὕπο τῶν ἀνθρώπων. 14 'Τμεῖς ἐστὲ τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὅρους κειμένη· 15 οὔδε καλοῦσιν λύχνων καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ’ ἐπὶ τὴν λυχνίαν, καὶ λάμπει πάσιν τοῖς ἐν τῇ οἰκίᾳ. 16 οὕτως λαμψάτω τὸ φῶς ύμῶν ἐμπροσθεν τῶν ἀνθρώπων, ὅπως ἰδωσιν ύμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ύμῶν τὸν ἐν τοῖς οὐρανοῖς.

17 Μὴ νομίστητε ὅτι ἤλθον καταλύσαι τὸν νόμον ἢ τοὺς προφήτας· οὐκ ἤλθον καταλύσαι ἀλλὰ πληρώσαι. 18 ἀμὴν γὰρ λέγω ύμῖν, ἔως ὅτι παρέλθῃ ὁ οὐρανὸς καὶ η γῆ, ἰδώτα ἐν ἡ μιὰ κεραὶ οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἔως ἃν πάντα γένηται. 19 ὅσ εἀν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. ὅσ δ’ ἂν ποιήσῃ καὶ διδάξῃ, οὕτως μεγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. 20 λέγω γὰρ ύμῖν ὅτι εἀν μὴ περισσεύσῃ ἡ δικαιοσύνη ύμῶν πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

21 Ἡκούσατε ὅτι ἔρρεθη τοῖς ἁρχαίοις, Οὐ φονεύσεις· ὅσ δ’ ἂν φονεύσῃ, ἐνοχὸς ἐσται τῇ κρίσει. 22 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὁργιζόμενος τῷ ἀδελφῷ αὐτοῦ ἐνοχὸς ἐσται τῇ κρίσει· ὅσ δ’ ἂν εἰπῃ τῷ ἀδελφῷ αὐτοῦ, Ἀράκα, ἐνοχὸς ἐσται τῷ συνεδρίῳ· ὅσ δ’ ἂν εἰπῃ, Μωρὲ, ἐνοχὸς ἐσται εἰς τὴν γέενναν τοῦ πυρός.
23 εάν οὖν προσφέρης τὸ δῶρόν σου ἐπὶ τὸ θυσιαστή-
ριον κακεὶ μηνηθῆς ὅτι ὁ ἄδελφός σου έχει τι κατὰ-
σοῦ, 24 ἄφες έκεῖ τὸ δῶρόν σου ἐμπροσθεν τοῦ θυσια-
στηρίου καὶ ὑπαγε πρῶτον διαλλάγηθι τῷ ἄδελφῷ
σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου. 25 ἵστη
εύνοον τῷ ἀντίδικῷ σου ταχὺ ἐως ὅτου εἰ μετ’ αὐτοῦ
ἐν τῇ ὁδῷ μὴ ποτὲ σε παραδῷ ὁ ἀντίδικος τῷ κρυτῇ
καὶ ὁ κριτής τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθῆσῃ.
26 ἀμήν λέγω σοι, οὐ μὴ ἐξέλθης εκείθεν ἐως ἂν
ἀποδώσῃ τὸν ἐσχατὸν κοδράτην. 27 Ἡκούσατε ὅτι ἐρρέθη, Οὐ
μοιχεύσεις. 28 ἔγω δὲ λέγω ὑμῖν ὅτι πᾶς ὁ
βλέπων γυναῖκα πρὸς τὸ ἐπιθυμήσαι αὐτήν ἥδη ἐμοὶ-
χευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ. 29 εἰ δὲ ὁ ὀφθαλμὸς
σου ὁ δεξιὸς σκανδάλιζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ
σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τοῖς μελῶν
σου καὶ μὴ ὅλον τὸ σῶμα σου βληθῇ εἰς γέενναν. 30 καὶ
εἰ ἡ δεξιὰ σου χεῖρ σκανδάλιζει σε, ἐκκοψών αὐτήν καὶ
βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τοῖς
μελῶν σου καὶ μὴ ὅλον τὸ σῶμα σου εἰς γέενναν ἀπέλθῃ.
31 Ἐρρέθη δέ, "Ὅσ ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ,
δώσει αὐτῇ ἀποστάσιον. 32 ἔγω δὲ λέγω ὑμῖν ὅτι πᾶς ὁ
ἀπολύων τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας
ποιεῖ αὐτὴν μοιχευθῆναι, καὶ διὸ εἰς ἀπολελυμένην
γαμήσῃ, μοιχᾶται.
33 Πάλιν ἥκουσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐκ
ἐπιορκήσεις, ἀποδώσεις δὲ τῷ κυρίῳ τούς ὀρκοὺς σου.
34 ἔγω δὲ λέγω ὑμῖν μὴ ὁμόσαι ὅλου· μήτε ἐν τῷ
οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ· 35 μήτε ἐν τῇ γῇ,
ὅτι ὑποπόδιον ἐστὶν τῶν ποδῶν αὐτοῦ· μήτε εἰς
Ἱεροσόλυμα, ὅτι πόλεις ἐστὶν τοῦ μεγάλου βασιλέως·
36 μήτε ἐν τῇ κεφαλῇ σου ὁμόσης, ὅτι οὐ δύνασαι μίαν
τρίχα λευκήν ποιήσαι ἢ μέλαιναν. 57 ἔστω δὲ ὁ λόγος ὑμῶν ναὶ ναὶ, οὐ γὰρ τὸ δὲ περισσῶν τούτων ἐκ τοῦ πονηροῦ ἔστιν.

58 Ἑκούσατε ὅτι ἐρρθη, Ὠφθαλμὸν ἀντὶ ὸφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος. 59 ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστίχησαι τῷ πονηρῷ ἀλλὰ ὅστις σε ῥατίζει εἰς τὴν δεξιὰν σιαγόνα σου, στρέψω αὐτῷ καὶ τὴν ἁλήν. 60 καὶ τῷ θέλοντι σοι κριθήναι καὶ τὸν χιτώνα σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον 61 καὶ ὅστις σε ἀγαφεύεσθε μίλιον ἐν, ὑπαγε μετ' αὐτοῦ δύο. 62 τῷ αυτοῦντι σε δῶς, καὶ τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῆς.

63 Ἑκούσατε ὅτι ἐρρθη, Ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρὸν σου. 64 ἐγὼ δὲ λέγω ὑμῖν, ἄγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς. 65 ὅπως γένησθε νιὸ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν θλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς καὶ βρέχει ἐπὶ δικαίους καὶ ἀδικοὺς. 66 ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθῶν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν; 67 καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσῶν ποιεῖτε; οὐχὶ καὶ οἱ ἐθνικοὶ τὸ αὐτὸ ποιοῦσιν; 68 ἐσεσθε οὖν ὑμεῖς τέλειοι ὡς ὁ πατήρ ὑμῶν ὁ οὐράνιος τέλειος ἔστιν.

6 Προσέχετε δὲ τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἐμπροσθέν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μὴγε, μισθῶν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς. 6 ὅταν οὖν ποιῆς ἐλεημοσύνην, μὴ σαλπίζῃς ἐμπροσθέν σου, ὅσπερ οἱ ὄποικρυται ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ρύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων ἀμὴν λέγω
υμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν. 4 σού δὲ ποιοῦντος ἔλεημοσύνην μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξία σου, 5 ὅτι σοῦ ἡ σου ἔλεημοσύνη ἐν τῷ κρυπτῷ, καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.

5 Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε ὡς οἱ ὑποκριταὶ: ὅτι φιλούσιν εἰς ταῖς συναγωγαῖς καὶ ἐν ταῖς γαναίς τῶν πλατειῶν ἑστῶτες προσεύχεσθαι, ὅπως φανέσων τοῖς ἀνθρώποις. ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τῶν μισθὸν αὐτῶν. 6 σού δὲ ὅταν προσεύχῃς, εἰσέθευε εἰς τὸ ταμεῖον σου καὶ κλείσας τὴν θύραν σου πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ, καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι. 7 Προσευχόμενοι δὲ μὴ βαττολογήσηστε ὡσπερ οἱ ἑθικοὶ· δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται. 8 μὴ οὖν ὁμοιοθῆτε αὐτοῖς· οἴδεις γὰρ ὁ πατὴρ ὑμῶν ὁν ἥρειαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτήσαι αὐτῶν.

9 Ὅταν οὖν προσεύχησθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἀγιασθήτω τὸ ὄνομά σου. 10 ἐλθάτω ἡ βασιλεία σου· γενηθήτω τὸ βλήμα σου ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς. 11 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δός ἡμῖν σήμερον. 12 καὶ ἄφησε ἡμῖν τὰ όφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς όφειλέταις ἡμῶν. 13 καὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

14 Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφῆσει καὶ ὑμῖν ὁ πατήρ ὑμῶν ὁ οὐράνιος. 15 ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατήρ ὑμῶν ἀφῆσει τὰ παραπτώματα ὑμῶν.

16 Ὅταν δὲ νηστεύῃς, μὴ γίνεσθε ὡς οἱ ὑποκριταί
VI. 28  KATA MAΘHAION  13

σκυθρωποί· ἀφανίζοντι γὰρ τὰ πρόσωπα αὐτῶν ὅπως
φανόσων τοῖς ἀνθρώποις νηστεύοντες. ἀμὴν λέγω ύμῖν,
ἀπέχουσιν τὸν μυσθὸν αὐτῶν. 17 σὺ δὲ νηστεύων
ἀλειψάι σου τὴν κεφαλὴν καὶ τὸ πρόσωπόν σου νί-
ψαι, 18 ὅπως μὴ φανῆς τοῖς ἀνθρώποις νηστεύων ἀλλὰ
tῷ πατρί σου τῷ ἐν τῷ κρυφαίῳ, καὶ ὁ πατὴρ σου
ὁ βλέπων ἐν τῷ κρυφαίῳ ἀποδώσει σοι.

39 Μὴ θησαυρίζετε ύμῖν θησαυροὺς ἐπὶ τῆς γῆς,
ὅπου σῆς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διο-
ρύσουσιν καὶ κλέπτουσιν. 20 θησαυρίζετε δὲ ύμῖν θη-
σαυροὺς ἐν οὐρανῷ, ὅπου οὐτε σῆς οὔτε βρῶσις ἀφανίζει,
kαὶ ὅπου κλέπται οὐ διορύσουσιν οὔδὲ κλέπτουσιν.

31 ὅπου γὰρ ἐστιν ὁ θησαυρὸς σου, ἐκεῖ ἐσται καὶ ἡ
καρδία σου. 22 ὁ λύχνος τοῦ σώματός ἐστιν ὁ
ὄφθαλμός. εὰν οὖν ὁ ὄφθαλμός σου ἄπλους ἢ, ὅλον
tὸ σῶμά σου φωτεινὸν ἐσται. 23 εὰν δὲ ὁ ὄφθαλμός σου
πονηρός ἢ, ὅλον τὸ σῶμα σου σκοτεινὸν ἐσται. εἰ οὖν
τὸ φῶς τὸ ἐν σοι σκότος ἐστιν, τὸ σκότος πόσον; 24 Οὐδὲις
dύναται δυσὶ κυρίοις δουλεύειν· ἡ γὰρ τὸν ἑνα μισήσει
καὶ τὸν ἔτερον ἁγαπήσει, ἡ ἐνὸς ἀνθέξεται καὶ τοῦ
ἔτερου καταφρονήσει. οὐ δύνασθε θεό δουλεύειν καὶ
μαμωναί. 25 Διὰ τοῦτο λέγω ύμῖν, μὴ μεριμνᾶτε τῇ
ψυχῇ ύμῶν τῇ φάγετε ἡ τῇ πίητε· μηδὲ τῷ σῶματι
ὑμῶν τῇ ἐνδύσησθε. οὐχὶ ἡ ψυχή πλεῖον ἐστιν τῆς
τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος; 26 ἐμβλέψατε εἰς
tὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπείρουσιν οὔδὲ θερί-
ζουσιν οὔδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ
ὑμῶν ὁ οὐράνιος τρέφει αὐτὰ· οὐχ ὑμεῖς μᾶλλον διαφέ-
ρετε αὐτῶν; 27 τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖ-
ναι ἐπὶ τὴν ἥλικιαν αὐτοῦ πῆχυν ἔνα; 28 καὶ περὶ ἐνδύ-
ματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἄγρου
τῶν αὐξάνουσιν· οὐ κοπιῶσιν οὔδε νήθυσιν. ἡ λέγω
δὲ ύμῖν ὅτι οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περι-
βάλετο ὡς ἐν τούτων. ἐὰν δὲ τὸν χόρτον τοῦ ἀγροῦ
σήμερον ὄντα καὶ αὐριον εἰς κλίβανον βαλλόμενον ὁ
θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῷ μᾶλλον ύμᾶς, ὀλυγό-
pιστοι; μή οὖν μεριμνήσητε λέγοντες, Τί φάγωμεν
ή τι πίωμεν ἢ τί περιβαλόμεθα; πάντα γὰρ ταῦτα
tὰ ἑθῆ ἐπιζητοῦσιν· οἴδεν γὰρ ὁ πατὴρ ὕμων ὁ οὐρά-
nιος ὁτι χρῆξετε τούτων ἀπάντων. ἔτητε δὲ πρῶτον
tὴν βασιλείαν τοῦ θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ
tαῦτα πάντα προστεθήσεται ύμῖν. μή οὖν μεριμνή-
σητε εἰς τὴν αὐριον· ἢ γὰρ αὐριον μεριμνήσει ἑαυτῆς.
ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

7 Ἔψε χαίνετε, ῥα μη κρίθητε· ἐν ὧν γὰρ κρί-
ματι λέοντες κρίθησεν, καὶ ὡς ὁ μέτρῳ μετρεῖτε
μετρηθήσεται ύμῖν. τὶ δὲ βλέπεις τὸ κάρφος τὸ ἐν
τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου· τὴν δὲ ἐν τῷ σῷ ὀφ-
thαλμῷ δοκόν οὐ κατανοεῖς; ἢ τῶν ἐρείς τῷ ἀδελφῷ
ποιεῖς, Ἀφες ἐκβάλω τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου,
kai ἰδοὺ ἡ δοκοῦ ἐν τῷ ὀφθαλμῷ σου. ὕποκριτά,
ἐκβαλε πρῶτον ἐκ τοῦ ὀφθαλμοῦ σοῦ τὴν δοκοῦ, καὶ
tότε διαβλέψεις ἐκβαλείν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ
tοῦ ἀδελφοῦ σου.

6 Ἔψε δὲ τὸ ἅγιον τοῖς κυσίν, μηδὲ βάλητε τοὺς
μαργαρίτας ὑμῶν ἐμπροσθεν τῶν χοιρῶν, μῆποτε κατα-
pαθήσουσιν αὐτοὺς ἐν τοῖς ποσίν αὐτῶν καὶ στραφέίτες
ρήξωσιν υμᾶς.

7 Αἰτείτε, καὶ δοθήσεται ὑμῖν· ἔτητε, καὶ εὐρήσετε:
κρούετε, καὶ ἀναυδήσεται ύμῖν. πὰς γὰρ ὁ κρόνος ᾿αμ-
βάνει, καὶ ὁ ἦτοιν εὐρίσκει, καὶ τῷ κρόνου πλατεῖν
σταί. τῆς ἑστίν ἐὰν ὑμῶν ἀνθρωποῦ, ἐν αὐτῇ ὑμῖν ὁ
υίος αὐτοῦ ἄρτου, μὴ λίθον ἐπιδώσει αὐτῷ; 10 ἢ καὶ ἵχθους αἰτήσει, μὴ ὅφιν ἐπιδώσει αὐτῷ; 11 εἰ οὖν ὕμεις πονηρὸς ὅπερ σαφέστατα δόματα ἁγαθὰ διδόναι τοῖς τέκνοις ὕμων, πόσῳ μᾶλλον ὁ πατὴρ ὕμων ὁ ἐν τοῖς ὑμείς δῶσει ἁγαθὰ τοῖς αὐτοῦσιν αὐτῶν. 12 πάντα οὖν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὕμιν οἱ ἀνθρωποί, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς: οὕτος γὰρ ἐστὶν ὁ νόμος καὶ οἱ προφήται.

13 Εἰσέλθατε διὰ τῆς στενῆς πύλης, ὅτι πλατεία ή πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσὶν οἱ εἰσερχόμενοι δυνάμεις. 14 ὅτι στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὅλοι εἰσὶν οἱ εὐρίσκοντες αὐτήν.

15 Προσέχετε ἀπὸ τῶν ψευδοπροφητῶν, οὕτως ἐρχονται πρὸς ὑμᾶς ἐν ἐνυδύμασιν προβάτων, ἐσώθειν δὲ εἰσὶν λύκοι ἄρπαγες. 16 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτοὺς. μὴ τίς συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλᾶς ἢ ἀπὸ τριβόλων σῶκα; 17 οὕτως πᾶν δένδρον ἁγαθὸν καρποὺς καλοὺς ποιεῖ, καὶ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ. 18 οὐ δύναται δένδρον ἁγαθὸν καρποὺς πονηροὺς ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν. 19 πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκοπτεῖται καὶ εἰς πῦρ βαλλεται. 20 ἄρα γε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτοὺς.

21 Οὐ πᾶς ὁ λέγων μοι, Κύριε, κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ’ ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς. 22 πολλοὶ ἔρουσιν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, Κύριε, κύριε, οὐ τῷ σῷ ὄνοματι ἐπροφητεύσαμεν, καὶ τῷ σῷ ὄνοματι δαίμονα ἐξεβάλομεν, καὶ τῷ σῷ ὄνοματι δυνάμεις πολλὰς ἐποιήσαμεν; 23 καὶ τότε ὁμολογήσω αὐτοῖς ὅτι Οὐδέποτε
Ι. 23

Ζευγών ύμάς, ἀποκωφρεῖτε ἀπ' ἑμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.

24 Πάς οὐν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτοῖς ὁμοιωθῆσαι ἀνδρὶ φρονίμῳ, ὅστις φιλοδομήσεις αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν πέτραν. 25 καὶ κατέβη ἡ βροχὴ καὶ ἤλθον οἱ ποταμοὶ καὶ ἔτπνευσαν οἱ ἄνεμοι καὶ προσέπεσαν τῇ οἰκίᾳ ἑκείνη, καὶ οὐκ ἔτπεσέν τεθεμελιώτο γὰρ ἐπὶ τὴν πέτραν. 26 καὶ πᾶς οὐκ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτοὺς ὁμοιωθῆσαι ἀνδρὶ μωρῷ, ὅστις φιλοδομήσεις αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἄμμον. 27 καὶ κατέβη ἡ βροχὴ καὶ ἤλθον οἱ ποταμοὶ καὶ ἔτπνευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἑκείνη, καὶ ἔτπεσεν, καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη. 28 Καὶ ἐγένετο ὅτε ἔτελεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ. 29 ήν γὰρ δεδάσκων αὐτοῖς ὡς ἔζουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν.

8 1 Καταβάντις δὲ αὐτῶν ἀπὸ τοῦ ὅρους, ἤκολουθοι, αὐτῶν ὄχλοι πολλοὶ. 2 καὶ ἰδοὺ λεπτὸς προσέλθων προσεκύνει αὐτῶν λέγων, Κύριε, ἐὰν θέλῃς, δύνασαι με καθαρίσαι. 3 καὶ ἐκτείνας τὴν χεῖρα ἧματο αὐτοῦ λέγων, Θέλω, καθαρίσθητί. καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπτα. 4 καὶ λέγει αὐτῶ ο Ἰησοῦς, ὁ Ὁρα μηδενὶ εἴπης, ἀλλὰ ὑπαγε σεαυτὸν δεῖξῃ τῷ ἰερεῖ καὶ προσέγγικου τὸ δῷρον ὁ προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτῶν.

5 Εἰσελθόντος δὲ αὐτῶν εἰς Καφαρναοῦμ, προσήλθεν αὐτῶν ἐκατόνταρχος παρακαλῶν αὐτῶν 6 καὶ λέγων, Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικῶς, δεινῶς βασανιζόμενος. 7 λέγει αὐτῶ, Ἐγὼ ἐλθὼν θεραπεύσω αὐτῶν. 8 ἀποκριθεὶς δὲ ὁ ἐκατόνταρχος
VIII. 20  KATA MAΣΘΑΙΟΝ  17

ἐφη, Κύριε, οὐκ εἰμὶ ἴκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃ· ἀλλὰ μόνον εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.  9 καὶ γὰρ ἕγω ἀνθρωπός εἰμὶ ὑπὸ ἐξουσίαν, ἐχὼν ὑπ’ ἐμαυτὸν στρατιῶτας, καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ, Ἡρχον, καὶ ἔρχεται, καὶ τῷ δούλῳ μου, Πολήσου τούτῳ, καὶ ποιεῖ.  10 ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν καὶ εἶπεν τοῖς ἀκολουθοῦσιν, Ἁμὴν λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραήλ τοσαύτην πλὴν εὗρον.  11 λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἤξουσιν καὶ ἀνακλινθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν·  12 οἱ δὲ νῦν τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξωτερικόν· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.  13 καὶ εἶπεν ὁ Ἰησοῦς τῷ ἐκατοντάρχῃ, Ἡ παγε, ὡς ἐπίστευσας γεννηθήτω σοι. καὶ ἴαθη ὁ παῖς ἐν τῇ ὥρᾳ ἐκείνῃ.

14 Καὶ ἔλθον ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδεν τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν.  15 καὶ ἤψατο τῆς χειρὸς αὐτῆς, καὶ ἀφήκεν αὐτῇν ὁ πυρετός· καὶ ἤγερθη, καὶ δηκόνει αὐτῷ.  16 ὡς δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονίζομένους πολλοὺς· καὶ ἐξέβαλεν τὰ πνεῦματα λόγῳ, καὶ πάντας τοὺς κακοὺς ἔχουσας ἐθεράπευσεν,  17 ὡς πληρωθῇ τὸ ῥῆθιν διὰ Ἡσαΐων τοῦ προφήτου λέγοντος, Ἀὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν.

18 Ἡ δὲ ὁ Ἰησοῦς πολλοὺς ὀχλοὺς περί αὐτοῦ ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν.  19 καὶ προσελθὼν εἰς γραμματεύς εἶπεν αὐτῷ, Διδάσκαλε, ἀκολουθήσω σοι ὡποῦ ἐὰν ἀπέρχῃ.  20 καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φολεοὺς ἐχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ νῦς τοῦ ἀνθρώπου οὐκ
ἐχει ποι την κεφαλην κλινη. 21 ἐτερος δη των μαθητων είπεν αυτοι, Κύριε, ἐπιτρεψόν μοι πρωτον ἀπελθειν και θάψαι τον πατέρα μου. 22 ὁ δὲ Ἰησοῦς λέγει αυτοι, Ἀκολουθεῖ μοι, καὶ ἀφες τοὺς νεκρούς θάψαι τοὺς ἑαυτῶν νεκροὺς.

23 Καὶ ἔμβαντι αυτῳ εις τὸ πλοῖον, ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. 24 καὶ ἱδον σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσσῃ, ὡστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων, αὐτὸς δὲ ἐκάθευθεν. 25 καὶ προσελθόντες ἤγειραν αὐτὸν λέγοντες, Κύριε σῶσον, ἀπολλυμέθα. 26 καὶ λέγει αὐτοῖς, Τί δειλοὶ ἐστε, ὀλυγοπιστοὶ; τὸτε ἐγερθεὶς ἐπέτιθησαν τοὺς ἀνέμους καὶ τῇ θαλάσσῃ, καὶ ἐγένετο γαλήνη μεγάλη. 27 οἱ δὲ ἀνθρώποι ἐθαύμασαν λέγοντες, Ποταπός ἐστιν οὗτος, ὅτι καὶ οἱ ἀνέμοι καὶ ἡ θάλασσα αὐτῷ ὑπακούουσιν;

28 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μυθεῖων ἔξερχόμενοι, χαλεποὶ λίαν, ὡστε μὴ ἵσχυεν τινὰ παρελθεῖν διὰ τῆς ὁδού ἐκείνης. 29 καὶ ἱδον ἐκραξαν λέγοντες, Τί ἡμῖν καὶ σοι, νεί τοῦ θεοῦ; ἦλθες ὥδε πρὸ καιροῦ βασανίσαι ἡμᾶς; 30 ἢν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη. 31 οἱ δὲ δαιμόνες παρεκάλουν αὐτῶν λέγοντες, Εἰ ἐκβάλλεις ἡμᾶς, ἀπόστειλον ἡμᾶς εἰς τὴν ἀγέλην τῶν χοίρων. 32 καὶ εἶπεν αὐτοῖς, 'Ὑπάγετε. οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τοὺς χοίρους; καὶ ἱδοὺ ἀρμήσεν πᾶσα ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ύδασιν. 33 οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα καὶ τὰ τῶν δαιμονιζομένων. 34 καὶ ἱδοὺ πᾶσα ἡ πόλις ἐξήλθεν εἰς υπάντησιν τῷ Ἰησοῦ, καὶ ἱδόντες
αυτῶν παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὄριων αυτῶν.

9 Καὶ ἔμβας εἰς πλοῖον διεπέρασεν, καὶ ἤλθεν εἰς τὴν ἱδίαν πόλιν. ἦν δὲ προσέφερον αὐτῷ παραλυτικόν ἐπὶ κλίνης βεβλημένου. καὶ ἤδον ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ, Θάρσει τέκνον, ἀφίενται σου αἱ ἀμαρτίαι. καὶ ἤδον τινὲς τῶν γραμματέων εἶπον ἐν έαυτοῖς, Οὐτοὶ θλασφήμησέν ἐν πολλοῖς, ἐν ταῖς καρδίαις τῶν ὑμῶν; τι γὰρ ἕστων εὐκοπώτερον εἰπεῖν, ἄφιενται σου αἱ ἀμαρτίαι, ἐπὶ τέκνον τοῦ ἀνθρώπου ἐπὶ τῇ γῆς ἁφεὶν ἀμαρτίας, τότε λέγει τῷ παραλυτικῷ, Ἐγειρθεὶς ἄρον σου τῇ κλίνῃ καὶ ὑπαγε εἰς τὸν οἶκον σου. καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. ἀδέωτες δὲ οἱ χιλιείς ἐφοβήθησαν καὶ ἔδόξασαν τὸν θεὸν τὸν δόντα ἐξουσιάν τοιαύτην τοῖς ἀνθρώποις.

8 Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἀνθρώπον καθήμενον ἐπὶ τῷ τελώνιῳ, Μαθθαῖον λεγόμενον, καὶ λέγει αὐτῷ, Ἀκολούθει μοι. καὶ ἀναστὰς ἐκολοθήσεν αὐτῷ.

10 Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἤδον πολλοὶ τελώναι καὶ ἀμαρτωλοὶ ἔλθοντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. καὶ ἤδοντες οἱ Φαρισαῖοι ἔλεγον τοῖς μαθηταῖς αὐτοῦ, Διατί μετὰ τῶν τελωνῶν καὶ ἀμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν; ὁ δὲ ἀκούσας εἶπεν, Οὐ χρείαν ἔχουσιν οἱ ἱσχύσεις ἵπτρον ἀλλ' ὁι κακῶς ἔχοντες. πορευθέντες δὲ μάθετε τι ἕστων, Ἐλεος θέλω καὶ οὐ θυσίαν. οὐ γὰρ ἠλθον καλέσαι δικαίους ἀλλὰ ἀμαρτωλοὺς.
Τότε προσέρχονται αυτῶι οἱ μαθηταὶ Ἰωάννου λέγοντες, Διατὶ ἤμεις καὶ οἱ Φαρισαῖοι νηστεύομεν πολλά, οἱ δὲ μαθηταὶ σοῦ οὐ νηστεύουσιν; καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται οἱ νυμφῶν πενθεῖν ἐφ' ὅσον μετ' αὐτῶν ἔστιν ὁ νυμφίος; ἑλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύουσιν. οὐδεὶς δὲ ἐπιβάλλει ἐπίθεμα βάλλοντος ἁγνῶς ἐπὶ ἱματίῳ παλαιῷ αἴρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χείρον σχῆμα γίνεται. οὐδὲ βάλλοντος οἶνον νέον εἰς ἁσκοῦς παλαιοὺς· εἰ δὲ μῆγε, ῥήγνυνται οἱ ἁσκοὶ, καὶ οἱ οἶνοι ἐκχείται καὶ οἱ ἁσκοὶ ἀπόλλυνται· ἄλλα βάλλοντος οἴνον νέον εἰς ἁσκοὺς καίνοις, καὶ ἀμφότεροι συντριφθοῦνται.

Ταῦτα αὐτοῦ λαλοῦντος αὐτῶι, ἵδον ἄρχων ἐλθὼν προσεκύνη ἄρτῳ, λέγων ὅτι Ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν, ἄλλα ἐλθὼν ἐπίθες τὴν χειρὰ σοῦ ἐπ' αὐτὴν, καὶ ξήσαται. καὶ ἐγερθεὶς ὁ Ἰησοῦς ἥκολοθεῖ αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ. καὶ ἱδοὺ γυνὴ αἰμορροῦσα δώδεκα ἐτη προσελθοῦσα ὁπισθεῖν ἡγματο τοῦ κραστέου τοῦ ἱματίου αὐτοῦ· ἔλεγεν γὰρ ἐν ἑαυτῇ, Ἐὰν μόνον ἄψωμα τοῦ ἱματίου αὐτοῦ, σωθῆσομαι. ὁ δὲ Ἰησοῦς στραφεὶς καὶ ἰδὼν αὐτὴν εἶπεν, Θάρσει θυγατέρ, ἡ πίστις σου σέσωκέν σε. καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὀρας ἐκείνης. καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχωντος καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ἄχλον θορυβοῦμενον ἔλεγεν, ἀναχωρεῖτε· οὐ γὰρ ἀπέβανεν τὸ κοράσιον ἄλλα καθεύδει. καὶ κατεγέλων αὐτοῦ. ὅτε δὲ ἐξεβλήθη ὁ ἄχλος, εἰσελθὼν ἐκράτησεν τῆς χειρὸς αὐτῆς, καὶ ἡγέθη τὸ κοράσιον. καὶ ἐξῆλθεν ἡ φήμη αὐτῆ eἰς ὅλην τὴν γῆν ἐκείνην.

Καὶ παράγοντι ἐκείθεν τῷ Ἰησοῦ, ἥκολοθησαν
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αὐτῷ δύο τυφλοὶ κράζοντες καὶ λέγοντες, Ἐλέησον ἡμᾶς, υἱὸς Δαμελί. ἐλθόντι δὲ εἰς τὴν οἰκίαν προσήλθον αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πιστεύετε ὅτι δύναμαι τούτο ποιῆσαι; λέγουσιν αὐτῷ, Ναὶ, κύριε. τότε ἦψατο τῶν ὀφθαλμῶν αὐτῶν λέγοντες, Ἐλέησον ἡμᾶς, ὁ Ἰησοῦς λέγων, Ὅρατε μηδεὶς γνωσκέτως. οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἑκείνῃ.

Αὐτῶν δὲ ἐξερχομένων, ἦδον προσήνεγκαν αὐτῷ ἀνθρωπὸν κωφὸν δαιμονιζόμενον, καὶ ἐκβιβάζοντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός. καὶ ἑθαύμασαν οἱ ὄχλοι λέγοντες, Οὐδέποτε ἐφάνη ὦτος ἐν τῷ Ἰσραήλ: οἱ δὲ Φαρισαίοι ἔλεγον, Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμονία.

Καὶ περιήγησαν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκοντας ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσον τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύον πάσαν νόσον καὶ πάσαν μαλακίαν. ἦδον δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρμημένοι ὡσεὶ πρόβατα μὴ ἐχοντα πομένα. τότε λέγει τοῖς μαθηταῖς αὐτοῦ, Ὀ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὦλγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅτως ἐκβάλῃ ἐργάταις εἰς τὸν θερισμὸν αὐτοῦ.

10 Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὡστε ἐκβάλλειν αὐτά, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα: πρῶτος Ζήμων ὁ λεγόμενος Πέτρος καὶ Ἀνδρέας ὁ ἰδελφὸς αὐτοῦ, Ἰάκωβος ὁ τοῦ
Ζεβεδαίον καὶ Ἰωάννης ὁ ἄδελφος αὐτοῦ, 3 Φιλίττος καὶ Βαρθολομαῖος, Θωμᾶς καὶ Μαθαίος ὁ τελῶνης, Ἰάκωβος ὁ τοῦ Ἀλφαίου καὶ Θαδδαῖος, 4 Σίμων ὁ Καναναῖος καὶ Ἰούδας Ἰςκαρίωτης ὁ καὶ παραδοσίαν αὐτῶν.

Toύτους τοὺς δώδεκα ἄπεστειλεν ὁ Ἰησοῦς παραγγείλας αὐτοῖς λέγων, Εἰς ὅδον ἐθνῶν μὴ ἀπέλθητε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθητε. 6 πορεύεσθε δὲ μάλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ. 7 πορεύομενοι δὲ κηρύσσετε λέγοντες ὅτι ἠγγίκεν ἡ βασιλεία τῶν οὐρανῶν. 8 ἀσθενοῦντας θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμόνια ἑκβάλλετε· δωρεάν ἐλάβετε, δωρεάν δότε. 9 μὴ κτήσησθε χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν, 10 μὴ πήραιν εἰς ὅδον μηδὲ δύο χιτώνας μηδὲ ὑποδήματα μηδὲ ράβδους ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ. 11 εἰς ἥν δὲ ἂν πόλιν ἡ κόμην εἰσέλθητε, ἐξετάσατε τὸν ἐν αὐτῷ ἄξιον ἐστίν· κακεὶ μείνατε ἐως ἂν ἐξέλθητε. 12 εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτὴν. 13 καὶ εἰς μεν ἡ ὡς οἰκία ἄξια, ἐλθάτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτῆν· εἰς ἂν δὲ μή ἡ ἄξια, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω. 14 καὶ ὅσ τὰν μὴ δέχηται ὑμᾶς μηδὲ ἀκοῦσθαι τῶν λόγων ὑμῶν, ἐξερχόμενοι ἐξω τῆς οἰκίας ἡ τῆς πόλεως ἐκείνης ἐκτινάξατε τὸν κοινοτόν τῶν ποιῶν ὑμῶν. 15 ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἐσται γῇ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως ἡ τῇ πόλει ἐκείνῃ. 16 Ἰδοὺ ἐγώ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις καὶ ἀκέραιοι ὡς αἱ περιστεραί. 17 προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδίοσουσιν γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστυγώσουσιν ὑμᾶς. 18 καὶ ἐπὶ ἡγεμόνας
δὲ καὶ βασιλεὺς ἀχθήσεσθε ἔνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἐθνεσίν. 19 ὅταν δὲ παραδώσων ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσῃ· δοθήσεται γὰρ ὑμῖν ἐν ἑκέινῃ τῇ ἡρα τί λαλήσῃ· 20 οὐ γὰρ ὑμεῖς ἔστε οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. 21 παραδώσεις δὲ ἀδελφὸς ἀδελφόν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσουται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτοὺς. 22 καὶ ἔσεσθε μισοῦμενοι ὅποι πάντων διὰ τὸ ὄνομά μου· οὐ δὲ ὑπομείνας εἰς τέλος, οὕτως σωθήσεται. 23 ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτη, φεύγετε εἰς τὴν ἔτέραν· ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραήλ ἐως ἅν ἐλθῇ ὁ υἱὸς τοῦ ἀνθρώπου. 24 Οὐκ ἔστιν μαθητὴς ὑπὲρ τῶν διδάσκαλον, οὐδὲ δοῦλος ὑπὲρ τῶν κύριον αὐτοῦ. 25 ἀρκετὸν τῷ μαθητῇ ἕνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν οἰκοδεσπότην Βεελζεβοῦλ ἐσπεκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ. 26 μὴ οὖν φοβηθῆτε αὐτοὺς· οὐδὲν γὰρ ἔστιν κεκαλυμμένον ὁ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτοῦν οὐ γνωσθήσεται. 27 ὁ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἴπατε ἐν τῷ φωτὶ· καὶ ὃ εἰς τὸ οὐς ἄκουετε, κηρύξατε ἐπὶ τῶν δωμάτων. 28 καὶ μὴ φοβείσθε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένον ἀποκτείναι· φοβήσθε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ. 29 οὐχὶ δύο στροφὰ ἀσσαρίου πωλεῖται; καὶ ἐν ἐς αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν. 30 ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἡρμηνεύεται εἰςίν. 31 μὴ οὖν φοβείσθε· πολλῶν στροφῶν διαφέρετε ὑμεῖς. 32 Πάς οὖν ὃστις ὁμολογήσει ἐν ἐμοὶ ἐμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω κἀγὼ ἐν αὐτῷ ἐμπροσθεν τοῦ πατρὸς μου τοῦ ἐν
οὐρανοῖς· ὡστὶς δ' ἂν ἀρνήσηται με ἐμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι κἀγὼ αὐτὸν ἐμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.

Μὴ νομίσατε ὅτι ἤλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἤλθον βαλεῖν εἰρήνην ἄλλα μάχαιραν. ἦλθον γὰρ διχάσαι ἀνθρώπον κατὰ τοῦ πατρὸς αὐτοῦ καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς, καὶ ἔχθροι τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ. Οἱ φίλοι πατέρα ἡ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιοι, καὶ ὁ φίλῶν νῦν ἡ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος, καὶ ὁς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὁπίσω μου, οὐκ ἔστιν μου ἄξιος. οἱ εὐρῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτὴν, καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἔνεκεν ἔμοι εὑρήσει αὐτὴν.

Οἱ δεχόμενοι ὑμῶν ἐμὲ δέχεται, καὶ ὁ ἐμὲ δεχόμενος δέχεται τῶν ἀποστείλαντά με. ὁ δεχόμενος προφήτην εἰς ὅνομα προφήτου μισθὸν προφήτου λήμψεται, καὶ ὁ δεχόμενος δίκαιον εἰς ὅνομα δικάιου μισθὸν δικαίου λήμψεται. καὶ ὁ ὁδὸν ποτίσῃ ἕνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὅνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

11 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσον τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκείθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

Ο δὲ Ἰωάννης ἄκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ Χριστοῦ, πέμψας διὰ τῶν μαθητῶν αὐτοῦ εἰπεν αὐτῷ, Σὺ εἰ ὁ ἐρχόμενος, ἢ ἔτερον προσδοκῶμεν; καὶ ἀποκρίθηεις ὁ Ἰησοῦς εἰπεν αὐτοῖς, Προευθείσες ἀπαγγείλατε Ἰωάννη ἃ ἀκούετε καὶ βλέπετε· τυφλοὶ ἀναβλέπουσιν καὶ χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν, καὶ νεκροὶ ἐγείρον-
καὶ μακαρίος ἔστιν ὁ ἡμῶν· ὅτι ἐὰν μὴ σκανδάλισθη ἐν ἐμοὶ.

Τούτων δὲ πορευομένων ἦρξατο ὁ Ἰσσοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου, Τί ἔξηλθατε εἰς τὴν ἔρημον θεάσασθαι; κἀλαμὸν ὑπὸ ἀνέμου σαλευόμενον; ἀλλὰ τί ἔξηλθατε ἰδεῖν; ἀνθρωπὸν ἐν μαλακῷ ἡμφιεσμένον; ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσὶν· ἀλλὰ τί ἔξηλθατε; προφητήν ἰδεῖν; καὶ λέγω ὑμῖν καὶ περισσότερον προφήτου. ὁ οὕτως ἔστιν περὶ οὗ γέγραπται, ἤδε οὖν ἀποστέλλω τὸν ἁγγελὸν ὑμῖν πρὸ προσώπου σου, ὅσα κατασκευάζει τὴν ὀδὸν σου ἐμπροσθέν σου. ἀμὴν λέγω ὑμῖν, οὐκ ἐγένεται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν ὑπαρχόν τῶν ὑπαρχόν αὐτοῦ ἐστίν. ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἔως ἢ βασιλεία τῶν ὑπαρχόν βιάζεται, καὶ βιαστὰς ἀρπάζουσιν αὐτόν. πάντες γὰρ οἱ προφήται καὶ οἱ νόμος ἕως Ἰωάννου ἐπροφήτευσαν, καὶ εἰ θέλετε δέξασθαι, αὐτός ἐστὶν Ἡλίας ὁ μέλλων ἔρχεσθαι. ἐχον οὖν ὁ αἰῶνας ἀκούειν ἀκούειν.

Τίνι δὲ ὁμοιόσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶν παιδίοις καθημένοις ἐν ταῖς ἁγοραῖς, ἀ προσφωνοῦντα τοῖς ἐτέροις λέγοντες, Ηὔλησαμεν ὑμῖν, καὶ οὐκ ὑφήγησας θερπηνήσαμεν, καὶ οὐκ ἐκόψας. ἦλθεν γὰρ Ἰωάννης μῆτε ἐσθίων μήτε πίνων, καὶ λέγοντι, Δαιμόνιον ἔχει. ἦλθεν οὐδὲς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγοντι, ἤδε οὐδὲς τοῦ ἄνθρωπος φάγως καὶ οἰνοπότης, τελωνὼν φίλος καὶ ἀμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν ἐργῶν αὐτῆς. Θ

Τότε ἦρξατο ὁ διδάσκαλος τῶν πόλεως ἐν αἷς ἐγένοντο αἱ πλείσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν.
ΕΥΑΓΓΕΛΙΟΝ  
XI. 21

σοι Χοραζείν, οὐαί σοι Βηθσαϊδάν, ὅτι εἰ ἐν Τύρῳ καὶ Σιδώνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὅμιλῳ, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν. 22 πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδώνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἡ ὑμῖν. 23 καὶ σὺ Καφαρναοῦμ, μη ἔως οὐρανοῦ ὑψωθῆσῃ; ἐως ᾧδου καταβιβασθῇ, ὅτι εἰ ἐν Σοδόμῳ ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν σοί, ἐμείνεν ἂν μέχρι τῆς σήμερον. 24 πλὴν λέγω ὑμῖν ὅτι γῇ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἡ σοι.

25 Ἔν ἐκεῖνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, Ἕξομολογοῦμαι σοι πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἐκρυφθή ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψα αὐτὰ νηπίοις. 26 καὶ ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἐμπροσθέν σου. 27 Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου, καὶ οὕτως ἐπηγινώσκει τὸν νῦν εἰ μὴ ὁ πατήρ, οὐδὲ τὸν πατέρα τις ἐπηγινώσκει εἰ μὴ ὁ νῦς καὶ φιλεῖ βούληται ὁ νῦς ἀποκαλύψαι.

28 Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, καγὼ ἀναπαύσω ὑμᾶς. 29 ἀρατε τὸν ξυνὸν μου ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πρᾶσι εἰμι καὶ ταπεινὸς η̄ καρδία, καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. 30 ὁ γὰρ ξυνὸς μου χρηστός καὶ τὸ φορτίον μου ἑλαφρόν ἔστιν.

12 Ἐν ἐκεῖνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν σπορίμων. οἱ δὲ μαθηταὶ αὐτοῦ ἐπείκυνασαν, καὶ ἤρξαντο τίλλειν στάχνας καὶ ἐσθίειν. 2 οἱ δὲ Φαρισαίοι ἰδόντες ἔθιναν αὐτῶ, Ἦδον οἱ μαθηταὶ σοῦ ποιοῦσιν ὁ οὐκ ἔξεστιν ποιεῖν ἐν σαββατίῳ. 3 οἱ δὲ εἶπεν αὐτοῖς, ὃν καὶ ἀνέγνωτε τί ἐπολήσεν Δανείδ, ὅτε ἐπείσασεν καὶ οἱ μετ' αὐτοῦ; 4 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προβάσεως ἐφαγεν,
ΚΑΤΑ ΜΑΘΘΑΙΟΝ

XII. 20

ὁ οὖς ἐξὼν ἦν αὐτῷ φαγεῖν οὐδὲ τοὺς μετ' αὐτοῦ, εἰ μὴ τοὺς ἱερεύσιν μόνοις; 9 ἡ οὖς ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοὺς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλούσιν καὶ ἀναίτιοι εἰσίν; 6 λέγω δὲ ύμῖν ὅτι τοῦ ἱεροῦ μείζον ἐστίν οὐδε. 7 εἰ δὲ ἐγνώκειτε τί ἐστιν, Ἐλεος θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναίτιους. 8 κύριος γὰρ ἐστιν τοῦ σαββάτου ὁ νῖος τοῦ ἀνθρώπου.

9 Καὶ μεταβὰς ἐκείθεν ἠλθεν εἰς τὴν συναγωγὴν αὐτῶν. 10 καὶ ἤδον ἀνθρώπος χείρᾳ ἔχων ξηρὰν· καὶ ἐπηρώτησαν αὐτὸν λέγοντες, Εἰ ἔξεστιν τοῖς σάββασιν θεραπεύειν; ἦνα καθηγορησῶσιν αὐτοῦ. 11 δὲ ἐλεφε αὐτοῖς, Τίς ἔσται ἐξ υἱῶν ἀνθρώπους ὃς ἔξει πρόβατον ἐν, καὶ ἔδω ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσει αὐτὸ καὶ ἐγερεῖ; 12 πόσῳ ὅτι διαφέρει ἀνθρώπος προβάτου· ὥστε ἔξεστιν τοῖς σάββασιν καλῶς ποιεῖν. 13 τότε λέγει τῷ ἀνθρώπῳ, Ἐκτείνων σου τὴν χειρά. καὶ ἔξετευειν, καὶ ἀπεκατεστάθη ύγιὴς ὡς ἡ ἄλλη.

14 Ἐξελθόντες δὲ οἱ Φαρισαῖοι συμβουλιον ἔλαβον κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσιν. 15 εἰ δὲ Ἰησοῦς γνοὺς ἀνεχάρησεν ἐκείθεν, καὶ ἡκολούθησαν αὐτῷ πολλοὶ, καὶ ἐθεράπευσεν αὐτοὺς πάντας, 16 καὶ ἐπετίμησεν αὐτοῖς ἣνα μὴ φανερῶν αὐτῶν ποιήσωσιν· ἦνα πληρωθῇ τὸ ρήθην διὰ Ἰησοῦν τοῦ προφήτου λέγοντος, 18 Ἑδοὺ ο παῖς μου ὁν ἡρέτισι, ὁ ἀγαπητὸς μου εἰς ὅν ηὐδόκησεν ἡ ψυχὴ μου· θέσω τὸ πνεῦμά μου ἐπ' αὐτῶν, καὶ κρίσιν τοῖς ἔθνεσι ἀπαγγελεῖ. 19 οὐκ ἔρισε πολλῷ κραυγάσει, οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ. 20 καλαμὸν συντετριμμένον οὐ κατεάξει καὶ λίνον τυφόμενον οὐ σβέσει, ἐως ἂν
εἴκβάλλη εἰς νῖκος τὴν κρίσιν. 31 καὶ τῷ ὄνοματι αὐτοῦ ἔθην ἐλπισθῶσιν.

32 Τότε προσηνέχθη αὐτῷ δαίμονιόμενος τυφλὸς καὶ κωφός· καὶ ἐθεράπευσεν αὐτὸν, ὡστε τοὺς κωφούς λαλέοι καὶ βλέπειν. 33 καὶ ἤξισταντο πάντες οἱ ὄρχλοι καὶ ἤλεγον, Μὴτι οὕτως ἐστίν οὗ ὕις Δαυείδ; 34 οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον, ὁ ὥτος οὐκ ἐκβάλλει τὰ δαίμονια εἰ μὴ ἐν τῷ Βεελζεβούλ ἀρχοντὶ τῶν δαίμονιων. 35 εἰδὼς δὲ τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς, Πάσα βασιλεία μερισθεῖσα καθ’ έαυτῆς ἐρημοῦται, καὶ πάσα πόλις ἤ οἰκία μερισθεῖσα καθ’ έαυτῆς οὐ σταθήσεται. 36 καὶ εἰ ὁ σατανᾶς τὸν σατανῶν ἐκβάλλει, ἐφ’ έαυτὸν ἐμερίσθη πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ; 37 καὶ εἰ ἔγω ἐν Βεελζεβοῦλ ἐκβάλλω τὰ δαίμονια, οἱ νῖοι θὰ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τούτο αὐτὸ κριταὶ ἐσονται ὑμῶν. 38 εἰ δὲ ἐν πνεύματι θεοῦ ἔγω ἐκβάλλω τὰ δαίμονια, ἄρα ἐφθασεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. 39 ἡ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἱσχυροῦ καὶ σκεῦς αὐτοῦ ἁρπάσαι, ἐὰν μὴ πρῶτον δήσῃ τὸν ἱσχυρόν; καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. 40 ὁ μὴ ὃν μετ’ ἐμοὶ κατ’ ἐμοὶ ἔστιν, καὶ ὁ μὴ συνάγων μετ’ ἐμοὶ σκορπίζει.

41 Διὰ τούτο λέγω ὑμῖν, πᾶσα ἀμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις, ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται. 42 καὶ ὁ θανάτῳ πάντες πνεύματος βλασφημία ἀφεθήσεται. 43 καὶ ὃς ἐὰν εἴη λόγον κατὰ τοῦ νῦν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ. ὃς δὲ ἐὰν εἴη λόγον κατὰ τὸ πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ, ὡς εἴη λόγον κατὰ τὸν νῦν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ. ὃς δὲ ἐὰν εἴη λόγον κατὰ τὸ πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ. 44 Η ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλὸν, ἡ ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρὸν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γεωκτόνως.
XII. 45  ΚΑΤΑ ΜΑΘΘΑΙΟΝ

54 γεννήματα ἐχεῖν διώκοντι, τῶς δύνασθε ἁγαθὰ λαλεῖν πο
νηροὶ ὄντες; ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας
tὸ στόμα λαλεῖ. 55 ὁ ἁγαθὸς ἀνθρωπὸς ἐκ τοῦ ἁγαθοῦ
θησαυροῦ ἐκβάλλει τὰ ἁγαθά, καὶ ὁ πονηρὸς ἀνθρωπὸς
eκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. 56 λέγω δὲ
ὑμῖν ὅτι πᾶν ῥῆμα ἁγίου ὁ λαλήσοντων οἱ ἁνθρωποὶ,
ἀποδώσουσιν περὶ αὐτοῦ λόγου ἐν ἡμέρᾳ κρίσεως. 57 ἐκ
γὰρ τῶν λόγων σου δικαιώθησῃ, καὶ ἐκ τῶν λόγων σου
καταδικασθήσῃ.

58 Τότε ἀπεκρίθησαν αὐτῷ τινὲς τῶν γραμματέων καὶ
Φαρισαίων λέγουτες, Διδάσκαλε, θέλωμεν ἀπὸ
σοῦ σημείων ἱδεῖν. 59 ὁ δὲ ἀποκρίθησεν ἐπὶ τοὺς αὐτοὺς,
Γενεὰ πονηρὰ καὶ μοιχαλίς σημείων ἐπιζητεῖ, καὶ
σημείων οὐ δοθῆσαι αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ
προφήτου. 60 ὡσπερ γὰρ ἤν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ
κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται ὁ
νῦσ τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας
καὶ τρεῖς νύκτας. 61 ἄνδρες Νινευίται ἀναστήσονται ἐν
tῇ κρίσει μετὰ τῆς γενεᾶς ταυτῆς καὶ κατακρινοῦσιν
αὐτήν, ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ
πλεῖον Ἰωνᾶ ὀδέ. 62 βασιλεύσα νῦν ἐγερθῆσεται ἐν
tῇ κρίσει μετὰ τῆς γενεᾶς ταυτῆς καὶ κατακρινεὶ αὐτήν,
ὅτι ἠλθε τό τῶν περάτων τῆς γῆς ἀκούσαι τὴν σοφίαν
Σολομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος ὀδέ.

63 Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἔξελθῃ ἀπὸ τοῦ
anthrópou, διέρχεται δὲ ἀνύδρων τῶν τοῦ ἡμέραν ἀνά-
paunw, καὶ οὐχ εὐρίσκει. 64 τότε λέγει, Εἰς τῶν οἰκῶν
μου ἐπιστρέψον ὄθεν ἔξηλθον. καὶ ἐλθὼν εὐρίσκει σχο-
lάξοντα σεσαρωμένον καὶ κεκοσμημένον. 65 τότε πορεύε-
tαι καὶ παραλαμβάνει μεθ’ ἑαυτοῦ ἐπτά ἑτέρα πνεύ-
mata πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἑκεῖ,
καὶ γίνεται τὰ ἐσχατὰ τοῦ ἀνθρώπου ἑκένων χείρονα τῶν πρῶτων. οὕτως ἐσται καὶ τῇ γενεᾷ ταύτη τῇ πονηρᾷ.

44 Ἐτι αὐτοῦ λαλοῦντος τοῖς ὁχλοῖς, ἵδοι ἡ μήτηρ καὶ οἱ ἄδελφοί αὐτοῦ εἰστήκεσαν ἐξὸς ξητούντες αὐτῷ λαλῆσαι. 45 εἶπεν δὲ τις αὐτῷ, ἵδοι ἡ μήτηρ σου καὶ οἱ ἄδελφοί σου ἐξῳ ἔστήκασιν ξητούντες σοι λαλῆσαι. 46 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ λέγοντι αὐτῷ, Τίς ἐστιν ἡ μήτηρ μου, καὶ τίνες εἰσίν οἱ ἄδελφοί μου; 47 καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν, ἵδοι ἡ μήτηρ μου καὶ οἱ ἄδελφοί μου. 48 ὁστις γὰρ ἀν ποιήσῃ τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς, αὐτὸς μου ἄδελφος καὶ ἄδελφη καὶ μήτηρ ἐστίν.

13 Ἐν τῇ ἡμέρᾳ ἑκείνη ἐξελθὼν ὁ Ἰησοῦς ἐκ τῆς οἰκίας ἐκάθεντο παρὰ τὴν θάλασσαν. 2 καὶ συνῆχησαν πρὸς αὐτὸν ὁχλοὶ πολλοὶ, ὡστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι, καὶ πᾶς ὁ ὁχλὸς ἐπὶ τὸν αἰγιαλὸν εἰστήκει. 3 καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς, λέγων, ἵδοι ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν. 4 καὶ ἐν τῷ σπείρων αὐτῶν ὁ μὲν ἐπέσεν παρὰ τὴν ὀδόν, καὶ ἤλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτᾶ. 5 ἄλλα δὲ ἐπέσεν ἐπὶ τὰ πετρώδη ὅπου οὐκ ἔχειν γῆν πολλῆν, καὶ εὐθέως ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς. 6 ἢλιοῦ δὲ ἀνατείλαντος ἐκαμματίσθη, καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη. 7 ἄλλα δὲ ἐπέσεν ἐπὶ ταῖς ἀκάνθαις, καὶ ἀνέβησαν αἱ ἀκάνθαι καὶ ἀπέπνευσαν αὐτᾶ. 8 ἄλλα δὲ ἐπέσεν ἐπὶ τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπὸν, ὁ μὲν ἐκατὸν, ὁ δὲ ἔξηκοντα, ὁ δὲ τριάκοντα. 9 ὁ ἔχων ὥστα ἀκούετο.

10 Καὶ προσελθόντες οἱ μαθηταὶ εἶπαν αὐτῷ, Διατὶ ἐν παραβολαῖς λαλεῖς αὐτοῖς; 11 ὁ δὲ ἀποκριθεὶς εἶπεν
αυτοίς ὅτι Ὦμῖν δέδοται γνώναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνους δὲ οὐ δέδοται. ὃστις γὰρ ἔχει, δοθῆσεται αὐτῷ καὶ περισσευθῆσεται. ὃστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθῆσεται ἀπ’ αὐτοῦ. διὰ τούτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνιούσιν. καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἡσαίου ἡ λέγουσα, Ἀκοῇ ἀκούστε καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε. ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τοῦτον, καὶ τοῖς ὁσίω βαρέως ἡκούσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν, μῆποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὁσίω ἀκούσσωσι καὶ τῇ καρδίᾳ συνώσιν καὶ ἐπιστρέψωσι, καὶ ἱάσομαι ἀυτοῖς. ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουσιν, καὶ τὰ ὁτα ὑμῶν ὅτι ἀκούουσιν. ἀμὴν γὰρ λέγω ὑμῖν ὅτι πολλοὶ προφητεύσατε καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδαν, καὶ ἀκούσατε ἃ ἀκούσατε, καὶ οὐκ ἡκούσαν.

Τμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπείραντος. Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιόντος, ἔρχεται οὐ ποιησε καὶ ἀρπάξει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτος ἔστιν ὁ παρὰ τὴν ὠδὴν σπαρέις. δὲ ἐπὶ τὰ πετρώδη σπαρεῖς, οὗτος ἔστιν ὁ τῶν λόγων ἀκούων καὶ εὐθὺς μετὰ χαρᾶς λαμβάνον αὐτῶν· οὐκ ἔχει δὲ ῥίζαν ἐν ἐαυτῷ ἄλλα πρόσκαιρος ἔστιν, γενομένης δὲ θλύσεως ἡ διωγμὸν διὰ τῶν λόγων εὐθύς σκανδάλιζεται. ὃ δὲ εἰς τὰς ἀκάνθας σπαρεῖς, οὗτος ἔστιν ὁ τῶν λόγων ἀκούον, καὶ η ἁμέριμνα τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλούτου συμπυγεί τῶν λόγων, καὶ ἀκαρπος γίνεται. ὃ δὲ ἐπὶ τὴν καλὴν γῆν σπαρεῖς, οὗτος ἔστιν ὁ τῶν λόγων ἀκούων καὶ συνιεῖς,
δὲ δὴ καρποφορεῖ καὶ ποιεῖ ὁ μὲν ἔκατον, ὁ δὲ ἐξήκοντα, ὁ δὲ τριάκοντα. ①

24 Ἀλλὰ παραβολὴν παρέθηκεν αὐτοῖς λέγων, Ὄμοιωθεὶς ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπειρατι καλῶν σπέρμα ἐν τῷ ἁγρῷ αὐτοῦ. ⑵ ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους ἤλθεν αὐτὸν ὁ ἐχθρὸς καὶ ἐπέστητον ξιζάνια ἀνὰ μέσον τοῦ σίτου καὶ ἀπῆλθεν. ⑶ ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ ξιζάνια. ⑷ προσελθόντες δὲ οἱ δούλοι τοῦ ὁικοδεσπότου εἶπον αὐτῷ, Κύριε, οὐχὶ καλῶν σπέρμα ἐσπειρασ ἐν τῷ σῷ ἁγρῷ; πόθεν οὖν ἔχει ξιζάνια; ⑸ ὃ δὲ ἔφη αὐτοῖς, Ἕχθρός ἀνθρώπος τοῦτο ἐποίησεν. οἱ δὲ δούλοι αὐτῷ λέγουσιν, Θελεις οὖν ἀπελθόντες συνλέξαμεν αὐτά; ⑹ ὃ δὲ φησίν, Οὕ, μήποτε συνλέγοντες τὰ ξιζάνια ἐκρεξώσητε ἀμα αὐτοῖς τὸν σίτον. ⑺ ἀφετε συναγάγεσθαι ἀμφότερα μέχρι τοῦ θερισμοῦ, καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς, Συνλέξατε πρῶτον τὰ ξιζάνια καὶ δήσατε αὐτὰ εἰς δεσμὰς πρὸς τὸ κατακαύσαι αὐτά, τῶν δὲ σίτου συναγάγετε εἰς τὴν ἀποθήκην μου.

31 Ἀλλὰ παραβολὴν παρέθηκεν αὐτοῖς λέγων, Ὅμοια ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σωτέσως, ὅν λαβὼν ἀνθρώπος ἐσπειρας ἐν τῷ ἁγρῷ αὐτοῦ. ⑹ ὁ μικρότερον μὲν ἐστὶν πάντων τῶν σπερμάτων, ὅταν δὲ αὐξηθῇ, μεῖζον τῶν λαχάνων ἐστίν καὶ γίνεται δένδρον, ὅστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.

33 Ἀλλὰ παραβολὴν ἐλάλησεν αὐτοῖς, Ὅμοια ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἡμῖν, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλέφου σάτα τρία, ἐως ὅτι ἐξυμβόλη ὅλον. ⑺ Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παρα-
το όχλοις, καὶ χωρὶς παραβολῆς οὐδὲν ἔλαλει αὐτοῖς, ὡς πληρωθῇ τὸ διά τοῦ προφήτου λέγοντος, Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς.

Τότε ἀφεῖς τοὺς ὀχλοὺς ἦλθεν εἰς τὴν οἰκίαν, καὶ προσήλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες, Φρά-σον ἡμῖν τὴν παραβολὴν τῶν ξιζάνιων τοῦ ἀγροῦ. 37 ὁ δὲ ἀποκριθεὶς εἶπεν, 'Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ νῖος τοῦ ἀνθρώπου, ὁ δὲ ἄγρος ἐστὶν ὁ κόσμος.' 38 τὸ δὲ καλὸν σπέρμα, οὗτοι εἰσίν οἱ νῖοι τῆς βασιλείας· τὰ δὲ ξιζάνια εἰσίν οἱ νῖοι τοῦ πονηροῦ, 39 ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτά ἐστιν ὁ διάβολος· ὁ δὲ θερισμὸς συντελεῖ αἰώνος ἐστιν, οὐ δὲ θερισταὶ ἄγγελοι εἰσίν. 40 ὡσπερ οὖν συλλέγεται τὰ ξιζάνια καὶ πυρὶ κατακαίεται, οὐτῶς ἐσται ἐν τῇ συντελεῖᾳ τοῦ αἰῶνος. 41 ἀποστελεῖ ὁ νῖος τοῦ ἀνθρώπου τοὺς ἄγγελους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν, 42 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεί ἐσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. 43 τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. ὁ ἔχων ὡτα ἄκοντες.

Ομοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρὸς κεκρυμμένω ἐν τῷ ἄγρῳ, ὅπερ ἐν οὐρανῶν ἀνθρώπως οὐκ ἐκρυβεῖ, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πολλαὶ πάντα ὅσα ἔχει καὶ ἀγοράξει τὸν ἄγρον ἐκείνου.

Πάλιν όμοία ἐστίν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπως ἐμπόρῳ ἠτανότητι καλοῦς μαργαρίτας· εὐρωπός δὲ ἕνα πολύτιμον μαργαρίταν ἀπελθὼν πέπρακεν πάντα ὅσα ἔχει καὶ ἠγόρασεν αὐτὸν.

Πάλιν όμοία ἐστίν ἡ βασιλεία τῶν οὐρανῶν.
σαγηνή βληθείση εἰς τὴν θάλασσαν καὶ ἐκ παντὸς
gένους συναγαγούση. Ἔννοε ὅτε ἐπιηρώθη ἀναβιβά-
sαντες ἐπὶ τὸν αἰγαλῶν καὶ καθίσαντες συνέλεξαν
tά καλά εἰς ἄγηγ, τὰ δὲ σαπρὰ ἔξω ἐβαλον. οὖτως
esteem ἐν τῇ συντελεῖᾳ τοῦ αἰώνος ἐξελεύσουσαν
tοι ἄγγελοι καὶ ἀφορισοῦσιν τοὺς πονηροὺς ἐκ μέσου τῶν
dικαίων, καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμην τοῦ
tυρως: ἐκεῖ ἐσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν
ὅδουτων.

Συνήκατε ταῦτα πάντα; λέγουσιν αὐτῷ, Ἡαι.
ὁ δὲ εἶπεν αὐτοῖς, Διὰ τοῦτο πᾶς γραμματεὺς
μαθητευθῆς τῇ βασιλείᾳ τῶν οὐρανῶν ὁμοίος ἐστιν
ἀνδρῶτορ οἰκοδεσπότης, ὡστε ἐκβάλλει ἐκ τοῦ θησαυ-
ροῦ αὐτοῦ καὶ ναὶ καὶ παλαιά.

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς
tαύτας, μετήρεσαν ἐκεῖθεν. καὶ ἔλθων εἰς τὴν
πατρίδα αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν,
ἀπὸ ἐκπλήσσοντοι αὐτοὺς καὶ λέγειν. Πόθεν τούτῳ ἡ
σοφία αὐτὴ καὶ αἱ δυνάμεις; οὐχ οὖν ὅστιν ὁ τῶν
tέκτων νῦν; οὐχ ἡ μῆτηρ αὐτοῦ λέγεται Μαριὰμ
καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσῆφ καὶ Σίμων
καὶ Ἰούδας; καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς
ἡμᾶς εἰσὶν; πόθεν οὐν τούτῳ ταύτα πάντα; καὶ ἐσκαν-
δαλίζοντο ἐν αὐτῷ. ὁ δὲ Ἰησοῦς εἰπεν αὐτοῖς, Ὑμῖν
ἐστιν προφήτης ἀτίμος εἰ μὴ ἐν τῇ πατρίδι καὶ ἐν τῇ
οἰκίᾳ αὐτοῦ. καὶ οὐκ ἐποίησαν ἐκεῖ δυνάμεις πολ-
λῶς διὰ τὴν ἀπώτισταν αὐτῶν.

14 Ἔν ἐκείνῳ τῷ καρφῷ ἦκουσαν Ἡρώδης ὁ τετράρ-
χης τὴν ἄκοιν Ἰησοῦ, καὶ ἐπεζε τοῖς παισιν αὐτοῦ,
Οὕτως ἐστιν Ἰωάννης ὁ βαπτιστής· αὐτὸς ἤγερθη ἀπὸ
tῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν
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αὐτῷ. 3 ὁ γὰρ Ἰρωθὸς κρατήσας τὸν Ἰωάννην ἔδησεν αὐτὸν καὶ ἐν τῇ φυλακῇ ἀπέθετο διά Ἰρωθίραδα τὴν γυναίκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ. 4 ἔλεγεν γὰρ αὐτῷ ὁ Ἰωάννης, Οὐκ ἔξεστίν σοι ἔχειν αὐτήν. 5 καὶ θελὼν αὐτὸν ἀποκτείναι ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφῆτην αὐτὸν εἶχον. 6 γεγονότως δὲ γενομένως τοῦ Ἰρωθοῦ ἀρχήσατο ἡ θυγάτηρ τῆς Ἰρωθίραδος ἐν τῷ μέσῳ καὶ ἤρεσεν τῷ Ἰρωθῇ, ὅθεν μεθ' ὅρκου ὡμολογήσεν αὐτῇ δούναι ὅ ἐὰν αἰτήσηται. 7 ὁ δὲ προβιβασθείσα ὑπὸ τῆς μητρὸς αὐτῆς, Δόσ μοι, φησίν, ὡδὲ ἐπὶ πλυκαί τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. 8 καὶ λυπηθεὶς ὁ βασιλεὺς διὰ τοὺς ὄρκους καὶ τοὺς συνανακείμενους ἐκέλευσεν δοθῆναι, 9 καὶ τέμπφας ἀπεκεφάλισεν Ἰωάννην ἐν τῇ φυλακῇ. 11 καὶ ἤνεχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πλυκαὶ καὶ ἔδοθη τῷ κορασίῳ, καὶ ἤνεγκεν τῇ μητρὶ αὐτῆς. 12 καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ πτῶμα καὶ ἔθαψαν αὐτὸν, καὶ ἐλθόντες ἀπῆχαν τῷ Ἰησοῦ. 13 ἀκούσας δὲ ὁ Ἰησοῦς ἀνεχώρησεν ἐκείθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν· καὶ ἀκούσαντες οἱ ὄχλοι ἤκολούθησαν αὐτῷ πεζῷ ἀπὸ τῶν πόλεων.

14 Καὶ ἔξελθον εἰδεν πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπὶ αὐτοῖς καὶ ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν. 15 ὡσιὰς δὲ γενομένης προσῆλθον αὐτῷ οἱ μαθηταὶ λέγοντες, Ἡρμός ἐστιν ὁ τόπος καὶ ἡ ὁρὰ ἡ γεγενήθη· ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κόμιας ἀγοράς ἐναυτοὶς βρῶματα. 16 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ χρείαν ἔχουσίν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν. 17 οἱ δὲ λέγοντες αὐτῷ, Οὐκ ἔχομεν ὡδὲ εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας. 18 ὁ δὲ εἶπεν, Φέρετε μοι ὡδὲ αὐτοὺς. 19 καὶ κελεύσας τοὺς ὄχλους
άνακλιθήναι ἐπὶ τοῦ χώρτου, λαβῶν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἵχθυας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλογησεν, καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους, ὥστε μαθηταὶ τοῖς ὄχλοις. 20 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, καὶ ἤραν τὸ περισσεῖον τῶν κλασμάτων δώδεκα κοφίνους πλήρεις. 21 οἱ δὲ ἐσθίοντες ἠσαν ἀνδρεὶς ὥσει πεντακισχίλιοι χωρίς γυναικῶν καὶ παιδίων.

22 Καὶ εὐθύς ἧναγκασεν τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἐως οὗ ἀπολύσῃ τοὺς ὄχλους. 23 καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ ὅρος κατ’ ἱδίαν προσεύξασθαι. ὥστε δὲ γενομένης μόνος ἦν ἐκεῖ. 24 τὸ δὲ πλοῖον ἤδη μέσον τῆς θαλάσσης ἦν βασανίζομεν ὕπο τῶν κυμάτων· ἦν γὰρ ἐναντίος ὁ ἄνεμος. 25 τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς ἦλθεν πρὸς αὐτοὺς περιπατῶν ἐπὶ τὴν θαλάσσαν. 26 καὶ ἱδόντες αὐτὸν οἱ μαθηταὶ ἐπὶ τῆς θαλάσσης περιπατῶν ἐταράχθησαν λέγοντες ὅτι Φάντασμα ἐστιν, καὶ ἀπὸ τοῦ φόβου ἐκραξαν. 27 εὐθὺς δὲ ἐλάλησεν αὐτοῖς λέγων, Θαρσεῖτε, ἐγώ εἰμι· μὴ φοβεῖσθε. 28 ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν, Κύριε, εἰ σὺ εἰ, κέλευσόν με ἐλθεῖν πρὸς σε ἐπὶ τὰ ὑδάτα. 29 ὁ δὲ εἶπεν, Ἔλθε· καὶ καταβὰς ἀπὸ τοῦ πλοίου Πέτρος περισσάτησεν ἐπὶ τὰ ὑδάτα ἐλθεῖν πρὸς τὸν Ἰησοῦν. 30 βλέπων δὲ τὸν ἄνεμον ἵχθυρον ἐφοβήθη, καὶ ἀρξάμενος καταπονεῖσθαι ἐκραξεν λέγων, Κύριε, σωθῶν με. 31 εὐθύς δὲ ὁ Ἰησοῦς ἐκτελεῖ τὴν χειρὰ ἐπελάβετο αὐτοῦ καὶ λέγει αὐτῷ, Ὀλυγόπιστε, εἰς τὸ ἐδώσταςας; 32 καὶ ἀναβάντων αὐτῶν εἰς τὸ πλοῖον ἐκοπασεν ὁ ἄνεμος. 33 οἱ δὲ ἐν τῷ πλοῖῳ προσεκύνησαν αὐτῷ λέγοντες, Ἀληθῶς θεοῦ νίος εἰ.
34 Καὶ διαπεράσαντες ἠλθον ἐπὶ τὴν γῆν εἰς Γεννησαρέτ. 35 καὶ ἐπογυνότες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν περιχώρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, 36 καὶ παρεκάλουν αὐτὸν ἵνα μόνον ἄψωνται τοῦ κραστεδοῦ τοῦ ἰματίου αὐτοῦ. καὶ ὁσοὶ ἦψαντο διεσώθησαν.

15 1 Τοτε προσέρχονται τῷ Ἰησοῦ ἀπὸ Ἰεροσόλυμον Φαρισαίοι καὶ γραμματεῖς λέγοντες, 2 Διατί οἱ μαθηταί σοι παραβάλονσιν τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νῦπτονται τὰς χείρας όταν ἄρτον ἐσθίωσιν. 3 ὃ δὲ ἀποκρίθησις εἶπεν αὐτοῖς, Διατί καὶ ὑμεῖς παραβάλεστε τὴν ἐντολήν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν; 4 ὃ γὰρ θεὸς ἐνετειλατο λέγαν, Τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ, ὁ κακολογῶν πατέρα ἡ μητέρα θανάτῳ τελευτάτω. 5 ὑμεῖς δὲ λέγετε, Ὄσο ἂν εἴη τῷ πατρὶ ἡ τῇ μητρί, Δῶρον δὲ ἐὰν ἔξ ἐμοῦ ὠφελήθης, οὐ μὴ τιμήσει τὸν πατέρα αὐτοῦ ἡ τὴν μητέρα αὐτοῦ. 6 καὶ ἦκυρώσατε τὸν λόγον τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν. 7 ὑποκριταὶ, καλῶς ἐπροφήτευσεν περὶ ὑμῶν Ἡσαίας λέγων, 8 ὁ λαὸς οὗτος τοῖς χείλεσιν με τιμᾶ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ. 9 μάτην δὲ σέβονται με διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.

10 Καὶ προσκαλεσάμενος τὸν χρὸνον εἶπεν αὐτοῖς, Ἀκούστε καὶ συνίστε: 11 οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινὸ τὸν ἄνθρωπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, τούτο κοινὸ τὸν ἄνθρωπον. 12 τὸτε προσελθόντες οἱ μαθηταὶ λέγουσιν αὐτῷ, Οἶδας ὅτι οἱ Φαρισαίοι ἀκούσαντες τὸν λόγον ἐσκανδαλίζθησαν; 13 ὃ δὲ ἀποκρίθησις εἶπεν, Πᾶσα φυτεία ὑν οὐκ ἐφύ-
καὶ ἐξελθὼν ἐκείθεν ο Ἰησοῦς ἀνεχθρήσεν εἰς τὰ μέρη Τύρου καὶ Σιδώνως. ἔδωκαν γυνὴ Χαναάνα ἀπὸ τῶν όριῶν ἐκείνων ἐξελθόντα ἐκραξεὶ λέγουσα, Ἐλέησον με, κύριε νῦν Δανείδ. ἡ θυγάτηρ μου κακῶς δαιμονίζεται. ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγου. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἥρατον αὐτῶν λέγοντες, Ἀπόλυσον αὐτήν, ὅτι κράζει ὁπισθεν ἦμων. ὁ δὲ ἀποκριθεὶς εἶπεν, ὃς ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἶκον Ῥαβγόλ. ἡ δὲ ἐλθοῦσα προσεκύνει αὐτῷ λέγουσα, Κύριε, βοήθει μοι. ὁ δὲ ἀποκριθεὶς εἶπεν, ὃς ἐστιν καλὸν λαβῆν τὸν ἄρτον τῶν τέκνων καὶ βάλειν τοῖς κυναρίοις. ἡ δὲ εἶπεν, Ναὶ, κύριε· καὶ γὰρ τὰ κυνάρια ἐσθήσει ἀπὸ τῶν ψυχῶν τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν. τότε ἀποκριθεὶς ὁ Ἰησοῦς ἐπεν αὐτῇ, Ὡ γύναι, μεγάλη σοι ἡ πλοικτεία σοι ὧς θέλεις. καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὀρας ἐκείνης.
Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν τῆς Γαλικαίας, καὶ ἀναβὰς εἰς τὸ ὄρος ἐκάθετο ἐκεῖ. 30 καὶ προσήλθον αὐτῷ ὄχλοι πολλοὶ ἠχουντες μεθ’ ἐαυτῶν χωλοὺς, τυφλοὺς, κωφοὺς, κυλλοὺς καὶ ἑτέρους πολλοὺς, καὶ ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας αὐτῶν· καὶ ἐθεράπευσεν αὐτούς, 31 ὡστε τοὺς ὄχλους θαυμάσας βλέποντας κωφοὺς καὶ κυλλοὺς, κυλλοὺς ὑγείας καὶ χωλοὺς περιπατοῦντας καὶ τυφλοὺς βλέποντας· καὶ ἔδοξασαν τὸν θεὸν Ἰσραήλ.

32 Ο δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν, Ἐπλαγχυνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἢ ἡ ἡμέρα τρεῖς προσμένουσιν μοι καὶ οὐκ ἔχουσιν τις φάγωσιν καὶ ἀπολύσας αὐτοὺς νήστεις οὐκ ἔθελος, μήπως ἐκλυθῶσιν ἐν τῇ ὠδῷ. 33 καὶ λέγουσιν αὐτῷ οἱ μαθηται, Πόθεν ἦμῖν ἐν ἐρήμῳ ἄρτους τοσοῦτοι ἦστε χροτᾶσαι ὄχλον τοσοῦτον; 34 καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πόσους ἄρτους ἔχετε; οἱ δὲ εἶπον, Ἑπτά, καὶ ὄλγα ἰχθύδια. 35 καὶ παραγγέλεις τῷ ὄχλῳ ἀναπαυεῖν ἐπὶ τὴν γῆν, 36 ἔλαβεν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύδιας, εὐχαριστήσας ἐκλανεν καὶ ἐδίδω τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ὄχλοις. 37 καὶ ἐφαγον πάντες καὶ ἐχορτάσθησαν, καὶ τὸ περισσεύων τῶν κλασμάτων ἦραν ἐπὶ ἐπτὰ σπυρίδας πλῆρεις. 38 οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι ἀνδρεῖς χωρίς γυναικῶν καὶ παιδίων.

39 Καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὅρια Μαγαδᾶν. 16 ὁ δὲ ἀποκρίθη ἐπὶ τοὺς σημεῖον ἐκ τοῦ οὐρανοῦ ἔπιδείξαι αὐτοῖς. 2 καὶ πρῶτον ἦσαν οἱ Φαρισαῖοι καὶ Σαδδουκαίοι πειράζοντες ἐπηρώτησαν αὐτῶν σημείον ἐκ τοῦ οὐρανοῦ ἐπιδείξαι αὐτοῖς.
Σήμερον χειμών, πυρράζει γάρ στυγνάζων ο ὀύρανός. τὸ μὲν πρόσωπον τοῦ ὀυρανοῦ γυμώσκετε διακρίνειν, τὰ δὲ σημεία τῶν καιρῶν οὐ δύνασθε; ἐγενέα πονηρὰ καὶ μοιχαλίς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ. καὶ καταλιπτοῦν αὐτοὺς ἀπῆλθεν.

5 Καὶ ἐλθόντες οἱ μαθηταὶ εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν. 6 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ὅρατε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. 7 οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες ὅτι Ἄρτους οὐκ ἐλάβομεν. 8 γνοὺς δὲ ὁ Ἰησοῦς εἶπεν, Τῇ διαλογίζεσθε ἐν ἑαυτοῖς, ὁλυγόπιστοι, ὡς ἂρτους οὐκ ἐλάβετε; 9 οὕπω νοεῖτε, οὔδε μιμονεύετε τοὺς πέντε ἄρτους τῶν πεντακισεκατὸρων καὶ πόσους κοφύνους ἐλάβετε; 10 οὔδε τοὺς ἐπτὰ ἄρτους τῶν τετρακισεκατὸρων καὶ πόσας σπυρίδας ἐλάβετε; 11 πῶς οὐ νοεῖτε ὡς οὐ περὶ ἄρτων εἴπον ὑμῖν; προσέχετε δὲ ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. 12 τότε συνήκαν ὡς οὐκ εἴπεν προσέχειν ἀπὸ τῆς ζύμης τῶν ἄρτων, ἀλλὰ ἀπὸ τῆς διδαξῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων, Τίνα λέγουσιν οἱ ἀνθρώποι εἰναι τῶν ὕδων τοῦ ἀνθρώπου; 14 οἱ δὲ εἶπαν, Οἱ μὲν Ἰωάννην τὸν βαπτιστήν, ἄλλοι δὲ Ἡλίαν, ἑτεροὶ δὲ Ἰερεμίαν ἢ ἑνά τῶν προφητῶν. 15 λέγει αὐτοῖς, Ὁμιλεῖς δὲ τίνα με λέγετε εἰναι; 16 ὁποκριθεὶς δὲ Σίμων Πέτρος εἶπεν, Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζωτοῦ. 17 ὁποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ, Μακάριος εἰ, Σίμων Βάρ Ιωνᾶ, ὦτι σάρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι ἀλλ’ ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς. 18 καγω δὲ σοι λέγω ὅτι σὺ εἶ Πέτρος,
καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πῦλαι ἄδων οὐ κατασχύσωσιν αὐτῆς. 19 καὶ δόσω σοι τὰς κλείδας τῆς βασιλείας τῶν οὐρανῶν, καὶ ὁ ἐὰν δήσῃς ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὁ ἐὰν λύσῃς ἐπὶ τῆς γῆς ἔσται λευκμένον ἐν τοῖς οὐρανοῖς. 20 τότε διεστείλατο τοῖς μαθηταῖς ὅνα μηδὲν εἰποσιν ὅτι αὐτὸς ἐστιν ὁ Χριστός.

21 Ἀπὸ τότε ἦρετο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δὲ αὐτὸν εἰς Ἰεροσόλυμα ἀπελθεῖν καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἄρχιερῶν καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἑγερθῆναι. 22 καὶ προσλαβόμενος αὐτῶν ὁ Πέτρος ἦρετο ἐπιτιμᾶν αὐτῷ λέγων, Ἰλεώς σου, κύριε, οὐ μὴ ἔσται σοι τοῦτο. 23 ο θέτο στραφείς εἰπε τῷ Πέτρῳ, Ἰσαῖα ὁ πίσω μου, σατανᾶ, σκάνδαλον εἰ ἐμοῦ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἄλλα τὰ τῶν ἀνθρώπων.

24 Τότε ὁ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ, Εἴ τις θέλει ὁπίσω μου ἔλθείν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖν μοι. 25 ὅσ γὰρ ἑὰν θέλῃ τὴν ψυχὴν αὐτοῦ σώσαι, ἀπολέσει αὐτὴν· ὅσ δὲ ἀν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὐρήσει αὐτὴν. 26 τί γὰρ ὥφελητίσθηται ἀνθρώπος, ἐὰν τὸν κόσμον ὄλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ξημιωθῇ; ἢ τί δώσει ἀνθρώπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; 27 μέλλει γὰρ ὁ ύιὸς τοῦ ἀνθρώπου ἐρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἁγγέλων αὐτοῦ, καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πράξειν αὐτοῦ. 28 ἀμὴν λέγω ὑμῖν, εἰσίν τινες τῶν ὅδε ἐστῶτων οὕτως οὐ μὴ γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὸν ύιὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.
17 Ἐπεὶ ἦμερας δὲ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρου καὶ Ἰάκωβου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρας ὑψηλὰς κατ’ ἱδίαν. καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἴματα αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς. καὶ ἤδον ζφήνα αὐτοῖς Μωϋσῆς καὶ Ἡλίας συναπείπτοντες μετ’ αὐτοῦ. ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ, Κύριε, καλὸν ἐστιν ἡμᾶς ὁδε εἶναι εἴ θέλεις, ποιήσω ὁδε τρεῖς σκηνὰς, σὺ μίαν καὶ Μωϋσεὶ μίαν καὶ Ἡλία μίαν. ἐτί αὐτοῦ λαλοῦσθε, ἢδον νεφέλη φωτείνη ἐπεσκέπασεν αὐτοὺς, καὶ ἤδον φωτὶ ἐκ τῆς νεφέλης λέγουσα, ὦτός ἐστιν ὁ νῦς μου ὁ ἀγαπητός, εἰς εὐδόκησα· ἀγκούετε αὐτοῦ. ἀκούσαντες οἱ μαθηται ἑπεσαν ἐπὶ πρόσωπον αὐτῶν καὶ ἐφοβήθησαν σφόδρα. καὶ προσήλθεν ὁ Ἰησοῦς καὶ ἀφάμενος αὐτῶν εἶπεν, Ἐγέρθητε καὶ μὴ φοβεῖσθε. ἐπάραντες δὲ τοὺς όφθαλμοὺς αὐτῶν οὐδένα εἶδον εἰ μὴ τὸν Ἰησοῦν μόνον.

Καὶ καταβασάνων αὐτῶν ἐκ τοῦ ὄρους ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς λέγων, Μηδενει εἴπητε τὸ ὄραμα ἐως οὗ ὁ νῦς τοῦ ἀνθρώπου ἐκ νεκρῶν ἐγερθῇ. Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηται λέγοντες, Ἰδι οὐν οἱ γραμματεῖς λέγουσιν ὅτι Ἡλίαν δεῖ ἐλθεῖν πρῶτον; ὁ δὲ ἀποκριθεὶς εἶπεν, Ἡλίας μὲν ἔρχεται καὶ ἀποκαταστήσει πάντα. Εἰς γάρ δὲ ὑμῖν ὅτι Ἡλίας ἦδη ἠλθεν, καὶ οὐκ ἔπεγνωσαν αὐτῶν, ἀλλ’ ἐποίησαν ἐν αὐτῶ ἡθήλην. οὕτως καὶ ὁ νῦς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ’ αὐτῶν. τοῦτο συνήκαν οἱ μαθηται ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.

Καὶ ἔλθοντον πρὸς τὸν ὄχλον, προσήλθεν αὐτῶ τῷ ἀνθρώπῳ γονυπητῶν αὐτῶν καὶ λέγων, Κύριε,
καὶ εἶπεν τῶν νείπον, ὅτι σελήναξηται καὶ κακῶς πάσχει" πολλάκις γὰρ πᾶστε εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ. 16 καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεύσαι. 17 ἀποκρίθησιν ἐδὲ ὁ Ἰησοῦς εἶπεν, Ὡμενίν ἀπιστος καὶ διεστραμένη, ἐώς πότε μεθ' ὑμῶν ἐσομαι; ἐώς πότε ἀνέξομαι ὑμῶν; φέρετε μοι αὐτὸν ὅδε. 18 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἔξηλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον, καὶ θεραπεύθη ὁ παῖς ἀπὸ τῆς ἁρας ἑκείνης. 19 Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν εἶπον, Διὰ τὴν ἱμαῖς οὐκ ἠδυνήθης ἐκβαλεῖν αὐτό; 20 ὁ δὲ λέγει αὐτοῖς, Διὰ τὴν ὀλγοπιστίαν ὑμῶν ἀμήν γὰρ λέγω ὑμῖν, ἐὰν ἔχετε πίστιν ὡς κόκκον σινάπεως, ἐρείπε τὸ ὀρέ τούτῳ, Μετάβα ἐνθεν ἐκεῖ, καὶ μεταβῆσαι, καὶ οὐδὲν ἄδυνατήσει ὑμῖν.* 21 Συστρεφομένων δὲ αὐτῶν εἰς τῇ Γαλιλαίᾳ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μέλλει τὸ νείπο του ἀνθρώπου παραδίδοσθαι εἰς χείρας ἀνθρώπων, 22 καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται. καὶ ἐλυπήθησαν σφόδρα. 23 Ἐλθόντων δὲ αὐτῶν εἰς Καὶ θραυσαμία προσήλθον οἱ τὰς διδραχμὰς λαμβάνοντες τῷ Πέτρῳ καὶ εἶπαν, Ὡμενίν ἀνθρώπων παραδίδοσθαι εἰς χείρας ἀνθρώπων, 24 λέγει, Ναὶ. καὶ εἰσελθόντα εἰς τὴν οἰκίαν προέφθασεν αὐτῶν ὁ Ἰησοῦς λέγων, Τῇ σοι δοκεῖ, Σίμῳ; οἱ βασιλεῖς τῆς γῆς ἀπὸ τῶν λαμβάνουσιν τέλη ἡ κήνσουν; ἀπὸ τῶν νείπον αὐτῶν ἡ ἀπὸ τῶν ἀλλοτρίων; 25 εἰπόν τοῖς δὲ ὁ Ἰησοῦς, Ἀραγε ἐλεύθεροι εἰσίν οἱ νείποι. 26 ἴνα δὲ μὴ σκάνδαλισωμεν αὐτοῖς, πορευθεῖς εἰς θάλασσαν βάλε ἄγκι-  
* Verse 21 omitted on the best MS. authority.
στρον καὶ τὸν ἀναβάντα πρῶτον ἰχθύν ἄρον, καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὐρήσεις στατήρα· ἐκεῖνον λαβὼν δῶς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

18 Ἐν ἐκείνη τῇ ὥρᾳ προσήλθον οἱ μαθηταί τῷ Ῥησοῦ λέγοντες, Τῆς ἁρα μελζών ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; 2 καὶ προσκαλεσάμενος παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν 3 καὶ εἶπεν, Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδιά, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. 4 ὡστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τούτο, οὗτος ἐστιν ὁ μελζὼν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. 5 Καὶ ὃς εὰν δέξηται ἐν παιδίον τοιούτον ἐπὶ τῷ ὄνοματι μου, ἐμὲ δέχεται. 6 ὃς δ' ἂν σκανδάλιση ἐν τοῖς μικρῶν τούτων τῶν πιστεύοντων εἰς ἐμὲ, συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης. 7 Οὐσά τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γὰρ ἐστιν ἐλθεῖν τῇ σκάνδαλῳ, πλὴν οὐαὶ τῷ ἀνθρώπῳ δι' αὐτὸ τὸ σκανδάλον ἔρχεται. 8 εἰ δὲ ἡ χερσοῦ ἑαυτοῦ συν σὺν σκανδάλιζῃ σε, ἐκκοψάν αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοι ἐστιν εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἡ κυκλόν, ἡ δύο χείρας ἡ δύο πόδας ἔχοντα βληθήναι εἰς τὸ πῦρ τὸ αἰώνιον. 9 καὶ εἰ ὁ ὀφθαλμὸς σου σκανδάλιζῃ σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοι ἐστιν μονο奥林ήν εἰς τὴν ζωὴν εἰσελθεῖν, ἡ δύο ὀφθαλμοῖς ἔχοντα βληθήναι εἰς τὴν γέενναν τοῦ πυρός. 10 Ὁρᾶτε μὴ καταφρονήσητε ἐνὸς τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν ὅτι οἱ ἀγγελοὶ αὐτῶν ἐν οὐρανοῖς διὰ παντὸς βλέπουσιν τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. * 12 Τί ὑμῖν δοκεῖ; εὰν γένηται τινι

* Verse 11 omitted on the best MS. authority.
"καὶ πλανηθῇ ἐν ἐξ αὐτῶν, οὐχὶ ἄφεις τὰ ἑννήκοντα ἑννέα ἐπὶ τὰ ὅρη πορευθεῖς ξητεῖ τὸ πλανώμενον; 13 καὶ εὰν γένηται εὑρεῖν αὐτό, ἀμὴν λέγω ύμῖν ὅτι χαίρει ἐπ’ αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἑννήκοντα ἑννέα τοῖς μὴ πεπλανημένοις. 14 οὕτως οὐκ ἔστιν θέλημα ἐμπρόσθεν τοῦ πατρὸς ύμῶν τοῦ ἐν οὐρανοῖς ἦνα ἀπόληται ἐν τοῖς μικρῶν τούτων.
15 Ἐὰν δὲ ὁ μαρτύρησε ὁ ἀδελφός σου, ὑπαγε ἐλεγξον αὐτὸν μεταξύ σου καὶ αὐτοῦ μόνου· εὰν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφὸν σου. 16 εὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἑτὶ ἕνα ἢ δύο, ὡς ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥήμα. 17 εὰν δὲ παρακούσῃ αὐτῶν, εἰπεὶ τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὁ στρατηγὸς ὁ θυσικὸς καὶ ὁ τελώνης. 18 Ἀμὴν λέγω ύμῖν, ὅσα εὰν δῆσητε ἐπὶ τῆς γῆς ἑσται δεδεμένα ἐν τῷ οὐρανῷ, καὶ ὅσα εὰν λύσητε ἐπὶ τῆς γῆς ἑσται λελυμένα ἐν οὐρανῷ. 19 Πάλιν λέγω ύμῖν ὅτι εὰν δύο συμφωνήσουσιν ἐξ ύμῶν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὐ εὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. 20 οὐ γάρ εἰσιν δύο ἡ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν οἴνομα, ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν.
21 Τότε προσέλθων ὁ Πέτρος εἶπεν αὐτῷ, Κύριε, ποσάκις ἀμαρτήσῃ εἰς ἐμὲ ὁ ἀδελφὸς μου καὶ ἀφήσω αὐτῷ; ἐως· ἐπτάκις; 22 λέγει αὐτῷ ὁ Ἰησοῦς, Οὐ λέγω σοι ἐως ἐπτάκις, ἀλλ’ ἐως ἐβδομηκοντάκις ἐπτά. 23 διὰ τοῦτο ὁμωσθῇ ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπω βασιλείας, ὡς ἤθελησεν συνάραξα λόγου μετὰ τῶν δούλων αὐτοῦ. 24 ἀρξαμένου δὲ αὐτοῦ συνάρεως, προσηνέχθη αὐτῷ εἰς ὀφειλέτης μυρίων ταλάντων. 25 μὴ ἔχοντος δὲ αὐτοῦ ἀποδοθοῦναι, ἐκεῖλευσεν αὐτὸν ὁ κύριος πραθηναί
καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰ τέκνα καὶ πάντα ὅσα εἶχεν καὶ ἀποδοθῆναι. 25 πεσὼν οὖν ὁ δούλος προσεκύνηε 
αὐτῷ λέγων, Μακροθύμησον ἐπ’ ἐμοὶ, καὶ πάντα ἀπο-
δώσω σοι. 26 σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου 
ἐκέινου ἀπέλυσεν αὐτὸν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ. 
28 ἐξελθὼν δὲ ὁ δούλος ἐκείνου εὑρεν ἑνα τῶν συνδούλων 
αὐτοῦ ὡς ὑφειλεν αὐτῷ ἐκατόν δηνάρια, καὶ κρατήσας 
αὐτὸν ἐπυνγεν λέγων, Ἀπόδοσι εἰ πολεύεις. 29 πεσὼν 
οὖν ὁ σύνδουλος αὐτοῦ παρεκάλει αὐτὸν λέγων, Μακρο-
θύμησον ἐπ’ ἐμοὶ, καὶ ἀποδώσω σοι. 30 ὁ δὲ οὐκ ἠθελεν, 
ἀλλὰ ὑπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἑως ἀποδῷ 
τὸ ὕψωμενον. 31 ἴδοντες οὖν οἱ σύνδουλοι αὐτοῦ τὰ 
γενόμενα ἐλυπήθησαν σφόδρα, καὶ ἔδοντες διεσά-
φησαν τῷ κυρίῳ ἑαυτῶν πάντα τὰ γενόμενα. 32 τότε 
προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ, 
Δούλε πονηρέ, πᾶσαν τὴν ὑφειλήν ἐκέλην ἀφῆκά σοι, 
ἐπεὶ παρεκάλεσας με· 33 οὐκ ἔδει καὶ σὲ ἐλέησαι τὸν 
σύνδουλόν σου, ὡς κἂν σὲ ἤλεγχα; 34 καὶ ὀργισθεὶς 
ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἑως 
οὐ ἀποδῷ πᾶν τὸ ὕψωμεν αὐτῷ. 35 οὕτως καὶ ὁ 
πατὴρ μοῦ ὁ οὐράνιος ποιήσει ὑμῖν, εὰν μὴ ἀφήτη 
ἐκαστὸς τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν.

19 1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους 
τούτους, μετήρεν ἀπὸ τῆς Γαληλαίας καὶ ἤλθεν εἰς τὰ 
ὄρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου. 2 καὶ ἡκολού-
θησαν αὐτῷ ὁ χιλιάδα πολλοὶ, καὶ ἔθεράπευσαν αὐτοὺς 
ἐκεῖ.

3 Καὶ προσήλθον αὐτῷ οἱ Φαρισαῖοι πειράζοντες 
αὐτὸν καὶ λέγοντες, Εἴ ἔξεστιν ἀνθρώπῳ ἀπολύσαι 
τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν; 4 ὁ δὲ 
ἀποκριθεὶς εἶπεν, Οὐκ ἀνέγνωτε ὅτι ὁ ποιήσας ἀπ’
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άρχῶς ἀρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς; 5 καὶ εἶπεν, Ἔνεκα τούτου καταλείψει ἀνθρώπος τὸν πατέρα καὶ τὴν μητέρα καὶ κολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἐσοφται οἱ δύο εἰς σάρκα μίαν. 6 ὡστε οὐκέτι εἰσὶν δύο ἀλλὰ σάρξ μία. ὁ οὖν ὁ θεὸς συνέζευξεν, ἀνθρώπος μὴ χωρίζετο. 7 λέγουσιν αὐτῷ, Τί ὁ οὖν Μωϋσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου καὶ ἀπολύσαι;

8 λέγει αὐτοῖς ὅτι Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὕμων ἐπέτρεψεν ὑμῖν ἀπολύσαι τὰς γυναῖκας ὑμῶν ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτως. 9 λέγω δὲ ὑμῖν ὅτι ὅσ ἀν ἀπολύσῃ τὴν γυναίκα αὐτοῦ μὴ ἐπὶ πορνεία καὶ γαμήσῃ ἄλλην, μοιχᾶται. 10 λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Εἰ οὕτως ἐστὶν ἡ αὐτία τοῦ ἀνθρώπου μετὰ τῆς γυναικός, οὐ συμφέρει γαμῆσαι. 11 οὗ δὲ εἶπεν αὐτοῖς, Οὐ πάντες χαροῦσιν τὸν λόγον τούτου, ἀλλ' οἷς δέδοται.

12 εἰσὶν γὰρ εὐνοῦχοι οἰκίνες ἐκ κοιλίας μητρῶν ἐγεννήθησαν οὕτως, καὶ εἰσὶν εὐνοῦχοι οἰκίνες εὐνοχίσθησαν ὑπὸ τῶν ἱνδρῶν, καὶ εἰσὶν εὐνοῦχοι οἰκίνες ἐνυψωθήσαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμειος χωρεῖν χωρεῖτο.

13 Τότε προσηνέχθησαν αὐτῷ παιδία, ὡν τὰς χεῖρας ἐπιθῇ αὐτοῖς καὶ προσεύχηταί· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς. 14 ο δὲ Ἰησοῦς εἶπεν, Ἀφετε τὰ παιδία καὶ μὴ κωλύσετε αὐτὰ ἐλθεῖν πρὸς με· τῶν γὰρ τοιούτων ἐστίν ἡ βασιλεία τῶν οὐρανῶν. 15 καὶ ἐπιθεὶς τὰς χεῖρας αὐτοῖς ἐπορεύθη ἐκεῖθεν.

16 Καὶ ἦδον εἰς προσελθόντων αὐτῷ εἶπεν, Διδάσκαλε, τί ἀγάθον ποιήσω ἡν σχῶς ζωῆς αἰώνων; 17 ο δὲ εἶπεν αὐτῷ, Τὶ μὲ ἐρωτᾶτε περὶ τοῦ ἀγαθοῦ; εἰς ἐστίν ο ἀγαθός. εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθείν, τήρησον τὰς ἐντολὰς. 18 λέγει αὐτῷ, Πολὺς; ο δὲ Ἰησοῦς
εἶπεν, Τὸ οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις, οὐ ψευδομαρτυρήσεις, 10 τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ ἄγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. 20 λέγει αὐτῷ ὁ νεανίσκος, Πάντα ταῦτα ἐφύλαξε· τί ἐτι ύστερο; 21 ἐφη αὐτῷ ὁ Ἰησοῦς, Ἑλθέις τέλειος εἶναι, ὑπάγε τώλησον σου τά υπάρχοντα καὶ δῶς πτωχοῖς, καὶ ἔξεις θησαυρόν ἐν οὐρανῷ, καὶ δεύτερο ἀκολουθεῖ μοι. 22 ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθεν λυπούμενος· ἦν γὰρ ἔχων εὑρίσκει τοῦτο πολλά.

23 Ὁ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ, Ἀμὴν λέγω ὑμῖν ὅτι πλούσιοι δυσκόλως εἰσελθοῦσίν εἰς τὴν βασιλείαν τῶν οὐρανῶν. 24 πάλιν δὲ λέγω ὑμῖν εὐκοπῶτερον ἐστὶν κάμηλον διὰ τρυπήματος ραφίδος εἰσελθεῖν ἡ πλούσιον εἰς τὴν βασιλείαν τῶν οὐρανῶν. 25 ἀκούσαντες δὲ οἱ μαθηταὶ ἐξεπλήσσοντο σφόδρα λέγοντες, Τῆς ἁρα δύναται σωθῆναι; 26 ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Παρὰ ἀνθρώπους τούτο ἀδύνατον ἐστὶν, παρὰ δὲ θεῷ πάντα δύνατα.

27 Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ, Ἡδον ἡμεῖς ἀφήκαμεν πάντα καὶ ἤκολούθησαμεν σοι· τί ἁρα ἐσταθ ἡμῖν; 28 δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν ὅτι ἡμεῖς οἱ ἀκολουθησαντες μοι, ἐν τῇ παλινγενεσίᾳ, ὅταν καθίσην ὁ υἱός τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ αὐτοὶ ἐπὶ δῶδεκα θρόνους κρίνοντες τάς δῶδεκα φυλάς τοῦ Ἰσραήλ. 29 καὶ πᾶς ὁς ὅτις ἀφῆκεν ἀδελφοὺς ἢ ἀδελφας ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ ἀγγείας ἢ οἰκίας ἐνεκεν τοῦ ὄνοματός μου, πολλαπλασίονα λήμψεται καὶ ξωὴν αἰώνιον κληρονομήσει. 30 πολλοὶ δὲ ἔσονται πρῶτοι ἐσχατοι καὶ ἐσχατοι πρῶτοι.
20 Ὄμοια γὰρ ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὥστε ἔξηλθεν ἀμα προὶ μυθώσασθαι ἐργάτας εἰς τὸν ἀμπελώνα αὐτοῦ. ὁ πλείους ἐξελθὼν περὶ τρίτην ὥραν ἔδειξεν ἅλλους ἐστώτας ἐν τῇ ἀγορᾷ ἀργοὺς, καὶ κακεΐνους εἶπεν, Ἡ ἡγάγετε καὶ υμεῖς εἰς τὸν ἀμπελώνα, καὶ ὃ εἶν ἢ δίκαιον δῶσον ύμῖν. οἱ δὲ ἀπῆλθον. πάλιν δὲ ἔξελθὼν περὶ ἑκτην καὶ ἑνήκατην ὥραν ἐποίησεν ὁσαύτως. περὶ δὲ τὴν ἑνδεκάτην ἔξελθὼν εὑρέν ἅλλους ἐστώτας, καὶ λέγει αὐτοῖς, Τῇ ὁδῷ ἐστήκατε ὅλην τὴν ἡμέραν ἀργολ; λέγουσιν αὐτῷ ὅτι Οὐδεὶς ἡμᾶς ἐμπεθάσατο. λέγει αὐτοῖς, Ἡ ἡγάγετε καὶ υμεῖς εἰς τὸν ἀμπελώνα. ὁ ὅφιας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελώνος τῷ ἐπιτρόπῳ αὐτοῦ, Κάλεσον τοὺς ἑργάτας καὶ ἀπόδος τῶν μισθῶν, ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἑώς τῶν πρῶτων. καὶ ἐλθόντες οἱ περὶ τὴν ἑνδεκάτην ὥραν ἔλαβον ἀνὰ δηνάριον. ἔλθότες δὲ οἱ πρῶτοι ἐνόμισαν ὅτι πλείον λήμψονται καὶ ἔλαβον τὸ ἀνὰ δηνάριον καὶ αὐτοί. λαβόντες δὲ ἐγόγγυζον κατὰ τὸν οἰκοδεσπότην λέγοντες, οὐ τοῖς ἐσχατοῖς μίλαν ὥραν ἐποίησαν, καὶ ἔκειν αὐτοῦς ἡμῖν ἐποίησας τοῖς βαστάσασι τὸ βάρος τῆς ἡμέρας καὶ τῶν καύσων. ὁ δὲ ἀποκριθεὶς εἶπεν εἰνὶ αὐτῶν, Ἕταὑρε, οὐκ αἰδεῖς σε' οὐχὶ δηνάριον συνεφώνησά μοι; ἂρον τὸ σὸν καὶ ψάγεις. θέλω δὲ τούτῳ τῷ ἐσχάτῳ δούναι ὡς καὶ σοι; ὁ δὲ ὃς ἔξεστιν μοι ὁ θέλω ποιήσαι ἐν τοῖς ἐμοῖς; ἡ δ ὁ φθαλμός σου πονηρός ἐστίν ὅτι ἐγὼ ἐγαθός εἰμὶ; οὔτως ἔσονται οἱ ἐσχατοὶ πρῶτοι καὶ οἱ πρῶτοι ἐσχατοί.
17 Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα παρέλαβεν τοὺς δώδεκα κατ’ ἰδίαν, καὶ ἐν τῇ ὁδῷ εἰπεν αὐτοῖς,
18 Ἰδοὺ ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἁρχιερεῦσιν καὶ γραμματεῦσιν, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ. 19 καὶ παραδόσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἔμπαίξαι καὶ μαστίγωσαι καὶ σταυρώσαι, καὶ τῇ τρίτῃ ἡμέρα ἐγερθήσεται.

20 Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίων μετὰ τῶν υἱῶν αὐτῆς, προσκυνοῦσα καὶ αἰτούσα τί παρ’ αὐτοῦ. 21 οὐ δὲ εἰπεν αὐτῇ, Τύθεεις; λέγει αὐτῷ, Εἰπὲ ἣν καθίσωσιν οὗτοι οἱ δύο υἱοὶ μου εἰς ἐκ δεξιῶν σου καὶ εἰς ἕκτα ἐυνόμων σου ἐν τῇ βασιλείᾳ σου. 22 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἰπεν, Οὐκ ἦδατε τί αὐτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν; λέγουσιν αὐτῷ, Δυνάμεθα. 23 λέγει αὐτοῖς, Τὸ μὲν ποτήριόν μου πίεσθε, τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ ἐυνόμων, οὐκ ἔστω ἐμὸν δοῦναι, ἀλλ’ οἱ ἡτοίμασται ὑπὸ τοῦ πατρὸς μου. 24 καὶ ἀκούσαντες οἱ δεκα ἡγανάκτησαν περὶ τῶν δύο ἀδελφῶν, 25 οὐ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἰπεν, Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακρινοῦσιν αὐτῶν καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν. 26 οὐχ οὕτως ἔσται ἐν υἱῶν ἁλλ’ ὅτι ἐὰν θέλη ἐν υἱῶν μέγας γενέσθαι, ἔσται υἱῶν διάκονος, 27 καὶ ὅτι ἄν θέλη ἐν υἱῶν εἶναι πρῶτος, ἔσται υἱῶν δοῦλος. 28 ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἔλθεν διακονηθῆναι, ἀλλὰ διακονήσει καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον αὐτῶν πολλῶν.

29 Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἰεριχῶ ἥκολον-θησεν αὐτῷ ὁ χλὸς πολὺς. 30 καὶ Ἰδοὺ δύο τυφλοὶ καθή-μενοι παρὰ τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγοντες, Κύριε, ἐλέησον ἡμᾶς, νῦε Δανείδ. 31 ὁ
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δὲ ὁ χλος ἐπετίμησεν αὐτοὺς ἵνα σωπησωσιν οἱ δὲ μεῖζον ἔκραξαν λέγοντες, Κύριε, ἐλέησον ἡμᾶς, νιε Δαυελδ. 33 καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς καὶ εἶπεν, Τι θέλετε ποιήσω ύμῖν; 38 λέγουσιν αὐτῷ, Κύριε, ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν. 34 σπλαγ-χυσθεὶς δὲ ὁ Ἰησοῦς ἤψατο τῶν ὀμμάτων αὐτῶν, καὶ εὐθέως ἀνέβλεψαν, καὶ ἰκολούθησαν αὐτῷ.

21 1 Καὶ ὅτε ἤγγισαν εἰς Ἰεροσόλυμα καὶ ἤλθον εἰς Βηθκαταφή εἰς τὸ ὅρος τῶν ἐλαίων, ὥσπερ ὁ Ἰησοῦς ἀπέ-στειλεν δύο μαθητάς 2 λέγων αὐτοῖς, Πορεύσετε εἰς τὴν κώμην τὴν κατέναντι ύμῶν, καὶ εὐθέως εὑρήσετε ὄνον δεδεμένην καὶ πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετε μοι. 3 καὶ εάν τις ύμῖν εἴπῃ τι, ἐρείτε ἃ ὁ κύριος αὐτῶν χρείαν ἔχει· εὐθὺς δὲ ἀποστελεῖ αὐτοὺς. 4 τούτῳ δὲ γέγονεν ἵνα πληρωθῇ τὸ ρήθην διὰ τοῦ προφήτου λέγοντος, 5 Εἴπατε τῇ θυγατρί Σιών, Ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι πρᾶς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ ἐπὶ πῶλον ύιὸν ὑποζυγίου. 6 πορευθέντες δὲ οἱ μαθη-ταῖ καὶ ποιήσαντες καθὼς προσέταξαν αὐτοῖς ὁ Ἰησοῦς, 7 ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπὶ αὐτῶν τὰ ἰμάτια, καὶ ἐπεκάθισαν ἐπάνω αὐτῶν. 8 ὁ δὲ πλείστος χλος ἐστρωσαν ἑαυτῶν τὰ ἰμάτια ἐν τῇ ὁδῷ, ἀλλοι δὲ ἐκποτοῦν κλάδους ἀπὸ τῶν δένδρων καὶ ἐ-στρώνουν ἐν τῇ ὁδῷ. 9 οἱ δὲ χλοι οἱ προάγοντες αὐτῶν καὶ οἱ ἰκολούθουντες ἔκραξον λέγοντες, Ὑσαννᾶ τῷ νῦ Ἰακελδ, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, ὡσαννᾶ ἐν τοῖς ψυχήσις.

10 Καὶ εἰσελθόντος αὐτοῦ εἰς Ἰεροσόλυμα ἐσσείσθη πᾶσα ἡ πόλις λέγοντα, Τίς ἐστιν οὗτος; 11 οἱ δὲ χλοὶ ἔλεγον, Οὗτός ἐστιν ὁ προφήτης Ἰησοῦς ὁ ἀπὸ Ναζαρέτ τῆς Γαλιλαίας.
12 Καὶ εἰσῆλθεν Ἡσυχός εἰς τὸ ἱερὸν τοῦ θεοῦ, καὶ ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν καὶ τὰς καθέδρας τῶν πωλοῦντων τὰς περιστεράς, 13 καὶ λέγει αὐτοῖς, Ἐγραπταί, ὁ οἶκος μου οἶκος προσευχῆς κληθήσεται, ὦμείς δὲ αὐτὸν ποιεῖτε σπήλαιον λῃστῶν. 14 Καὶ προσήλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτοὺς.

15 Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ὁ ἐποίησεν καὶ τοὺς παίδας τοὺς κράζοντας ἐν τῷ ἱερῷ καὶ λέγοντας, 'Ὡσαννὰ τῷ νιῷ Δανείδ, ἡγανάκτησαν, 16 καὶ εἶπαν αὐτῷ, 'Ἀκούεις τί οὗτοι λέγουσιν; οὗ δὲ Ἡσυχός λέγει αὐτοῖς, Ναὶ· οὐδέποτε ἀνέγνωτε ὅτι Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον; 17 καὶ καταλυσάν αὐτοὺς ἐξῆλθεν ἐξω τῆς πόλεως εἰς Βηθανίαν, καὶ ἤγυμνος ἐκεῖ.

18 Προὰ δὲ ἐπαναγαγὼν εἰς τὴν πόλιν ἐπείνασεν. 19 καὶ ἴδον συκήν μίαν ἐπὶ τῆς ὄδος ἤλθεν ἐπ' αὐτὴν, καὶ οὐδὲν εὑρεῖ ἐν αὐτῇ εἰ μὴ φύλλα μόνον, καὶ λέγει αὐτῇ, Μηκέτι ἕκ σοι καρπὸς γένηται εἰς τοῦ αἰῶνα. καὶ ἐξηράνθη παραχρῆμα ἡ συκή. 20 καὶ ἴδοντες οἱ μαθηταί ἐθαύμασαν λέγοντες, Πῶς παραχρῆμα ἐξηράνθη ἡ συκή; 21 ἀποκριθέως δὲ οἱ Ἡσυχός εἰπεν αὐτοῖς, 'Ἀμὴν λέγω ύμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ διακριθήτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ κἀκεῖνος τὸ όρεί τούτῳ εἰπῆτε, 'Αρπαξτε καὶ βλήθητε εἰς τὴν θάλασσαν, γενήσεται. 22 καὶ πάντα ὅσα ἂν αὐτής ἔν τῇ προσευχῇ πιστεύσετε λήμψεσθε.

23 Καὶ ἔλθοντος αὐτοῦ εἰς τὸ ἱερὸν, προσήλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες, Ἑν ποίᾳ ἐξουσίᾳ ταύτα ποιεῖς; καὶ τίς
το ἐδωκεν τὴν ἐξουσίαν ταύτην; ἀποκριθεὶς δὲ ὁ Ὁσοὺς εἶπεν αὐτοῖς, Ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἕνα, ὄν ἐὰν εἴπητέ μοι, κἀγὼ ὑμῖν ἐρῶ ἐν πολίᾳ ἐξουσίᾳ ταύτα ποιῶ. τὸ βάπτισμα τὸ Ἰωάννου πόθεν ἦν; εἰς οὐρανοῦ ἢ εἰς ἀνθρώπων; οἱ δὲ διελογίζοντο παρ' εαυτοῖς λέγοντες, ἕνα ἐξῆμεν, ἕξ οὐρανοῦ, ἐρεῖ ἡμῖν, Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ; εἰς δὲ εἴπτωμεν, Ἐξ ἀνθρώπων, φοβοῦμεθα τὸν ὄχλον τάντα γὰρ ὡς προφήτην ἔχωσιν τὸν Ἰωάννην. καὶ ἀποκριθέντες τῷ Ὁσοὺ εἶπον, Οὐκ οἴδαμεν. ἔφη αὐτοῖς καὶ αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν πολίᾳ ἐξουσίᾳ ταύτα ποιῶ.

Τί δὲ ὑμῖν δοκεῖ; ἀνθρώπως εἶχεν τέκνα δύο· καὶ προσελθὼν τὸ πρῶτον εἶπεν, Τέκνον, ὑπαγε σήμερον ἑργάζου ἐν τῷ ἀμπελῶνι. οὔ θέλω, ὑστερον δὲ μεταμεληθεὶς ἀπῆλθεν. προσελθὼν δὲ τῷ δευτέρῳ εἶπεν ὡσαύτως. δὲ ἀποκριθεὶς εἶπεν, Ἔγω κῦριε, καὶ οὐκ ἀπῆλθεν. τὸς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρὸς; λέγουσιν, Ὡ τρόπος. λέγει αὐτοῖς ὁ Ὁσοὺς, Ἀμὴν λέγω ὑμῖν ὅτι οἱ τελῶναι καὶ αἱ πόρναι προδοσοῦν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ. ἥλθεν γὰρ Ἰωάννης πρὸς ὑμᾶς ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ καὶ μετεμελήθητε ὑστερον τοῦ πιστεύσαι αὐτῷ.

"Αλλὰ παραβολὴν ἀκούσατε. ἀνθρώπως ἦν οἰκοδεσπότης, ὡστες ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ περείδηκε καὶ ὄρυξεν ἐν αὐτῷ ληνὸν καὶ δικαίωμα πῦργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν. ὅτε δὲ ἦγγημεν ὁ καιρὸς τῶν καρπῶν ἀφέστειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς καρποὺς αὐτοῦ. καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους
αὐτοῦ ὃν μὲν ἐδείραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν. 36 πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρῶτων, καὶ ἔτολήσαν αὐτοῖς ὁσαύτως. 37 ὥστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς τὸν νῦν αὐτοῦ, λέγων, Ἐντραπήσονται τὸν νῦν μου. 38 οἱ δὲ γεωργοὶ ἱδόντες τὸν νῦν εἶπον ἐν οἷς, Οὕτως ἐστὶν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν καὶ σχῶμεν τὴν κληρονομίαν αὐτοῦ. 39 καὶ λαβόντες αὐτὸν ἐξεβαλον ἐξω τοῦ ἀμπελώνος καὶ ἀπέκτειναν. 40 ὅταν οὖν ἔλθη ὁ κύριος τοῦ ἀμπελώνος, τί ποιήσει τοῖς γεωργοῖς ἐκεῖνοι; 41 λέγουσιν αὐτῷ, Κακοὺς κακῶς ἀπολέσει αὐτούς, καὶ τὸν ἀμπελώνα ἔκδωσεται ἄλλοις γεωργοῖς, αὕτως ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν. 42 λέγει αὐτοῖς ὁ Ἰησοῦς, Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς, Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ κυρίου ἐγένετο αὐτῇ, καὶ ἐστὶν θαυμαστή ἐν ὀφθαλμοῖς ἡμῶν; 43 διὰ τούτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ καὶ δοθήσεται ἐθνεὶ ποιοῦντι τοὺς καρποὺς αὐτῆς. 44 καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τούτον συνθλασθήσεται· ἐφ' ὅν δ' ἀν πέσῃ, λυκμίσει αὐτῶν. 45 ἀκούσαντες δὲ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαιοὶ τὰς παραβολὰς αὐτοῦ ἐγνωσαν ὅτι περὶ αὐτῶν λέγει; 46 καὶ ἤτοι ὑμῶν ἐκεῖνοι κρατήσατε ἐφοβήθησαν τοὺς ὄχλους, ἐπεὶ εἰς προφήτην αὐτῶν εἰχον.

22 1 Καὶ ἀποκρίθησε ὁ Ἰησοῦς πάλιν εἶπεν ἐν παραβολαῖς αὐτοῖς, λέγων, ὃς ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἄνθρωπῳ βασιλείᾳ, ὅτις ἔποιήσεν γάμους τῷ νῦν αὐτοῦ. 2 καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσας τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ ὡκ ήθελον ἐλθεῖν. 3 πάλιν ἀπέστειλεν ἄλλους δούλους λέγων, Ἐπιτάτε τοὺς κεκλημένους, Ἥδον τὸ ἀριστὸν μου ἥτοι-
μακα, οἱ ταῦροὶ μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους. 5 οἱ δὲ ἄμελησαντες ἀπῆλθον, ὅσ μὲν εἰς τὸν ἱδρυν ἁγρόν, ὅσ δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ· 6 οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὑβρίζαν καὶ ἀπέκτειναν. 7 ὁ δὲ βασιλεὺς ὁργίσθη, καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπόλλεσεν τοὺς φονεῖς ἐκεῖνοὺς καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν. 8 τότε λέγει τοὺς δούλους αὐτοῦ, Ὁ μὲν γάμος ἔτοιμος ἔστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι. 9 πορεύσατε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἔὰν εὑρήτε καλέσατε εἰς τοὺς γάμους. 10 καὶ ἐξελθόντες οἱ δούλοι ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας ὅσους εὗρον, πονηροὺς τε καὶ ἄγαθοὺς, καὶ ἐπλήσθη ὁ νυμφῶν ἀνακεμένων. 11 εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακεμένους εἶδεν ἐκεῖ ἀνθρώπον οὐκ ἐνδεδυμένον ἐνδύμα γάμου. 12 καὶ λέγει αὐτῷ, Ἑσαϊρε, πῶς εἰσῆλθες ὡς μὴ ἔχων ἐνδύμα γάμου; ὅ δὲ ἐφιμώθη. 13 τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις, Δῆσαντες αὐτοῦ πόδας καὶ χεῖρας ἐκβάλετε αὐτοῦ εἰς τὸ σκότος τὸ ἐξώστερον· ἐκεῖ ἐσται ὁ κλαυθμός καὶ ὁ βρυγμός τῶν ὁδώντων. 14 πολλοὶ γὰρ εἰσὶν κλητοί, ὅλγοι δὲ ἐκλεκτοί.

15 Τότε πορευθέντες οἱ Φαρισαῖοι συμβουλιών ἔλαβον ὅπως αὐτῶν παγιδεύσωσιν ἐν λόγῳ. 16 καὶ ἀποστείλατοι αὐτὸ τοὺς μαθητάς αὐτῶν μετὰ τῶν Ὅρων Ἑρωδιακῶν λέγοντας, Διδάσκαλε, οὐδαμέν ὅτι ἀληθῆς εἰ καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδένος, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων 17 εἰτέ οὖν ἡμῖν, τί σοι δοκεῖ; ἔξεστιν δούναι κήμουν Καλόσαρι ἢ οὐ; 18 γνωσίς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν, Τί με πειράζετε, ὑποκριταί; 19 ἐπὶ-
δείξατε μοι τὸ νόμισμα τοῦ κήνσου. οἱ δὲ προσή-
νεγακαί αὐτῷ δημάριον. 20 καὶ λέγει αὐτοῖς, Τίνος ἡ
εἰκών αὐτῇ καὶ ἡ ἐπιγραφή; 21 λέγουσιν αὐτῷ, Καίσα-
ρος. τότε λέγει αὐτοῖς, Ὄποιο τὸν τά Καίσαρος
Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ. 22 καὶ ἀκούσαντες
ἐθαύμασαν, καὶ ἀφέντες αὐτῶν ἀπῆλθαν.
23 Ἐν ἑκείνῃ τῇ ἡμέρᾳ προσήλθον αὐτῷ Σαδδουκαῖοι
λέγοντες μὴ εἴναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν
24 λέγοντες, Διδάσκαλε, Μωϋσῆς εἶπεν, Ἡ ἑκὼ τοῖς ἀπο-
θάνοις μὴ ἔχον τέκνα, ἐπιγαμβρεύσει ὁ ἄδελφος αὐτοῦ
tὴν γυναῖκα αὐτοῦ καὶ ἀναστήσει σπέρμα τῷ ἄδελφῳ
αὐτοῦ. 25 ἔσαν δὲ παρ’ ἦμᾶν ἐπτὰ ἄδελφοι, καὶ ὁ
πρῶτος γῆμας ἐτελεύτησεν, καὶ μὴ ἔχον σπέρμα ἄφηκεν
tὴν γυναῖκα αὐτοῦ τῷ ἄδελφῳ αὐτοῦ. 26 ὁμοίως καὶ ὁ
deύτερος καὶ ὁ τρίτος, ἐώς τῶν ἐπτα. 27 ὦστερον δὲ
πάντων ἀπέθανεν ἡ γυνη. 28 ἐν τῇ ἀναστάσει οὖν
tίμου τῶν ἐπτὰ ἔσταὶ γυνη; πάντες γὰρ ἔσχον αὐτὴν.
29 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πλανᾶσθε,
μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ.
30 ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε γαμίζονται,
ἀλλ’ ὅσι ἀγγελοὶ θεοῦ ἐν τῷ οὐρανῷ εἰσίν. 31 περὶ δὲ τῆς
ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγρατε τὸ ῥηθὲν ὑμῖν
ὕπο τοῦ θεοῦ λέγοντος, 32 Ἐγὼ εἰμι ὁ θεὸς Ἀβραὰμ
cαὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακὼβ; οὐκ ἔστων ὁ
θεὸς νεκρῶν ἀλλὰ ζῶντων. 33 καὶ ἀκούσαντες οἱ ὁχλοὶ
ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.
34 Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς
Σαδδουκαίους συνήχθησαν ἐπὶ τὸ αὐτὸ, 35 καὶ ἐπηρώ-
tησαν εἰς εξ αὐτῶν νομικοὺς πειράζουν αὐτοῦ, 36 Διδά-
sκαλε, ποιά ἐντολὴ μεγάλη ἐν τῷ νόμῳ; 37 ὁ δὲ ἂφη
αὐτῷ, Ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ τῇ
καρδία σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. 38 αὕτη ἐστὶν ἡ μεγάλη καὶ πρώτη ἐντολή. 39 δευτέρα δὲ ὡμοία αὐτῇ, Ἁγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. 40 ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλου ὁ γόμος κρέμαται καὶ οἱ προφήται.

Συνηγμένων δὲ τῶν Φαρισαίων ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς 42 λέγων, Ἄ γὰρ εἶδεν ἐν σεβαστῷ τῷ Ἰησοῦ τὸν ἄνθρωπον, τὸν ἐπικαθήματος τῷ τῶν ποιῶν τοὺς ἑρωτούσαις καὶ, τοῖς κυρίοις τῶν κυρίων μου, κάθεν ἐκ δεξιῶν μου ἔστω ἁγίοις τοῖς ἑκατέρους σου ὑποκάτου τῶν ποδῶν σου. 45 εἰ σοι διὰ τὸν Χριστὸν καὶ αὐτῶν κύριου, πῶς νῦν αὐτοῦ ἐστὶν; καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον, οὐδὲ ἐτόλμησεν τις ἀπ' ἐκείνης τής ἡμέρας ἐπερωτηθῆναι αὐτὸν εὐκέτειν.

23 1 Τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὀχλοῖς καὶ τοῖς μαθηταῖς αὐτοῦ 2 λέγων, Ἐστι τῆς Μωϋσείου καθήκοντος ἐκάθεν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. 3 πάντα οὖν ὅσα ἐν εἰπώσει ὑμῖν ποιήσατε καὶ τηρήσατε, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγονσιν γὰρ καὶ οὐ ποιοῦσιν. 4 δισμεύονσιν δὲ φορτία βαρέα καὶ ἐπιτιθέοντες ἐπὶ τοὺς ὠμοὺς τῶν ἀνθρώπων, αὐτοὶ δὲ τῷ δακτύλῳ αὐτῶν οὐ θέλουσιν κινήσαι αὐτά. 5 πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοὺς ἀνθρώπους· πλατύνουσιν γὰρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσιν τὰ κρίσματα, 6 φιλοῦσιν δὲ τὴν πρωτοκλησίαν ἐν τοῖς δεόντος καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ τοὺς ἄστασιμοὺς ἐν ταῖς ἀγοραῖς καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων ῥαββί. 8 ὑμεῖς δὲ μὴ κληθῆτε ῥαββί· εἰς γὰρ ἐστὶν ὑμῶν ὁ διδάσκαλος,
πάντες δὲ ὑμεῖς ἀδελφοὶ ἐστε. 9 καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἰς γὰρ ἐστιν ὑμῶν ὁ πατὴρ ὁ οὐράνιος. 10 μηδὲ κληθῆτε καθηγηταί, ὅτι καθηγητής ὑμῶν ἐστίν εἰς ὁ Χριστὸς. 11 ὁ δὲ μεῖξαν ὑμῶν ἐσται ὑμῶν διάκονοι. 12 ὦστις δὲ ὑψώσει ἑαυτὸν ταπεινοθήσεται, καὶ ὦστις ταπεινώσει ἑαυτὸν ὑψωθήσεται.*

14 Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαίοι ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἐμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὔδε τοὺς εἰσερχομένους ἀφίετε εἰσελθείν.

15 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαίοι ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ἥγεταν ποιήσαι ἑνα προσήλυτον, καὶ ὅταν γένηται, ποιεῖτε αὐτὸν καταπαύον γεέννης δυσπότερον ὑμῶν.

16 Οὐαὶ ὑμῖν, ὄνομα τιφλοὶ οἱ λέγοντες, Ὑς ἃν ὁμόσῃ ἐν τῷ ναῷ, οὐδέν ἐστιν· ὅς δ’ ἃν ὁμόσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει. 17 μωροὶ καὶ τιφλοὶ, τίς γὰρ μεῖξαν ἐστίν, ὁ χρυσός ἢ ὁ ναὸς ἡ ἁγίασας τὸν χρυσὸν; 18 καὶ, Ὕς ἃν ὁμόσῃ ἐν τῷ θυσιαστήριῳ, οὐδέν ἐστιν· ὅς δ’ ἃν ὁμόσῃ ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ, ὀφείλει. 19 τιφλοὶ, τί γὰρ μεῖξαν, τὸ δώρον ἢ τὸ θυσιαστήριον τὸ ἁγίαζον τὸ δώρον; 20 ὁ οὖν ὁμόσας ἐν τῷ θυσιαστήριῳ ὀμνύει ἐν αὐτῷ καὶ ἐν τῷ τῶν ἐπάνω αὐτοῦ· 21 καὶ ὁ ὁμόσας ἐν τῷ ναῷ ὀμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐτόν. 22 καὶ ὁ ὁμόσας ἐν τῷ οὐρανῷ ὀμνύει ἐν τῷ θρόνῳ τοῦ θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.

23 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαίοι ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοςμον καὶ τὸ ἀνηθὸν καὶ τὸ κύμιον, καὶ ἂφηκατε τὰ βαρύτερα τοῦ νόμου, τὴν

* Verse 13 omitted on the best MS. authority.
κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν ταῦτα ἔδει ποιῆσαι κάκεινα μὴ ἄφεναι. 24 ὁδηγοὶ τυφλοὶ, οἱ διῳδότης τῶν κώμωτα, την δὲ κάμηλον καταπίνοντες.

25 Οὐαί ύμῖν, γραμματεῖς καὶ Φαρισαίοι ὑποκριταί, ὅτι καθαρίζετε τὸ ἐξώθην τοῦ ποτηρίου καὶ τῆς παροψίδος, ἐσωθὲν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἄκρασίας. 26 Φαρισαίες τυφλές, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτοῦ καθαρόν.

27 Οὐαί ύμῖν, γραμματεῖς καὶ Φαρισαίοι ὑποκριταί, ὅτι παρομοιάζετε τάφους κεκοιμημένους, οὕτως ἐξώθην μὲν φατνοντες ὑραίοι, ἐσωθὲν δὲ γέμουσιν ὡστέων νεκρῶν καὶ πάσης ἀκαθαρσίας. 28 οὕτως καὶ ύμεῖς ἐξώθην μὲν φανεσθε τοῖς ἀνθρώποις δίκαιοι, ἐσωθὲν δὲ ἐστε μεστοὶ ὑποκρίσεως καὶ ἀνομίας.

29 Οὐαί ύμῖν, γραμματεῖς καὶ Φαρισαίοι ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν καὶ κοσμεῖτε τὰ μνημεία τῶν δικαίων, 30 καὶ λέγετε, Εἴ ἦμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἦμεθα κοινωνοὶ αὐτῶν ἐν τῷ αἶματι τῶν προφητῶν. 31 ὡστε μαρτυρεῖτε ἑαυτοῖς ὅτι νιώ ἐστε τῶν φονευσάντων τοὺς προφήτας. 32 καὶ ύμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν. 33 ὁφεις, γεννήματα ἐχείνων, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης;

34 Διὰ τοῦτο ἵδον ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμματεῖς· ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ διώξετε ἀπὸ τὸ λαὸς εἰς τόλμων· 35 ὅπως ἐλθῇ ἐφ’ ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυννόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ αἴματος Αβέλ τοῦ δίκαιου ἔως τοῦ αἴματος Ζαχαρίου νῦν Βαραχίου, ὅν ἐφονεύσατε
μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. 88 ἀμήν λέγω ὑμῖν, ἥξει ταῦτα πάντα ἐπὶ τὴν γενεάν ταύτην.

87 Ἰερουσαλήμ Ἰερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκες ἡθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὅτι τρόπου ὄρνις ἐπισυνάγει τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἡθελήσατε. 89 ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος. 89 λέγω γὰρ ὑμῖν, οὐ μὴ με ἕθητε ἀπ’ ἄρτι ἑώς ἀν ἐπητε, Ἐυλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

24 Ἐνακά ἐξελθόν ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ ἐπορεύετο, καὶ προσήλθον οἱ μαθηταί αὐτοῦ ἐπιδείξαν αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. 2 ὁ δὲ ἀποκριθεὶς εἴπεν αὐτοῖς, Οὐ βλέπετε ταῦτα πάντα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὁ δέος ἐπὶ λίθου, ὥστε οὐ καταλυθήσεται. 3 καθήμενον δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαίων προσήλθον αὐτῷ οἱ μαθηταὶ καὶ ἔδειξαν λέγοντες, Εἰπὲ ἡμῖν, πότε ταῦτα ἐσται, καὶ τί τὸ σημείον τῆς σῆς παρούσιας καὶ συντελείας τοῦ αἰῶνος; 4 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Βλέπετε μὴ τις ὑμᾶς πλανήσῃ. 5 καὶ πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὄνοματί μου λέγοντες, Ἐγώ εἰμι ὁ Χριστὸς, καὶ πολλοὶς πλανήσονται. 6 μελλήσετε δὲ ἀκούσων πολέμους καὶ ἀκοὰς πολέμων ὁ ὅρασιν μὴ θρείσθε· δεῦ γὰρ γενέσθαι, ἀλλ’ οὔτω ἐστίν τὸ τέλος. 7 ἔγερθησεται γὰρ θένος ἐπὶ θέσιν καὶ βασιλεία ἐπὶ βασιλείαν, καὶ ἔσονται λυμοὶ καὶ σεισμοὶ κατὰ τόπους. 8 πάντα δὲ ταῦτα ἀρχῇ ὀδύνων.

9 Τότε παραδόσουσιν ὑμᾶς εἰς θλύσιν καὶ ἀποκτείνουσιν ὑμᾶς, καὶ ἐσεσθε μισθούμενοι ὑπὸ πάντων τῶν ἔθνων διὰ τὸ ὄνομά μου. 10 καὶ τότε σκανδάλισθησονται.
πολλοὶ καὶ ἄλλοι παραδόσουσιν καὶ μισήσουσιν ἄλλοι. 11 καὶ πολλοὶ ψευδοπροφήται ἐγερθήσονται καὶ πλανήσουσιν πολλοὺς. 12 καὶ διὰ τὸ πληθυσθῆναι τὴν ἀνομίαν ψυγήσεται ἡ ἀγάπη τῶν πολλῶν. 13 ὁ δὲ ύπομείνας εἰς τέλος, οὕτως σωθήσεται. 14 καὶ κηρυχθῆσεται τούτο τὰ εὐαγγέλια τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν τοῖς ἐθνεῖς, καὶ τότε ἦξε τὸ τέλος.

15 Ὅταν οὖν ἤδη τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ῥηθὲν διὰ Δαυὶδ τοῦ προφήτου ἑστὸς ἐν τῷ ἄγιω, ὁ ἀναγινώσκων νοεῖτω, 16 τότε οἱ ἔν τῇ Ἰουδαίᾳ ψευδώντωσαν ἐπὶ τὰ ἄρη, 17 ὁ ἐπὶ τοῦ δόματος μὴ καταβάτος άραι τα ἐκ τῆς οἰκίας αὐτοῦ, 18 καὶ ὁ ἐν τῷ ἄγρῳ μὴ ἐπιστρεφότα ὅπισώ άραι τὸ ἱμάτιον αὐτοῦ. 19 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἔχοσαι καὶ ταῖς θηλαξοῦσαι ἐν ἐκείναις ταῖς ἡμέραις. 20 προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ύμῶν χειμώνως μηδὲ σαββάτῳ. 21 ἐσται γάρ τότε Θεός μεγάλη, οὐαὶ οὐ γέγονεν ἢπ' ἄρχης κόσμου ἐως τοῦ νῦν οὐδ' οὐ μὴ γένηται. 22 καὶ εἱ μὴ ἐκολοθώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἄν ἐσώθη πᾶσα σάρξ διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι.

23 Τότε εάν τις υμῖν εἴπῃ, Ἰδοὺ ἢδε ὁ Χριστός, ἢ Ωδε, μὴ πιστεύσητε. 24 ἐγερθήσονται γὰρ ψευδάχριστοι καὶ ψευδοπροφήται, καὶ διόσκουσιν σημεία μεγάλα καὶ τέρατα, ὡστε πλανήσαι, εἰ δυνατὸν, καὶ τοὺς ἐκλεκτοὺς. 25 Ἰδοὺ προείρηκα υμῖν. 26 εὰν οὖν εἴπωσιν υμῖ, Ἰδοὺ ἐν τῇ ἐρήμῳ ἑστίν, μὴ ἐξέλθητε. Ἰδοὺ ἐν τοῖς ταμείοις, μὴ πιστεύσητε. 27 ὁπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἐως δυσμῶν, οὕτως ἔσται ἡ παρουσία τοῦ νῦν τοῦ ἀνθρώπου. 28 ὅπου εὰν η τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ αὐτοὶ.
30 Εὐθέως δὲ μετὰ τὴν θλήσει τῶν ἡμερῶν ἐκείνων ὁ ἡλιός σκοτισθήσεται καὶ ἡ σελήνη οὐ δάσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. 31 καὶ τότε φανήσεται τὸ σημεῖον τοῦ νυσί τοῦ ἄνθρωπον ἐν οὐρανῷ, καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς καὶ ὄψονται τὸν νυῶν τοῦ ἄνθρωπον ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς. 32 καὶ ἀπὸ στελεῖ τους ἀγγέλους αὐτοῦ μετὰ σάλπυγγος φωνῆς μεγάλης, καὶ ἐπισυνάξωσεν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ’ ἄκρως οὐρανῶν ἐως ἄκρων αὐτῶν. 33 Απὸ δὲ τῆς συκῆς μάθετε τὴν παραβολὴν. ὅταν ἦδη ὁ κλάδος αὐτῆς γένηται ἀπαλὸς καὶ τὰ φύλλα ἐκφύη, γινώσκετε ὅτι ἐγγὺς τὸ θέρος. 34 οὕτως καὶ ὑμεῖς ὅταν ἴδητε ταῦτα πάντα, γινώσκετε ὅτι ἐγγὺς ἐστιν ἐπὶ θύρας. 35 ἅμιθν λέγοι ὑμῖν, οὐ μὴ παρέλθῃ ἡ γενεὰ αὐτῆς ἐως ἂν πάντα ταῦτα γένηται. 36 οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν.

37 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὄρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἀγγέλοι τῶν οὐρανῶν, εἰ μὴ ὁ πατὴρ μόνος. 38 ὁσπὲρ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἐσται ἡ παρουσία τοῦ νυῶν τοῦ ἄνθρωπον. 39 ὡς γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ τρόγγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμύζοντες, ἀρχὶ ἤς ἡμέρας εἰς ἠλθεν Νῶε εἰς τὴν κιβωτονί, καὶ οὐκ ἔγνωσαν ἐως ἠλθεν ὁ κατακλυσμὸς καὶ ἤρεν ἄπαντας, οὕτως ἐσται καὶ ἡ παρουσία τοῦ νυῶν τοῦ ἄνθρωπον.

40 Τότε δύο ἐσονται ἐν τῷ ἄγρῳ, εἰς παραλαμβάνεται καὶ εἰς ἄφιεται 41 δύο ἀλήθουσαι ἐν τῷ μύλῳ, μία παραλαμβάνεται καὶ μία ἄφιεται. 42 ἦχηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποιὰ ἡμέρα ὁ κύριος ὑμῶν ἐρχεται.
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43 Ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ ἦδει ὁ οἰκοδεσπότης τολάς φυλακῆς ὁ κλέπτης ἑρχεται, ἐγρηγόρησεν ἃν καὶ ὁὐκ ἀν εἶλος διορυχθῆναι τὴν οἰκίαν αὐτοῦ. 44 διὰ τούτο καὶ ὑμεῖς γίνεσθε ἑτοιμοὶ, ὅτι ἦν οὐ δοκεῖτε ὡρα ὁ νίς τοῦ ἀνθρώπου ἑρχεται.

45 Τὸς ἄρα ἔστιν ὁ πιστὸς δοῦλος καὶ φρόνιμος, ὅν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ τοῦ δοῦλας αὐτοῖς τῇ φροφῇ ἐν καιρῷ; 46 μακάριος ὁ δοῦλος ἑκεῖνος ὃν ἔλθεν ὁ κύριος αὐτοῦ εὐρήσει σύντως ποιοῦντα. 47 ἀμὴν λέγω ὑμῖν ὅτι ἔτι πᾶσιν τοῖς ὑπάρχονσιν αὐτοῦ καταστήσει αὐτὸν. 48 εἰν δὲ εἶπη ὁ κακὸς δοῦλος ἑκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Ἐρωτίζει μοι ὁ κύριος, 49 καὶ ἀρξῆται τύπτειν τούς συνδούλους αὐτοῦ, ἐσθῖ πέλε καὶ πίνη μετὰ τῶν μεθυόντων 50 ἥξει ὁ κύριος τοῦ δούλου ἑκεῖνου ἐν ἡμέρᾳ ᾧ ὁ προσδόκει καὶ ἐν ὥρᾳ ᾧ οὐ γινώσκει, 51 καὶ διχοτομήσει αὐτὸν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θῆσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὁδόντων.

25 Τότε ὁμοωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένους, ἀδῖνες λαβοῦσαι τὰς λαμπάδας αὐτῶν ἐξήλθον εἰς ὑπάντησιν τοῦ νυμφίου. 2 πέντε δὲ ἐξ αὐτῶν ἦσαν μωραὶ καὶ πέντε φρόνιμοι. 3 αἱ γὰρ μωραὶ λαβοῦσαι τὰς λαμπάδας αὐτῶν ὡς ἐλαβοῦν μεθ’ ἑαυτῶν ἐλαιον. 4 αἱ δὲ φρόνιμοι ἐλαβοῦν ἐλαιον ἐν τοῖς ἀγγείοις μετὰ τῶν λαμπάδων αὐτῶν. 5 χρονίζοντος δὲ τοῦ νυμφίου ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον. 6 μέσης δὲ νυκτὸς κραυγὴ γέγονεν, Ἦδος ὁ νυμφίος, ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ. 7 τότε ἡγέρθησαν πᾶσαι αἱ παρθένοι ἑκεῖναι καὶ ἐκόσμησαν τὰς λαμπάδας ἑαυτῶν. 8 αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπαν, Ὅτε ἦμιν ἐκ τοῦ ἐλαίου ύμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυται. 9 ἀπε-
κρίθησαν δὲ αἱ φρόνιμοι λέγουσαν, Μήποτε οὐκ ἀρκεῖν ἡμῖν καὶ ὑμῖν ὑπερεύσεθε μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς. 10 ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν ὁ νυμφίος, καὶ αἱ ἐτοιμοὶ εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκκελείσθη ἡ θυρα. 11 ὦστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαν, Κύριε κύριε, ἀνοίξον ἡμῖν. 12 ὁ δὲ ἀποκριθεὶς εἶπεν, Ἄμην λέγω ἡμῖν, οὐκ οἶδα ὑμᾶς. 13 γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ἁραν.

14 "Ὡσπερ γὰρ ἀνθρώπως ἀποδημῶν ἐκάλεσεν τοὺς ἱδίους δούλους καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ, 15 καὶ ὃ μὲν ἐδωκεν πέντε τάλαντα, ὃ, δὲ δύο, ὃ δὲ ἕν, ἐκάστῳ κατὰ τὴν ἱδίαν δύναμιν, καὶ ἀπεδήμησεν. 16 εὐθέως πορευθεὶς ὁ τὰ πέντε τάλαντα λαβὼν εἰργάσατο ἐν αὐτοῖς καὶ ἐποίησεν ἄλλα πέντε τάλαντα. 17 ὡσποῦτος ὁ τὰ δύο ἐκέρδησεν ἄλλα δύο. 18 ὁ δὲ τὸ ἐν λαβὼν ἀπελθὼν ὄρυξεν γῆν καὶ ἐκρυφεν τὸ ἀργύριον τοῦ κυρίου αὐτοῦ. 19 μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ κύριος τῶν δούλων εκείνων καὶ συναίρει λόγον μετ' αὐτῶν. 20 καὶ προσέλθον ὁ τὰ πέντε τάλαντα λαβὼν προσήκειτε ἄλλα πέντε τάλαντα λέγων, Κύριε, πέντε τάλαντα μοι παρέδωκας, ἵδε ἄλλα πέντε τάλαντα ἐκέρδησα. 21 ἐφι αὐτῶ ὁ κύριος αὐτοῦ, Ἐδ, δούλε ἀγαθέ καὶ πιστε, ἐπὶ ὅλην ἡ πιστός, ἐπὶ πολλῶν σὲ καταστήσω εἰσελθέ εἰς τὴν χαρὰν τοῦ κυρίου σου. 22 προσέλθον δὲ καὶ ὁ τὰ δύο τάλαντα εἶπεν, Κύριε, δύο τάλαντα μοι παρέδωκας, ἵδε ἄλλα δύο τάλαντα ἐκέρδησα. 23 ἐφι αὐτῷ ὁ κύριος αὐτοῦ, Ἐδ, δούλε ἀγαθε καὶ πιστε, ἐπὶ ὅλην ἡ πιστός, ἐπὶ πολλῶν σὲ καταστήσω εἰσελθε σε τὴν χαρὰν τοῦ κυρίου σου. 24 προσέλθον δὲ καὶ ὁ τὸ ἐν τάλαντον εἰληφὼς εἶπεν, Κύριε,
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Εγώνοι σε ὅτι σκληρὸς εἰς ἀνθρώπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὁθέν οὐ διεσκόρπισας. 26 καὶ φοβηθεῖς ἀπελθὼν ἐκρυψά τὸ τάλαντόν σου ἐν τῇ γῇ; ἢ δὲ ἔχεις τὸ σῶν. 27 ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ ἔπεθεν αὐτῷ. Πονηρε δοῦλε καὶ ἄκινηρε, ἢδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὁθέν οὐ διεσκόρπισα; 28 ἐδει σε οὐν βαλεῖν τὸ ἀργυρίον μου τοὺς τραπεζίταις, καὶ ἐλθὼν ἔγω ἐκομισάμην ἀν τὸ ἑμὸν σὺν τόκῳ. 29 ἀρατε οὐν ἀπ' αὐτοῦ τὸ τάλαντον καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα. 30 τῷ γὰρ ἔχοντι παντὶ δοθήσεται καὶ περισσευθήσεται τοῦ δὲ μὴ ἔχοντος, καὶ ὁ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. 31 καὶ τὸν ἀχρείον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδώντων. 32 Ὑπὸ τῶν τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ ἀγγέλοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ. 33 καὶ συναχθήσονται ἐμπροσθεν αὐτοῦ πάντα τὰ ἑθῆ, καὶ ἀφορίζει αὐτοὺς ἀπ' ἀλλήλων, ὡσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων, καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων. 34 Τότε ἔρει ὁ βασιλεὺς τῶν ἐκ δεξιῶν αὐτοῦ, Δεῦτε οἱ εὐλογημένοι τοῦ πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου. 35 ἐπείνασα γὰρ καὶ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ ἐποτίσατε με, ἔχοντες ἡμῖν καὶ συνηγάγετε με, 36 γυμνοὺς καὶ περιβάλετέ με, ἠσθένησα καὶ ἐπεσκέψασθε με, ἐν φυλακῇ ἡμῖν καὶ ἠλπατε πρὸς με. 37 τότε ἀποκριθή- σονται αὐτῷ οἱ δίκαιοι λέγοντες, Κύριε, πότε σε εἴδομεν πεινώντα καὶ θέρεψας; ἡ δυσφώτα καὶ ἐποτίσαμεν; 38 πότε δὲ σε εἴδομεν ἐξόν καὶ συνηγάγομεν; ἡ γυμνοῦ

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καὶ περιεβάλομεν; ἂν τὸτε δὲ σε εἶδομεν ἀσθενοῦντα ἢ ἐν φυλακῇ καὶ ἠλθομεν πρὸς σε; καὶ ἀποκριθεῖς ὁ βασιλεὺς ἔρει αὐτοῖς, Ἄμην λέγω ὑμῖν, ἐφ’ ὅσον ἐποίησατε ἐν τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποίησατε.

Τὸτε ἔρει καὶ τοῖς εξ εὐωνύμων, Πορεύεσθε ἀπ’ ἐμοῦ κατηραμένοι εἰς τὸ πῦρ τὸ αἰῶνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. ἔπεινασα γὰρ καὶ οὐκ ἔδώκατε μοι φαγεῖν, ἐδίψησα καὶ οὐκ ἐποίησατε με, ξένος ἡμῖν καὶ οὐ συνηγάγετέ με, γυμνός καὶ οὐ περιεβάλετε με, ἀσθενῆς καὶ ἐν φυλακῇ καὶ οὐκ ἐπεσκέψασθέ με. τὸτε ἀποκριθήσονται καὶ αὐτοὶ λέγοντες, Κύριε, πότε σε εἶδομεν πεινώντα ἡ δυσώντα ἡ ξένοις ἡ γυμνοῖς ἡ ἀσθενῆς ἡ ἐν φυλακῇ, καὶ οὐ δυσκονήσαμεν σοι; τὸτε ἀποκριθήσεται αὐτοῖς λέγων, Ἄμην λέγω ὑμῖν, ἐφ’ ὅσον οὐκ ἐποίησατε ἐν τούτοις τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποίησατε. καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰῶνιον, οἱ δὲ δίκαιοι εἰς ζωῆς αἰῶνιον.
κεφαλής αὐτοῦ ἀνακειμένου. 8 ἰδόντες δὲ οἱ μαθηταὶ ἡγανάκτησαν λέγοντες, Εἰς τὴν ἀπώλεια αὐτῆς; 9 ἡδὺνατο γὰρ τοῦτο πραθήναι πολλοῦ καὶ δοθῆναι πτωχοῖς. 10 γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί κύκτους παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν εἰργάσατο εἰς ἐμε. 11 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ’ ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε. 12 Βαλοῦσα γὰρ αὐτὴ τὸ μύρον τοῦτο ἐπὶ τοῦ σώματις μου πρὸς τὸ ἐνταφίασαι με ἐποίησεν. 13 ἀμὴν λέγω ὑμῖν, ὅτου εἰς κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὁ ἐποίησεν αὐτῇ εἰς μνημόσυνον αὐτῆς.

14 Τότε πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἄρχιερεῖς ἐπεῖπεν, Τί θέλετε μοι δοῦναι, καγὼ ὑμῖν παραδῶσω αὐτὸν; οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια. 15 καὶ ἀπὸ τότε ἔζητε εὐκαίριαν ἵνα αὐτὸν παραδῷ.

17 Τῇ δὲ πρώτῃ τῶν ἄξιµων προσήλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες, Ποῦ θέλεις ἐτοιμάσωμεν σοι φαγεῖν τὸ πάσχα; 18 ὁ δὲ εἶπεν, Ὁτανγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα καὶ εἴπατε αὐτῷ, Ὁ διδάσκαλος λέγει, Ὁ καρίος μου ἔγγυς ἔστιν, πρὸς ἐκεῖ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου. 19 καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ἠτοιμασαν τὸ πάσχα.

20 Ὡφίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα. 21 καὶ ἐσθίοντας αὐτῶν εἶπεν, Ἀμὴν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσω. 22 καὶ ἀνυποίμνουσι σφόδρα ἡρξαντο λέγειν αὐτῷ εἰς ἔκαστος. Μήτι ἐγώ εἶμι, κύριε; 23 ὁ δὲ ἀποκρίθησεν εἶπεν, Ὁ ἐμβάσας μετ’ ἐμοῦ τὴν χειρὰ ἐν τῷ τρυμβῷ, οὕτως με παραδώσει. 24 ὁ μὲν νῦν τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ. οὐαὶ δὲ τῷ ἀνθρώπῳ ἔκεινῷ δι’ οὗ ὁ νῦν τοῦ
Τότε λέγει αυτοίς ὁ Ἰησοῦς, Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν εἷς ἐν τῇ νυκτὶ ταύτη. γέγραπται γάρ, Πατάξι τὸν ποιμένα, καὶ διασκορπισθήσονται τὰ πρόβατα τῆς ποίμνης. μετὰ δὲ τὸ ἐγερθῆναι με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Εἰ πάντες σκανδαλισθήσονται εἰς σοι, ἐγὼ οὐδέποτε σκανδαλισθήσομαι. ἔφη αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆσιν τρῖς ἀπαρνήσῃ με. λέγει αὐτῷ ὁ Πέτρος, Καὶ δέχη με σὺν σοι ἀποθανεῖν, οὕτως μὴ σε ἀπαρνήσωμαι. ὑμοῖς καὶ πάντες οἱ μαθηταί εἰπον.
Περιλαμμόσ. ἡγεῖται ἡ ψυχή μου ἐώς ἡμέρας μένουσ' ὡς καὶ ἡ γηγορεῖτε μετ' ἐμοί. ἂν καὶ προσελθόν ἄρα ἡμέραν ἐπὶ πρόσωπον αὐτῶν προσευχόμενος καὶ λέγων, Πάτερ μου, εἰ δυνατόν ἐστιν, παρελθάτω ὁπ' ἐμοὶ τὸ ποτήριον τοῦτο· πλην ὅσ' ἂγο·θέλω ἄλλ' ὡς σὺ. καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Οὕτως οὐκ ἰσχύσατε μίαν ὃραν γρηγορῆσαι μετ' ἐμοί; γηγορεῖτε καὶ προσεύχεσθε ἣνα μὴ εἰσέλθητε εἰς πειρασμόν. τὸ μὲν πνεῦμα πρόθυμον, ἢ δὲ σὰρξ ἀσθενής. τάλιν ἐκ δευτέρου ἀπελθὼν προσημύζατο λέγων, Πάτερ μου, εἰ οὐ δύναται τοῦτο παρελθεῖν ἕως ἡ αὐτὸ πίων, γεννηθῆτο τὸ θέλημά σου. καὶ ἐλθὼν τάλιν εὐρέν αὐτοὺς καθεύδοντας· ἤσαν γὰρ αὐτῶν οἱ ὄφθαλμοι βεβαρημένοι. καὶ ἀφεὶς αὐτοὺς πάλιν ἀπελθὼν προσημύζατο ἐκ τρίτου, τὸν αὐτόν λόγον εἰπὼν. τότε ἔρχεται πρὸς τοὺς μαθητὰς καὶ λέγει αὐτοῖς, Καθεύδετε τὸ λουπὸν καὶ ἀναπαύεσθε. ἔδει ἡγιμακεν ἡ ὥρα καὶ ο ὁ ὕψος τοῦ ἀνθρώ- που παραδίδοται εἰς χειρὰς ἀμαρτωλῶν. ἔγειρεςθε, ἄγωμεν ἐδει ἡγιμακεν ὁ παραδίδοις με.

Καὶ ἐτί αὐτοῦ ἡλικίας, ἔδωκα Ἰουδας εἰς τῶν ἀδέσποτων ἡλικίας, καὶ καὶ μετ' αὐτοῦ ὃ χλος πολὺς μετὰ μα- χαιρῶν καὶ ξύλων ἀπὸ τῶν ἀρχηγεῖρων καὶ πρεσβυτε- ρῶν τοῦ λαοῦ. ὁ δὲ παραδίδοις αὐτόν ἐδωκεν αὐτοῖς σημεῖον λέγων, ὡς ἂν φιλήσω, αὐτὸς ἐστιν κρατήσατε αὐτόν. καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν, Ἀλφίρε λαββί, καὶ κατεφίλησεν αὐτῶν. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἑταίρε, ἐφ' ὃ πάρει; τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν καὶ ἐκράτησαν αὐτῶν. ἦρεν εἰς τὸν μετὰ Ἰησοῦ ἐκτείνας τὴν χείρα ἀπέσπασεν τὴν μάχαιραν αὐτοῦ, καὶ πατάξας τὸν
δούλου τοῦ ἀρχιερέως ἀφείλευ αὐτοῦ τὸ ἀτύχον. 62 τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ἀπόστρεψόν τὴν μάχαιράν σου εἰς τὸν τόπον αὐτῆς: πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ἴππολούνται. 63 ή δοκεῖς ὅτι οὐ δύναμαι παρακαλέσαι τὸν πατέρα μου, καὶ παραστῆσαι μοι ἄρτι πλείω δώδεκα λεγεώνας ἀγγέλους; 64 πῶς οὖν πληρωθῶσιν αἱ γραφαί, ὅτι οὕτως δεῖ γενέσθαι; 65 εἶν ἐκείνη τῇ ἁρφε ἔπευ ὁ Ἰησοῦς τοῖς όχλοις, Ὡς ἐπὶ ληστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων συλλαβέσαι με· καθ’ ἡμέραν ἐν τῷ ἱερῷ ἐκαθεξόμην διδάσκον, καὶ οὐκ ἐκρατήσατε με. 66 τούτῳ δὲ ὅλου γέγονεν ὡς πληρωθῶσιν αἱ γραφαί τῶν προφητῶν. τότε οἱ μαθηταὶ πάντες ἀφεύτες αὐτοῦ ἐψυχοῦν.

67 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν. 68 ο δὲ Πέτρος ἠκολούθη αὐτῷ ἀπὸ μακρόθεν ἕως τῆς αὐλῆς τοῦ ἀρχιερείου, καὶ εἰσελθὼν ἔσω ἐκάθεντο μετὰ τῶν ὑπηρετῶν ἱδεῖν τὸ τέλος. 69 Οἱ δὲ ἀρχιερεῖς καὶ τὸ συνέδριον ὅλου εξήτουν ψευδομαρτύριαν κατὰ τοῦ Ἰησοῦν, ὅπως αὐτοῦ θανατώσον, 69 καὶ οὐχ έὗρον πολλῶν προσελθόντων ψευδομαρτύρων. Ὡστερον δὲ προσελθόντες δύο 61 εἶπον, Οὗτος ἐφη, Δύναμαι καταλύσαι τὸν ναὸν τοῦ θεοῦ καὶ διὰ τριῶν ἡμερῶν αὐτὸν οἰκοδομήσαι. 70 καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Οὐδὲν ἀποκρίνῃ; τί οὕτως σου καταμαρτύρωσιν; 71 ο δὲ Ἰησοῦς ἐσιώτα. καὶ ἀποκριθεῖς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ξόντος, ἕως ἡμῖν εἴπης εἰ σοῦ εἰ ὁ Χριστὸς ὁ νῖος τοῦ θεοῦ. 64 λέγει αὐτῷ ὁ Ἰησοῦς, Σὺ εἶπας· πλὴν λέγω ὑμῖν, ἀπ’ ἄρτι ὄψεσθε τὸν νῦν τοῦ ἄνθρωπον καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον.
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ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. ἕτερον ἐὰν ἰδέῃξεν τὰ ἱμάτια αὐτῶν λέγων, Ἔβλασφήμησεν τί ἐτι χρείαν ἔχουσαν μαρτύρων; ἓδε νῦν ἦκούσατε τὴν βλασφημίαν. ἕτερον δοκεῖ; οἴ δὲ ἀποκριθέντες εἶπον, Ἕνοχος θανάτου ἔστιν. ἕτερον ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτῶν καὶ ἐκολάφισαν αὐτῶν, οὐ δὲ ἐράπτισαν ἀλήγοντες, Προφήτευσον ἡμῖν, Χριστέ, τίς ἔστιν ὁ παίςας σε;

69 ὁ δὲ Πέτρος ἐκάθητο ἐξώ ἐν τῇ αὐλῇ καὶ προσήλθεν αὐτῶ μιὰ παιδισκῇ λέγουσα, Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου. ὁ δὲ ἥρνησατο ἐμπροσθεν πάντων λέγων, Οὐκ οἶδα τι λέγεις. ἔξελθοντα δὲ αὐτῶν εἰς τὸν πυλῶνα, εἶδεν αὐτῶν ἄλλη καὶ λέγει τοῖς ἐκεῖ, Ὡδὸς ἦν μετὰ Ἰησοῦ τοῦ Ναξωραίου. καὶ πάλιν ἥρνησατο μετὰ ὅρκου ὅτι Οὐκ οἶδα τὸν ἀνθρωπόν. μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστότες εἶπον τῷ Πέτρῳ, Ἀληθῶς καὶ σὺ ἔξο αὐτῶν εἴ καὶ γὰρ ἡ λαλία σου δῆλον σε ποιεῖ. τότε ἦρξατο καταθεματίζεις καὶ ὀμνύεις ὅτι Οὐκ οἶδα τὸν ἀνθρωπόν καὶ εὑρέως ἀλέκτωρ ἐφώνησεν. καὶ ἐμνήσθη ὁ Πέτρος τοῦ μήματος Ἰησοῦ εἱρηκότος ὅτι Πρῶ ἀλέκτωρ φωνῆσαι τρὶς ἀπαρνήσῃ με καὶ ἐξελθὼν ἐξώ ἐκλαισεν πικρῶς.

27 Προῖας δὲ γενομένης συμβούλιον ἐλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ, ὡστε θανατώσασα αὐτῶν. καὶ δήσαντες αὐτῶν ἀπήγαγον καὶ παρέδωκαν Πιλᾶτῳ τῷ Ἰησοῦν.

3Τότε ἰδὼν Ἰούδας ὁ παραδίδον αὐτῶν ὅτι κατεκρίθη, μεταμεληθείς ἐστρεψεν τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεύσι καὶ πρεσβύτεροι ἀλέγον, Ἦμαρτον παραδοὺς αἶμα ἀθρόον. οὐ δὲ εἶπον, Τί πρὸς ἡμᾶς;
ἐν ὀψιν. 5 καὶ ρίψας τὰ ἀργύρια εἰς τὸν ναὸν ἀνεχώρησεν, καὶ ἀπελθὼν ἀπήγξατο. 6 οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπαν, Οὐκ ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν κορβανῶν, ἐπεὶ τιμή αἵματος ἐστιν. 7 συμβούλιον δὲ λαβόντες ἠγόρασαν εἶς αὐτῶν τὸν ἁγρὸν τοῦ κεραμέως εἰς ταφὴν τούς ξένους. 8 διὸ ἐκλήθη ὁ ἁγρὸς ἐκεῖνος ἁγρός αἵματος ἦς τῆς σήμερον. 9 τότε ἔπληρωθη τὸ ῥῆθεν διὰ Ἰσραήλ τοῦ προφήτου λέγοντος, Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου ὄν ἐτυμήσαντο ἀπὸ ὕιων Ἰσραήλ, 10 καὶ ἔδωκαν αὐτὰ εἰς τὸν ἁγρὸν τοῦ κεραμέως, καθὰ συνετάξεν μοι κύριος.

11 Ὁ δὲ Ἰσραήλ ἐστάθη ἐμπροσθεν τοῦ ἡγεμόνος καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμών λέγων, Σὺ εἰ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ Ἰσραήλ ἔφη αὐτῷ, Σὺ λέγεις. 12 καὶ ἐν τῷ κατηγορεῖσαν αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ τῶν πρεσβυτέρων οὐδὲν ἀπεκρίνατο. 13 τότε λέγει αὐτῷ ὁ Πιλάτος, Οὐκ ἰκούεις πόσα σου καταμαρτυροῦσιν; 14 καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἐν ρήμα, ὡστε θαυμάζειν τὸν ἡγεμόνα λίαν.

15 Κατὰ δὲ ἔστην εἰώθει ὁ ἡγεμὼν ἀπολύειν ἕνα τῷ ὀχλῳ δεσμῶν ὑπὸ θελεῖν. 16 εἶχον δὲ τότε δεσμῶν ἐπίθεμον, λεγόμενον Βαραββᾶν. 17 συνηγμένοις οὕν αὐτῶν εἶπεν αὐτοῖς ὁ Πιλάτος, Τίνα θέλετε ἀπολύσω ὑμῖν, Βαραββᾶν ἡ Ἰσραήλ τῶν λεγόμενον Χριστῶν; 18 ἤδει γὰρ ὅτι διὰ φθόνον παρέδωκαν αὐτῶν. 19 καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ λέγουσα, Μηδὲν σοι καὶ τῷ δικαίῳ ἐκείνῳ πολλὰ γὰρ ἔπαθον σήμερον κατʼ ὅναρ δὲ αὐτῶν. 20 οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβυτέροι ἐπέσωσαν τοὺς ὀχλοὺς ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰσραήλ ἀπολέσωσιν. 21 ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς, Τίνα
θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; οἱ δὲ εἶπαν, Τὸν Βαραββᾶν. 22 λέγει αὐτοῖς ὁ Πιλᾶτος, Τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν; λέγουσιν πάντες, Σταυρωθήτω. 23 ὁ δὲ ἔφη, Τί γὰρ κακῶν ἐποιήσεις; οἱ δὲ περισσῶς ἔκραζον λέγοντες, Σταυρωθήτω. 24 ἵδιν δὲ ὁ Πιλᾶτος ὅτι οὐδὲν ὡφελεῖ ἄλλα μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ ἀπενήσατο τὰς χεῖρας ἀπέναντι τοῦ ὀχλοῦ λέγων, Ἀθῷς εἰμὶ ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου· ὑμεῖς ὤψεσθε. 25 καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν, Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν. 26 τότε ἀπέλυσεν αὐτοὺς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν φραγμένον παρέδωκεν ἵνα σταυρωθῇ.

27 Τότε οἱ στρατιώται τοῦ ἡγεμόνος παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραυτόριον συνήγαγον ἐπὶ αὐτὸν ὄλην τὴν στείραν. 28 καὶ ἐκδύσαντες αὐτὸν χλαμύδα κοκκίνην περιέθηκαν αὐτῷ, 29 καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ κάλαμον ἐν τῇ δεξίᾳ αὐτοῦ, καὶ γονυπετήσαντες ἐμπρόσθεν αὐτοῦ ἐνεπαίξαν αὐτῷ λέγοντες, Χαίρε ὁ βασιλεὺς τῶν Ἰουδαίων, 30 καὶ ἐμπύτευσαν εἰς αὐτὸν ἑλαβον τὸν κάλαμον καὶ ἐτυπτὸν εἰς τὴν κεφαλήν αὐτοῦ.

31 Καὶ ὅτε ἐνεπαίξαν αὐτῷ, ἐξεδυσαν αὐτὸν τὴν χλαμύδα καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ, καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρόν. 32 Ἐξερχόμενοι δὲ εὗρον ἀνθρωπὸν Κυρηναίον, ὃνόματι Σίμωνα· τοῦτον ἤγγαρευσαν ἵνα ἁρχῇ τὸν σταυρὸν αὐτοῦ.

33 Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὁ ἐστὶν κρανίον τόπος λεγόμενος, 34 ἔδωκαν αὐτῷ πιεῖν ὄνων μετὰ χολῆς μεμυγμένον· καὶ γενοῦσαν οὐκ ἥθελησεν πιεῖν. 35 σταυρώσαντες δὲ αὐτὸν διεμερίσαντο τὰ ἱμάτια
αὐτοῦ βαλόντες κλήρου, 36 καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ. 37 καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἵτιαν αὐτοῦ γέγραμμένην, ὁ δὲ Ἰσσώυς ὁ βασιλεὺς τῶν Ἰουδαίων. 38 Τότε σταυροῦνται σὺν αὐτῷ δύο λῃσταί, εἰς ἐκ δεξιῶν καὶ εἰς ἕξ εὐωνύμων.

39 Οἱ δὲ παραπορευόμενοι ἔβλασφήμουν αὐτὸν, κινοῦντες τὰς κεφαλὰς αὐτῶν ἀκάρπῳ καὶ λέγοντες, ‘Ὁ καταλίσκων τὸν ναὸν καὶ ἐν τρισίν ἡμέρας οἰκοδομῶν, σῶσον σεαυτόν, εἰ νῦν εἰ τοῦ θεοῦ, κατάβηθι ἀπὸ τοῦ σταυροῦ.

40 ὅμοιος καὶ οἱ ἀρχιερεῖς ἐμπαιξοῦντες μετὰ τῶν γραμμάτεων καὶ πρεσβυτέρων ἔλεγον, 42 Ἀλλοις ἐσώσεν, ἔαυτόν οὐ δύναται σῶσαι βασιλεὺς Ἰσραήλ ἐστιν, καταβατόν νῦν ἀπὸ τοῦ σταυροῦ καὶ πιστεύσομεν ἐπ’ αὐτόν. 43 πέποιθεν ἐπὶ τὸν θεόν, ῥυσάσθω νῦν εἰ θέλει αὐτόν εἰπεν γὰρ ὅτι θεοῦ εἰμί νῦν. 44 τὸ δ’ αὐτὸ καὶ οἱ λῃσταὶ οἱ συνσταυρωθέντες σὺν αὐτῷ ὑνειδίζον αὐτόν.

45 Ἀπὸ δὲ ἐκτῆς ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ἑώρας ἐνάτης. 46 περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόσθεν ὁ Ἰσσώυς φωνὴ μεγάλη λέγων, Ἡλιὸς ἢ ἥλιος σαβαχθανεί; τούτῳ ἔστιν θέε μου θεε μου, ἵνα με ἐγκατέλυσης; 47 τινὲς δὲ τῶν ἐκεί ἐστηκότων ἄκουσαντες ἔλεγον ὅτι Ἡλιαν φωνὴν οὗτος. 48 καὶ εὐθέως δραμὼν εἰς ἐξ αὐτῶν καὶ λαβὼν στόχον πλήσας τε ὄξους καὶ περιθεὶς καλάμῳ ἐπότιζεν αὐτὸν. 49 οἱ δὲ λοιποὶ ἔλεγον, Ἀφες ἵδομεν εἰ ἔρχεται Ἡλιας σώσων αὐτῶν.

50 Ο δὲ Ἰσσώυς πάλιν κράζας φωνῆ μεγάλη ἀφήκεν τὸ πνεῦμα.

51 Καὶ ἰδοὺ τὸ καταπέτασμα τοῦ ναοῦ ἑσχίσθη ἀπὸ ἀνώθεν ἕως κατω εἰς δύο, καὶ η ἡ ἑσείσθη, καὶ αἱ πέτραι ἑσχίσθησαν, 52 καὶ τὰ μνημεῖα ἀνεφύλησαν καὶ
πολλα σώματα των κεκοιμημένων ἄγιων ἤγέρθησαν 53 καὶ ἔξελθοντες ἐκ τῶν μνημείων μετά τὴν ἐγερσιν αὐτοῦ εἰσήλθων εἰς τὴν ἄγιαν πόλιν καὶ ἐνεφανίσθησαν πολλοῖς. 54 ο δὲ ἐκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν ἱδόντες τὸν σεισμὸν καὶ τὰ γυνόμενα ἐφοβήθησαν σφόδρα, λέγοντες, Ἀληθῶς θεοῦ νῦς ἦν οὖτος. 55 Ἡσαυ δὲ ἐκεῖ γυναίκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσι, αὐτίσις ἥκολονθησαν τῷ Ἰησοῦ ἀπὸ τῆς Παλαιαίας διακονοῦσι αὐτῷ: 56 ἐν αἷς ἦν Μαρία ᾗ Μαγδαληνή, καὶ Μαρία ᾗ τοῦ Ἰακώβου καὶ Ἰωσήφ μήτηρ, καὶ ἡ μήτηρ τῶν νῦν Ζεβεδείουν. 57 Ὅψις δὲ γενομένης ἦλθεν ἀνθρωπος πλοῦσιος ἀπὸ Ἀριμαθαίας, τοῦνομα Ἰωσήφ, ὃς καὶ αὐτῶς ἐμαθητεύθη τῷ Ἰησοῦ 58 οὗτος προσέλθων τῷ Πιλάτῳ ἤτησατο τὸ σῶμα τοῦ Ἰησοῦ, τότε ο Πιλάτος ἐκέλευσεν ἀποδοθήμαν. 59 καὶ λαβὼν τὸ σῶμα ο Ἰωσήφ ἐνετύλιξεν αὐτὸ σωδόν καθαρά, 60 καὶ ἐθηκεν αὐτὸ ἐν τῷ καιῷ αὐτοῦ μνημείῳ ὁ ἐλατώμησεν ἐν τῇ πέτρᾳ, καὶ προσκυνήσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου ἀπῆλθεν. 61 ἦν δὲ ἐκεῖ Μαρία ᾗ Μαγδαληνή καὶ ἡ ἄλλη Μαρία, καθήμεναι ἀπέναντί τοῦ τάφου.

62 Τῇ δὲ ἐπαύριον, ἦταν ἐστὶν μετὰ τὴν παρασκευήν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον 63 λέγοντες, Κύριε, ἐμνήσθηκαν ὅτι ἐκεῖνος ὁ πλάνος ἔπεσεν ἐπὶ κόσμῳ. Μετὰ τρεῖς ἡμέρας ἐγείρομαι. 64 κέλευσον οὖν ἀσφαλίσθην τῶν τάφων ἐώς τὴς τρίτης ἡμέρας, μὴ ποτὲ ἐλθόντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτὸν καὶ εἰπώσιν τῷ λαῷ, Ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς πρῶτης. 65 ἐφη αὐτοῖς ο Πιλάτος, Ἐχετε κοινωνίαν ὑπάγετε ἀσφαλίσθησθε ὡς οἴδατε. 66 οἱ δὲ πορευθέντες ἦσαν αὐτοῦ.
τὸν τάφον, σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας.

28 Ὅψε δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθεν Μαρία ἡ Μαγδαληνή καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν τάφον. καὶ ἵδου σεισμὸς ἐγένετο μέγας: ἄγγελος γὰρ κυρίον καταβὰς εἰς οὐρανοῦ καὶ προσελθὼν ἀπεκύλισεν τὸν λίθον καὶ ἐκάθητο ἐπάνω αὐτοῦ. ἦν δὲ η ἐιδέα αὐτοῦ ὡς ἀστραπῆ, καὶ τὸ ἐνδυμα αὐτοῦ λευκὸν ὡς χιών. ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσεισθέναι οἱ τηροῦντες καὶ ἐγεννηθέσαι ὡς νεκροί. ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναιξίν, Μὴ φοβεῖσθε ὑμεῖς: οἶδα γὰρ ὅτι Ἱησοῦν τὸν ἐσταυρωμένον ξητείτε. οὐκ ἐστίν ὁ θεὸς τῶν νεκρῶν. καὶ ταχὺ πορευθεῖσαι εἴπατε τοῖς μαθηταῖς αὐτοῦ ὅτι ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἵδου προάγει υμᾶς εἰς τὴν Γαλιλαίαν, ἐκεῖ αὐτῶν ὑψεῖτε. ἱδον εἶπον υμῖν. καὶ ἀπελθόντες ταχὺ ἀπὸ τοῦ μυστηρίου μετὰ φόβου καὶ χαρᾶς μεγάλης ἐδραμον ἀπαγγείλαι τοῖς μαθηταῖς αὐτοῦ.

9 Καὶ ἵδου ὁ Ἱησοῦς ὑπήντησεν αὐταῖς λέγων, Χαῖρετε. αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτὸν τοὺς πόδας καὶ προσεκύνησαν αὐτῷ. τότε λέγει αὐταῖς ὁ Ἱησοῦς, Μὴ φοβεῖσθε· ὑπάγετε ἀπαγγείλατε τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κακεὶ με ἄνθυμον.

10 Πορευομένων δὲ αὐτῶν, ἵδοι τινες τῆς κοινωνίας ἐλθόντες εἰς τὴν πόλιν ἀπῆγγειλαν τοῖς ἀρχιερεῦσιν ἀπαντᾶν τὰς γενόμενα. καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμβούλιον τε λαβόντες ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιωταίς, λέγοντες, Εἴπατε ὅτι Οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἐκλέψαν αὐτῶν ἡμῶν κοιμομένων. καὶ ἐαυτὸ ἀκουσθῇ τούτῳ ἐπὶ τοῦ
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ήγεμόνος, ήμείς πείσομεν καὶ ύμᾶς ἀμερίμνους ποιήσομεν. 15 οἱ δὲ λαβόντες τὰ ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν καὶ διεφημίσθη ὁ λόγος αὐτὸς παρὰ Ἰουδαῖοις μέχρι τῆς σήμερον.

16 Οἱ δὲ ἐνδέκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, εἰς τὸ ὅρος οὗ ἑτάξατο αὐτοῖς ὁ Ἰησοῦς, καὶ ἴδόντες αὐτὸν προσεκύνησαν, οἱ δὲ ἐδίστασαν.

18 Καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς λέγων, Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς, πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ νικοῦ καὶ τοῦ ἅγιου πνεύματος, διδάσκοντες αὐτοὺς τηρεῖν πάντα ὡσα ἐνετειλάμην ὕμων. καὶ ἴδοι ἔγω μεθ' ὑμῶν εἰμί πᾶσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος.
NOTES.

CHAPTER I.

In the remarks on the results of textual revision prefixed to the Notes on each Chapter, it is not intended to enter minutely into each critical point, but to indicate generally the drift and import of the corrections, and occasionally to state the grounds on which a reading is preferred.

κατὰ Μαθατον is adopted in preference to κατὰ Μαρθατον by the best recent editors on the authority of ΧΒΔ. The evidence, however, is not conclusive, for in the text even these MSS. admit the other forms in some instances. See Scrivener's Introd. p. 488.

2. ἐγέννησεν. In accordance with all the uncial MSS. the final υ (called ἐφελκυστικὸν or 'attached') is added in the best critical editions before vowels and consonants alike. To this rule Tischendorf admits a few exceptions, as δυσι (ch. vi. 24), βαστάσαι (ch. xx. 12). It is probable that 'υ ἐφελκυστικὸν appeared invariably in the written prose language even in Attic Greek. See Winer, 43, 44, note 2, and Scrivener's Introd. p. 486, 487.

18. (a) Ἰησοῦ, now read by Tisch. (ed. 8), though absent from editions 5 and 7, is supported by all the Greek codices, but rejected by some critics, chiefly on the evidence of Irenæus, who (as appears from the Latin version of his works) read τοῦ Χριστοῦ and sustained it on special grounds; but also because the collocation ὁ Ἰησοῦς Χριστὸς is hardly defensible from the position of the adjective χριστός, and is not found elsewhere in the genuine text of the N. T. See Hammond (Text. Crit. p. 66 foll.), who discusses this reading at length: and Scrivener's Introd. p. 493.

The reading τοῦ δὲ Χριστοῦ ἡ γένεσις, 'the birth of the Messiah,' is theologically valuable as denoting that the Messiah was born, against the false teaching that Jesus became the Messiah, or the Messiah entered into Him at baptism. Hence the interest of the discussion.

(β) After μνητεροθέλητος the received text has γὰρ—the usual particle for beginning a narrative in explanation of a statement: ὦπ.

τουτων ἢ τὸ πάγμα, διότι γὰρ ὕλημεν κ.τ.λ.

Soph. Ant. 407.

Nam is similarly used in Latin. The insertion of γὰρ in the text was probably the unconscious error of a copyist familiar with classical usage.
22. κυριον not του κυριου. Κύριος, in the sense of Jehovah—the triune God—is almost invariably without the article.

25. νιών (Ν B) for του νιών αυτης του πρωτοτοκου. The reading of the textus receptus is probably due to Luke ii. 7, where πρωτοτοκον is unchallenged. The insertion may have been made for controversial reasons, as slightly favouring the view that ‘the brethren of the Lord’ were his full brethren. But this is unlikely.

Εὐαγγέλιον, like χριστός (see ch. i. 18), is rare in the classics. The history of it is that of many Hellenistic words—first Homeric, then vernacular, then again found in literature. It occurs twice in Homer, in the sense of ‘reward for good news,’ Od. xiv. 152 ἐυαγγέλιον δέ μοι ἔσω | αὕτη ἑτέλ κεν κεῖνος ἢν τὰ δὲ δύσαι θητεῖ: and again in the same passage l. 166. In Aristoph. Eq. 656 ἐυαγγέλια ὑδειν is ‘to sacrifice for good news,’ Eq. 647 ἐυαγγέλια στεφανοίν, ‘to crown for good news.’ In later Greek ἐυαγγέλιον acquires the more familiar sense of ‘good news,’ as distinct from ‘reward for good news.’ The LXX. has the word in both senses. It was a familiar term to educated Romans: cp. ‘Primum ut opinor ἐυαγγέλια. Valerius absolutus est,’ Cic. ad Att. ii. 3. In its N. T. use ἐυαγγέλιον is closely allied to the thought of the Kingdom of God, it is distinctly the announcement of the Messianic hopes fulfilled. The word is not used by St John except in one passage of the Apocalypse, ch. xiv. 6, or by St James, and once only by St Peter, it does not occur in St Luke’s Gospel. With St Paul, however, ἐυαγγέλιον is very frequent, and to him is due its leading place in the Christian vocabulary. For the verb see ch. xi. 5. The English equivalent ‘gospel’ (A.-Saxon Godspell) is a felicitous rendering, though it fails to convey all that belongs to ἐυαγγέλιον. The Continental languages have naturalised the Greek word: évangile (French), evangélium (German), evangelio (Italian).

καρδ., ‘according to.’ The gospel is presented according to the plan and aims of the different writers inspired to meet the requirements of particular readers and to satisfy special needs.

1. Βιβλιος γενεσεως, ‘Book of generation,’ i.e. the pedigree extracted from the public archives which were carefully preserved and placed under the special care of the Sanhedrin. The expression recalls, perhaps designedly, Gen. v. 1 αὕτη η βιβλιος γενεσεως ανθρωπων.

(1) The genealogy is an answer to the question which would be asked by every Jew of any one who claimed to be the Messiah, ‘Is he of the house of David?’ for by no name was the Messiah more frequently spoken of by Jews and by foreigners (see ch. xv. 22), and designated in the Talmud, than by that of the Son of David.

(2) Both this genealogy and that in St Luke’s Gospel trace Joseph’s descent. But see below, v. 16.

(3) St Matthew traces the pedigree from Abraham, the Father of the Chosen Race, through David, from whose house the Messiah was expected; St Luke, true to the scope of his Gospel, traces it from the common Father of Jew and Gentile.
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(4) St Matthew gives the royal succession, St Luke, the family lineage. This accounts for many variations in names.

(5) This genealogy descends from father to son, and is therefore probably the more exact transcript of the original document. St Luke’s ascends from son to father.

2. τον Ἰςαάκ. The article is generally used with indeclinable proper names for the sake of perspicuity. See Winer, p. 141.

3. Θεμαρ. St Matthew also differs from St Luke in naming women in the genealogy. Of the four mentioned two—Rahab and Ruth—are foreigners, and three—Thamar, Rahab and Bathsheba—were stained with sin. The purpose of the Evangelist in recording their names may be to show that He who came to save ‘that which was lost,’ the Friend of sinners, does not scorn such descent.

5. Σαλαμών...Ἰεσούς. According to the received chronology the space of time between Salmon and Jesse was not less than 400 years. In that space there are only four generations recorded in the text. Either then the received chronology is wrong or the genealogy not complete. In all probability the former is at fault, and the shortening of the period named would bring ‘Jewish history into harmony with Egyptian and with the internal evidence of the Israelitish history itself.’ See Art. ‘Genealogy’ in Bib. Dict. for this and other points.

6. Δαυὶδ τὸν βασιλέα. A special hint of Christ the king, of whom David was the type.

ἐκ τῆς τοῦ Οὐρίου. For the omission of γυναῖκός cp. ‘Hectoris Andromache,’ Ἱέν. iii. 819: such ellipse is natural where there would be no difficulty in supplying the missing word.

It is at this point that St Luke’s genealogy branches off. According to natural descent Joseph was a descendant of Nathan, not of Solomon. The genealogies meet again in the names of Zerubbabel and Salathiel. See below, v. 12.

8. Ιωσᾶίμ δὲ γεννησαν τὸν Ὀζίαν (Uzziah). The names of Ahaziah, Joash and Amaziah are here omitted; see note, v. 17.

11. Ἰωσῆλας δὲ γεννησαν τὸν Ἰεχονίαν (Jehoiakim); but in the next v. Jechonias=Jehoiachin. A step is thus wanting in the genealogy, which is supplied by a very early though probably not genuine reading: Ἰωσῆλας δὲ γεννησαν τὸν Ἰωακίμ. Ἰωακίμ δὲ γεννησαν τὸν Ἰεχονίαν (Jehoiakim). The insertion would make fifteen steps in this portion of the genealogy and would not remove the difficulty unless τῶν ἀδελφῶν were placed after Ἰωακίμ.

Ἰεχονίαν καὶ τῶν ἀδελφῶν αὐτοῦ. No brethren of Jehoiakim are mentioned, but Jehoiakim had three (1 Chr. iii. 15): a further indication that Τέχνης in this verse=Jehoiakim.

ἐν τῇ τειχίσεις Βαβυλώνος. ‘At the time of the migration or transportation to Babylon’ (606 B.C.). For ἐν in this sense cp. ἐν Κλαυθοῦν, Acts xi. 28; ἐν ἀρχερέως Ἀννα, Luke iii. 2. This use of the preposition comes from the conception that one event rests on,
but not wholly on, a person or other events. \textit{μετοχέστα}, the LXX. word for the Babylonish exile, for which the classical \textit{μετοχία} is also used. For the genitive \textit{Βαβυλώνος} see Winer, p. 234. Cp. French 'chemin de Paris,' road to Paris.

12. \textit{'Ισχουλας ἐγέννησεν τὸν Ζαλαθηλ.} Jehoiachin had no children of his own, 'write ye this man childless' (Jer. xxi. 30). Salathiel was the son of Nerî (Luke), but heir to Jehoiachin.

13. \textit{Ζερουβαβέλ δὲ ἐγέννησεν τὸν Ἀβιοῦ.} Here a step is omitted, Abiud—the Hodsiah of 1 Chron. iii. 24—being the grandson of Zerubbabel. Rhesa, who is named as Zerubbabel's son (Luke iii. 27), is conjectured to be a title (Rhesa or Rosh—a Prince): in that case the text in Luke should run, 'which was the son of Rhesa Zerubbabel.' The Juda of Luke is the same as Abiud.

16. \textit{'Ιακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ.} 'Joseph which was the son of Heli' (Luke), see last note; probably Joseph was the son of Heli and the heir to Jacob. It is conjectured with much probability that Jacob was Mary's father. In that case, although both genealogies show Joseph's descent, they are in fact equally genealogies of Mary's family.

Matthan or Mattath

\begin{center}
\[\text{(According to Matthew) Jacob} \quad \text{Heli (according to Luke)} \quad \text{Joseph}\]
\end{center}

17. This division into three sets, each containing fourteen steps of descent, is an instance of a practice familiar to readers of Jewish antiquities. Lightfoot says, 'They do so very much delight in such kind of concents, that they oftentimes screw up the strings beyond the due measure and stretch them till they crack.' Such a system necessitates the omission of steps in the descent: see notes vv. 8 and 13.


St Mark and St John give no account of the birth of Jesus, St Luke narrates several particulars not recorded by St Matthew, (1) the announcement, (2) Mary's salutation of Elizabeth in a city of Juda (or Juttah), and (3) the journey from Galilee to Bethlehem.


\textbf{Χριστός.} As a classical word \textit{χριστός} is very rare (Æsch. \textit{Prom. Vinct.} 480 and Eur. \textit{Hipp.} 516 are among the few instances where it occurs) and thus belongs to a class of words that have passed into Christian use without any debasing pagan associations. In the LXX. it is frequent as a translation of the Hebrew \textit{Mashiach} (anointed). To the Jew it would suggest the thought of (1) Prophet, \muὴ ἀνέγερε τῶν χριστῶν μου καὶ ἐν τοῖς προφήταις μου μὴ πονηρέσθη, Ps. civ. 15; (2) Priest, καὶ εἰσοίη ὁ λεπίς ὁ χριστὸς ἀπὸ τοῦ αἵματος, Levit. iv. 16; (3) King, ποιῶν ἔλεος τῷ χριστῷ αὐτοῦ τῷ Δαμιά, Ps. xvii. 54. As a proper name it was the Messiah, the \textit{Χριστός ηγαύμενος} of Dan. ix. 25—the only passage where the term \textit{Mashiach} is applied directly to the
I. 19.)

NOTES.

coming Deliverer. In the N. T. the Hebrew form is used twice (John i. 41 and iv. 25), where it is explained: εὐφήματα τὸν Μεσσίαν ὁ ὑπὸ
μεθερμηνευόμενον χριστὸς (oh. i. 42) and οἶνος ὁ Μεσσίας ἐρχεται ὁ λε-
γόμενος χριστὸς. Note that one title—Messiah or Christ—has been
adopted almost to the exclusion of others quite as common in the
O. T., 'The Branch,' 'He that cometh' (ὁ εἰρήμενος, Hebr. Habba), 'The
Prophet.' This is partly due to the great influence of Daniel's prop-
hecy, partly to the appropriateness of the title to the Son of David.

μνηστευόμενος, 'betrothed.' Among the Jews the betrothal took
place a year before marriage, and during the interval the betrothed
maiden remained with her own family. But from the day of betrothal
the pair were regarded as man and wife. For the genitive absolute
μνηστ... Maphas instead of the nominative as subject to ἐφέβη see
Winer, p. 260.

Marías. The Hebrew form is Miriam.

19. Δίκαιος δὲν, 'since he was a just man,' i.e. one who observed the
law, and, therefore, feeling bound to divorce Mary. But two courses
were open to him. He could either summon her before the law-courts
to be judicially condemned and punished, or he could put her away
by a bill of divorcement before witnesses, but without assigning
cause. This is meant by λάθρα ἀπολέσαι αὐτήν, the more merciful course
which Joseph resolved to adopt. The tradition of mediæval art that
Joseph was an old man at this time rests on no scriptural evidence,
but the fact that he disappears from the Gospel history after Luke
ii. 51, and the inference that he died before our Lord's ministry began
are adduced in support of that view.

καὶ μὴ ἔθαν. καὶ appears to have a restrictive force and to be
equivalent to κατα. See Jeit, 759. 3, and Campbell's Soph. Introd.
§ 25. 2. 6. Ορ. ὦ στέφανε χαῖρων ἀπαθώ καὶ ὦ ἄκων ἐγὼ ἤλεγκ, Ἀρι-
στοφ. Ἐγ. 1250, and καὶ θεὸς ἐμι καὶ ὦ δύναμι σε δύσκειν, Βιον, Ιδ.
1. 53. In all these passages, however, it is better to see the restrictive
or adversative force not in the connecting particle but in the con-
trasted clauses and to regard καὶ as simply conjunctive. See Winer,
545.

μὴ θάνη, 'since he was unwilling,' quum nollet. In modern Greek
μὴ is always the negative used with participles. Perhaps the origin
of the usage may be traced to the fact that the participle generally
explains the motive or condition of an action and so would require μὴ
rather than οὐ. Then from the tendency to grammatical uniformity
the usage became universal. In the N. T. there is a close approach
in this respect to the rule of modern Greek.

Σαγματίζων, 'to display,' 'exhibit,' here 'to expose in open court,'
as opposed to λάθρα ἀπολέσαι παραδειγματίζων—the reading of the
received text—is used by Polybius of punishing the guilty for an
example to others, π. 60. 7, xv. 32. 5, et alibi, see Schweighäuser sub
cui. The simple verb which does not appear to be classical is found
in the sense of 'displaying' as in a triumph in Col. ii. 15, τὰς εἰσοπλασ.;
διενεμένου επ’ ἑκράτησιν, see Bp Lightfoot on the passage. The modern Greek version νὰ διεκρατήσῃ conveys the idea of exposure simply.

20. οὐκ. Used like the Hebr. hinnach as a particle of transition. See note in ch. ii. 7.

καὶ δὴν for classical δὲν.

παραλαβεῖν, the technical word for receiving a bride from her parents: καὶ τῷ δὲν, ἐφ’ ὁ Ἐκκράτης, ἑκκρατεῖν αὐτὴν παραλαβεῖν (Xen. Econ.).

21. καλῶς τὸ ἐνομα αὐτοῦ Ἰησοῦν. Jesus represents the Greek form, while Joshua represents the Hebrew form of the same name. The same Hebrew root occurs in the salutation Ὑσαμανα; see note, ch. xxii. 9. Joshua who led the Israelites into the Promised Land, and Joshua or Jeshua, who was high priest at the time of the return from the Babylonish Captivity, are types of Jesus Christ in respect both of work and name.

αὐτὸς, with some emphasis, he will not only preach σωτηρία, but will himself confer it.

σώζει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. An announcement of a spiritual Kingdom. Contrary to the thought of many Jews the salvation which Jesus brought was not to be a saving from the Roman or Herodian rule, but a life protected from sin.

22. ἔλον. For the Hellenistic use of ἔλον in preference to τὰς ὑπ. French 'tout' from totus, adopted rather than any word derived from omnis. Possibly the similarity to Hebr. col (all) may have influenced the Hellenistic writers in their choice.

γέγένη, 'has come to pass.' The Evangelist speaks as a contemporary. The tense is a note of the early date of this gospel.

τὸ πληρωθῇ. By this formula the Evangelist recognises in the event described a fulfilment of a type or prophecy. It matters little whether we regard τὸ as (1) final, 'in order that,' or (2) by a late use consecutive, 'so that,' in other words (1) as marking the conscious intention of the prophet or of God speaking through the prophet, or (2) a reflection of the Evangelist viewing the historical fact in connection with the prophecy—and finding in the prophecy an analogy, if not a definite prediction. For in regard to divine action the intention and result are identical, that is, we cannot conceive of any result being unintentional with God. It has been disputed whether τὸ is ever used in a consecutive sense. Meyer and Alford deny this use (see his note on 1 Thess. v. 4), and Winer with perhaps one exception, Rev. xiii. 13. On the other side see Bp Ellicott on Eph. i. 17 and Bp Lightfoot on Gal. v. 17, and comp. 1 Thess. v. 4. In these and other passages τὸ undoubtedly marks the result as distinct from conscious purpose. In confirmation of this view take into account (1) The Jewish mode of thought, according to which all results are regarded as purposed by God. The absence of μὲν from the N.T. vocabulary is striking evidence of this. (2) The influence of Latin, in which the same particle ut is used to express aim and result. (3)
The analogy of the genitive of the infinitive (e.g. τοῦ πιστεύειν) insensibly passing from an idea of aim to that of result. (4) The usage of modern Greek, towards which Hellenistic Greek is a step, which finds ἐν (εν) too weak to express the idea of purpose and strengthens that particle by the addition of διὰ, so that διὰ ἐν = 'in order that.' (5) The general tendency of language in a later stage, especially on its popular side, to make special words serve a manifold use.

The use of ἐν is further extended in Hellenistic Greek
(1) to oblique petition after words of entreaty, command, &c. instead of διὰ. Op. ἐπὶ ἐνα γενέσειν, Luke iv. 3,
(2) to substantival clauses, where ὅτι or ὅς with the indicative would be the regular classical construction; cp. John xvii. 8, αὕτη δὲ ἐστιν ἡ αἰώνιος ἡμέρα, ἐνα γινώσκωσιν ἐν κ.τ.λ., and Epict. ii. 1. 1, εἰ δηλθεῖ εἰς τὸ δὲ ἐγα γάμο μὲν...πάντα ποιεῖν, εἰ verum hoc est fieri posse &ο. (Schweighäuser).

Comp. the indices of Schweighäuser to Epictetus and of Wyttenbach to Plutarach, where examples are given of ἐν a consecutive.

πορεύεται...δια. See note ch. ii. 5.

23. Ἠ παρθένος ἐν γαστρὶ ἐξε. Not a Virgin as A.V. but the Virgin: so also the Hebrew, which differs from this quotation only in having the singular 'she shall call.' The citation agrees with the LXX. where however the reading varies between ἐξε and ληψεται and between καλέσεις and καλέσσωσιν. See Is. vii. 14.

The historical crisis was this, Ahaz is alarmed by the threatened invasion of Pekah and Rezin—the confederate kings of Samaria and Damascus. Isaiah reassures Ahaz, who hypocritically refuses to ask for a sign. Yet a sign is given. She, who is now unmarried, shall bear a son, probably a scion of the royal house of David; he shall be called Emmanuel, and before he arrives at years of discretion the deliverance shall come, though a heavier distress is at hand. The prophecy is distinctly Messianic, but the sign in Isaiah is not concerned with the manner of the child's birth, but with the name, and the deliverance which should happen in his infancy. Therefore, the weight of the reference is to the name 'Emmanuel' and to the true Son of David, whose birth was the sign of His people's deliverance.


25. οὐκ ἡγίασκην κ.τ.λ. This expression cannot be considered as in any way decisive of the question, whether the Virgin Mary had or had not children besides our blessed Lord.

CHAPTER II.

9. ἐστάθη for ἐστιν (NBCD). The passive implies agency, here divine agency: see ch. xxvii. 11.
11. εἴδον for εἴρον, with all the leading MSS. and versions. εἴρον influenced by v. 8.
15. κυρλον for τοῦ κυρλον. See ch. i. 22.
17. διά for ἔνδια, the reading of all the more ancient authorities. The prophet is regarded as the instrument, not the agent.
18. θρήνος καὶ omitted before κλαυθμῶς with NB against many later authorities. The omission brings the quotation into closer verbal agreement with the Hebrew; but the words are found in the LXX., and were probably meant to express the Hebrew intensive word by an addition.
23. Ναζαρέτ. The MSS. vary wherever this name occurs between Ναζαρέτ, Ναζαρέτ, Ναζαράθ and Ναζαράδ, so that the orthography cannot be determined.

1-12. The Visit of the Magi. Recorded by St Matthew only.

1. τοῦ δὲ Ἰσραήλ γεννηθέντος. The year 3 before the Christian era has been fixed almost beyond a doubt as the date of the Nativity. The present year—1881—is therefore correctly A.D. 1884. The data on which the computation is founded are: (1) The first rule of Quirinus (Luke ii. 2), which should probably be placed between the years b.c. 4 and A.D. 1 of the common era. Josephus mentions Quirinus as Governor in A.D. 6—nine or ten years after the true date of the nativity. The conjecture of a previous first governorship of Quirinus was made and ably supported by A. W. Zumpt. His conclusions are generally accepted. (2) The accession of Tiberius A.D. 14; thus the fifteenth year of Tiberius, in which Jesus was baptized (Luke iii. 1, 2) ended Aug. 19, A.D. 29. (3) The Paschal full moon; which fell on a Friday, 15th Nisan in A.D. 30 and also in A.D. 33. On one of these two dates the Crucifixion must have taken place. If the second be adopted as agreeing best with the other chronological notes in the gospels, Jesus was crucified on April 3 [o.s.], A.D. 33, when he may have been between 34 and 35 years of age. (4) The reign of Herod; which began in b.c. 36 and ended in b.c. 1. The last-named date has been accurately determined in a paper read before the Society of Biblical Archæology (June, 1871) by Mr J. W. Bosanquet,—which see for a learned discussion of the whole question.

Ἐν Βηθλεέμ. St Matthew omits the circumstances which brought Mary to Bethlehem.

Βηθλεέμ (‘The House of Bread,’ cp. John vi. 51), the city of David, situate on a limestone ridge a few miles S. of Jerusalem. The old name of Bethlehem was Ephrath or Ephratha; it is now called Beit-lahm. It is worthy of remark that no visit of Jesus or of his disciples to Bethlehem, his birthplace and the cradle of his race, is recorded.

Ἡρώδου τοῦ βασιλέως. Called afterwards, but not in his lifetime, Herod the Great; he was an Idumæan (Edomite) who, chiefly through the friendship of M. Antony, became king of Judæa. For
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Date of reign see above. The title of βασιλεὺς distinguishes him from the other Herods named in the gospels. Antipas, who tried in vain to obtain the title, is called King by courtesy, Mark vi. 14.

Herod was not an absolute monarch, but subject to the Roman empire, much in the same way as some of the Indian princes are subject to the British government, or as Servia was till recently subject to the Porte.

Ἰσραήλ. See note ch. i. 20.

μάγος, originally the name of a Median tribe, who, according to Herodotus, possessed the power of interpreting dreams. Their religion consisted in the worship of the heavenly bodies and of the elements. At this date the name implied a religious caste—the followers of Zoroaster, who were the astrologers of the East. Their tenets had spread widely; and as the East is a vague term, it is difficult to determine from what country these Magi came. A theory, stated below, connects them with Egypt, or at least with an Egyptian system of chronology. The common belief that the Magi were three in number is a mere tradition, which has been perpetuated by great painters. It was probably an inference from v. 11. Every reader of the Classics knows how common a failing it is with ancient annotators to state deductions from the text as proved facts. An equally groundless tradition has designated the Magi as kings, and has assigned names to them. The first part of this tradition is probably due to the words of Ps. lxviii. 29, lxxii. 11; Is. xlix. 23 and other passages. The special names Caspar, Balthasar, and Melchior are supposed to indicate the three countries of Babylon, Assyria, and Egypt.

ἅγιον, plural, as always in later Greek (Polyb. and Plut.) in the sense of ‘the East,’ i.e. the quarter in which the sun rises, cp. ἀπὸ ἀνατολῆς, ἀπὸ ἀνατολῆς (Schweighäuser). Here for ‘the Eastern lands,’ cp. Anglo-French ‘the levanit.’ This use is later, the classical meaning is ‘the rising,’ of the sun, moon, or stars, see note on next verse. By another later use ἀνατολῆς ‘a branch’ or ‘shoot,’ hence ‘The Branch’ as a Messianic title.

2. ἐπιθῆς. This form is rarely if ever found in classical Attic; see Veitch sub voc. ἐπιθῆς and cp. Luke ii. 11—the only other passage where this tense-form occurs in N.T.

ὁ ἐπιθῆς βασιλεὺς. One who was born king—whose title was hereditary—would bring special fear to Herod.

βασιλεὺς τῶν Ἰουδαῶν. A title unknown to the earlier history of Israel and applied to no one except the Messiah. It reappears in the inscription over the Cross (ch. xxvii. 37).

In estimating the Jewish conception of the ‘kingdom of heaven’ and of the Messiah who is the central figure of that thought, account should be taken of the awe with which the Oriental regarded the person of a king, who was far more highly exalted above his subjects than Western ideas admit (cp. Rawlinson’s Herod. vii. 13). The
In this sense is to be distinguished from the petty prince or regulus who, like Herod, assumed the imperial title of basileus.

εἰς δὲ τὸν ἄστερα. The simplest explanation of this is that a star or meteor appeared in the sky to guide the Magi on their way first to Jerusalem, then to Bethlehem. It is, however, quite possible that the Magi were divinely led to connect some calculated phenomenon with the birth of the 'King of the Jews.' Among many conjectures may be mentioned one recently propounded by Prof. Lauth of Munich. It appears to be proved that the dog-star Sirius rose heliacally, i.e. appeared at sunrise, on the first of the Egyptian month Mesori, for four years in succession, viz. 5, 4, 3, 2 before our era. The rising of this star of special brilliance on the first of this special month (Mesori = birth of the prince) would have a marked significance. By the Magi it might well be connected with the prophecy of 'the star of Jacob' (Numb. xxiv. 17), and become the cause of their journey to Jerusalem. This theory explains Herod's edict, v. 16, for the destruction of all male children 'from two years old and under,' for, as according to the date assigned to the Nativity of Christ, the arrival of the Magi at Jerusalem would coincide with the year 3 before the Christian era, the star had appeared for two years.

The theory, supported by Alford, which identifies this 'star' with a conjunction of Jupiter and Saturn, forces the meaning of the word 'star,' is inconsistent with the latest chronological results, and is shown to be scientifically impossible by Prof. Pritchard in Dict. of the Bible, sub voc. 'Star of the Magi.'

The connection of the birth of the Messiah with the appearance of a star is illustrated by the name Barcochab ('Son of a Star'), assumed by a false Messiah who appeared in the year 120 A.D. It has also been noticed that in the Cartouche or Egyptian royal symbol of Vespasian (see note ch. ii. 6 ad fin.), the word 'God' is for the first time expressed by a star. (Dr Lauth, Trans. Bib. Arch. Soc. iv. 2.)

ἐν τῇ ἀνατολῇ. Probably 'at its rising.' If the ordinary interpretation 'in the East' be adopted, it would be an unusual, perhaps an unexampled, instance of the singular in this sense. The suggested rendering suits the technical language of the astrologers.

προσκυνήσαν. A favourite word with St Matthew as with St John. Its occurrence thus early in the Gospel strikes the note of the Gospel of the Great King. προσκυνεῖν is used of the servile prostration before an Oriental monarch. Op. Herod. vii. 13, where a striking instance of this subservience is recorded: οἱ Πέρσαι μὲν ὡς ἠκουσαν τὴν ἔσχα (views entirely opposed to their own) κακακοφόρεσις προσεκυνεῖν. This connection gives point to the word as used ch. xx. 20, where see note.

3. ἀναράγθη. Herod, with the instincts of a tyrant, would be alarmed for his throne. His subjects (πᾶσα Ἱερουσάλημ) had learnt
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to dread his outbreaks of passion. ἀνεμ. ἁπτῳς not σεν ἁπτῳς, they did not sympathise in his alarm.

πάντας Ἰεροσόλυμα. The feminine form which occurs here and possibly ch. iii. 5, is remarkable. Elsewhere Ἰεροσόλυμα is a neuter plural. St Matthew uses this form in preference to Ἰερουσαλήμ, except in one passage, ch. xxiii. 37, where see note. St Luke, both in his Gospel and in the Acts and St Paul, each with few exceptions, adopt the Hebraic form in -י. St John has the Greek termination only in his Gospel, the Hebrew only in the Apocalypse.

For a similar variety of gender in the name of a town, see Verg. AEN. vii. 682 altum Prænesta, with AEN. viii. 511 Prænesta sub alta, and Thuc. ii. 99 τον τε Ἀνθεμοντα, with Dem. Phil. ii. 20 Ἀνθεμοντα ἂς ἀντεπιστάντο.

4. πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, i.e. summoned a meeting of the Sanhedrin. But from the omission of τοὺς πρεσβύτε­ρους, who are generally included in the designation of the Sanhedrin it is contended by some that this was an irregular meeting of the chief priests and learned men. With this view it is difficult to explain πάντας.

For an account of the Sanhedrin see note ch. xxvi. 3, for γραμματεῖς see notes on ch. vii. 29, and for ἀρχιερεῖς, note ch. xxi. 16.

τοῦ Χριστος γεννάτω. Lit. 'where the Christ or Messiah is born.' Where do your sacred writings represent him to be born? For this use of the pres. indic. cp. ἐκ της Γαλ. προφ. οὐκ ἐγέρσαται, John vii. 52.

5. Βηθλεέμ τῆς Ἰουδαίας. To distinguish this Bethlehem from the Bethlehem in the tribe of Zebulun (Jos. ix. 15).

γέγραπται, well expressed by Luther's translation, stehet geschrie­ben. The tense marks the continued validity of a law or a pro­phecy; so also in the classics, ἐν τοῖς φυλακοῖς γέγραπται ὡμαῖα...καὶ ἄμοι τεθηκα. Dem. Phil. 3. 44.

But τοῦ προφητοῦ, 'by means of,' 'through'—the prophet is regarded as the instrument. In v. 17 and iii. 3, some MSS. have the preposition signifying personal agency (ὑπὸ), instead of the instrumental preposition (διὰ); but the usual formula is as in v. 15, ὑπὸ Κυρίου διὰ τοῦ προφητοῦ.

6. καὶ σῦ Βηθλεὲμ κ.τ.λ. Micah v. 2. The quotation (as usually in passages cited by St Matthew alone) nearly corresponds with the Hebrew text, the literal translation of which is: 'But thou Bethlehem Ephratah, though thou be little to be among the thousands of Judah, yet out of thee shall come forth unto me he that is to be ruler in Israel.'

A note of interrogation in the Hebrew would entirely reconcile the quotation with the original passage. Others have conjectured the loss of a negative in the Hebrew text, which seems to have been cited by some of the fathers with the negative. See Bp Jebb, Sacr. Lit. p. 99.

The LXX. differs widely both in words and construction—an indi-
cation of a Hebrew original of this gospel; for the Greek translation of the prophecy is evidently independent of the LXX. It stands thus in A. καὶ σὺ Βηθλεὲμ, ὁκος τοῦ 'Εφραίμ, διήγοστοι εἰ τοῦ εἶναι ἐν χιλιάδων 'Ιουδαί. ἐκ σοῦ μοι ἐξελεύσεται ἡγούμενος, τοῦ εἶναι εἰς ἄρχοντα ἐν τῷ 'Ισραήλ. Note here the greater excellence of the Gospel version and the poetical touch in τοιμαζεῖ (cp. the Homeric τοιμέα λαῶν) not found in the Hebrew original or in the LXX. διήγοστοι appears to be used in the LXX. as superlative of διήγος for διήγοστος; the classical meaning 'one of few,' i.e. 'among the mightiest,' 'considerable' (see Campbell's note on Soph. Ant. 625 and cp. πολλοστός) would bring the LXX. more nearly in accord with St Matthew's citation. The substitution of ἡγούμενος for the technical word χιλιάδων may mark the form in which the message was actually conveyed to Herod, or it may be an adaptation for the sake of clearness. ἡγούμενος, modern Greek, in this sense, see Geldart, Mod. Greek, p. 103.

A reflection of this prophecy became prevalent in the East. Accordingly the Roman historians designate the Emperor Vespasian as the Eastern Prince who was destined to rule the world: 'Percreberrat Oriente totus vetus et constans opinio esse in fatis ut eo tempore Judæa profecti rerum potirentur. Id de Imperatore Romano quantum postea eventu paruit prædicitum Judææ ad se trahebant rebelleurunt.' Suet. Vesp. iv. Similarly Tac. Hist. v. 13. Comp. Joseph. B. J. vi. 5. 4. See above, v. 2.

7. τότε, a favourite word of transition with St Matthew. It occurs more frequently in this gospel alone than in all the rest of the N.T. The modes of transition in the several Evangelists are interesting as notes of style. Thus τότε is characteristic of St Matthew, εὖθες (εὐθέως) of St Mark, καὶ εὐγένετο of St Luke, καὶ ἰδοὺ is about equally common in Luke and Matthew.

ἡκρίβωσεν, 'accurately ascertained,' used of scientific exactness, σοφοὶ μὲν οὐν εἰς τὰ δή ἡκρίβωστες, Eur. Hec. 1192. The reason of Herod's enquiry appears in v. 16.

τὸν χρόνον τοῦ φαιν. ἀοῦτ. Literally, 'the time of the star which was appearing,' i.e. when it first appeared and how long it would continue. The χρόνος was astrologically important.

8. πέμψας αὐτοῖς εἰς Βηθλεὲμ. Up to this time the Magi are not said to have been guided by the star; they go to Bethlehem in accordance with Herod's directions, which were based on the report of the Sanhedrin; as they went the star again appeared in the East.

ἐξετάζειν, 'to enquire into the reality or essence of a thing' (ἐπείδαιος, ἐπείδαιος, ἐπείδαιος) Used by Plato of the Socratic Elenchus: φιλοσοφοῦντα μὲ τῷ καὶ ἐξετάζοντα ἐκατον καὶ τοῦ ἄλλου. (Apol. Socr.)

10. ἐχάρησαν χαρὰν κ.τ.λ. The cognate noun becomes far more frequent in Hellenistic Greek under the influence of Hebrew expression. Observe the intensity of the joy expressed by the combination of cognate noun, adjective and adverb. To them it was a triumph at once of science and religion.
II. 13.] NOTES.

11. εἰς τὴν οἰκίαν. St Matthew gives no hint that ‘the house’ was an inn, or that the babe was lying in a manger. Perhaps here as in other places we are misled by the ideas suggested by great pictures; and in truth the visit of the Magi should be placed at least some days after the events recorded in Luke ii. 1—38.

tοὺς θησαυροὺς. ‘Caskets’ or ‘cheasts’ in which treasures were placed. Such offerings to kings were quite in accordance with Eastern usage: Reges Parthos non potest quisquam salutare sine munere. Sen. Ep. xvn. Op. Ps. lxviii, 29, lxiii. 10.

λαβανόν καὶ σμύρναν. Frankincense and myrrh were products of Arabia, and, according to Herodotus, of that country only. They were both used for medicinal purposes and for embalming; op. John xix. 39.

12. χρηματισθέντες κατ’ ὁμοφ., ‘divinely warned by a dream.’ χρηματίζειν. (1) ‘To transact business,’ ‘to deal or act or confer’ with any one. (2) Of divine dealings with men, ‘to answer,’ ‘warn’ or ‘command,’—a late use frequent in Diod. Sin., Pintarch and Polyb., e.g. θεοῦ αὐτοῦ ταύτα κεχρηματικέα. Diod. Sic. i. 177. Hence ὁ χρηματισμός (Rom. xi. 4), ‘the divine word,’ ‘the oracle.’ With Diod. Sic. who retains the classical use of χρησμός, χρηματισμός = ‘a judicial decree.’ (3) From the notion of transacting business under a particular name χρηματίζειν has the meaning of ‘to assume a title,’ ‘to be named,’ τὸ λοιπὸν ἐχρημάτισε βασιλεὺς. Diod. Sic. xx. 789. βασιλεὺς ἐτόμμεν χρηματίζειν. Polyb. v. 57. 5. χρηματίζεις τὸ πρῶτος ἐν Ἀντιοχείᾳ τοῦ μαθητᾶς Χριστιανοῦ. Acts xi. 26. Hence still later χρηματίζεις means ‘a name.’ (4) In modern Greek χρηματίζειν is used for the substantive verb ‘to be.’

κατ’ ὁμοφ. See ch. i. 20.

13—15. THE FLIGHT INTO EGYPT.

13. τὸ ταῦτα. Named first as the most precious charge and the most exposed to danger.

eἰς Ἑλλάδα. Egypt was at all times the readiest place of refuge for the Israelites, whether from famine or from political oppression. It had sheltered many thousands of Jews from the tyranny of the Syrian kings. Consequently large settlements of Jews were to be found in various cities of Egypt and Africa. In Alexandria the Jews numbered a fifth of the population. Wherever therefore the infant Saviour’s home was in Egypt, it would be in the midst of his brethren according to the flesh.

At this time Egypt was a Roman province. This incident of Christ’s stay in Egypt would be regarded as a precious memory by the African Church—the church of Cyprian, Origen and Augustine.

tὸν ὀπολέσαν, ‘in order to slay it.’ A classical idiom which became frequent in the N.T. especially with St Paul and St Luke; it is still more frequent in the LXX.
(1) Denoting purpose, as here. Cp. εἰσήλθεν τῷ μεθ' αὐτῶν, Luke xxv. 29. τοῦ μεθ' δουλεύων τῇ ἁμαρτίᾳ, Rom. vi. 6. These instances are best referred to the use of the partitive genitive with verbs signifying aim or striving for, or to the genitive of cause denoting that from which the action springs. Comp. the final use of the genitive of the gerund and gerundive in Latin.

(2) Result—a usage closely connected with the last, as the ideas of purpose and result are nearly related, particularly according to the Hebraic modes of thought. (See note ch. i. 22 on ἥν.) Cp. εἰσελθεῖσα ἐστιν ἀπὸ τοῦ νόμου τοῦ μὴ εἶναι αὐτὴν μοχαλίδα, Rom. vii. 2. Possibly ἐκρίθη τοῦ ἀποκλείνῃ ἡμᾶς (Acts xxvii. 1) belongs to this head,—the decision resulted in fleeing—op. πέρας...τοῦ ἀπαλλάσσεσθαι, 'an end that consisted or resulted in escape.' See also Gosset's note on aram sepulchri, Verg. Aen. vi. 177.

(3) In many cases τῷ with the infinitive is regularly used after words requiring a genitive, as ἐὰν ἂν δώσων τοῦ καθ' ἡμέραν, 1 Cor. xvi. 4.

(4) In some passages it appears (a) as the object of verbs where the accusative would be required in Classical Greek, as οὗ τοῖς ἐκρατώμενοι τι ἐν ἤμοι, 1 Cor. ii. 2. Or (b) as the subject of the verb: ὡς δὲ ἐγένετο τοῦ εἰσέλθειν τῶν Πέτρων, Acts x. 25. These and similar expressions may indeed be explained as extensions of recognised genitival uses, but it is better to regard them as illustrating the gradual forgetfulness in language of the origin of idioms. In illustration of this, comp. the use in French of the infinitive with de either as subject or as object; e.g. il est triste de vous voir,—on craint d’y aller; the adoption of the (Latin) accusative in the same language as the sole representative of the Latin cases; and the extension of ἥν (να) with the subjunctive in modern Greek to the various uses of the infinitive.

Hebrew scholars also note the widely-extended use of ה as influencing this formula. See Winer 407—412. Jelf 492. 678. 3 b. Arnold's Thuc. viii. 14.

14. ὀναχωρεῖν (1) 'to retire' from danger as here, and chs. iv. 12, xii. 16, and elsewhere; (2) in the later Classics 'to retire from business or public life;' (3) in Ecclesiastical writers 'to retire from the world,' 'become a hermit, or anchoret' (ὀναχωρητής).

This word, which occurs much more frequently in this Gospel than elsewhere in N.T. seems to connect itself with two points in the traditional life of St Matthew. 1. His stay in Egypt—the cradle of the anchoret life. 2. His asceticism, to which the notion of 'retirement' is closely related.

15. τοῦ τῆς τελευτῆτος Ἡρῴδου. According to the chronology adopted above this would be for a space of less than two years.

ἲνα πληρωθῇ. See note on ch. i. 22.

γε Αἰγυπτίου ἐκαλεῖ σὺν υἱῶν μου. The history of Israel is regarded as typical of the Messiah's life. He alone gives significance to that history. He is the true seed of Abraham. In him the blessing promised to Abraham finds its highest fulfilment. (See Lightfoot on
Gal. iii. 16.) Even particular incidents in the Gospel narrative have their counterpart in the O. T. history. Accordingly St Matthew, who naturally reverts to this thought more constantly than the other Evangelists, from the very nature of his gospel, recognizes in this incident an analogy to the call of Israel from Egypt.

The quotation is again from the original Hebrew of Hosea xi. 2, and again the LXX. differs considerably. It runs \\
δέ σοι ἐξυπαντειλών τὸν λαόν μου ἵνα μας λατρεύῃ, where τὸν λαόν μου would be a closer rendering of the Hebrew than τὸν λαὸν μου.

16. ἀναίην, 'slew.' The verb occurs here only in Matthew. It is frequent in the Acts, occurring rarely elsewhere. Out of a great variety of classical meanings the Hellenistic usage nearly confines the word to its force here. The two instances of a different meaning in N.T. are Acts vii. 21 and Hebr. x. 9.

πάντας τοὺς παιδίας, 'all the male children.'

ἀπὸ δευτεροῦ. Either (1) there is an ellipse of παιδία, or (2) more probably δευτεροῦ is neuter. If we adopt the hypothesis regarding the star mentioned above, a satisfactory explanation is given for Herod's directions, which otherwise it is difficult to explain. Even if the above theory is not the true one, the two years mentioned in the text are clearly connected with the astronomical appearances described by the Magi, in answer to Herod's 'diligent enquiries.'

Professional history passes over this atrocity in silence. But Josephus may well have found his pages unequal to contain a complete record of all the cruel deeds of a tyrant like Herod. Macaulay relates, that the massacre of Glencoe is not even alluded to in the pages of Evelyn, a most diligent recorder of passing political events. Besides, the crime was executed with secrecy, the number of children slain was probably very inconsiderable, for Bethlehem was but a small town; and though it was possibly crowded at the time (Luke ii. 7), the number of very young children would not have been considerably augmented by those strangers.

The whole scene must have been very different from that which is presented to us on the canvas of the great medieval artists.

17. τοῦτο ἐπλησθή. This turn of expression may be regarded as identical with the more usual 'that it might be fulfilled.'

18. Jer. xxxi. 15, in LXX. xxxviii. 15. In a singularly touching passage, Rachel, the mother of the tribe of Benjamin (whose tomb was close to Bethlehem; Gen. xxxv. 19), is conceived of as weeping for her captive sons at Ramah—some of whom were possibly doomed to die; cp. Jer. xl. 1.

The Evangelist pictures Rachel's grief re-awakened by the slaughter of the infants at Bethlehem.

The Ramah alluded to by Jeremiah, generally identified with the modern Er-Rama, was about five miles N. of Jerusalem, and in the tribe of Benjamin. There is no proof of another Ramah near Bethlehem. The analogy therefore must not be pressed.
As the text now stands emended St Matthew’s citation agrees with the Hebrew (the repetition of ‘for her children’ in the last line in the Hebrew text is doubtful), and preserves the beauty of the parallelism. In the quatrains each couplet is in cognate parallelism [see Introduction, p. xxxviii.]; the second line advancing on the first, and further there is a parallel relation between lines 1 and 3 and 2 and 4. In the LXX, this beauty is lost; the reading of the Vatican codex is: φωνῇ ἐκ’ Ραμα ήκουσθή | θρήνου καὶ κλαυμοῦ καὶ δόνυμον | Ῥαχήλ ἀπο- κλαιμονήν [codex A. -ς επὶ τῶν νιῶν αὐτῆς] | οὕτως ἡ θελε παύσασθαι ἔπι τῶν νιῶν αὐτῆς [codex A. παρακληθήναι and om. ἐπὶ τ. ὑπ. αὐ. ἔτι οὐκ εἶναι].

Observe here the loss of the parallelism by the genitive cases, line 2. It is an interesting example of St Matthew’s sense of poetical form, and of the greater excellence and beauty of his version as compared with the LXX.

19—21. THE RETURN FROM EGYPT.

20. οἱ ἵπποιντες. Plural used sometimes where there is no need or no wish to individualise. Others however joined Herod in his design to slay the young child; but with the death of Herod the whole plot would fall to the ground.

22. Ἀρχέλαος. A son of Herod the Great. His mother was Malathake, a Samaritan. After a cruel and disturbed reign (under the title of Ethnarch) of about eight years he was banished to Vienna— the modern Vienna. His dominions, including Samaria, Judea, and Idumaea, then passed into the direct government of Rome. See note, ch. xiv. 1, and Introduction, p. xxix.

καὶ ἕκαστο γειστί, as in English there for thither: cp. Soph O. C. 1019, ὀδὸν κατάρχειν τῆς ἑκαί. Ἡδ. vii. 147, καὶ ἡμέες ἑκαί πλέομεν.

τῇ μέρῃ τῆς Γαλαλαίας. Now under the government of Herod Antipas, full brother of Archelaus. For the extent of his dominions see Map.

23. εἰς πόλιν λαγωνίνην Ναζαρέθ. St Matthew gives no intimation of any previous residence of Mary and Joseph at Nazareth. If the Son of David, full of wisdom and of grace, had continued to live on at Bethlehem, the home of his ancestors, hopes and schemes, and therefore dangers, might have gathered round him, rendering impossible such quiet life as he led at Nazareth.

Ναζαρέθ. Said to signify ‘the Protectress’ (Hebr. natsar), a small town of central Galilee, on the edge of the plain of Esdraelon, beautifully situated on the side of a steep hill within a sheltered valley.

Ναζωραῖος κληθέντα. The meaning of this passage was probably as clear to the contemporaries of St Matthew, as the other references to prophecy en. 15, 17; for us it is involved in doubt. First, it may be said Nazarene cannot = Nazarite: the word differs in form, and in no sense could Christ be called a Nazarite. Secondly, the quotation is probably not from a lost prophecy. One meaning of the word
Nazoreus is an inhabitant of Nazareth, but the word either (1) recalls the Hebrew word netser a Branch, a title by which the Messiah is designated Isai. xi. 1, or (2) connects itself in thought with the Hebr. nates, to save or protect (see above), and so has reference to the name and work of Jesus, or (3) is a synonym for ‘contemptible’ or ‘lowly,’ from the despised position of Nazareth. Of these (3) is perhaps the least probable explanation. The play upon words which (1) and (2) involve is quite characteristic of Hebrew phraseology. The sound of the original would be either (1) He whom the prophet called the ‘Netser’ dwells at ‘Netser’—(for this form of Nazareth see Smith’s Bib. Dict.), or (2) He who is called ‘Notsri’ (my protector) dwells at ‘Natsaret’ (the protectress).

In any case the passage gains fresh interest from the fact that the early Christians were called Nazarenes in scorn. Cp. Acts xxiv. 5. For them it would be a point of triumph that their enemies thus unconsciously connected them with a prophetic title of their Master.

CHAPTER III.

3. Σιδ for ὅτι, see ch. ii. 17.

1—12. JOHN BAPTIST PREACHES IN THE WILDERNESS OF JUDEA.

Mark i. 2—8; Luke iii. 1—18; John i. 15—34.

St Matthew alone names the coming of the Pharisees and Sadducees. St Mark’s brief account contains no additional particulars. St Luke adds the special directions to the various classes—people—publicans and soldiers. The fourth gospel reports more fully the Baptist’s disclaimer of Messiahship—he recognises the Messiah by the descent of the Holy Spirit—he points him out as the Lamb of God. Again (ch. iii. 25—36) John shows his own disciples the true relation between Christ and himself—Christ is the Bridegroom, John is the friend of the Bridegroom.

1. ἵν ταῖς ημέρας ἔκλειψ. See Luke iii. 1, where the time is defined.

Ἰωάννης ὁ τέμνων. So named by the other Synoptists and by Josephus; in the fourth gospel he is called simply John, a note of the authenticity of St John’s gospel. Josephus mentions the great influence of John and speaks of the crowds that flocked to hear him preach and to be baptized of him. He says John taught men ἀφετέρῳ ἐκκοίτασαι καὶ τῇ πρῶτῃ ἀλήθειᾳ δικαιοσύνη καὶ πρὸς τὸν θεὸν εὐεβελεῖς χρωμένους βαπτίσεως συμβηκεῖ οὕτω γὰρ καὶ τὴν βάπτισιν ἀποδεκτὴν αὐτῷ φανερῶς, μὴ ἐπὶ τινῶν ἀμαρτάδων παρατηθεὶς χρωμένων ἀλλ’ ἐφ’ ἄνειφ τοῦ σῶματος ἀτέ δη καὶ τῆς ψυχῆς δικαιοσύνη πρεσβευκτάρμως. Ἁρθ. τυχ. v. 2. Compare this view of John’s baptism by the Pharisee Josephus with John’s own statement of the end of baptism—ἐλ. μετάνοιαν (v. 11).
Heralding, a word appropriate to the thought of the proclamation of a King.

In the eastern part of Judah, i.e. the uncultivated Eastern frontier of Judah. The term also includes the cliffs and Western shore of the Dead Sea. In this wild and nearly treeless district there were formerly a few cities, and there are still some luxuriant spots. See Tristram’s Topog. of H. L. Ch. iv.

The wilderness has a threefold significance (a) as the desolate scene of John’s ascetic life, (b) as the battle-field of the Temptation (see notes ch. iv.), (γ) as the pathway of the Royal Advent. In this last aspect John fitly appears in the wilderness as the herald of a promised deliverance foreshadowed by two great prophetic types—the deliverance from Egypt (Numb. xxiii. 21, 22; Ps. lviii. 4—7), and the deliverance from Babylon, each associated with a march through the desert. Isaiah speaks of both (ch. xliii. 18, 19), ‘Remember not the former things, and the things of ancient times regard not’ (the return from Egypt). ‘Behold I make a new thing...yea, I will make in the wilderness a way’ (the return from Babylon). See Bp Lowth on Is. xl.

2. μετανοεῖτε. More than ‘feel sorrow or regret for sin,’ it is rather ‘change the life, the heart, the motive for action.’ It was a call to self-examination and reality of life.

ἡ ἐπίταξα τοῦ σώματος. St Matthew alone uses this expression, but he also employs the equivalent phrase, ἡ ἐπίταξα τοῦ θεοῦ, in common with the other N.T. writers. In itself the expression was not new. It connected itself in Jewish thought with the theocracy—the direct rule of God—of which the earthly Kingdom was a shadow. It implied the reign of the Messiah (cp. Dan. vii. 14). It became the watchword of the zealots ‘no king but God.’ Jesus took up the word and gave it a new deep and varied spiritual significance, which is rather illustrated than defined.

The principal meanings of the Kingdom of Heaven in N.T. are (1) The presence of Christ on earth. (2) His Second Advent, (3) His influence in the heart. (4) Christianity, (a) as a Church, (b) as a faith. (5) The life eternal.

3. Συν. See note on ch. ii. 5.

Συν Ἡρατοῦ τοῦ προφήτου. The reference in Is. xl. 3 is to the promised return from Babylon. A herald shall proclaim the joyous news on mountains and in the desert through which the return should be. This incident in the national history is transferred to the more glorious deliverance from bondage and to the coming of the true King.

With the exception of ἀποκρίθησθι for τοῦ θεοῦ ἡμῶν the quotation follows the LXX., as, with few exceptions, in passages cited by all the Synoptists. Bp Lowth’s version of the Hebrew is: ‘A voice crieth in the wilderness, Prepare ye the way of Jehovah, make straight in the desert a high way for our God,’ where the parallelism is more perfect than in the Greek versions.
NOTES.

The message is more than the messenger, the prophet's personality is lost in the prophetic voice.

The image would be familiar to Eastern thought, a Semiramis or a Xerxes orders the mountains to be levelled or cut through, and causeways to be raised in the valleys. Cp. Diod. Sic. p. 101, διότερ τοὺς τε κρημνοὺς κατακόψας (Semiramis) καὶ τοὺς κολοὺς τῶν χώσας σύντομων καὶ πολυτέλη κατεσκεύασεν ὅθεν.

4. τὸ ἐνυμματοῦ κ.τ.λ. A kind of tunic or shirt coarsely woven of camel's hair, 'one of the most admirable materials for clothing, it keeps out the heat, cold and rain.' Recovery of Jerusalem, p. 445.

Thomson, Land and Book, pp. 419, 420, states that though tolerated, as an article of food, only by the very poorest people, locusts are still eaten by the Bedawin. Burckhardt mentions having seen locust shops at Medina and Tayf. After being dried in the sun the locusts are eaten with butter and honey. Sometimes they are sprinkled with salt and either boiled or roasted. Thomson adds that wild honey is still gathered from trees in the wilderness and from rocks in the Wadies.

Diod. Sic., speaking of the Nabataeans, an Arabian tribe living near this very region, says part of their fare was μέλι πολύ τὸ καλοκρυόν φιέρων καὶ χρωταὶ ποτῶ μεθ' ιζατον. The clothing and dress of John were in fact those of the poorest of his fellow countrymen. The description would recall—is probably intended to recall—that of Elijah, 2 Kings i. 8.

6. Ἰβατιζόμενο were 'immersed;' (the tense marks the successive instances). Βαπτίζω, a strengthened form of βάπτω, like some other leading Christian words (e.g. Χριστὸς, ἁγαπέτης, μετάνοια), is rare in the Classics; it is used in different figurative senses by Plato, e.g. of a boy 'drowned with questions,' Euthyd. 277 δ; in Polyb. literally of ships sinking, in Diod. Sic. both literally and metaphorically: δ ἄραμος πολλὰς ἐβαπτίζει, τ. 143; and ὅβαπτιζοντας τάς εἰσορφαῖς τοὺς ἱὼστας, τ. 86. Note the revival of the literal meaning in the later stage of the language.

In baptizing John introduced no new custom, for ceremonial ablution or baptism was practised in all ancient religions. Cp. Soph. Α. 654—656, ἀλλ' εἴμι πρὸς τε λαύτρα καὶ παρακλήτους, λειμώνας, ὦς ἀν λάμαθ' ἄγνοιας εἶλα | μὴν βαρείαι εἰσαλιώμαι θέας, where see Prof. Jebb's note. Among the Jews proselytes were baptized on admission to the Mosaic covenant. John's baptism was the outward sign of the purification and 'life-giving change,' and contained the promise of forgiveness of sins. Christ too adopted the ancient custom and enriched it with a new significance, and a still mightier efficacy. From the history of the word it is clear that the primitive idea of baptism was immersion. This was for long the only recognised usage in the Christian Church, and much of the figurative force was lost when sprinkling was substituted for immersion. The convert who entered the clear rushing stream, soiled, weary, and scorched by the hot Eastern sun, and then after being hidden from the sight for a few moments
'buried in baptism' reappeared, fresh, vigorous, and cleansed, having put off 'the filth of the flesh,' seemed indeed to have risen to a new and purified life in Christ. 

Two points on the Jordan are named in John. See note on v. 13.

To acknowledge or declare fully,' used either (1) of confession as here, and Mark i. 5; Acts xix. 18; or (2) of thanks and praise as in ch. xi. 26; Luke x. 21; Rom. xv. 9.

The name signifies 'Separatists' the party dates from the revival of the National life, and observances of the Mosaic Law under the Maccabees. Their ruling principle was a literal obedience to the written law and to an unwritten tradition. Originally they were leaders of a genuine reform. But in the hands of less spiritual successors their system had become little else than a formal observance of carefully prescribed rules. 'The real virtues of one age become the spurious ones of the next.' Prof. Mozley, Sermon on Pharisees. The 'hypocrisy' of the Pharisees, which stifled conscience and made them 'incapable of repentance,' is the special sin of the day rebuked more than any other by the Saviour.

Politically they were the popular party, supporters of an isolating policy, who would make no terms with Rome or any other foreign power. The Zealots may be regarded as the extreme section of the Pharisees.

The Sadducees were the aristocratic and priestly party, they acquiesced in foreign rule, and foreign civilisation. They refused to give the same weight to unwritten tradition, but adhered strictly to the written law of Moses. Their religious creed excluded belief in a future life, or in angels and spirits (Acts xxiii. 8). The name is probably derived from Zadok the priest in David's time. Others with less probability connect it with Zadok, a disciple of Antigonus of Socho, who lived in the second century B.C. The derivation from ταΰδικε (righteous) is untenable.

γεννηματα, 'offspring,' 'brood,' of vipers.

ἔχειν. ἕξειν not the 'seeing creature,' ὤπα (see note ch. x. 16), but lit. the pernicious and dangerous beast that 'strangles,' from the same root as anguis, 'ango' (Curtius, Etym.). The word suggests the harmful teaching of the Pharisees that 'strangled' truth.


τῆς μελλούσης ὀργῆς. Cp. τῆς ὀργῆς τῆς ἐρχομένης. 1 Thess. i. 10. ὀργή, or 'wrath,' is the human conception by which the divine attitude towards sin is 'expressed;' hence, the divine judgment upon sin. Cp. Rom. ii. 5, ὥσπου ὁ θεὸς ἐπιστατός ἐν τῇ δικαιοσύνῃ τοῦ θεοῦ; Rev. xi. 18, ἠλέει ἡ ὀργή σου; and Luke xxi. 28, ὀργή τῷ λαῷ τῶν Ἰουδαίων, of the divine judgment in relation to the fall of Jerusalem. ὀργὴ belongs rather to the O. T. than to the New. It does not occur again in this gospel, and is very rare in the others. But St Paul frequently introduces the conception of ὀργή in illustration of δικαιοσύνη, cp. Rom. i. 17, 18, δικαιοσύνη γὰρ θεοῦ ἀποκαλύπτεται...ἀποκαλύπτεται γὰρ ὀργὴ θεοῦ κ.τ.λ.
III. 11. NOTES.

For this judicial sense of ὀργή in Classical Greek op. τὸ τρίτον ὕδωρ ἀγεται τῷ τυμβῷ καὶ τῷ μεγέθει τῆς ὀργῆς τῆς ὑμετέρας, Plato Lys. xxiii. 4. 8; and Strabo. c. 67, 4, ἔλεγχόμενος δ' ὑπὸ τῶν καταγγέλων εἰς τῶν Ἀρτέμιδος παρρησία τῆς ὀργῆς. 'Fleeing from the wrath to come' implies agreeing with God's view of sin and therefore 'repentance' or change of heart.


μετάνοια. Rare in classical writers, joined by Thuc. with ἀναλογισμός (iii. 36). Op. also μετάνοια δεσὶ τοὺς Ἀθηναίους καὶ τὸθος ἐνεχὲ τῷ Κιμωνοσ, and Plut. p. 452, ἡ νοοθεία καὶ ὁ ψόγος ἐπισκει μετάνοιας καὶ αἰσχύνης. The meaning deepens with Christianity. It is not adequately translated by 'repentance.' The marginal reading of A.V. 'amendment of life' is better. It implies that revolution in the religious life which Christianity effected and still effects. It is the starting point in the faith—a rudimentary doctrine: μὴ πάλιν διεσιωκὰς καταβαλλόμενοι μετάνοιας ἀπὸ νεκρῶν ἔργων. Heb. vi. 1. The Vulgate translates μετάνοια 'pensitentia,' Beza's rendering, resipiscencia, raised a stormy controversy. Neither word entirely covers μετάνοια, which implies both sorrow for the past and change of heart.

9. μὴ δοξήσεις λάγνω, 'do not presume to say.' For this use of δοκεῖν op. Phil. iii. 4, et τις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκὶ, ἐγὼ μᾶλλον.

πατέρα ἰχομεν τὸν Ἀβραάμ. The Jewish doctors taught that no one who was circumcised should enter Gehenna.

ἐκ τῶν λίθων. Stones are regarded as the most insensate, the furthest removed from life of created things. May there not be a play on the words βανίμ (children) abanim (stones)?

10. μὴ ποιοῦν, 'if it bring not forth.'

ἐκκοπῆται, 'is being cut down,' the work has already begun. ἐκκοπῶν, used specially of cutting down trees. Op. ἐκκοπῶν αὐτῆς, Luke xiii. 7, and πίπτω μοίη πάντων δενδρῶν ἐκκοπείσα βλαστῶν οὐδένα μετέει, Hdt. vi. 37. έκ denotes completion of act.

καρπὸν καλὸν. The Oriental values trees only as productive of fruit, all others are cut down as barbers of the ground. He lays his axe literally at the root. Land and Book, p. 341.

11. ἐν θάρ. Either (1) 'in water,' the surrounding element is water; or better (2) 'with water,' ἐν being used of the instrument as frequently in Hellenistic Greek. Op. ἐν μαχαίρῳ ἀπολογίται, ch. xxvi. 52. ἐν τῷ αὐτῷ ἄφοτε; Mark ix. 60. And occasionally in the classical period, as ἐν τῷ θάλασσαν, Soph. Tr. 887, 'by cutting with steel,' and ἐν κεραμοῖς γυλώσατε, Ant. 961, 'with reviling tongue.' See Campbell's Soph. on the last passage. The best supported reading θάρσι in the parallel passage, Mark i. 8, is in favour of the instrumental sense here, but the other would not be excluded from the mind of a Greek reader.

ἐδώ, 'with a view to.' ἐδώ with a noun=a final sentence. In order that we may live the changed life.
The work of the meanest slaves (a pedibus pueri). John, great prophet as he was, with influence sufficient to make even Herod tremble for his throne, is unworthy to be the meanest slave of the Stronger One—the Son of God.

This figure gives to avtos its proper force, the 'Master,' in contrast with the slave.

ἐν πνεύματι ἑλμό. It must be remembered that the matured Christian conception of the Holy Ghost would not be present to the mind of John. Some of his disciples at Ephesus said to St Paul, 'We have not so much as heard whether there be any Holy Ghost,' Acts xix. 2.

πνεῦμα is the Greek representative of Hebr. ῥωάχ which meant 'breath' or 'wind.' This then was the earthly likeness or parable by which the thought of the Holy Spirit was brought home to men. In the O.T. πνεῦμα signifies, (1) Breath (2) Wind (3) Spirit or soul—the invisible and immortal part of a man conceived as breathed into him by God, called πνευμ ὑψης, Gen. iv. 7. (4) The faculty of thought and volition; this is either (a) evil or (b) good, cp. καὶ πνεῦμα ὄνταν ἄπεξεν ἀπὸ Σαωλ, καὶ ἐπιγνεν αὐτον πνεῦμα πνευμόν παρά Κυρίον. (5) The highest spiritual intelligence; the faculty of insight. (6) The divine Personal Spirit. Of these meanings classical Greek hardly includes more than (1) and (2), but cp. Soph. Ἑδ. Col. 612, where πνεῦμα = 'feeling,' and the beautiful cognate expression ἅπαντα φόνημα, 'wind-swift thought,' Ant. 354. In the N.T. the sense of 'wind' has nearly passed away, except in immediate connection with the figurative application, as John iii. 8, τὸ πνεῦμα δυνατον θελει πνει, κ.τ.λ., but the thought of the wind is never quite lost sight of in the derived meaning, and the verbs used in connection with the various senses of πνεῦμα often recall the original sense of the word; nor could any natural phenomenon more strikingly illustrate the manifestations of the Holy Spirit than the viewless, searching, all-penetrating force of wind, or than the breath of man, which is the essence of life and of speech. In a sense the Holy Spirit not only gives but is the highest life of the soul, and the divine prophetic breath. (Acts iv. 25.)

It may be further noted that as ῥωάχ, the Hebr. equivalent for πνεῦμα, was the only generic term for 'wind,' the figurative or parabolic sense would be more vividly present to the Jew than to the Greek, whose language possesses other words for 'wind,' e.g. ἄνεμος is often used in the LXX. to translate ῥωάχ in this sense.

In the Latin 'spiritus' the thought of 'breathing' would be retained throughout the derived senses, but not that of 'wind.' In English the thought of the Spirit of God and the thought of the movement of air or of breath are kept separate as far as language goes. It is therefore needful to recall the original image. For the literal meaning of a word is often a parable through which the knowledge of the unseen is approached.

πνεύμα. This metaphor implies: (1) Purification, (2) Fiery zeal or enthusiasm, (3) Enlightenment; all which are gifts of the Holy
NOTES.

11. Spirit. In the ancient hymn by Robert II. of France the third point is brought out:

   "Et emitte calitus
   Lucis tuae radium
   Veni lumen cordium."

12. πτέον, also called ἀκμός or ἅλκην, Lat. vannus, was the instrument by which the corn after being threshed was thrown up against the wind to clear it of chaff. Cp. II. xiii. 588-90.

   ὡς δ' ᾠτ' ἀπὸ πλατέος πτεῦψιν μεγὰν κατ' ἀλων̄
   ὑθώσκωσιν κάμασι μελανόχροες ἡ ἐρέβουδοι
   πτράγ̄ υπὸ λυγρ̄̄ καὶ λυσφυρ̄̄ς ἐρώ̄.

   αὐτοῦ...αὐτοῦ...αὐτοῦ. The thrice repeated αὐτοῦ marks forcibly what are Christ’s—the hand, the floor, and the corn are His, but the chaff is not His. Cp. a similar prominence given to the sense of possession, Luke xii. 18, 19.

   ἀχωνα. (From a root signifying ‘whirl,’ &c.) ‘A threshing-floor,’ a broad flat place, usually on a rocky hill-top exposed to the breeze, or in a wind-swept valley. ἀχωνα is here put for the contents of the threshing-floor, the mingled grain and chaff. Observe how the thought of the πνεύμα ἄχων and the πῦρ rises again in this verse, a different use being made of the metaphor. It is the divine wind—the Spirit of God that clears the grain (‘Thou shalt fan them and the wind shall carry them away.’ Isa. xli. 16); and the divine fire that burns the chaff.

   The separation by Christ’s winnowing fan is sometimes a separation between individuals, sometimes a separation between the good and evil in the heart of a man or in a society or nation.


   ἄλλ’ εὐμέν αὐτοὶ νῦν γε περιπετειμένου
   τῶν γὰρ μετακόσιον ἄχυρα τῶν ἀστόρων λέγω.

   The ‘metics’ are the worthless ‘residuum’ of the citizens. St Matthew represents the picturesque side of John’s preaching. These verses are full of imagery, the vipers, the stones, the trees, the slave, the threshing-floor, are all used to illustrate his discourse. St Luke throws into prominence the great teacher’s keen discrimination of character. St John has recorded a fragment of the Baptist’s deeper teaching as to the nature and mission of the Son of God.

13—17. JESUS COMES TO BE BAPTIZED OF JOHN. Mark i. 9—11; Luke iii. 21, 22; John i. 32—34.

   St Luke adds two particulars: that the Holy Spirit descended on Jesus (1) “in a bodily shape,” and (2) “while He was praying.”

   In the fourth Gospel, where John Baptist’s own words are quoted, the act of baptism is not named; a touch of the Baptist’s characteristic humility.

13. ἐν τῶν Ἰορδάνῃ. Probably at “Ἐνον near to Salim” (John
iii. 28), a day's journey from Nazareth, 'close to the passage of the Jordan near Succoth and far away from that near Jericho.' Sinai and Palestine, p. 311. Cp. also John i. 28, where the correct reading is: ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, δύον ἦν ὁ Ἰωάννης βαπτίζων. Lt. Conder (Tent Work in Palestine, p. 67) states that 'Bethabara' was the well-known form used in the time of Christ of the old name Bashan.' He adds that the name Abárah is given by the natives to one of the main fords 'where the Jaldûd river, flowing down the Valley of Jœreel, and by Beisân (Bethshean) debouches into the Jordan.' This accounts for the reading 'Bethabara,' and probably fixes the site.

τοῦ βαπτισθῆναι. For construction see note, ch. ii. 13. Jesus who is the pattern of the New life submits to the baptism which is a symbol of the New life (μετάνοια). He who has power to forgive sins seems to seek through baptism forgiveness of sins. But in truth by submitting to baptism Jesus shows the true efficacy of the rite. He who is most truly man declares what man may become through baptism—clothed and endued with the Holy Spirit, and touched by the fire of zeal and purity.

There is no hint in the Gospel narrative of that beautiful companionship and intercourse in childhood between Jesus and the Baptist with which Art has familiarised us. See John i. 31, a passage which tends to an opposite conclusion.

14. διεκάλεσαν, 'was preventing,' or, 'endeavoured to prevent.'

15. ἀποκριθείς. ἀποκριθοῦμαι is the Attic word in this sense. (ἀποκρίθων, Thuc. vii. 4, is a possible exception.) ἀποκριθοῦμαι Homerice and Ionic. Alexandrine Greek here, contrary to the general rule, follows the Attic rather than the Homeric use, ἀποκριθοῦμαι occurs once only in the N.T. (Luke xx. 20), and there in the sense of 'feigning.' The aor. 1. passive (ἀποκριθείς) in middle sense is late. It occurs in Plato Ἀιc. π. 149 b, but the genuineness of that dialogue is doubtful; see Lid. and Scott. The aor. 1. mid. is rare in the N.T. See ch. xxvii. 12.

16. οἱ σῶματα. A literal translation of the Hebrew word, which is a plural form.

καὶ εἰς. We should infer from the text that the vision was to Jesus alone, but the Baptist also was a witness as we learn from John i. 32, "And John bare record, I saw the Spirit descending from heaven like a dove, and it abode upon him." This was to John the sign by which the Messiah should be recognised.

17. φωνὴ ἐκ τῶν σῶματων. Thrice during our Lord's ministry it is recorded that a voice from heaven came to Him. The two other occasions were at the Transfiguration and in the week of the Passion (John xii. 28).
NOTES.

ἀγαπητός, in the Gospels always in reference to Christ the beloved Son of God, (Mark xii. 6 and Luke xx. 18 cannot be regarded as exceptions). In this connection it is closely related to μονογενής, op. John i. 14—18, iii. 16—18. (ἀγαπητός does not occur in the fourth Gospel.) Gen. xxii. 2, λάβε τὸν ἐμὸν σοῦ τὸν ἀγαπητόν. The Scholiast on II. vi. 401, Ἠκτορίδην ἀγαπητόν, notes the same connection. See Bp Lightfoot on Col. i. 13.

In the Epistles the word is applied to the Christian brotherhood united by the common bond of ἀγάπη.

εὐδοκεῖν. A late word (see Sturz. de dial. Mac. 168) not found in the Attic writers, constructed (1) with the infinitive in the sense of 'to be pleased,' i.e. 'to resolve,' εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι, 2 Cor. v. 8; (2) with accusative (see ch. xii. 18), 'to be pleased with,' 'take delight in:' ἀλοκαυτώματα ὧν εὐδόκησας, Hebr. x. 8; εὐδόκησας, κύριε, τὴν γῆν σου, Ps. lxxiv. 1; (3) with εἰς and ἐν with the same meaning as (2) or 'to be pleased in,' i.e. to place one's purpose, decision, or resolution in a thing or person. Here the sense is: My Son, the Beloved in whom my pleasure rests, in whom my plan for the salvation of mankind is centred. Op. Eph. i. 9, γὰρ ὑμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ κατὰ τὴν εὐδοκίαν αὐτοῦ ἦν προθετε ἢν αὐτῷ. εὐδο­κεῖν answers to εὐδοκίαν προθέτευαι.

CHAPTER IV.

5. ἐστησεν for ἐστησὺ with the four oldest uncials and the cursives 1, 23, 209. The reading of the textus receptus may be due to the present, παρελαμβάνει.

9. ἐστιν for λέγει with the same weight of authority.

12 and 23. ὁ Ἰησοῦς omitted in v. 12 after ἀκούσας ἐδ, and by Tischendorf also in v. 23. The instances of this insertion in the text of the N.T. from the margin or from lectionaries are very numerous.

13. Καφαρναοῦμ. This form is found in NBD and versions, on the other side are CEL and the majority of MSS.

16. σκότει, the reading of textus receptus retained in preference to σκοτία. The question of reading is interesting, the great MSS. being divided. N*CEL and the majority of uncials are in favour of σκότει. N*BD read σκοτία. Of the leading editors Lachmann and Tregelles (neither of whom had seen N) read σκοτία, Tischendorf reads σκότει.


St Mark’s account is short; the various temptations are not specified; he adds the striking expression ἦν μετὰ τῶν θηριῶν. St Luke places the temptation of the Kingdoms of the World before that of the Pinnacle of the Temple.
Generally it may be remarked that the account can have come from no other than Jesus Himself. The words of the Evangelist describe an actual scene—not a dream. The devil really came to Jesus, but in what manner he came is not stated. These were not isolated temptations in the life of Jesus. Op. Luke xxii. 28, 'Ye are they which have continued with me in my temptations.' But they are typical temptations, representative of the various forms of temptation by which human nature can be assailed. For, as it has often been said, the three temptations cover the same ground as 'the lust of the flesh, the lust of the eyes, and the pride of life' (1 John ii. 16) in which St John sums up the evil of the world.

Viewing the temptation in a personal reference to Jesus Christ we discern Him tempted (1) As the Son of man—the representative of humanity—in whom human nature in its perfection triumphs over sin. An important element in the Atonement. (2) As the second Adam regaining for man what the first Adam lost for man. (3) As the Son of Abraham following the fortunes of his race, tempted in the wilderness as the Hebrews were tempted: a thought present implicitly in our Lord's answers. (4) As the true Messiah or Christos rejecting the unreal greatness which was the aim of false Messiahs. He would not win popular enthusiasm by becoming a wonder-working γόνος or μάγος greater than Theudas or than Simon Magus, or a prince more powerful than the Maccabees or than Caesar.

Hence a warning for the Church as a Missionary Church. She is tempted to win her conquests by forbidden ways, by lying signs and wonders, by grasping at the dominion of this world, by alliance with the powers of the world, by craft and policy, not by submission and suffering.

The lesson of each and all of the temptations is trust in God and submission to God's will—the result in us of μετανοια.

1. τότε. The εἰσόδος of St Mark i. 12 points still more clearly to the significant nearness of the Temptation to the Baptism.

ἀνεβή...υπέρ τοῦ πνεύματος. The agency of the Spirit of God is named in each of the Synoptists. St Mark uses the strong expression 'the Spirit driveth him forth.' St Luke uses the preposition εἰ (in) denoting the influence in which Jesus passed into the wilderness.

ἐξ τῆς ἐρήμου. See note on eh. iii. 1, but the locality of the temptation is not known.

The desert as the scene of the temptation has a peculiar significance. It was the waste and waterless tract (ἀνεβόει τόπος, ch. xii. 43) which unpeopled by men was thought to be the abode of demons. So Jesus meets the evil spirit in his own domains, the Stronger One coming upon the strong man who keepeth his palace (Luke xi. 21, 22). The retirement preparatory to the great work may be compared with that of Elijah and of Paul. It is perhaps an invariable experience in deeply religious lives to be taken into the desert of their own hearts and there to meet and resist the temptations that assailed Christ.

περασθῆναι. The final infinitive is very usual with St Matthew. In the other Synoptic Gospels the purpose is not expressly noted.
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tou diabólov. The Hebrew word 'Satan' of which diabólos is a rendering means 'one who meets or opposes,' 'an adversary.' diabólos had originally the same meaning. Thus diabálleiv in the LXX. = 'to meet,' cp. Numbers xxi. 22 and 32, ἀνέστη ὁ ἄγγελος τοῦ θεοῦ διαβαλεῖν αὐτόν, and ἰπό ἐγώ ἐξέλθων εἰς διαβολὴν σου.

To this original meaning of diabólos the classical force of diabálleiv and its derivatives added the ideas of (1) deceiving, (2) calumniating, (3) accusing. In Rev. xx. 2, we find both the Greek and Hebrew forms—ὁ ἐστὶν διαβόλος καὶ Σατανᾶς—a proof that the meanings of the two words, synonymous at first, had already been severed, and one among many instances of the influence of translation on religious ideas.

2. ὁστέρον ἐπένασεν. The words imply that the particular temptations named were offered at the end of the forty days during which he had fasted. But the parallel accounts represent the temptation as enduring throughout the whole period: ἦν ἐν τῷ ἐρήμῳ...πειρατόμενος (Mark); ἦγετο ἐν τῷ ἐρήμῳ πειρατόμενος (Luke).

So far as fasting rests on the facts of human nature it may be regarded as (1) a result of sorrow, (a) either the natural sorrow for the loss of those we love, or (b) sorrow for sin—contrition. (2) The effect of deep absorption. (3) A means to secure self-mastery and a test of it. Such signs and natural uses of it are deepened and sanctified by the example of Christ.

3. ἵνα σι λαθοὶ σῶτοι ἄρτοι γένωμαι. The temptation is addressed to the appetite, Use thy divine power to satisfy the desire of the flesh. The very discipline by which He fortified his human soul against temptation is sought to be made an inlet to temptation—a frequent incident in religious experience.

4. γεραπται. See note ch. ii. 5. Jesus answers by a quotation from Deut. viii. 3. The chapter sets forth the teaching of the wilderness. The forty years were to the Jews what the forty days are to Jesus. The Lord God proved Israel 'to know what was in thine heart, whether thou wouldst keep his commandments or no. And he humbled thee and suffered thee to hunger, and fed thee with manna...that he might make thee know that man doth not live by bread only, but by every [word, omitted in Hebr.] that proceedeth out of the mouth of the Lord doth man live.'

Christ's test of sonship is obedience and entire trust in God who alone is the giver of every good gift. The devil's test of sonship is supply of bodily wants, external prosperity, &c.

5. ἀγιαν πόλιν. This designation used of the actual Jerusalem by St Matthew alone is transferred to the heavenly Jerusalem, Rev. xi. 2, xxi. 2, xxi. 19.

to πετερύγιον. Not as in A.V. 'a pinnacle,' but either (1) 'the pinnacle,' or winglike projection (πετερύγιον = 'a little wing'), i.e. some well-known pinnacle of the Temple, probably on one of the lofty porticoes overlooking the deep Valley of Kidron or Hinnom; or (2) 'the roof' of the Temple or one of the porticoes—a sense which πτε-
§ 106. ST MATTHEW.

IV. 5—

ράββι bes in the classics; op. Scholiast on Aristoph. Aves 1110. διδάκτα ἐν τοῖς νοοῖς δεόμενα—τὰς γὰρ τῶν λεπτῶν στέγας πτέρα καὶ δεόμενα μαλακώσει. πτέρυγιον itself does not appear to be classical in this sense. Eus. H. E. ii. 23 names in the same definite way τὸ πτέρυγιον τῶν λεπτῶν.

6. βάλε σεαντόν κάτω. The depth was immense: Josephus speaking of the 'Royal Porch' (σταυρὸς βασιλείας) says 'if anyone looked down from the top of the battlements he would be giddy, while his sight could not reach to such an immense depth.' Antiq. xv. 11. 5.

γέγραπται. Ps. xci. [xc. LXX.] 11, 12. The quotation follows the LXX. version, but the words τοῦ διαφυλάττει σε καὶ τάσις τοῖς δύο σου are omitted in the text. The omission distorts the meaning of the original, which is that God will keep the righteous on their journeys. No inducement is offered by them to tempt God by rash venture or needless risk. The Psalmist himself probably quotes Prov. iii. 29. 'Thus [i.e. by obedience: see preceding verses] shalt thou walk in thy way safely, and thy foot shall not stumble.'

7. οὐκ ἐκπαρέσχες κύριον τὸν Θεὸν σου. Deut. vi. 16. The verse ends 'as ye tempted him in Massah.' The reference to Massah (Numb. xx. 7—12) shows the true meaning of the Saviour's answer. Moses and Aaron displayed distrust in God when they tried to draw to themselves the glory of the miracle instead of 'sanctifying the Lord.' Jesus will not glorify Himself in the eyes of the Jews by a conspicuous miracle. His work as the Son of Man is to glorify the Father's name through obedience. Op. John xii. 28.

8. ἐς δρόσος υψήλον λαι. It is idle to ask what this mountain was, or in what sense Jesus saw the kingdoms of the world. It is enough that the thought and the temptation of earthly despotism and glory were present to the mind of Jesus. The Galilaeans put the same temptation to Jesus when they wished to make Him a king (John vi. 15), and even the disciples shared the hope of an earthly Messianic kingdom. The picture of the expected Deliverer was drawn by the popular imagination from the memory of the Maccabees or from the actual power of Cesar, and this was the thought which the tempter presented to Christ.

9. ταύτα σοι πάντα δώσω. Satan, the 'prince of this world' (John xii. 31), claims the disposal of earthly thrones. This is more clearly brought out by St Luke (ch. iv. 6), 'All this power will I give thee and the glory of them, for that is delivered unto me, and to whomsoever I will I give it.' The arrogance, selfishness and cruelty of contemporary rulers would give force to such an assumption. A Tiberius or a Herod Antipas might indeed be thought to have worshipped Satan.

ἐάν πεσών προσκυνήσῃς μοι, i.e. acknowledge as sovereign, as the lesser kings acknowledged Caesar: jus imperiumque Phraates | Cæsaris accepit genibus minor. Hor. Ep. i. 12. 27.

10. ὅπως σαντιά. It is instructive to find these words addressed to Peter (ch. xvi. 23) when he put himself as it were in the place of the tempter. See note ad loc.
NOTES.

In Homer ὑπάγεω is used of bringing cattle under the yoke, ὑπαγεῖν ὄξωσις Ἰπποῦς, a force which some have given to the word in this passage 'bow thyself to the yoke of God;' against this is the early gloss ὑπάγω μου found in some MSS., and the entirely prevalent use of the verb in other passages.

καὶ αὐτῷ μόνον λατρεύεις. Deut. vi. 10—13. Idolatry, multiplicity of aims, and forgetfulness of God are the dangers of prosperity and ambition. See context of passage in Deut.

11. διηκόνουν, from διακόνεω. The Attic form of the imperfect is διηκόνουν; but διηκόνου is possibly a right reading. Eur. Cycl. 406. διακόνεω is strictly to 'serve at table,' 'minister food,' hence the appropriateness of the word in its use, Acts vi. 2.

12—16. JESUS RETURNS INTO GALILEE.

Mark i. 14; Luke iv. 14, who assigns no reason; John iv. 1—3. St John gives a further reason 'when the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, he left Judæa,' &c.

12. ἀκούσας ὑπερασπιστα ἃ, 'having heard,' not only when but also because He heard. It was a needful precaution against the cruel treachery of Herod Antipas. At Capernaum He would be close to the dominions of Herod Philip.

παραδίδῃ. παραδίδωμι is used of 'delivering' to death (Acts iii. 13), to a judge (ch. v. 25), or of casting into prison (Luke xii. 58 τῷ παράδοτοι; Acts viii. 3 and here); but it is possible that the idea of treachery and betrayal may also be present as in ch. x. 4, xxvii. 3, 4; 1 Cor. xi. 23.

The place of imprisonment was Machærus. The cause of John's imprisonment is stated at length ch. xiv. 3, 4 (where see note) and Luke iii. 19, 20.

On hearing of the death of John the Baptist Jesus retired into the wilderness. See ch. xiv. 13.

ἀνεγέρθην εἷς τῆς Γαλιλαίας. By the shortest route through Samaria. John iv. 4. During this journey must be placed the conversation with the woman of Samaria. This was after a ministry in Judæa, which had lasted eight months (Ellicott, Lectures on the life of our Lord, p. 130), some incidents of which are related by St John, ii. and iii.

Γαλιλαία = a circle or circuit, originally confined to a 'circle' of 20 cities given by Solomon to Hiram, 1 Kings ix. 11. Cp. Josh. xx. 7 and Josh. viii. 2 (where the Vulgate reads Galilæa Philistim 'the circle' or 'district' of the Philistines). From this small beginning the name spread to a larger district, just as the name of Asia spread from a district near the Meander, first to the Roman Province, then to a quarter of the Globe. The Jews were in a minority in those parts. The population mainly consisted of Phœnicians, Arabs, and Greeks.
13. καταλιπτῶν τήν Ναζαρᾶ. Partly because of the unbelief of the Nazarenes, partly (we may infer) in order to be in a frontier town from which He might easily pass from the jurisdiction of Antipas.

Καφερασώμ, a town on the N.W. shore of the Sea of Galilee. It was the scene of a considerable traffic, and had a large Gentile element in its population. The exact site is keenly disputed. It was, perhaps, at Khan Minyeh (see map), not quite on the sea, but on the plain of Gennesaret, at a short distance from the sea.

Others, with greater probability, identify Capernaum with the modern Tell Hum, at the N. end of the Lake in the plain of the Jordan. The name Tell Hum nearly corresponds with Kefr na Hum, a town on the N.W. shore of the Sea of Galilee. It was the scene of a considerable traffic, and had a large Gentile element in its population. The exact site is keenly disputed. It was perhaps at Khan Minyeh (see map), not quite on the sea, but on the plain of Gennesaret, at a short distance from the sea.

Whatever the truth may be in this question it is certain that in passing from Nazareth to Capernaum Jesus left a retired mountain home for a busy and populous neighbourhood, 'the manufacturing district of Palestine.'

14. ἀπὸ Ἡσαΐου. Read the whole of the prophecy (Is. viii. 11—ix. 6) which is unfortunately broken in the E.V. by the division into chapters, and is more mistranslated than any other passage of like importance.

15. Γαλιλαία τῶν θεων. See above, v. 12.

ώδεν θαλάσσης. The accusative may be explained either by the regimen of the omitted Hebrew words or by taking έδεν as an adverbial accusative influenced by a similar use of the Hebrew derech.

The immediate historical reference of the prophecy was to the invasion of Tiglath-pileser, whom Ahaz called in to assist him against Rezin and Pekah. It fell with great severity on the northern tribes (2 Kings xv. 29). Yet even they are promised a great deliverance ['As in the former time, he brought into contempt the land of Zebulun and the land of Naphtali, so in the latter time he hath made it glorious,' Is. ix. 1], in the first instance, by the destruction of Sennacherib, from temporal distress (cp. Is. chs. x. and xi. with ch. ix. 1—6); secondly, by the advent of the Messiah, from spiritual darkness.

16. ὁ λαὸς ὁ καθήμενος, κ.τ.λ. The quotation nearly follows the Hebrew of Isaiah ix. 1, 2 (two lines of the original being omitted). The LXX. presents a wide difference in form.

The repeated καθήμενος...καθήμενος of the text represents two distinct Hebrew words, the first signifying literally 'walking.' The parallelism suffers by the Greek translation, 'to sit' being an advance on 'to walk,' as implying a more settled condition. Cp. Ps. i. 1, 'walked...stood...sat.' In like manner σκιὰ θανάτου is an advance on σκότος, and φῶς ἀνέτειλεν αὐτοῖς implies a great deal more than φῶς εἶδον μέγα.
NOTES.


In Luke, Simon is mentioned without any introduction, ch. iv. 38. The narrative of Luke v. 3—11 must be referred to a different occasion, though v. 11 corresponds with v. 22 of this chapter. St Luke adds that the sons of Zebedee were partners with Simon. John i. 35—42 refers to a previous summons. We learn there that Andrew was a disciple of John the Baptist, and that Bethsaida was the city of Andrew and Peter.

17. ἀπὸ τῶν, for classical ἐξ ἐκείνου [χρόνου].

For μετάνοια and βασιλεία, which are the key-notes of our Saviour's preaching, see note, ch. iii. 2.

18. ἀμφίβλητον, 'a casting-net,' here only in N.T. (in Mark i. 16 the true reading is ἀμφιβάλλων ἐν τῇ θαλάσσῃ). The word occurs Herod. i. 141. Cp. Soph. Antig. 313, κουφώνων τε φύλων ὀρνιθῶν ἀμφίβαλλων ἀγεί...πόντου τ' εὔαλικαί φῶν. Virgil alludes to the same kind of net, Georg. i. 141. Alius latum funda jam verberat annem.

ἠσαν γῆρα ἀλιές. The fisheries on the Sea of Galilee, once so productive, are now deserted. It seems that the Bedawin have an invincible dislike and dread of the sea. Consequently there is scarcely a boat to be seen, and the Lake yields no harvest. See Land and Book, 401.

ἄλιες, lit. 'sea-folk' (ἄλη), Homeric but not in Attic writers, one of the many words that disappear from literature in the long interval between Homer and the Alexandrine epoch.

ἄλιτων βίος is quoted as a proverbial expression for a life of extreme poverty. (See Wetstein.) Such it undoubtedly was in general, but see below, v. 22. No fitter training than that of the fisherman could be imagined for the perils and privations of the apostle's life.

19. δεῦτε. Frequent in Homer and in lyric poets. It was used as an 'animating interjection' (Buttmann), without any necessary connection with movement, as ἔρως με δεῦτε Κύπριος ὡκαὶ | γλυκὸς κατεβάλων καρδιᾶν λαίβε. Alcan. (Buttmann, Lex. 316—319.) This word is an instance of epic influence on Alexandrine Greek as it is not Attic: in N.T. it is rare except in this Gospel.


22. καὶ τὸν πατέρα. St Mark (i. 20) adds 'with the hired servants.' We may infer that Zebedee and his sons and their partners were raised above the lowest social rank.

Two modernisms may be noticed in this verse, δέφυτες preferred in Hellenistic Greek to λεῖτω and compounds of λεῖτω: and ἀκολουθεῖν used in the N.T. to the exclusion of ἔπεσθαι which does not occur (the compound συνέπεσθαι is found in one passage, Acts xx. 4).
Special instances of cure are recorded in Mark i. 18 and foll.; Luke v. 31 and foll.

23. ἐν ταῖς συναγωγαῖς. The synagogue, built on a hill or on the highest place in the city, distinguished sometimes by a tall pole corresponding to a modern steeple, was as familiar and conspicuous in a Jewish town as the Church is in an English village. Sometimes, however, the synagogue was placed on the bank of a river. Sometimes it was constructed without a roof and open to the sky.

1. Divine service was held in the synagogue on the Sabbath and also on the second and fifth day of each week.

2. The service consisted in reading the Law and the Prophets by those who were called upon by the ‘Angel of the Church,’ and in prayers offered up by the minister for the people; the people responding ‘Amen’ as with us.

3. But the synagogues were not churches alone. Like Turkish mosques they were also Courts of Law in which the sentence was not only pronounced but executed, ‘they shall scourge you in their synagogues.’ Further, the synagogues were Public Schools, ‘the boys that were scholars were wont to be instructed before their masters in the synagogue’ (Talmud). Lastly, the synagogues were the Divinity Schools or Theological Colleges among the Jews.

4. The affairs of the synagogue were administered by ten men, of whom three, called ‘Rulers of the Synagogue,’ acted as judges, admitted proselytes and performed other important functions. A fourth was termed the ‘Angel of the Church’ or bishop of the congregation; three others were deacons or almoners. An eighth acted as ‘interpreter,’ rendering the Hebrew into the vernacular; the ninth was the master of the Divinity School, the tenth his interpreter; see ch. x. 27.

It is interesting to trace in the arrangements of the synagogue the germs of the organization of the Christian Church. This note is chiefly due to Lightfoot Hor. Hebr. ad loc.


nposon...μαλακίαν. Probably to be distinguished as ‘acute’ and ‘chronic’ diseases, μαλακίαν implying general prostration of the bodily powers. It is not classical in this sense. The word is confined to St Matthew in N.T.

ἐν τῷ λαῷ, i.e. among the Jews.

24. εἰς ἅλην τὴν Συρίαν. The same passes to the north and east, rather than to the south. Galilee is connected by trade and affinity with Damascus rather than with Jerusalem.

βασάνου...συνιχούμενος. ἐδοξάσει is (1) a ‘touch-stone,’ the lapis Lydius by which the quality of gold and other metals was tested.
The process is alluded to Herod. vii. 10. Cp. also Theognis 417, ἐκ δάκτυλον δ' ἐλάχιστον παρατριβομαι ὧτε μολιβδόν ἐρωτόμη. (2) Then ‘torture’ the touch-stone of justice, because no testimony was believed unless elicited by this means, comp. the same sequence of thought in the expression ‘to put to the question.’ (3) Hence a disease that racks and agonizes the limbs like the torture which many a poor Galilaean had experienced in the courts of law.

For the question of ‘demonical possession’ see ch. vii. 22.

συνεχέαν is used specially of the pressure and constraint of disease and pain; cp. Luke iv. 38, συνεχομένη πυρετός μεγάλῳ.

συλησίωμένους, ‘affected by the moon;’ the changes of the moon being thought to influence mad persons. The passage is important as distinguishing demoniacal possession from lunacy.

The only special instance of curing a lunatic is recorded in ch. xvii. 14—21 and in the parallel passages, where the symptoms described are those of epilepsy. The origin of mental disease may often be traced to licentious living. Observe the frequent instances of unclean spirits met with in these districts.

The Christian Church has followed her divine Founder’s example in this tendance of bodily ailment. The founding of hospitals and the care of the sick are distinguishing features of Christianity and among the most blessed fruits of it. A deeper respect for life and a deeper sense of purity have followed as necessary consequences.

It is contended by some that the ‘several house’ of 2 Chron. xxvi. 21 was a hospital. Possibly this was so, but the spirit of Judaism in this respect was not the spirit of Christianity. It may readily be acknowledged, however, that the Jews of the present day are the foremost in works of charity and tender regard for the sick.

28. Δεκάπολις, a group of ten cities. The cities included in this group are variously named by different authors, they lay to the E. and S. of the Sea of Galilee; by some Damascus is mentioned as belonging to the group. See map.

For the form of the word cp. Herod. i. 144, κατάπερ οἱ ἐκ τῆς Πενταπόλεως χώρης Δωριέας, πρότερον δὲ Ἑξαπόλεως τῆς αὐτῆς ταύτης καλομένης.

CHAPTER V.

In this and the two following chapters the textual criticism rises to higher importance; the precise words spoken by our Lord being in question.

4, 5. These verses are transposed by the leading critics following Origen, Eusebius and other fathers, but not on the very highest MS. authority, viz. D. 33 and some versions. On the effect of this change see notes.

22. The insertion of εἰκῆ after αὐτῶν dates from very ancient MSS., but Ν and B omit, also Vulgate and Æth. Verssa. and Origen twice. The feeling which prompted its insertion as a marginal note would tend to retain it in the text.
27. The reading of τοῖς ἀρχαῖοι after ἔρρηθη is due to the tendency to introduce uniformity of structure; other instances of the same kind in this chapter are δι' ἀπολύσιν for τὰς ἀπολύσιν v. 32, ἐβλήθη εἰς γεένναν for ἐπίθηκα εἰς γεένναν v. 31, to agree with previous verse.

28. In αὐτῆς read for αὐτὴν we trace the probably unconscious emendation of a scholar.

32. μοιχαλθήναι for μοιχάσθαι. The change to the passive is supported by ℃ B D and approves itself as the truer to fact, but perhaps for that very reason is open to some suspicion.

44. Here we miss the beautiful words undoubtedly spoken by Christ but omitted in this passage by ℃ B and many of the fathers and versions, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς καλὰς παρεῖτε τοὺς μισούντας ὑμᾶς. After προσέχεσθε ὑπὲρ τῶν the textus receptus has ἐπηρεάζοντων ὑμᾶς καλ., the evidence is especially weighty against the three last words. The passage is probably an insertion borrowed from Luke vi. 27, 28.

47. ὃνικολ for τελῶναι of the textus receptus, on the highest authority.

Chs. V.—VII. SERMON ON THE MOUNT.

It is instructive to find the Sermon on the Mount following close upon the works of mercy which would open men’s hearts to receive the Saviour’s words. It is a discourse about the changed life or μετάνοια, showing its conditions; and about the Kingdom or βασιλεία, showing its nature, legislation, and privileges.

The description of the Kingdom here given may be compared with the thoughts suggested by Satan in the Temptation. Jesus makes no promise to conquer the world, or to dazzle men by a display of power, or to satisfy bodily wants, making poverty cease.

In regard to heathenism the sermon is a contrast, in regard to the Jewish Law it is a sublime fulfilment. Again, instead of curses there are blessings, instead of penalties, reward.

Two questions are raised in regard to the Sermon on the Mount.
(1) Is it a connected discourse, and not merely a collection of our Lord’s sayings? (2) Is it to be identified with the Sermon on the Plain, Luke vi. 17—49?

The first of these questions may without doubt be answered in the affirmative, the second with less certainty. 1. (a) This is the most natural inference from the Evangelist’s words and from the manner in which the discourse is introduced. (b) An analysis points to a close connection of thought and to a systematic arrangement of the different sections of the Sermon. It is true that some of the sayings are found in a different connection in St Luke’s Gospel, but it is more than probable that our Lord repeated portions of His teaching on various occasions. 2. In favour of the identity of the two discourses it may be noted that: (a) The beginning and end are identical as well as much of the intervening matter. (b) The portions omitted—a
comparison between the old and the new legislation—are such as
would be less adapted for St Luke’s readers than for St Matthew’s.
On the other hand it is urged that (a) St Matthew describes the
sermon as being delivered on the mountain (ἐπὶ τῆς ἁγίας ὀρχήσεως) while
St Luke’s words are ἑγγὺς ἐν τῷ ἱλαστήριῳ. But the ‘mount’ and the
‘plain’ are not necessarily distinct localities. The ἱλαστήριον was
probably a platform on the high land. Summoque in vertice montis
planities ignota jacet tutique receptus, Verg. Aen. xi. 526. (b) The
place in the order of events differs in St Luke. But it is probable
that here as well as elsewhere St Matthew does not observe the order
of time.

Here the question of time is important as bearing on a further
question, whether Matthew was himself among the audience. Was
the Sermon delivered after the call of the twelve (Luke) or before
(Matthew)?

The following analysis may be of use in shewing the connection.

A. The Subjects of the Kingdom, v. 3—16.
(1) Their character and privileges, v. 3—12.
(2) Their responsibility, v. 13—16.

B. The Kingdom of Heaven in relation (1) to the Law, v. 17—
48; and (2) to Pharisaic rules, vi. 1—34.
(1) It is the highest fulfilment of the law in regard to (a) The
Decalogue, v. 21—37. (b) The law of Retaliation, 38—42. (c)
Love or Charity, 43—48.
(2) It exceeds the righteousness of the Pharisees in regard to
(a) Almsgiving, vi. 1—4; (b) Prayer, vi. 5—15; (c) Fasting, vi.
16—18; (d) Earthly possessions and daily cares, vi. 19—34.

C. Characteristics of the Kingdom, vii. 1—27. (a) Judgment
on others, vii. 1—6. (b) The Father’s love for the Children of the
Kingdom, 7—12. (c) The narrow entrance therein, 13, 14. (d)
The danger of false guides to the narrow entrance, and the test of the
true, 15—23. (e) A description of the true subjects of the Kingdom,
as distinguished from the false, 24—27.

διδάσκαλος. The plural indicates either (1) the separate groups of
listeners; or (2) the people the several units of which the whole was
composed. This use of the plural to signify the parts which together
form the whole may be illustrated by eikon ‘marks of favour,’ parait.
‘fits of madness,’ (Clyde, Gk. Synt. § 10); and by ara ‘art,’ ars
‘works of art,’ regnum ‘kingdom,’ regna ‘royal prerogatives.’

τὸ ὄρος, ‘the mountain’, the high land bordering on the Lake,
behind Tell Hâm or Ain et Tâbigah, which the inhabitants of those
places would naturally call ‘the mountain’ (see map). It was the
Sinai of the New Law. Cp. Ps. lxxii. 3.

καθίσαντας αὐτοῖς. The usual position of a Jewish teacher. In
the Talmud ‘to sit’ is nearly synonymous with ‘to teach.’

Christ is not preaching a sermon or heralding the Gospel as in
ch. iv. 23. ‘The Sermon on the Mount’ is more properly the ‘New
ST MATTHEW. [V. 1—

Therefore he does not stand like a modern or medieval preacher as often represented, but sits like an Oriental monarch or teacher. The difference seems slight, but in the Ceremonial East it would mean a great deal.

In Medieval art the Sermon on the Mount is an illustration of ‘Practical Theology.’ (See Ruskin, Mornings in Florence, v. 145.)

προσήλθαν. This aoristic form, of which ἡλβα, ἐφαγα, ἐψα are examples, is rightly restored on the highest MS. authority in many passages. Sturz (Dial. Mac. et Alex. § 9) regards it as a Cilician form—a point of some interest in relation to St Paul’s Greek.

The anacoluthon καθισαντος αὐτοῦ .προσήλθαν αὐτῷ is frequent in the N.T. and not very uncommon in the Classics, cp. εἰκὸς γὰρ ὀργάς θήλα πανείσθαι γένος, | γάμους παρεμπολώτος ἄλλους πόσει. Eur. Med. 909. οὐκ εἰστὶ μοι θράσος, | ἄδυντων κλονουσιν | ἀρτίων ὀνειράτων. Soph. El. 479. See also Esch. Suppl. 437.


(1) Their character and privileges, v. 3—12.

3—9. The transposition of verses 4 and 5 to their order in the text is on the authority of the leading textual critics without however conclusive MS. support. The logical gradation of thought is in favour of the change. Of the ‘Beatitudes’—so called from the opening word 'beati' in the Vulgate—the first seven may be regarded as groups of characters, or as a scheme of Christian ethics on an ascending scale, tracing the Christian growth step by step; the two last have special reference to the disciples—they supply the tests and the hopes of discipleship.

The subjoined scheme is suggested in explanation of the order.

The quest for Righteousness { } πτωχοι τῷ πρεσβύτατι { } Passive qualities or conditions of the Soul.

{ } πραείς

{ } πενθοῦτες

{ } πενωτες καὶ δυσώτες τ.δ.

The Attainment { } ἡλεμόνες Practical action.

The Christian Life { } καθαροὶ τῇ καρδίᾳ The inner principle.

{ } ελπισινουσιν

{ } Spiritual energy.

First, two passive qualities ‘lowliness and meekness,’ which mark the character receptive of Christianity, then two activities or movements of the soul; ‘mourning,’ which alienates it from earth, tending ‘to loose the chain that binds us to a world of pain.’ Then divine ‘hungering and thirsting’ which draw it to heaven. This fourth Beatitude is the central point: δικαίωσεν is the coping-stone of the soul seeking God, the foundation of the soul which has found Him. Three graces of the Christian life follow, ‘mercy,’ the first-fruits of righteousness, (see the close connection between the two ch. vi. 1 and comp. the fruits of righteousness in the judgment-scene ch. xxv.,) ‘purity of heart,’ the soul cleansed from all defilement sees God, and
‘peace-making’, wherein the soul that has seen God imitates the work of God—reconciliation.

πτωχοὶ τῷ πνεύματι. St Luke omits τῷ πνεύματι, showing that the literal poor are primarily meant, St Matthew shows that they are not exclusively meant. The πτωχοὶ (nearly i.q. ταπεινοὶ) are opposed to the spiritually proud and the self-sufficient; they have need of the riches of Christ and feel their need. To reckon ταπεινοῖς οἰ ταπεινοφροσύνης as a virtue is a Christian thought and opposed to heathen ethics, τι θέλει γὰρ ταπεινός; Epict. Dissert. iv. 1. 2.

αὐτῶν ἢστιν ἡ βασίλεια. By a kind of divine irony the unsought reward is the most diverse from the character that wins it; the least ambitious shall have the prize of the most ambitious.

4. πράσινος, as an ethical term, is concerned with anger, it means absence from resentment, meekness in suffering; it is mentioned with very faint praise by Aristotle who says, ἐπὶ τῶν μέσων τὴν πράσινην φέρομεν πρὸς τὴν ἐλευθερίαν ἀποκλίνουσαν, and again, ἐσπερ δὴ ἡ πράσινη ἐπανεῖσαι, Eth. Nic. iv. 5. 1—3. In the Christian scheme πράσινος is the root of ἄγαπη, absence of resentment grows into perfect love through ἐπικείμενα. Jesus who was πεπίστευκεν ἤγάπησεν his enemies.

κληρονομήσουσιν τὴν γῆν. Ps. xxxvii. 11. In a literal sense the meek have inherited the earth. History has no example of higher exaltation than that of the Apostles, and the code which they promulgated rules the world. To this thought may possibly be referred, 1 Cor. vi. 2, οὐκ οἴδατε ὅτι οἱ ἄγιοι τὸν κόσμον κρινοῦσιν;

5. οἱ πενθοῦντες. Those who mourn for sin are primarily intended, but the secondary meaning of ‘all who are sorrowful’ is not excluded. Sorrow is in itself neutral, cp. 2 Cor. vii. 9, κῶν χαὶ ὀφθαλμοὶ δι’ ἑλπίσθητε ἑαυτῶν ἐὰς μετανοεῖ.

παρακληθήσονται. The supreme παράκλησις is Christ.

6. αὐτοὶ, they in their turn.

χορτάζοντες. χορτάζων is one of those words strong and even coarse in its origin which came to be used by the Jews at Alexandria with a softened and more refined meaning. It is properly used of cattle ‘to feed,’ βουκημάτων δικήν...βουκονταὶ χορτάζομενα, Plato, Rep. 586, then in mid. voice in comedy of men ‘to eat’; cp. German fressen and see Thuc. vii. 48 and Arnold’s note there on βουκοντας. In late Greek as here χορτάζων = ‘to satisfy’ for the classical κορεννοῖαι. It is curious to note how completely the distinction between χορτάζοντας and ἐσθιέναι has vanished. In Mark vii. 27, 28 both verbs are used, but their proper application is reversed, ἐσθιέναι being used of the κυνάρια, and χορτάζοντας of the τέκνα.

7. ἐλεημονεῖς. With the Stoics Ἐλεος was reckoned among the defects or vices, it was a disturbing element that broke in upon the philosophic calm, cp. the following passage which gives the Stoic view of most of the moral ideas of the Beatitudes: δ’ ἄνειδῶν τῇ θέλῃ διοικήσει ἐστι ταπεινός, ἐστῶ δυνάμει, ἐλεημονεῖς, ἐλεημονεῖς, τὸ κεφάλαιον κάτω δυναμένον δυναμεῖν, θρηνεῖται. Epict. Diss. iii. 24. 43.
This principle in the divine government that men shall be dealt with as they deal with their fellow-men is taught in the parable of the Unmerciful Servant, ch. xviii., and underlies the fifth petition in the Lord's Prayer, ch. vi. 12.

8. καθαροὶ τῇ καρδίᾳ. Purity is a distinguishing virtue of Christianity. It finds no place even in the teaching of Socrates, or in the system of Aristotle. Pure in heart ‘non sufficit puritas ceremonialis,’ Bengel.

τῶν θεὸν δυσνομῶν. The Christian education is a gradual unveiling of God (διοπάλυψις), all have glimpses of Him, to the pure He appears quite plainly; cp. Heb. xii. 14, τὸν ἁγιασμὸν οὗ χαρίς συνέλευσε τὸν κύριον, and see 1 John iii. 2, 3. In a further sense the unveiled sight of God is reserved for the Eternal life.

9. εἰρηνοτούς, this is the highest energy of the perfected soul that has seen God, has had the deepest insight into the divine nature and is thereby moved to do a divine work. εἰρήνη in its lower sense is the absence of dissension or difference between men, in a higher sense it is reconciliation of man with God—the peace made by Christ.

εἰρηνοτοῦς does not occur elsewhere in N.T., but εἰρηνοτούς is used Col. i. 20 in the latter sense, cp. also Ephes. ii. 15, αὐτὸς γὰρ ἐστιν ἡ εἰρήνη ἡμῶν ὁ ποιήσας τὰ ἁμαρτήματα ἡμῶν ἐκ...τὴν ἑκατέραν...καταργήσας ἡν τῶν δύο κτησιν ἐν ἑαυτῷ ἐλα ἑνα καινὸν ἀνθρώπον.

Ψιλο θεού. These are most akin to the divine nature, perfect as their Father which is in heaven is perfect, v. 48, cp. 1 John iii. 1, δεινε πνευμὸν ἀγάπην δεδωκεν ἡμῖν ὁ πατὴρ ἐνα τέκνα θεού κλητούμεν, καὶ ἐσμέν.


10. οἱ δεδωγμένοι. ‘Those who have been persecuted,’ not as in A.V. ‘they which are persecuted’. The tense brings the past action into close relation with the present, and implies either (1) generally Blessed are the prophets and other servants of God, who in all past time have been persecuted, i.e. the results of persecution are good, or persecution is a test of good: or (2) specially and with direct reference to the present hour, Blessed are my followers who have already suffered such persecution for my sake as is indicated in v. 11, see next note. According to the second view (2) Jesus after enumerating the excellencies of the kingdom of God turns to His own followers, comforting them with the thought that their very troubles have already given them a claim to the title of ‘Blessed.’

The turn to the passive is very beautiful in this connection, the quality itself is veiled but the result is given; not blessed are the δικαιοί, but blessed are those that have been persecuted ἐνεκὲν δικαιοσύνης. Persecution is the seal of perfect δικαιοσύνη.
11. The nature of the persecution is indicated in this verse; not torture, imprisonment, and death, but reproach and calumny, precisely the form of persecution to which the disciples must have been now subjected.

12. άγαλλιάζοντες, of excessive and demonstrative joy. Neither the verb nor its derivatives are classical. St Luke in his parallel passage (vi. 23), has χαίρετε ἐν έκεινῃ τῇ ἡμέρᾳ καὶ σκορπίσσατε.
Such contrasts as this which the kingdom of heaven presents have their counterpart in the ελπισαία of Greek tragedy.

τούς προφητας τούς πρό ύμων. Implying that the disciples too were προφηταί.

(2) Their responsibility, v. 13-16

The disciples, though lowly and meek, are heirs of the world. They must claim their inheritance, and not shrink from a foremost position either from fear of persecution or from a false idea of Christian προφανεία and ταπεινότης.

13. τὸ ἅλας τῆς γῆς. Salt (1) preserves from corruption; (2) gives taste to all that is insipid; (3) is essential to all organised life. So the Apostles alone can save the world from corruption; the gospel alone can give zest and meaning to society; it is essential to the life of the world.

ἄλας. Late as a literary word for ἅλας, but it occurs in the adage ἅλασς ἐκεῖ. In Mark ix. 49 both forms are used according to the best reading, τὸ ἅλας and accus. ἅλα, dat. ἅλι from ἅλας. In Col. iv. 6, the dat. ἅλας of the neuter form is used. Attic prose has the plural only.

ὥν μωρανθῇ. The causal force of μωραίω is Hellenistic; in the classical period the meaning is 'to be foolish.' For the use of the word in a literal sense cp. Rom. i. 22, φάσκοντες εἶναι σοφοί ἐμωράνθησαν. And for the interchange of meaning between folly and insipidity cp. supere, supiencia, insipidus; sal, sales, 'salt,' then 'wit' (so in late Greek ἅλας); insulsus, 'unsalted,' then 'stupid'.

ἐν τίνι. ἐν is here clearly instrumental, see ch. iii. 11.

καταπατεώντας υπὸ τῶν ἀνθρώπων. Thomson, Land and Book, 882, describes ‘the sweeping out of the spoiled salt and casting it into the streets’ as ‘actions familiar to all men.’


τοῦ κόσμου, i.e. of the whole world, not of Israel only; or of the dark and evil world. κόσμος has an interesting history: (1) ‘order,’ ‘propriety’ (Homer); (2) ‘the divine order and arrangement of nature’ (Heraclitus and Anaxagoras); (3) ‘celestial order’ (Plato); (4) ‘order celestial and terrestrial’—the universe (Plato, see Bruder's...
Concordance); (5) 'the habitable world,' ἡ πλήσις ὅμων καταγγέλλεται ἐν δυο τῷ κόσμῳ, Rom. i. 8; (6) the world around us, society; (7) especially 'the evil world,' so frequently in John as μισεῖ ὃμᾶς ὁ κόσμος, xv. 19; (8) in modern Greek a 'crowd,' 'rabble.' κόσμος ἀπειρος 'a countless multitude' would have seemed to Heracleitus a contradiction in terms (Geldart, Mod. Greek, 94). In LXX. κόσμος is not used in this later sense of 'the world,' it there means 'ornament' or 'order (host) of heaven': καὶ συνετέλθησαν καὶ πᾶς ὁ κόσμος αὐτῶν, Gen. ii. 1.

πόλεις ἐπάνω ὅροις καὶ ἅγια. Stanley remarks (S. and P. 337) that in Northern Palestine 'the plain and mountain-sides are dotted with villages...situated for the most part (not like those of Judea, on hill-tops, or Samaria, in deep valleys, but) as in Philistia, on the slopes of the ranges which intersect or bound the plain.' The image in the text therefore recalls Judea rather than Galilee, Bethlehem rather than Nazareth. Some however have conjectured that the lofty Safed was in sight, and was pointed to by our Lord. Land and Book, 273.

κρυβῆςα. This 2nd aor. form is late: in Soph. Aj. 1145, κρυψεις is now read for κρυβεῖς.

15. τὸν μύδον. 'The bushel,' i.e. the common measure found in every Jewish house. The article generalises. Strictly speaking, the modius denoted a smaller measure equal to about two gallons.

λόγος...λυχνία. 'Lamp,' 'lampstand.' The lamp in a Jewish house was not set on a table, but on a tall pedestal or stand, sometimes made with a sliding shaft.

πᾶσι τοῖς ἐν τῷ σῶμα, i.e. the Jews. St Luke, true to the character of his gospel, says 'that they which enter in,' i.e. the Gentiles, 'may see the light'.


17. οὐκ ἔλθων καταλῦσαι κ.τ.λ. 'I came not to destroy,' a divine captatio which would instantly soothe the possible fear that Christ was a καταλυτής τοῦ νόμου. For the word cp. Polyb. iii. 2, καταλύσατα τοὺς νόμους εἰς μοναρχίαν περιστήμα τὸ πολιτεία τῶν Καρχηδονίων.

17—20. The poetical form traceable throughout the Sermon on the Mount is especially observable here. οὐ καταλῦσαι and πληρῶσαι are the key-words. The γάρ in v. 18 (ἀμὴν γάρ) introduces an explanation of οὐ καταλῦσαι: the second γάρ in v. 20 (λέγω γάρ) carries out the thought of πληρῶσαι. Then note to what a height the contrasting climax rises. So far from being a καταλύσαι of the whole law, not a jot or tittle shall pass from it (v. 18). So far from Christ himself destroying (καταλῦσαι) the whole law, if his followers break even (λύσαι, a weaker word) a single one of the least of the commandments he shall be least in the Kingdom. So also in v. 20, περισσεύρ is an advance even on πληρῶσαι, which in itself is more than οὐ καταλῦσαι.
To give the full and true meaning to the law: not to extend or develop it so much as to teach the deep underlying principles of it. Thus St Paul says, πληρώμα αὐτώ νόμον ἡ ἀγάπη, Rom. xiii. 10.

18. ἀμὴν. Strictly a verbal adjective, 'firm,' 'true,' from Hebr. 'aman to 'support,' 'confirm'; thus used, Rev. iii. 14, ἀμὴν ᾧ μάρτυς ὁ πιστὸς καὶ ἀληθινός. (2) An adverb of affirmation preceding or concluding a statement or prayer. The familiar use of the word in the Christian liturgy is derived from the service of the synagogue.

ὑπάτα ποιεῖται (γ') the smallest of the Hebr. characters, generally a silent letter, rather the adjunct of a letter than an independent letter. Still a critical interpretation might turn on the presence or absence of yod in a word. The controversy as to the meaning of Shiloh, Gen. xlix. 10, is an instance of this. The letter yod makes the difference between Sarai and Sarah. It is the first letter in Jehovah and in the Hebrew form of Jesus or Joshua.

κέραλο, lit. 'a horn.' Here the extremity of a letter, a little point or a turn, in which one letter differs from another, as e.g. כ [caph] or כ [beth or b], or as ד [daleth or d] differs from ד [resch or r]. The Rabbinical writers point out that a confusion between the first two would change the sense of 'none holy as the Lord' (1 Sam. ii. 2) to 'nought is holy in the Lord'; and a confusion between the second pair of letters would change 'one Lord' (Deut. vi. 4) to 'false Lord.' Schöttgen ad loc. The Greek grammarians used the word for 'a mark over a letter,' as a.

19. λόγο...διδάξῃ. Recall in this connection St Paul's attitude in relation to the law. διδάσκεω points to the Presbyter or Teacher, λόγο, a more general term, to the people.

τοιὸς καὶ διδάξῃ. Again addressed to the Apostles as teachers. The union of doing and teaching is essential. It was the grave sin of the Pharisees that they taught without doing. See ch. xxiii. 2, 3. This explains the ἀμὴν of next verse.

20. Δικαιοσύνη, 'observance of the law.' Unless ye observe the law with greater exactness than the Pharisees, ye shall not enter the kingdom of heaven. The Pharisaic δικαιοσύνη consisted in extended and minute external observances, Christ's περισσότερα in reaching the spiritual meaning of the law.

(a) Instances from the Decalogue, v. 21—37. (a) Murder, v. 21—26.

21. ἤκουσαν, 'ye heard,' a use of the Greek aorist to express frequentative action where in English it would be natural to use the present tense; 'ye hear' daily in the Synagogue the law as it was delivered to them of old time. See note ch. xi. 27.

τοῖς ἀρχαῖοι, 'to them of old time.' This rendering is made almost certain by the datival force of ἦμῶν in the antithetic clause, v. 22.
v. 22—

**22.** ξυος, lit. ‘held fast by,’ (ἐκχω) so ‘liable to’ with dative. It is frequently used in this technical judicial sense by Plato, the Attic Orators and the later historians, as Polybius and Diod. Siculus. When ξυος is followed by a genitive some word like δικη or γραφη should be supplied. See ch. xxvi. 66 and Mark iii. 26 (where ἀμαρτι-ματασ not κραδυς is the true reading). εἰς τὴν γένναν is not a change for the dative, but denotes the extent to which the sentence might go ‘subject to a penalty extending to the Gehenna of fire’—usize ad pconam Gehe. The extremity of human punishment is meant with the underlying thought of the figurative sense of Gehenna. See insu.

τὸν κράσα, to the judgment of the lower court, whose jurisdiction was limited.

ρακά. A word of contempt, said to be from a root meaning ‘spit’. The distinction between Raca and Thou fool is lost, and naturally, for they belong to that class of words, the meaning of which depends entirely on the usage of the day. An expression innocent and unmeaning in one age becomes the watchword of a revolution in another. There is, however, clearly a climax. (1) Feeling of anger without words. (2) Anger venting itself in words. (3) Insulting anger. The gradation of punishment corresponds; liable (1) to the local court; (2) to the Sanhedrin; (3) to Gehenna.

γένναν τοῦ πυρός. ‘Gehenna of fire, i.e. burning Gehenna’. Gehenna is the Greek form of the Hebrew Ge-Hinnom or ‘Valley of Hinnom,’ sometimes called ‘Valley of the sons of Hinnom’, also ‘Tophet’ (Jer. vii. 31). It was a deep narrow glen S.W. of Jerusalem, once the scene of the cruel worship of Moloch; but Josiah, in the course of his reformation, ‘defiled Tophet, that no man might make his son or his daughter to pass through the fire to Moloch’ (2 Kings xxiii. 10). Cp. Milton, Paradise Lost, i.

‘First Moloch, horrid king, besmeared with blood
Of human sacrifice and parents’ tears;
Though, for the noise of drums and timbrels loud,
Their children’s cries unheard that passed through fire
To his grim idol’.

After that time pollutions of every kind, among them the bodies of criminals who had been executed, were thrown into the valley. From this defilement and from its former desecration Gehenna was used to express the abode of the wicked after death. The words ‘of fire’ are added, either because of the ancient rites of Moloch, or, if a Rabbinical tradition is to be credited, because fires were always burning in the valley.

But in this and other instances in the N.T. this genitive may be referred to a Hebrew usage due partly to the comparative scarcity of adjectives in the Hebrew language, partly to the vividness and poetry of oriental speech.

23. εὖν. In consequence of this truth that anger makes you liable to the extremity of punishment.

τρωφέρης τὸ δῶρον, 'make thy offering.' Cp. Levit. ii. 1, ἐὰν δὲ ψυξῆ τρωφέρη δῶρον θυσιαν τῷ κυρίῳ, where the Hebrew words are korban minchah; for korban see note ch. xvii. 6. Minchah literally means 'a gift,' and technically denoted vegetable offerings as distinguished from the animal offerings. δῶρον is used to translate both korban and minchah. It is adopted in the Talmud as a Hebrew word. μνημοσύνα (or 'memorial,' another translation for minchah, Levit. ii. 2, seems to form a link with the use of μνησθείς in this connection. See Speaker's Commentary, ad loc. cit.

μνήσθείς. The word itself reminds us that true observance of the law lies in thought not in act.

δει δὲ ἀδελφὸς σου ἅμα τι κατὰ σοῦ. That thy brother hath cause of complaint against thee, just or unjust.

24. ἐμπροσθέντως ποῦ θυσιαστηρίου. Stay the sacrifice, though begun, for God will not accept it unless the heart be free from anger, and the conscience from offence. It is an application of the great principle summed up in 'I will have mercy and not sacrifice.' Cp. also Ps. xxvi. 6, 'I will wash my hands in innocency, O Lord, and so will I go to thine altar.'

25, 26: The illustration is drawn from a legal process. It would be wise for the debtor to arrange with the creditor while he is on the way to the Court; otherwise the judge's sentence and a hopeless imprisonment await him.

Sin is the debt (here especially anger the source of murder), the sense of sin or the conscience is the adversary. Let the sinner come to terms with his conscience by confession of sin and prayer for forgiveness while he has opportunity, lest he be brought unrepentant and unforgiven to the tribunal of the judge.

τοῦ ἐσώσων. The participle conveys the idea of continuance: be at peace with conscience all through life.

26. κοδράντης. Cp. Mark xii. 42, λεπτά δέν ν ὅ ἐστιν κοδράντης. κοδράντης = Lat. quadrans, the fourth part of an as, and the smallest Roman coin. τὸ λεπτὸν in the parallel passage in Luke is the prutah or smallest Jewish coin. For this view of sin as a debt cp. ἄφελματα in the Lord's Prayer, and the parable of the Unmerciful Servant, ch. xviii. 23 foll., and the Lord's question to Simon the Pharisee, Luke vii. 42.

See Luke xii. 57—59, where the same illustration is used in reference to the divine judgment which was swiftly overtaking the Jewish people.
28. *πρός το ἑπτυθμήσας*, i.e. 'with a view to lust after her.'

From the pure in heart, v. 8.

29. ὁ ὀφθαλμός σου, suggested by the preceding verse. The eye and the hand are not only in themselves good and serviceable, but necessary. Still they may become the occasion of sin to us. So pursuits and pleasures innocent in themselves may bring temptation, and involve us in sin. These must be resigned, however great the effort implied in 'cast it from thee.'

οὐκ ἀναλίζεις σε, 'allure thee to destruction.' This verb which is confined to Hellenistic Greek is derived from παπαλίζω also Hellenistic; the classical form παπαλῆθρον, itself very rare, is defined as, 'the crooked stick forming the part of a trap on which the bait is placed' (the root-meaning of the word is swift darting movement, as of falling or gliding away, Curtius, Greek Etymology, 166). Hence παπαλίζω and its cognates have first the meaning of temptation, combined with those of entrapping and swift destruction. Cp. παπαληθρός ἵστασ ἐκώ, Arist. Ach. 1647, 'setting word-traps.' κρεδδον τῆς παπαλῆθη ἀφάσα, Alciph. π. 22, 'having attached a bait to the trap.' ἐκαπαλίζω η ἐς ὑμ. Joan. Mosch. 3049 c, (quoted E. A. Soph. Greek Lex. and there rendered 'tempted to fall in love with me'). This sense of the word conveying, by a vivid and apt imagery, the idea of temptation or allurement to ruin, is applicable to the use of παπαλίζω in most passages of the N. T. See notes, obs. xiii. 41, xvi. 23, xviii. 7. It appears also to be the primary thought in παπαλίζεις. In other passages the notion of 'entrapping' is prominent. Hence to 'impede,' 'bring into difficulties'; so to 'irritate,' 'offend.' At this point begins the correspondence with the figurative sense of προκόπτειν and πρόκομμα, the Latin rendering of which supplies the English words to offend, offence, &c., by which παπαλίζεις and παπαλίζω are translated in the A.V. And though differing in their origin and literal meaning παπαλίζω appears in parallelism with πρόκομμα in Rom. ix. 31 and 1 Pet. ii. 7, and παπαλίζεσθαι is nearly synonymous with the figurative sense of προκόπτειν.


31. ἀποστάσιον. See note on ch. i. 19. The greatest abuses had arisen in regard to divorce, which was permitted on very trivial grounds. One Rabbinical saying was 'If any man hate his wife, let him put her away.' Copies of these bills of divorce are still preserved. The formula may be seen in Lightfoot, Hor. Hebr. ad loc. The same facility of divorce prevails in Mohammedan countries.


λόγον παρεκτο. A Hebraism, 'the case of adultery.'

ἀπολαλυμένην, 'when she hath been divorced.'
NOTES.

33. οίκ ἐπικρήσεως. The special reference may be to the third commandment. Cp. also Levit. xix. 12, 'Ye shall not swear by my name falsely, neither shalt thou profane the name of thy God.' In the kingdom of God no external act or profession as distinct from the thought of the heart can find a place. But such words as those of the Apostle, 'The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not' (2 Cor. xi. 31), will prevent Christians observing the letter rather than the spirit of our Blessed Saviour's words.

32. μὴ ὀμόσαι ἐλο所得税. The prohibition must be understood of rash and careless oaths in conversation, not of solemn asseveration in Courts of Justice.

Ὅτι θρόνος ἐστὶν τοῦ θεοῦ. Such was the prevalent hypocrisy that the Jews of the day thought that they escaped the sin of perjury if in their oaths they avoided using the name of God. One of the Rabbinical sayings was 'As heaven and earth shall pass away, so passeth away the oath taken by them.' Our Lord shows that a false oath taken by heaven, by earth, or by Jerusalem is none the less a profanation of God's name.

Hypocrisy reproduces itself. Louis XI. 'admitted to one or two peculiar forms of oath the force of a binding obligation which he denied to all others, strictly preserving the secret, which mode of swearing he really accounted obligatory, as one of the most valuable of state mysteries.' Introd. to Quentin Durward.

35. ἐλα. The change from ἐν τῷ γῇ to ἐλα ἐρ. is to be explained by the etymological identity of ἐλα (ἐλα) and ἐλα. ἐλα is used in late Greek where there is no idea of motion, as ἐν ἐλὰν κόλπον τοῦ πατρός, John i. 18...where ἐν would be required in Classical Greek; other instances are ἀνωθενὰ ἐλα ἐρ ἐρωσαλήμ, Acts xviii. 21, τὰ παιδία μου μετ' ἐμοῦ ἐλα τὴν κοίην ἐλαν, Luke i. 7, ἐλα τὸ κήρυγμα, Luke xi. 32. ἐλα διατάγῃς ἄγγελον, Acts vii. 53. ἐλα αὐτὸ λογοὶ ἐλα σκάφη, Epict. iii. 22. 71. Conversely ἐν is found for ἐλα, Epict. ii. 20. 23, ἀπελθεῖν ἐν βαλανάφω and Id. i. 11, 32, νῦν ἐν τῷ ἀνέρχεται. In the common spoken dialect of modern Greek ἐλα is used to the exclusion of ἐν. Clyde, Greek Gram. § 83, Obs. 4. Vincent and Dickson, Handbook to Modern Greek, § 80.

The construction of ἐναιμι in classical Greek is τι or κατὰ τινος. The first is found in James v. 12, a passage closely parallel to this, μὴ ὀμόσητε μὴτε τόν οὐρανόν κ.τ.λ.; the second Heb. vi. 16, ἀνθρωποι γὰρ κατὰ τοῦ μείζονος ὄντων. The construction with ἐν and ἐλα is a rendering of the Hebrew idiom.

36. ἐν τῷ κεφαλῆς σου. A common form of oath in the ancient world: cp. 'Per caput hoc juro per quod pater ante solebat,' Verg. Aen. ix. 300.

37. ἐκ τοῦ πονηροῦ. (1) 'of evil', (2) or perhaps better 'from the evil one.'
The law of retaliation, 38—42.

38. ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ. See Exod. xxi. 24. The Scribes drew a false inference from the letter of the law. As a legal remedy the lex talionis was probably the best possible in a rude state of society. The principle was admitted in all ancient nations. But the retribution was exacted by a judicial sentence for the good of the community, not to gratify personal vengeance. The deduction that it was morally right for individuals to indulge revenge could not be justified.

Jewish history however records no instance of the law being literally carried out. A fine was substituted for the retributive penalty. But the principle of the lex talionis underlay the enactments of the law, and it is against the principle that Christ's words are directed.

39. μὴ ἀντιστέναι τῷ πονηρῷ, i.e. do not seek to retaliate evil.

ρατίφα. See ch. xxvi. 67.

οὐ πρέφειν αὐτῷ καὶ τὴν ἀλήθην. To be understood with the limitation imposed on the words by our Lord's personal example, John xviii. 22, 23.

The gradation of the examples given is from the greater to the less provocation.

40. κραθήματι. In Attic κρίνειν = 'to bring to trial.' For the construction of κρίνουμι with dat. cp. Eur. Med. 609, ὡς οὖ κρινοῦμαι τῶν σα τὰ πλείων.

χιτώνα, 'tunic,' the under-garment. It had sleeves, and reached below the knees, somewhat like a modern shirt. ἱμᾶτον, the upper garment. A large square woollen robe, resembling the modern Arab abba or abayeh. The poorest people wore a tunic only. Among the richer people many wore two tunics besides the upper garment. Wealth is often shown in the East not only by the quality but also by the amount of clothing worn. For the general sense cp. I Cor. vi. 7, 'There is utterly a fault...suffer yourselves to be defrauded.'

41. ἄγγαρεως, from a Persian word which is probably a corruption of ἀκκαρέχ, 'an express messenger' (see Rawlinson, Herod. viii. 98, note 1), signifies 'to press into service as a courier' for the royal post, then, generally, 'to force to be a guide,' 'to requisition,' men or cattle. This was one of the exactions which the Jews suffered under the Romans. Alford quotes Joseph. Ant. xiii. 2, 3, where Demetrius promises not to press into the service the beasts of burden belonging to the Jews. For an instance of this forced service see ch. xxvii. 32.

For the Greek word cp. ἄγγαρον πῦρ, 'the courier fire,' Åsch. Agam. 282. The verb is not classical.

μιλιων. Here only in N.T. Used by Strabo = Lat. miliare.

42. τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι. St Luke has, δανεισθε μηδὲν ἀπεληφθεῖτε (vi. 35). Forced loans have been a mode of oppression in every age, from which, perhaps, no people have suffered more than the Jews.
(c) Love or Charity, 43—48-

43. ἐγγυσίας τὸν πλησίον σου. Levit. xix. 18, ‘Thou shalt love thy neighbour as thyself.’ The second clause does not occur in Levit., but was a Rabbinical inference. ἐχθρόν, all who are outside the chosen race, the etymological force of the word. Heathen writers bear testimony to this unsocial characteristic of the Jews. Juvenal says it was their rule—

‘Non monstrare vias eadem nisi sacra colenti, Quisquitum ad fontem solos deducere verpos.’—Sat. xiv. 104.

44. See critical notes supra.

45. δύνης γένητε κ.τ.λ. See note on v. 9. To act thus would be to act like God, who blesses those who curse Him and are his enemies, by the gifts of sun and rain. This is divine. Mere return of love for love is a human, even a heathen virtue.

Shakespeare beautifully and most appropriately reproduces this thought in the appeal to the Jew on the Christian principle of mercy, which ‘droppeth like the gentle rain from heaven.’ Merchant of Venice, Act. iv. sc. 1. Comp. also Seneca, de Ben. i. 6, Quam multi indigni luce sunt et tamen dies oritur.

The illustration would be far more telling in a hot eastern climate than with us. In the Hindoo mythology two out of the three manifestations of deity are Sun and Rain. The thought of God as giver of rain and fruitful seasons is seized upon by St Paul as a conception common to Jew and Gentile on which to found his argument at Lystra. Acts xiv. 17.

βρέχε, used in this sense in the older Greek poets: βρέχε χρυσταιι ριφόσεσων (Pindar), afterwards it passed into the vernacular, but reappears in Polybius, it is frequent in the LXX., and in modern Greek the usual phrases are βρέχε, ‘it is raining,’ ἃ βρέχε, ‘it is going to rain.’

46. οἱ τελόνων, tax-gatherers; not collectors of a regular tax fixed by government, as with us, but men who farmed or contracted for the publicum (state revenue), hence called Publicani. At Rome the equestrian order enjoyed almost exclusively the lucrative privilege of farming the state revenues.

The publicans of the N.T. however are a lower class of tax-gatherers, (exactores), to whom the contractors sublet the collection of taxes. These men repaid themselves by cruel and oppressive exactions. Only the least patriotic and most degraded of the population undertook these functions which naturally rendered them odious to their fellow-citizens.

It is this system pursued in the Turkish Empire that produces much frightful misery and illegal oppression.

47. τοῖς δεσμοφοίς ὑμῶν μόνον. See v. 43. The Hebrew salutation was Shalom (peace).
48. ἡσυχή τῆς τῆλεως. Lit. 'ye shall be perfect.' Either (1) in reference to a future state, 'if ye have this true love or charity ye shall be perfect hereafter'; or (2) the future has an imperative force, and τῆλεως is limited by the preceding words=perfect in respect of love, i.e. 'love your enemies as well as your neighbours,' because your Father being perfect in respect of love does this. This use of the future is in accordance with the Hebrew idiom.

CHAPTER VI.

1. δικαιοσύνην (Ν*BD, 1. 209) for ἐλεμοσόνην of the textus receptus. ἐλεμοσόνην was doubtless a marginal explanation.

4. αὐτός omitted before ἀποδώσει, (ΚBL and others) its presence emphasises the reward.

ἐν τῷ φανερῷ inserted in textus receptus after ἀποδώσει σου, a rhetorical gloss arising from a search after antithesis. For the real antithesis see note.

5. προσεύχησθε οὐκ ἡσυχή, instead of the singular προσεύχησθε οὐκ ἐστιν, the singular introduced to harmonise with context ἐστιν τοις v. 2, ἐστιν προσεύχησθε v. 6.

6. ταμεῖον has high authority (ΚΒDE) for ταμεῖον; op. the late form ὄργανα for ὄργανα.

12. ἀφήκαμεν for ἀφεῖμαν or ἀπεῖμαν: this important change has the highest support (ΚΒΖ). See notes.

13. The doxology was an early insertion from the liturgy, it is absent from the oldest MSS. (ΝBD). The textus receptus reads ὅτι σου ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τὸν αἰῶνα. ἡμῶν.

18. κρυπτᾶ is read for κρυφαῖν from the occurrence of the word in verses 4 and 6.

21. σου is rightly restored for τοὺς. The sing. individualises the action.

28. In the textus receptus the verbs are in the sing. according to rule: this and τὰ ἐαυτῶν v. 34 are grammatical corrections.

(2) The Kingdom of Heaven exceeds the righteousness of the Pharisees in regard to

(a) Almsgiving, 1—4.

1. δικαιοσύνην for ἐλεμοσόνην. See crit. notes for the evidence for the reading. The two words were nearly synonymous with the Jews, partly because the poor had a right to share in the produce of the land; partly because almsgiving is the most natural and obvious external work of righteousness. In the same way ἀγάπη, the leading Christian virtue, has lost its original breadth of meaning and has sunk to the modern and restricted sense of 'charity.'
NOTES.

2. οἰκονομούνη, not classical; it occurs in a poem by Callimachus of Cyrene, librarian of the famous Alexandrian library, circa 260 B.C. Elsewhere it seems to be confined to LXX. and to two writers in the N.T., St Matthew and St Luke. With Christianity the word became frequent and is found in all western languages in different forms—sumône, almosen, alms.

μὴ σαλπίζων. The chests for alms in the Synagogue and also in the Temple treasury were called shopharoth (trumpets) from their shape. Possibly the words of the text contain a reference to these shopharoth. Those who dropped their coins into the ‘trumpets’ with a ringing sound might be said σαλπίζων. Schöttgen ad loc. But perhaps the expression means simply ‘avoid ostentation in almsgiving.’

οἱ υποκριταὶ. υποκριτής (1) lit. ‘one who answers,’ then from dialogues on the stage (2) ‘an actor,’ hence (3) in a sense confined to LXX. (Job xxxiv. 30, xxxvi. 13) and N.T. and there with one exception (Mark vii. 6) to Matthew and Luke, ‘hypocrites,’ those who play a part in life, whose actions are not the true reflection of their thoughts, whose religion is external and unreal. Such men begin by deceiving others, but end in self-deception. It is against these that our Lord’s severest reproofs are delivered. υποκριτής occurs in late authors (Polyb., Lucian) in the sense of ‘dissimulation,’ ‘hypocrisy.’

ἐν ταῖς ῥώμαις. ῥώμη passed from its classical force of ‘a rush,’ ‘impetus,’ through the softened meaning of ‘going,’ to that of a narrow lane or street, like English ‘alley’ from French aller. Polybius uses the word for the streets in a camp. In Luke xiv. 21 the ῥώμαι are contrasted with the πλατείαι or broad open spaces in an Eastern city. Schöttgen suggests that the meaning here may be the narrow ‘passages’ in a synagogue.

ἀπέχουσαν, ‘have in full.’ Their reward is now and on earth, cp. Luke vi. 24, ἀπέχετε τὴν παράκλησιν. Phil. iv. 18, ἀπέχω πάντα, and for the thought, ἀπέλαβες τὰ ἀγαθά σου ἐν τῷ σῶμα σου, Luke xvi. 25.

3. σοῦ δὲ ποιοῦντος. Observe the singular number here and v. 6; the duties of prayer and almsgiving are taught in their personal and individual aspect. The teaching of the Talmud commends secrecy in almsgiving in such sayings as ‘he that doeth alms in secret is greater than Moses.’ But the spirit of hypocrisy prevailed; the Pharisees taught and did not.

4. The restored reading in this verse (see above crit. notes) gives the real antithesis which lies in the contrast between reward by God and reward by man, not between secret act and open reward. The repeated ἐν τῷ κρυπτῷ links together the thoughts of the secret act and of the eye that sees things secret.

(b) PRAYER, 5—15.

5. προσεύχοντες. Plural, because here the reference is to public worship. It is a rule for the Church.

τῶν πλατειῶν. See note v. 2, ῥώμαις. πλατεία: not classical in this sense is a literal translation of a Hebrew word.
There is no stress on this word, for the posture of standing was as closely connected with prayer as that of sitting was with teaching.

6. πατρὶ. A private oratory or place of prayer. These were usually in the upper part of the house; in classical Greek ‘storehouse’ or ‘treasury’, the meaning of the word Luke xii. 24. See Matt. xxiv. 26.

προσευχαὶ τῷ πατρὶ σοι τῷ ἐν τῷ κρυπτῷ. Christ was the first to enjoin clearly secret and silent prayer. Certainly to pray aloud and in public appears to have been the Jewish practice (see however 1 Sam. i.13); it is still the practice with the heathen and Mahommedans.


7. μη βαττολογήσητε. It is not the length of time spent in prayer or the fervent or reasonable repetition of forms of prayer that is forbidden, but the mechanical repetition of set words, and the belief that the efficacy of prayer consists in such repetition.

βαττολογείν, not classical, and ἄπαξ λεγ. in N.T. ‘to stammer,’ so ‘to repeat words again and again.’ The word is generally derived from Battus founder of Cyrene who stammered and had a lisp in his speech, ἴσχυρόφωνος καὶ ᾿τραύλος, Herod. iv. 155, where the story is given. Possibly it was a Cyrenian term, in which case the meaning ‘to stammer like your founder Battus’ would popularise the word. According to Herod. loc. cit. Battus was Libyan for ‘king.’

ἀντεπ οἱ θινακι. The Jews also had a saying ‘every one that multiplies prayer is heard.’

8. οἶδεν γὰρ ὁ πατὴρ κ.τ.λ. Our Father knows our wants, still we are bound to express them. Why? because this is a proof of our faith and dependence upon God, which are the conditions of success in prayer.

9—13. THE LORD’S PRAYER.

St Luke xi. 2—4, where the prayer is found in a different connection, and is given by our Lord in answer to a request from the disciples to teach them to pray, ‘even as John taught his disciples.’ The text of St Luke as it stands in E.V. has probably been supplemented by additions from St Matthew.

πάτερ ἡμῶν. It is of the essence of Christian prayer that God should be addressed as a Father to whose love we appeal, not as a God whose anger we appease. The analogy removes nearly all the real difficulties on the subject of prayer. A wise earthly father does not grant all requests, but all which are for the good of his children and which are in his power to grant. Again, the child asks without fear, yet no refusal shakes his trust in his father’s love or power.

ἄγιος ὑμῶν, ‘held sacred,’ ‘revered.’ Each of these petitions implies an obligation to carry out on our own part what we pray God to accomplish.
10. ἑβάτων ἐβασιλέα σου. Note the loss in the A.V. of the emphasis given by the position of ἐγιασθήσυ—ἐλθάτω—γενηθήτω. See note ch. iii. 2. Lightfoot (Hor. Heb.) quotes an axiom from the Jewish Schools, 'that prayer wherein there is not mention of the Kingdom of God is not prayer.'

11. ἄρτον, 'Bread,' primarily in a literal sense, subsistence as distinct from luxury; but the spiritual meaning cannot be excluded, Christ the Bread of Life is the Christian's daily food.

The address to God as Father influences each petition—to feed, to forgive and to protect his children, are special acts of a father's love.

ἐπούσιος. This word is unknown to the Classics and in N.T. occurs in the Lord's Prayer only. For a full discussion of the meaning and history of this word see Bp Lightfoot, On a Fresh Revision of the N.T., Appendix 195. His ultimate decision is, "that the familiar rendering 'daily'...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." Dr McClellan has also written an exhaustive treatise on ἐπούσιος (Notes on the Four Gospels, p. [682]); he translates, 'give us to-day,' and 'give us day by day [Luke] our bread of life eternal.'

Two derivations have been given. A. ἔπι and φῶλα. B. The participle of ἐπείνα, either masc. ἐπών, or fem. ἡ ἐπώσια (ἡμέρα).

A. The principal meanings which rely on this etymology are: (1) 'for subsistence,' so 'necessary,' 'needful,' or (2) 'supersubstantial,' i.e. above all essences, so 'excellent' or 'preeminent.' Both these renderings are open to exception; for φῶλα is very rare in the sense required by (1), and (2) belongs to a much later theological terminology, and is foreign to the simplicity of the Lord's Prayer. But the form of the compound ἐπούσιος rather than ἐπούσιος affords the most conclusive argument against any interpretation founded on a derivation from φῶλα. ἐπούσιος, sometimes adduced in support of such a form, is not to the point (for the ι in πεπτ regularly remains unelided), nor are ἐπανδάμω, ἐπιεικῆς, ἐπιορκός, and the like (see Bp Lightfoot's Dissertation); for the words which here follow ἔπι originally began with a digamma.

B. (α) Derived immediately from the masc. participle ἐπών, as ἐβελοῦσιος from ἐβελῶν, ἐκοῦσιος from ἐκῶν, the adjective has received the meaning of 'coming,' 'succeeding' or 'future,' 'futurus,' 'veniens,' 'adveniens,' a meaning which by a very early interpretation of the word is extended to 'belonging to the future, eternal life,' so 'heavenly' or 'spiritual.'

Against this meaning of the noun and adjective it may be argued: (1) A word made for the occasion could not have received the succession of meanings implied by this sense; (2) There would be no need to coin a word to express a meaning already conveyed by ἐπούσιος, αἰώνιος, &c.; (3) ἔπιον implies the nearer future as distinct from μέλλων which relates to a more distant future; (4) The one
petition for the supply of simple temporal wants is essential to this, the model of all Christian prayer. Therefore, though the spiritual sense is not excluded, it is present as a secondary and not as a primary meaning.

(β) Another line of interpretation connects ἐπιθύμιος with the quasi-substantive ἡ ἕμερα (ἡμέρα) and gives the following meanings: (1) 'for the morrow,' 'crastinum'; (2) 'daily,' 'quotidianum' of the Vetus Latina and of the Vulgate in Luke (not in Matthew where Jerome renders the word 'supersubstantiale'); (3) 'continual,' 'assiduum,' perhaps from the notion of succeeding days.

Of these, (1) and (2) approach very nearly to the true meaning of the word, but against all these the same objection holds which was urged above, viz. that the ideas were expressed by existing adjectival forms. The necessity of a new word arises from the necessity of expressing a new idea, and the new idea expressed by ἐπιθύμιος is that of the closely impending future, the moment, the hour, or the day that succeeds the present instant. Translate therefore 'bread for instant need.' For this precise thought no other adjective exists but ἐπιθύμιος; but it is the thought that distinguishes ἡ ἕμερα from ἡ ἀδιάφορον. ἡ ἀδιάφορον implies the interval of a night, it implies delay, it excludes the present and is contrasted with it; ἡ ἕμερα (ἡμέρα, νῦς [Acts xxiii. 11] or ἄρα) implies absence of interval and immediate succession. See Bp Lightfoot's Dissertation, p. 203, where this distinction is clearly shown, and comp. the following instances: Hdt. iii. 85, ὅρη μηχανάζεται καὶ μὴ ἀναβάζεται ὡς τῆς ἐπιθυμίας. ἡμέραις ὁ ἄγων ἡμῶν ἐστι; Polib. iii. 42. 9, παρασκευαζόμενος πρὸς τὴν ἐπιθυμίαν χρειαν, 'ad instans negotium' (Schweighäuser). ἡ ἐπιθυμία occurs once only in the LXX., Prov. xxvii. 1 and in N.T. in the Acts only, where in three instances out of five it is used of pursuing a voyage on the 'succeeding' day, in one, ch. xxiii. 11, of the Lord appearing to Paul τῇ ἐπιθυμίᾳ νυκτί, i.e. without an interval.

Thus this interesting word ἐπιθυμίος beautifully and alone expresses our dependence, each succeeding day and hour, on our Father for the supply of needs temporal, and in a secondary sense, of needs spiritual. It is the thought expressed by Dr Newman:

'Keep thou my feet; I do not ask to see The distant scene, one step enough for me.'

12. ἀφες ἡμῖν τὰ ἀφελήματα ἡμῶν. ἀφέναι and ἀφεῖσις are the words used in the N.T. to express the act of forgiveness whether on the part of God or of man. It is important to fix as precisely as possible the meaning of terms intimately bound up with the thought of the Atonement. To the Jewish mind the figure would connect itself with the year of jubilee or release (ἐτῶς or ἐνιαυτός τῆς ἀφεσος or simply ἀφεῖσις, Levit. xxi. 31, 40, xxvii. 24) in which all debts were remitted. See Trench, N.T. Syn. p. 131. To the Greek mind it would denote the thought of 'letting go' from a charge (ἐγκλήματα, φόνου, Demosth. passim), or from penalties (πληγμος, Aristoph. Nubes, 1426), but also the idea of forgiveness of debt and generally of condoning faults: ἀπηκέ ῥ' ἀν αδυν τῆν aitην, Hdt. vi. 30.
NOTES.

13.

Φεμεμα. Sin is a debt—a shortcoming in the service due to God or a harm to fellow-men that requires reparation. St Paul gives vivid expression to the thought Col. ii. 14, ἐξαλείψας τὸ καθ' ἡμῶν κεφαλογραφον, 'the bond against us'—'the account standing against us.' It is contemplated as a thing left undone, rather than an act of transgression.

ἀφήκαμεν. The force of the aorist (see Crit. Notes) is that the act of forgiveness on man's part is past before he prays to receive forgiveness. Cp. ch. v. 23, 24, also the parable of the Unforgiving Servant, ch. xviii. 23 seqq.

13. μὴ ἔσευγκρις ἡμᾶς εἰς περασμόν. The statement of James, i. 2, πάσαν χαρίν ἡφίσσασθε ὅταν περασμοῖς περπέμποιτε ποιμνλο, is not really contradictory. The Christian character is strengthened and purified by temptation, but no one can think of temptation without dread.

ἵσαν. Lit. 'draw to thyself,' 'rescue,' as from an enemy. Cp. 1 Thess. i. 10, Ἰησοῦν τὸν πρόμενον ἡμᾶς ἄντω τῆς δραγῆς τῆς ἐρχομένης, where the act of rescuing is regarded as continuous, and Col. i. 13, ὅς ἐρώσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους, where the reference is to a single act of salvation. The aorist imperative (ἵσαν) indicates a prayer for instant and special deliverance, not continued preservation from danger, cp. δώς and ἄφες above and σῶσον, ἀπολλύμεθα, ch. viii. 25.

ἀπὸ τοῦ πονηροῦ. (1) From the evil one, i.e. Satan, or (2) from evil. The Greek bears either rendering, but the neuter is preferable and gives a deeper sense. We pray to be delivered from all that is included under the name of evil, not only from external evil but from the principle of evil within us.

The Formal Structure of the Lord's Prayer.

The Lord's Prayer falls naturally into two divisions answering to one another. The thought of the first line—God addressed as Father—is felt in each petition. The next three lines correspond to one another precisely in structure and in rhythm. Note the sense of earnestness expressed by the aorist imperative with which each line begins, and the sense of devotion expressed by the thrice repeated σοφ.

These three petitions are in gradation, forming a climax. (1) The preparation for the Kingdom; (2) the coming of it; (3) the perfection of it. This answers to three historical stages: the acknowledgement of Jehovah in the O.T.; the advent of the Kingdom in the N.T.; the realised Kingdom in the Church of Christ.

The addition to the third petition ὡς ἐν υἱῷ καὶ ἐν γη at once recalls the address in the first line ὅ ἐν υἱῷ, and connects the second division of the prayer with the first by linking υἱῶν and γῆ.

In the three last petitions there is also a climax. (1) Prayer for the supply of present temporal need—the necessary condition of earthly life, (2) Prayer for forgiveness of past sin—the necessary condition of spiritual life, (3) Prayer for future exemption from evil, even

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from temptation to evil, i.e. σωτηρία or salvation. Cp. with the
three points of time thus faintly indicated, Soph. Ant. 607, τὸ τῆς στήρει καὶ τὸ μέλλον | καὶ τὸ πρὶν ἐπαρκέσει, "shall hold good for future
near and far as through the past," where τὸ στήρει = ἐπισκόπων, see
note supra.

Last, observe the correspondence of the several clauses in each
division: (1) God's name hallowed, with the food and sustenance of
the Christian life. (2) The Kingdom of God, with forgiveness of sins
(cp. Matt. iii. 2 with Mark i. 4). (3) The will of God, with freedom
from evil (1 Thess. iv. 3, Heb. x. 10). In accordance with this in­
terpretation a spiritual sense is given to ἄρων also, as Christ, the
Bread of Life.

14. παραπτώματα. Another conception of sin, either (1) a false
step, a blunder, or (2) a fall beside the way (cp. παραπτηνές, Heb.
vi. 6), so a transgression. In ἀφελήματα sin is viewed in its aspect
toward another, in παραπτώματα in its relation to the offender himself,
παράπτωμα is later and rarer than παράπτωσις. Polybius uses the word
with the same meaning as in the text; in Diod. Sic. it means "a defeat."
For the force of παρα cp. παρακόπτειν and παράδομοι of coins struck on
the side instead of in the centre.

(c) Fasting, 16—18.

16. Fasting, in itself a natural result of grief, as any one who has
witnessed deep sorrow knows, easily degenerates into a form without
reality.

ἀφάνισιν. Either (1) make unseen, 'veil,' or (2) cause to dis-
appear, so 'destroy,' hence (3) 'mar,' by leaving the face unwashen, or
by throwing ashes on the head. The first meaning (1) is well established,
that of (2) 'destroying' is the prevailing one in LXX., the sense of (3)
'disfiguring,' or 'marring' has less support. Wetstein quotes Etym. M.
ἀφάνισι, ὅ τι τὰ λουκά ὅ ὅ ὅ ὅ ὅ τὸ τελέω ἄφανι τοῖσιν, and Chrys. ἄφανισιν, τοῦτό ἐστιν διαφθείρωσιν, scil. cinere.

The apparent play upon the Greek words ἀφάνισιν...φανώσαν has
been adduced in support of their view by those who consider Greek to
have been the original language of the gospel; but it is more than
doubtful that the antithesis is intended.

ὅπως φανώσει. Not as in A.V. 'that they may appear,' but 'that
they may be seen to be fasting.'

17. σῶδὲ νυστερῶν ἀλειψαί, as if feasting rather than fasting; cp.
τῶδὲ λεοσσαμένω καὶ ἀλειψαμένω λιτ' ἐλαίῳ | δείπνῳ ἐφικανήν, Π. Χ.
577.

(d) EARTHY POSSESSIONS AND DAILY CARES.

19. θησαυροὺς ἐπὶ τῆς γῆς. Cp. ἐκ γῆς γὰρ τὰ δὲ πάντα καὶ ἐς γῆν
πάντα τελευτά (Xenophanes). Love of amassing wealth has been char­
acteristic of the Jews in all ages.

Oriental wealth consisted to a great extent in stores of linen, em­
broidered garments, &c., which were handed down and left as heir­
looms.
NOTES.

σής. The English word 'moth' = 'the devourer'.

βρώσις. Money was frequently buried in the ground in those unsettled times, and so would be more liable to rust. Banks in the modern sense were unknown. Cp. ὁ πλοῦτος ὑμῶν στάθησεν καὶ τὰ ἱμάτια ὑμῶν σπάθρωτα γέγονεν, James v. 2, 3. One of the many references to the Sermon on the Mount in that epistle. Elsewhere in N.T. βρώσις means 'eating,' as John iv. 32, ἐγὼ βρώσων ἐχὼ φαγεῖν ἡν ὑμεῖς φυλακτε, and Rom. xiv. 17, οὐ γὰρ ἐστιν ἡ βασιλεία τοῦ Θεοῦ βρώσις καὶ πώς, with this cp. Οδ. x. 167 δφ' ἐν νηὶ λαθ βρώσις τε πόσας τε. This force remains in late Greek. Here either (1) of metals 'rust,' or (2) 'eating away' with special reference to σής, with which it would form a kind of hendiadys (cp. σπάθρωτα in the citation from St. James above), or (3) decay in general. On the whole the second (2) is probably the kind of spoiling or decay chiefly thought of, but the other meanings need not be excluded. The word βρώσις is doubtless influenced by the Hebr. achal as used Mal. iii. 11.

dιορύσσουν. An expression applicable to the mud walls of Oriental huts. Cp. Job xcv. 26, διορύσσεν ἐν σκάτει αἰκίας, and Thuc. ii. 3, διορύσσουντες τῶς κοινῶς τοῖχους. τοῖχωνος = 'a housebreaker.'

21. ὅτου...δ θηραυρός. The words gain point if we think of the hoards buried in the earth.

22. ὁ λύχυς. 'The lamp.' See ch. v. 15, where the A.V. gives to λύχυς the meaning of 'candle'; the translation here 'light' is still less correct. The eye is not itself the light, but contains the light; it is the 'lamp' of the body, the light-conveying principle. If the eye or lamp is single, it admits the influx of the pure light only; if an eye be evil, i.e. affected with disease, the body can receive no light at all. The whole passage is on the subject of the singleness of service to God. There can be but one treasure, one source of light, one master. The eye is the spiritual faculty, through which the light of God's truth is recognised and admitted into the soul.

In the current phraseology 'a good eye' meant a bountiful heart, 'an evil eye' a covetous heart (Lightfoot, Hor. Hebr. ad loc.). This gives to our Lord's words the thought, 'covetousness darkens the soul more than anything else, it is a medium through which the light cannot pass'; cp. 1 Tim. vi. 10, where the same truth is taught in a different figure, ὃτα γὰρ πάνω τῶν κακῶν ἐστίν ἡ φλαγγυρία.

The connection in which the words occur in Luke xi. 34 is instructive. The inference there is that the spiritual perception of the Pharisees is dimmed, so that they cannot recognise Christ.

23. τὸ φῶς, here correctly in A. V. 'the light.' If the light be darkened by the diseased and impervious medium which prevents it gaining an entrance all will be darkness within. Covetousness permits no ray of divine light to enter.

24. Another illustration of the singleness of the Christian character, 'the simplicity that is in Christ' (2 Cor. xi. 3), drawn from the relation of master and slave.
ST MATTHEW. [VI. 24—

Strictly, be a slave to two masters. The absolute subjection of the slave must be considered. The interests of the 'two masters' are presupposed to be diverse.

A form condemned by the Atticists (Lob. Phryn. p. 210). In Thuc. iii. 101, δύος ἰμαρίς is read by some editors, see Arnold ad loc. He reads δύος, observing that the words practically differ only in accent.

An Aramaic and a Punic word (see Wetstein) signifying 'wealth,' probably connected with Hebr. Aman. So that the literal meaning would be, 'that in which one trusts' (Wilkit Clavis). It is said, on hardly sufficient authority, to have been personified as a god. This would strengthen the antithesis. See Schleusner sub voc. It stands here for all that mostly estranges men from God: cp. τὴν πλεονεξίαν ἣτις ἐστιν εἰδωλολατρεία, Col. iii. 5.

The parallel passage (Luke xii. 22—31) follows immediately the parable of the Rich Fool.

The aorist implies the instantaneous glance possibly at large flocks of birds whirling at that moment in the sky, just as Canon Tristram observed on that very spot 'myriads of rock pigeons. In absolute clouds they dashed to and fro in the ravine, whirling round with a rush and a whirr that could be felt like a rush of wind.' The cliffs too are full of caves, the secure resting-places of 'noble griffons, lammergeyers, lanner falcons, and several species of eagles' (Land of Israel, p. 446). From this description and from the emphatic ἐν ὕπνῳ, ch. x. 29, it seems that the multitude of the birds is a leading thought in this illustration just as the colour and brightness of the flowers is the most prominent point in the other.

There is no argument here against forethought or labour. In one sense 'trusting to providence' is idleness and a sin. God has appointed labour as the means whereby man provides for his wants. Even birds shew forethought, and search for the food which God has provided for them.


**NOTES.**

27. **προσέθεναι ἐπὶ τὴν ἡλικίαν αὐτοῦ τὴν ηλικία, either 'stature' or 'duration of life,' so that the meaning may be 'add a cubit to his life.' Comp. Ps. xxxix. 5, 'Thou hast made my days as an handbreadth.' This rendering falls in better with the connection. With all his anxiety man cannot add to his length of days, or clothe himself like the flowers.

Some reasons however may be adduced in favour of the rendering of the A.V., which coincides with the Vulgate. (1) It is better to retain the literal meaning of τὴν ηλικίαν. (2) The rapid growth of vegetation in the East would make the thought more natural than with us. Comp. the well-known story in Herod. viii. 55, δευτέρη δὲ ἡμέρη ἀπὸ τῆς ἐμπρήσεως Αδηναλῶν οἱ θείαν υπὸ βασιλέως κελεύμενοι...ἐφοῦ βλαστών ἐκ τοῦ στελέχους δοσον το πτηχιάων ἀναδεδραμηκότα. See Godet on Luke xii. 26, and Maldonatus ad loc.

28. **ἐνδόματος.** The birds are an example of God's care in providing food, the flowers of His care in providing apparel. The Creator promises that the care shown to the lowliest of his works shall be extended to the noblest.

καὶ οὗτός σαπρέπει, identified by Dr Thomson (Land and Book, p. 256) with a species of lily found in the neighbourhood of Hālēh. He speaks of having met with 'this incomparable flower, in all its loveliness...around the northern base of Tabor, and on the hills of Nazareth, where our Lord spent His youth.' Canon Tristram (Nat. Hist. of the Bible) claims this honour for the beautiful and varied anemone coronaria. 'If in the wondrous richness of bloom which characterises the Land of Israel in spring any one plant can claim pre-eminence, it is the anemone, the most natural flower for our Lord to pluck and seize upon as an illustration, whether walking in the fields or sitting on the hill-side.'

αἰσκάνουσι...κοπλώσι...κατασκωσι. Two reasons are assigned for the use of the plural verb after a neuter plural signifying material objects: either (1) the various parts of the subject are thought of separately rather than collectively; or (2) the action predicated of the subject is conceived as being repeated at successive periods. It may perhaps be a refinement to appeal to these reasons in this particular case, though both apply: probably the preceding structure, v. 26, influences the syntax here. Other instances of this anomaly in the N. T. are 1 Tim. v. 25, καὶ ἀλλος ἐχοντα (ἐργα) κρυφήναι οὐ δύνανται. Rev. i. 19, καὶ ἐλθεὶς καὶ ἐλῴν.

29. **ἀρραβάλετο, 'arrayed himself.'** The middle voice has a special force. Though he arrayed himself, the lilies, who trusted to God for their array, are more beautiful than he.

30. **χόρτος, lit. (1) 'an enclosed place,' especially for feeding cattle, hence (2) 'provender,' grass, hay, (3) then generally 'vegetation,' flowers and grass growing in the fields, which when dried are used for
fuel in the East. For the first sense cp. Hom. Π. xii. 774, αὐλής ἐν χόρτῳ; for the second Eur. Ἀλκ. 495, θηρῶν ὅρεων χόρτων οὐχ ἔπτων λέγειν. The third sense is not classical.

eis κλίβανον βαλλόμενον. The κλίβανος was a vessel of baked clay wider at the bottom than the top. The process of baking meal-cakes or chupatties in India, as a friend describes it to me, illustrates this passage and also the meaning of ἄρτος (ch. xiv. 17 and elsewhere) and the expression κλάσει ἄρτον (ch. xv. 36, Acts xx. 7). “The ‘oven’ is a jar-shaped vessel formed of tempered clay sunk in the ground. The fuel (χόρτῳ of the text) is ‘cast into the oven’ and lighted. The meal is first made into cakes, which are then taken up and whirled round between the two hands edgeways, and patted until they are as thin and about the size of a pancake, when by a dexterous movement the hand is introduced into the oven and the chupattie thrown against the side. There it sticks of its own adhesion; as it bakes, the edges curl and peel off, when nearly done and in danger of falling, a stick with a curved spike holds it until the correct moment, and serves to withdraw it from the oven. The result is a crisp thin cake, not unlike our oat-cake.”

The Attic form of the word is κρίβανος: in later Greek both forms are retained and used indiscriminately. For this interchange of λ and ρ cp. σιγηρὸς for σιγηλὸς, βουκόλος and αὐγκορέας. Lob. Phryn. 652.

ἀφεδένυσων. This word is used appropriately of the delicate membrane that clothes and protects the flower. Accordingly the thought suggested is not only the brilliant colour of the flower, but also the protection of the surrounding cuticle or sheath, which thin and delicate as it is is yet ‘little sensitive to external and even chemical agencies.’ The periblem (cp. περιεβάλετο above) is a technical term with botanists for the cortical tissue or inner membrane underlying the epidermis. See Thomé’s Struct. and Phys. Botany (translated), Ch. iii.

ἀλυγοστοῖς. A translation of a common Rabbinical expression.


33. τὴν δικ. αὐτοῦ, i.e. τὴν δικ. θεοῦ (Rom. i. 17), the leading thought in that epistle. It is the aim (τὴν κήρυξιν) of the Christian life. Note how Christians are taught at least to aim at (τὴν κήρυξιν) righteousness, when the heathen earnestly aim at (ἐπιξηρατεύονται) lower objects.

taῦτα πάντα προστεθήσεται ὑμῖν. One of the traditional sayings of Christ is closely parallel to this: αἰτεῖτε τὰ μεγάλα καὶ τὰ μικρὰ ὑμῖν προστεθήσεται, καὶ αἰτεῖτε τὰ ἐπουράνια καὶ τὰ ἐπίγεια προστεθήσεται ὑμῖν. Orig. de Orat. 2.
For a corresponding sentiment in Greek philosophy cp. Plato, Apol. Socr. p. 80, ἐξ ἀρετῆς χρῆματα καὶ τάλα ἀγαθὰ τοῖς ἀνθρώποις ἀπαντα καὶ ἴδια καὶ δημοσία. The whole passage is worth reading in this connection. Such passages bear witness that what the best heathen recognised as their best thoughts were in fact the nearest to Christianity. The same Spirit led Gentile as well as Jew.

34. μὴ σῶν μεριμνήστε ἐλε τὴν αὐθεν. Lightfoot, Hor. Hebr., quotes a Rabbinical saying in illustration: 'there is enough of trouble in the very moment.'

η κακία. Here in the unclassical sense of 'trouble,' 'sorrow,' cp. Amos iii. 6, εἰ ἔσται κακία ἐν πόλει ἢν Κύριος οὐκ ἐποίησεν;

CHAPTER VII.

2. μετρηθήσεται for ἀντιμετρηθήσεται taken from parallel passage Luke vi. 38. In v. 28 again the simple verb is preferred on good authority to the compound ἀντιμετρῆσεν.

4. εκ τοῦ ὀφθαλμοῦ for ἀπὸ τῆς ἀφθ. ἀπὸ denoting removal from the surface, perhaps introduced from a note to mark and heighten the contrast. But the evidence for εκ is not decisive.

6. καταπατήσουσιν for καταπατήσωσιν the subjunctive was a correction to a more regular construction.

9. δν ἔδω αἱρήσῃ for δὲ αἱρήσει and ἔδω αἱρήσῃ for ἡ καὶ αἱρήσει (v. 10) are also grammatical corrections tending to explain the structure.

13. εἰσέλθετε for εἰσέλθατε was a change to a more regular form.

14. ση is rightly adopted, though τι has a great preponderance of external authority; of the uncialss, N* B* and X alone exhibit ση. The variant probably illustrates an interesting cause of error, by which the initial letter was sometimes overlooked through being reserved for subsequent revision and more careful work. Scrivener's Introd., p. 15.

24. ὁμολογοῦν, the reading of textus receptus for ὁμολογήσεται, has considerable, but not the most ancient evidence to support it. The variation from the passive ὁμολογήσεται, v. 26, has some point. Christ Himself sanctions the first part of the comparison, but leaves the other as a generally accepted and obvious fact without any special sanction on his part. See Jebb, Sacr. Lit. p. 217.

C. CHARACTERISTICS OF THE KINGDOM, 1—27.

After contrasting the New Law with the Mosaic Law and with Pharisaic rules and conduct, Jesus proceeds to lay down rules for the guidance of His disciples in the Christian life.
(a) Judgment on others, 1—6.

The passage occurs in St Luke's report of the Sermon on the Mount (ch. vi. 37, 38), with a different context, and a further illustration of 'full measure.'

1. μὴ κρίνετε κ.τ.λ. This is the form which the 'lex talionis,' or law of reciprocity, takes in the kingdom of heaven.

The censorious spirit is condemned, it is opposed to the ἐπικλήσεως, 'forbearance,' 'fairness in judgment,' that allows for faults, a characteristic ascribed to Jesus Christ Himself, 2 Cor. x. 1; cp. also Rom. xiv. 3 foll.

Τά μὴ κριθήται. By Christ on the Last Day.

2. κρίμα, 'judgment' either (1) in the sense of a judicial sentence as Rom. ii. 2, τὸ κρίμα τοῦ θεοῦ ἐστὶν κατὰ ἀδίκειαν, or (2) a rule or principle of judging, apparently the meaning here. The notion of 'censure' or 'condemnation' passes into the word from the context as: οὕτω λήμψαντα περισσότερον κρίμα. Mark xii. 40. The word is somewhat rare in the classics. In Εἰςοδ. Supp. 397 it means 'the question in dispute,' ὁσ' εἰκρνον τὸ κρίμα. For the accent see Winer's Grammar, 57. 2 and note 2. Penultimates long in Attic were sometimes shortened in later Greek, as ὑλῆς, cf. ch. xxiv. 9.

3. βλέπεις. Of seeing the external surface of a thing contrasted with κατανοεῖς, which implies thoughtful perception. It is the contrast between judging from the outside and examination of the heart.


τὴν ἐν τῷ σῷ ὀφθαλμῷ δοκόν. Which (1) ought to prevent condemnation of another for a less grave offence; and which (2) would obscure the spiritual discernment, and so render thee an incapable judge. The Pharisaic sin of hypocrisy (see next verse) was deeper and more fatal to the spiritual life than the sins which the Pharisee condemned.

δοκόν. From δέχομαι, in the sense of receiving, = 'a beam let in'; cp. λόγοδοκη and Hom. Π. χ.π. 744, ἢ δοκόν ἢ δόρυ μέγα νικόν. See also Aristoph. Βεσπ. 201. The word appears to be Homeric and vernacular, not used in literary language.

4. ἁφες ἐκβάλω. 'Let me cast out.' See Winer, p. 356 b, and note 5, where instances of this case of ἁφες with conjunctive are quoted from Epictetus, e.g. ἁφες ἔδω, ἁφες σελίδωμεν. The expression belongs to the vernacular. In modern Greek ἃ, a corruption of ἁφες, is used with the subjunctive whenever let occurs in the English imperative. Clydes Modern Greek, p. 17.

τὸ κάρφος ἐκ τοῦ ὀφθ. ἀτὸ for ἐκ, though probably not the true reading, has considerable MS. support (see Crit. Notes). The gloss if it be a gloss shows a sense of the contrast already indicated by βλέπειν.
and καταψηθόν. ἀπὸ implies removal from the surface, ἐκ removal from deep within.

(b) The Father's love for the children of the Kingdom shown by answering prayer, 7—11.

6. The connection between this verse and the preceding section is not quite obvious. It seems to be this. Although evil and censorious judgment is to be avoided, discrimination is needful. The Christian must be judicious, not judicial.

tὸ δύνον, i.e. 'spiritual truths.' Some have seen in the expression a reference to the holy flesh of the offering (Hag. ii. 12). But this allusion is very doubtful; see Meyer on this passage.

κυνὰ...χοιράν. Unclean animals; see the proverb quoted 2 Pet. ii. 22; cp. Phil. iii. 2, βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὶς ἐργάτας; also Hor. Ep. i. 2. 26, 'vel canis immundus vel amica luto sus.' See note on ch. xv. 26.

μαργαρίται. The only gems mentioned in the Gospels, twice named by Jesus: here, where they signify the deepest spiritual thoughts of God and heaven, and ch. xiii. 46, where 'the pearl of great price' is the kingdom of heaven itself. The general sense is 'use discrimination, discern between holy and unholy, between those who are receptive of these high truths and those who are not.' The profane will despise the gift and put the giver to shame. Want of common sense does great harm to religion.

μὴ ποιεῖτε καταψηθήσοντων. The future indicative is sometimes used in final clauses in place of the subjunctive after ὡς and ὅπως, very rarely (in Classics) after μή. Goodwin, Greek Moods and Tenses, § 44, note 1.

ἐν τοῖς ποδίνι. (1) 'with their feet,' or (2) 'at their feet.'

This verse is a good example of Hebrew poetical form; the fourth line, καὶ στραφάντες βήσων ὑμᾶς, being in parallel relation to the first, μὴ δώσε κ.τ.λ.; the second, μὴ ποιεῖτε καταψηθήσοντων κ.τ.λ. in relation to the second. Thus the appropriate actions are ascribed to the κῦνες and the χοιροί.

7, 8. Here each verse contains a triplet with ascending climax, αἱτεῖτε—ὑπείτε—κροτεῖτε. Each line of the one answers to the corresponding line of the other, with which it might be read continuously. It is a simple instance of a special characteristic of Hebrew poetry, of which examples sometimes elaborated with the greatest skill may be seen in Jebb's Sacred Lit. sec. iv. Comp. with this triple climax of rising earnestness in prayer, the triple climax of things desired in the Lord's Prayer. A close relation between the two might be shewn.

αἱτεῖτε, καὶ δοθήσεται. The connection is again difficult. The verse may be the answer to the disciples' unspoken questions: (1) 'How shall we discriminate?' or (2) 'Who are fit to receive these divine truths?' The words of Christ teach, (1) that discernment will be given, among other 'good things,' in answer to prayer; (2) that
prayer in itself implies fitness, because it implies desire for such truths.

ἀληθινόν. used of the petition to a superior. ἐπωρᾶω, in its unclassical sense of 'requesting,' is used of equals, a distinction which is strictly observed in the N.T. Trench (N.T. Syn. p. 169) remarks, 'our Lord never uses ἀληθινόν or ἀληθινάς of Himself in respect of that which He asks on behalf of His disciples from God.'

9. Translate: 'Or what man is there from among you of whom his son shall ask a loaf—he will not give him a stone, will he?' Here the regular interrogative form of the sentence is checked and gives place to a fresh form of interrogation which is more pointed as definitely involving the reply. μή asks affirmatively and expects a negative answer.

ἀπροσ...λαθον...λυθον...δοκι. The things contrasted have a certain superficial resemblance, but in each case one thing is good, the other unclean or even dangerous.

10. ἂν καὶ ἠθικὸν αὐτής. See Critical Notes. Regarding the construction as independent, translate (1) 'Or again (the son) will ask a fish—will (the father) give him a serpent?' or (2) understanding the relative δια from the previous clause, 'or will he of whom his son shall ask,' &c.

It may be noted that both ἀπροσ and ἠθις became for different reasons symbols of Christ.

11. πονηρόν. 'Evil' as compared with the perfect righteousness of God.

ἀγαθώ. For this St Luke (xi. 13) has 'the Holy Spirit,' shewing that spiritual rather than temporal 'good things' are intended.

12. οὖν. The practical result of what has been said both in regard to judgment and to prayer is mutual charity. The thought of the divine judgment teaches forbearance; the thought of the divine goodness teaches kindness.

(c) The narrow entrance to the Kingdom, 13, 14.

These verses are linked to the preceding by the thought of prayer, for it is by prayer chiefly that the narrow entrance must be gained.

13. εἰσέλθατε...πόλης. Luke xiii. 24, 25. The illustration seems to be drawn from a mansion having a large portal at which many enter, and a narrow entrance known to few, with broad and narrow ways leading respectively to each. One is the gate and the way of destruction (ἀπώλεια), the other is the gate and the way of life (ἡω or σωτηρία). Op. the contrast between οἱ ἀπολλύμενοι, 'those in the way of destruction,' and οἱ σωτήμενοι, 'those on the way of salvation or life,' 1 Cor. i. 18. The πόλει are probably the palace or city gates, not, as some have inferred from the position of the words, the entrances to the two ways. πόλης is named before οὖς according to a not uncommon Greek usage, as being first in thought though second in point of fact; cp. Plato, Apol. Soc. p. 18, where πόλις is named before μετάκτια, and p. 32, where ἐμπυκτιῶθην is named before ἐμπυκτίσσαμην.
NOTES.

To the use of ὀδὸς in this passage we may probably refer ἡ ὀδὸς and ἀνάγη ἡ ὀδὸς, meaning the Christian Church (Acts ix. 2, xix. 9). Such usage was however influenced by the philosophic meaning of ὀδὸς, and the common Hebraisms 'the way of the Lord,' 'the paths of righteousness,' &c.

14. στί. This στί equally with the first, v. 13, is in construction with ἐσέλθατε διὰ τῆς στενῆς πύλης.

For the reading τι στενή see Crit. Notes. The internal evidence against it is strong. (1) The meaning assigned to τι, 'how narrow,' is unexampled in the N.T.; Luke xii. 49 is not an instance. (2) The reading is harsh and breaks the constructive rhythm of the passage,

τεθλιμμένης, (θλίβω), lit. 'pressed,' 'confined.' Cf. Theocr. xxx. 18, παρ' αὐτάν ἡ θλιμμέναν καλύβαν (angustam casam).

Ὀλγοι οἱ ἐφησκοντες. An answer to one of the disputed questions of the day, εἰ ὁλγοι οἱ σωφρόνες, Luke xiii. 43, the parallel passage to this (St Luke has instead of ἐσέλθατε the stronger phrase ἀγωνίζεσθε ἐσελθεῖν). It was a question that had been canvassed most earnestly in the reflective period after the cessation of prophecy. An answer to it would be demanded of every great teacher. See Prof. Westcott's Introduction to N. T., p. 105, especially the quotation from 2 Esdras vii. 1—13. 'The entrance to the fair city was made by one only path, even between fire and water, so small that there could but one man go there at once.' Before Adam's transgression it was wide and sure.

(d) The false guides to the narrow entrance, and the test of the true, 15—23.

15. προείχετε ἀπὸ. The classical constructions of προείχετε ἃνω (νοῦ) are τινι, πρὸς τι, πρὸς τινι: from the idea of attention to a thing comes that of caution about a thing, and ἀπὸ denotes the source of expected danger, cp. φοβείσθαι ἀπὸ. St Luke has this unclassical usage xii. 1, προείχετε διανοίας ἀπὸ τῆς βίου, and xx. 46, ἀπὸ τῶν γραμματέων. The construction is not used in N.T. except by St Matthew and St Luke.

ψευδοπροφήτων, who will not help you to find the narrow way.

ἐν ἐνδύμασιν προβάτων. Not in a literal sense, but figuratively, 'wearing the appearance of guilelessness and truth.'

λύκοι ἄρταγες. Cp. Acts xx. 29, where St Paul, possibly with this passage in his thoughts, says to the presbyters of Ephesus, ἐγὼ σοι ὅτι ἑλέσουσαι μετὰ τῆς ἀφίξεως μου λύκοι βαρείς εἰς υἱὰς μη φειδόμενοι τοῦ ποιμένου. Cp. Ezek. xxii. 27, ὅτι ἄρχοντες αὐτής ἐν μέσῳ αὐτῆς ὦ λύκοι ἄρχοντες ἄρπάζομεν τοῦ ἑκέχειν αἰμα κ.τ.λ. Such images as this contain implicitly a whole range of thoughts which would be present to the instructed disciples of the Lord—the fold of Christ—the Good Shepherd—the thief 'whose own the sheep are not.'

Wolves are still common in Palestine. Canon Tristram observes that they are larger than any European wolf and of a lighter colour.

16. ἄκακος. A thorn tree, a kind of acacia. Athenæus describes it as having a round fruit on small stalks. It would give additional
point to the saying if there were a distant but deceptive likeness between grapes and the berries of the ἀκάβα.

τρύσσολος. The caltrop, a prickly plant reckoned by Virgil among the farmer's plagues, Lappaque tribulique interque nitentia culta | infelix lotium et steriles dominaturs avenae. Georg. i. 153.

19. μή τοιοῦν. 'If it does not produce.' To this day in the East trees are valued only so far as they produce fruit.

20. αὐτὸ τῶν καρπῶν κ.τ.λ. Re-echoed by a beautiful poetical figure from v. 16. See Jebb's Sacred Lit. p. 195—197. The well-known lines of Dryden, 'What passion cannot music raise and quell'; and those of Southey in a passage beginning and ending 'How beautiful is night!' are quoted in illustration.

22. ἐν ἐκδήν τῇ ἡμέρᾳ. A well-known Hebraism for 'the last day.' This is a forecast far into the distant future, when it would be worth while to assume Christianity, when hypocrisy would take the form of pretending to be a follower of the now despised Jesus. (See Canon Mozley's sermon, On the reversal of human judgment.)

Κύριε, κύριε. The iteration implies affection and reverence; it was usual in an address to a Rabbi. Here it is the repetition of hypocrisy. The chain of meanings in φασκεύω shows that reiterated assertion brings no impression of truthfulness.

ἐπροφητεύειμαι, i.e. preached. The greatest of preachers dreads such a sentence. 1 Cor. ix. 27, 'Lest that by any means, when I have preached to others, I myself should be a castaway.' There is a reference to these words in the so-called second epistle of Clement, § 4: μὴ μύνων οὖν αὐτὸν καλῶνει Κύριον· οὐ γὰρ τότε σώσει ύμᾶς· λέγει γὰρ οὖ πάς ο λέγων μοι, Κύριε Κύριε, σωθήσεται ἄλλα ὁ τοιοῦ τὴν δικαιοσύνην. See at v. 23.

For the position of the augment see Winer, p. 84, and note; Tisch and Treg. place the augment before the preposition wherever the word occurs, Lach. excepts Jude 14, προφητεύεισθαι. With later authors the position in the text is not unusual, and as there is no simple verb φησίν it must be regarded as regular.

23. ἡμολογεῖτε. Properly to 'agree,' 'admit'; in late Greek to 'assert,' 'affirm.'

οδηγεῖτε ἐγνων. 'Never recognised you as being my disciples, with my name on your lips your heart was far from me.' Each false claim is answered by the Judge. As prophets he does not recognise them. He bids the false casters-forth of demons begone as though they themselves were demons,—the workers of δικαίωμα were really workers of ἄσωμα. Comp. Clem. Ep. π. loc. cit. above: εἰτε ὁ Κύριος εάν ἦτε μετ' ἐμοῦ συνεγκόμενοι ἐν τῷ κολπῷ μου καὶ μή ποτε τάς ἐντολάς μου ἀποβαλώ ἡμᾶς καὶ ἔρα ὡμών ὑπάγετε ἀπ' ἐμοῦ, οὐκ οδη ἡμᾶς τόθεν ἐστέ, ἐργάται ἁμοίως.

24. πᾶς δόσις ἀκούει. Cp. v. 20, every one that heareth. Both classes of men hear the word. So far they are alike. Moreover the two houses have externally the same appearance. The great day of
VII. 29.  

NOTES.

trial shews the difference. The imagery is from a mountain-country where the torrent-beds, sometimes more than half a mile in width in the plain below the mountain, are dry in summer, and present a level waste of sand and stones. We may picture the foolish man building on this sandy bottom, while the wise or prudent man builds on a rock planted on the shore, or rising out of the river-bed, too high to be affected by the rush of waters. In the autumn the torrents stream down, filling the sandy channel and carrying all before them. For the spiritual sense of the parable see 1 Cor. iii. 10 foll.

The effect of the two pictures is heightened by the poetical form. Observe the three long slow lines that describe the building of the houses succeeded by the brief vivid sentences that recall the beating of a fierce tropical tempest, and then the lasting result when the tempest passes away described by another long line.

The points of similarity in the two descriptions give prominence to the points of difference. ἡμοιοίματα and πέραν are contrasted in the third line of each stanza. But the fatal and infinite distinction is reserved for the close. Like line and like condition succeed each other in the parallel images, and all seems safe and well for each alike until the fatal last line falls on heart and ear with a crash.

27. κατέβην...ξυνεσσαν. Both the tense and the emphatic position of the verbs give great vivacity to the description.

οἱ ποταμοί. 'Streams,' rather than 'floods,' A.V. ξυνεσσαν, 'came,' because before there had been only a dry channel.

28. ἐξελήσσοντο. The tense implies the continuance of the astonishment, or the passing of it from group to group.

The meaning of this astonishing discourse was not lost upon the audience. No word could express more clearly the wonder and sense of novelty excited by the language and (as we may believe) the looks and bearing of Jesus. It was the astonishment of men who find themselves listening to the proclamation of a revolution set forth with marvellous force and beauty of language, who quite unconsciously find themselves face to face with a national crisis, the greatness of which was recognised by the listeners with a swiftness of spiritual perception only paralleled by the intellectual quickness of an Athenian crowd.

οἱ δύναμεν. The crowds, i.e. the various groups that composed the assemblage.

τὴν διδάσκαλίαν αὐτοῦ. 'His teaching,' both the matter and the manner of it.

29. ήν γὰρ διδάσκαλον. The analytic imperfect indicates vividly the continuance of the action, 'He was teaching,' not as A.V. 'taught.' The thought of the listeners was: 'While He was teaching we felt all along that He was a lawgiver, not merely an interpreter of the law.'

ὁς οἱ σcribes αὑτῶν. Whose highest boast it was that they never spoke save in the words of a Rabbi.

ὁι σcribes. Sopherim = either (1) 'those who count' (Heb. saphar); because the Scribes counted each word and letter of the Scriptures; or
A scribe’s education began as early as in his fifth year. At thirteen he became a ‘son of the law,’ Bar-mitsvah. If deemed fit, he became a disciple. At thirty he was admitted as a teacher, having tablets and a key given him. See note, ch. xvi. 19. His functions were various; he transcribed the law (here the greatest accuracy was demanded); he expounded the law, always with reference to authority—he acted as judge in family litigation, and was employed in drawing up various legal documents, such as marriage-contracts, writings of divorce, &c. (See Kitto’s Cyc. Bib. Lit. and Smith’s Bib. Dict. Art. ‘Scribes.’)

The alliance between Scribes and Pharisees was very close, each taught that the law could be interpreted, ‘fenced round’ and aided by tradition, in opposition to the Sadducees, who adhered to the strict letter of the written law.

CHAPTER VIII.

2. ΠΡΟΣΕΛΘΩΝ for ἔλθων. The termination of λεπρός caused the omission of προς before ἔλθων.

3. The name Ἰησοῦς occurs in this chapter four times against MS. authority,—vv. 3, 5, 7, 29. Such insertions are principally due to the Church lectionaries, the proper name being introduced at the commencement of a passage selected for reading.

8. ΛΟΓΟΣ for λόγον. The accusative inserted as the more usual case after εἰπε.

28. Γαδαρηνῶν. (N B C &c.), Γερασηνῶν (K L &c.), Γερασηνῶν stated by Origen to be the prevailing reading.

31. ἀπόστελου ἰμᾶς for ἐπιτρέψεων ἰμᾶς ἀπεθανεῖν, doubtless influenced by Luke viii. 32.

32. εἰς τοὺς χολρους (N B C*) for εἰς τὴν ἁγέλην τῶν χολρων.

34. ὑπόντησιν for συνάντησιν. See notes infra.

1-4. A LEPER IS CLEANSED.

St Mark i. 40—44; where this incident is placed in the course of a Galilean circuit, and before the return to Capernaum. St Luke v. 12, where the cure is placed εἰς μῦτα τῶν πόλεων, and precedes the Sermon on the Mount. With these discrepancies which meet us at every turn in the Gospels, it appears to be a hopeless task to construct a chronological arrangement of our Lord’s ministry. On the other
hand such divergences of plan form the strongest evidence of the independence of the narratives.

2. λεπρός. St Luke has ἀίρη πλάηρης λέπρας, a term implying the gravity of the disease. In Levit. xiii. 13, where a man appears to be pronounced clean if 'the leprosy have covered all his flesh,' there is probably, as it is pointed out in the Speaker’s Commentary, a misconception which has caused much difficulty to commentators. The plague there described is not true leprosy or elephantiasis, but the common white leprosy. The priest shall consider and pronounce clean the plague, i.e. declare that it is not true leprosy. Leprosy is to be regarded as especially symbolic of sin: (1) the beginning of the disease is almost unnoticed, (2) it is contagious (this point is disputed, but see in Speaker’s Commentary note preceding Levit. xiii. 13, and Belcher, Our Lord’s Miracles of Healing, ch. iv., also Meyer ad loc. who takes the same view), (3) in its worst form it is incurable except by the touch of Christ; (4) it separated a man and classed him with the dead.

προσέκυνα. The imperfect marks that persistency in prayer, which Jesus had just promised should win acceptance; while the leper’s words imply a faith which is another condition of acceptance.

For the word see note ch. ii. 2. Κύριος bears out the idea of Oriental sovereignty conveyed by the verb. In Mark the reading γονυκετῶν is doubtful, St Luke has πετῶν ἐπὶ πρόσωπον.

3. άπλάσιον. An act that would bring with it legal defilement. St Mark gives the motive of Jesus in the cure σπαλαγγισθέντος, 'from compassion,' both he and St Luke express the healing somewhat more vividly: ἀπῆλθεν ἀν αὐτοῦ ἡ λέπρα.

4. λέγει αὕτῳ. St Mark has ἐμβρρησμόνι τιτάσαλον αὐτὸν καὶ εἶπεν.

ζωά μέθεν εἶπες. Christ enjoins the cleansed leper to tell no one, thus instructing us that He would not have people converted by His miracles. Christ addresses Himself to men’s hearts, not to their eyes or ears. He will not fling Himself from the height of the temple to persuade men. But the injunction was doubtless also for the sake of the cured leper. It was not for his soul’s health to publish to others the work that Christ had done on him.

προσέγγισεν 1 aor. προσέγγισκε 2 aor. (Mark and Luke). For the classical use of these two aorists see Veitch sub voc. φέρω.

δ Προστάσσει τοὺς Μισήσεις. ‘Two birds alive and clean, and cedar wood, and scarlet and hyssop.’ And on the eighth day ‘two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil;’ or if poor, ‘he shall take one lamb for a trespass offering to be waved, and one tenth deal of flour mingled with oil for a meat offering, and a log of oil and two turtle doves or two young pigeons such as he is able to get.’ Levit. xiv. 4, 10, 21, 22.

Dr Edersheim says of this twofold rite that the first was to restore
the leper to fellowship with the congregation, the second to introduce him anew into communion with God.

αὕτως. Either (1) to the priests, or (2) to the people who were following Jesus; in either case to shew that Jesus came to fulfil the law, and as an evidence that the cure was real and complete.

5—13. Cure of a Centurion's Servant.

St Luke vii. 1—10, where the incident is placed immediately after the Sermon on the Mount. The centurion sends a deputation of Jewish elders to Jesus, who speak of the worthiness of the centurion and of his love to the nation, 'he built us a synagogue.' St Luke does not introduce our Lord's comparison between Jew and Gentile, and the promises to the latter. This last point is characteristic—the rejection of the Jews is not dwelt upon when the Gospel is preached to the Gentiles. This might be further illustrated from the Acts.

5. ἐκατόνταρχος, i.e. a captain or commander of a century—a company nominally composed of a hundred men, the sixtieth part of a legion in the Roman army. This centurion was probably an officer in the army of Herod Antipas, which would be modelled after the Roman fashion, and not, as is often understood, a Roman Centurion.

This form appears to be used indifferently with the form ἄνω which the best criticism has restored in v. 13.

6. ὁ παῖς. 'Slave,' not 'son;' the meaning is determined by the parallel passages; in Luke vii. where though the centurion himself uses the more affectionate term παῖς (v. 7), the messenger (v. 3) and the Evangelist (v. 10) call the servant δούλους.

ταραλυτικός. Stricken with palsy or paralysis, a disease often free from acute suffering, but when it is accompanied by contraction of the muscles, the pain, as in this case, is very grievous. St Luke does not name the nature of the disease.

Σείως βασανιζόμενος. 'Terribly tortured.' For βασανίζω see ch. iv. 24. The invariable practice of extracting evidence from slaves by torture gives βασανίζωθα; the secondary force 'to torture,' 'to put to the question.'

Possibly the actual experience of this poor slave suggested the word; by no other could he describe to his master the agony he was enduring; it was the agony of torture.

8. αὐτοκρατεῖς δὲ ὁ ἐκατόνταρχος. The argument lies in a comparison between the centurion's command and the authority of Jesus. 'If I who am under authority command others, how much more hast thou power to command who art under no authority? If I can send my soldiers or my slave to execute my orders, how much more canst thou send thy ministering spirits to do thy bidding?' The centurion was doubtless acquainted with the Jewish belief on the subject of angels, their subordination and their office as ministers of God.

ἰκανός Ἰα. The construction belongs to the consecutive and later use of Ἰα. The classical idiom would require the infinitive.
NOTES.

9. καὶ γάρ, 'for indeed.' καὶ connects the reason why Christ should not enter more closely with the facts of the centurion's position.

ὑπὸ εξουσίαν, 'under authority,' e.g. that of the χιλιαρχὸς or tribunus militum: cp. Acts xxii. 32, δὲ (χιλιαρχὸς) παραλαβὼν στρατιώτας καὶ ἑκατοντάρχας.

tοῦτῳ [στρατιώτῃ]...τῷ δούλῳ μου. Observe a distinction in the centurion's orders, his soldiers come and go, i.e. march when he bids them. His slave he orders to do this, i.e. perform any servile work. In the household of the centurion Cornelius we find as here οἰκήται and στρατιώται (Acts x. 7).

Mark this as the first contact of Jesus with slavery. With such relations between master and slave as these slavery would soon pass away.

It was no express enactment of Christ, but the Spirit of Christ, which this centurion had caught, that abolished slavery.

11. ἀνατολῶν. See note ch. ii. 1.

ἀνακληθήσοντα, i.e. recline at a feast. The image of a banquet is often used to represent the joy of the kingdom of heaven. Luke xiv. 15, xxii. 29, 30; Rev. xix. 9. Cp. Isaiah xxi. 6.

12. τὸ σκότος τὸ ἐξῆτερον, i.e. the darkness outside the house in which the banquet is going on.

ὁ κλαυθμός καὶ ὁ βρυγμός. The article, ignored in A.V., means 'that wailing and gnashing of teeth which you speak of;' τὸ λέγόμενον, it was a common figure.

13. ἔπαγε, 'go,' the ordinary modern word in this sense, and so used colloquially before it was established in literary language. Cp. Aristoph. Ranæ, 174, ύπάγετο ὑμεῖς τῇ δύση. See note ch. iv. 10. ὕπαγεῖν is especially frequent in St John's gospel.


St Luke's description bears special marks of scientific accuracy. Both St Mark and St Luke mention that the incident took place when 'he came out of the synagogue;' and St Mark adds that he went into the house of Simon and Andrew with James and John.

14. ὁς τῆς ὀκυτάς Ἡπετοῦ. From John i. 44 we learn that Bethsaida was the city of Andrew and Simon Peter. Either then (1) they had changed their home to Capernaum, or (2) Bethsaida was close to Capernaum.

τὴν πενθῆραν. St Peter alone of the Apostles is expressly named as being married. It is however a probable inference from 1 Cor. ix. 5, that all the Apostles were married: μὴ οὖν ἔχομεν ἐξουσίαν ἀδελφοῖς γυναικὰς πέριλεγεν ἡς καὶ οἱ λαοὶ ἄριστοι καὶ οἱ ἄδελφοι τοῦ Κυρίου καὶ Κηρᾶς. It is worthy of note that no wives or children of Apostles are known to Church history.
ST MATTHEW.

Matthew (VIII. 15—)

βέβλημένην καὶ πυρέστωσεν. St Luke has συνεχομένη πυρέτῳ μέγας. σύνεχ. is a technical word implying the 'constraint' of sickness; the symptoms of πυρέτος μέγας as described by ancient physicians resemble those of typhus fever.

βέβλημένην denotes the great and sudden prostration characteristic of this kind of fever.

15. ἐξάστα. The touch of Jesus is not mentioned in Luke.

αφήνειν αὐτήν. The addition of εἰθέως in Mark is probably a gloss. St Luke however has παραχρήμα ἀναπτύσσα. To the physician the completeness and suddenness of the cure proves the miraculous nature of it.

συνεχ. In the proper sense of serving at table; see note ch. iv. 11.

16. Λόγῳ. Not by a touch, as in the case of leprosy and fever. Christ never laid his hand on demoniacs.

17. Isaiah liii. 4.


St Luke names three instances, and places the scene of the incident in Samaria.

The instances are typical of the way in which Jesus deals with different characters. To one attracted by the promises of the Gospel and full of eagerness, Jesus presents the darker side—the difficulties of the Christian life; the half-hearted discipleship of the other is confronted with the necessity of absolute self-renunciation.

19. εἰς. To be taken in connection with ἐτερὸς δὲ, the first in the enumeration.

γραμματέας. The accession of a Scribe to the cause of Christ must have appeared to the people as a great success. Language of the most extravagant adulation is used to express the dignity and influence of the Scribes. Yet Jesus discourages him. No secondary motives are named, but the Scribe may have expected a high position in the kingdom of a temporal Messiah. We are not told whether, thus brought face to face with privation and hardship, he was daunted like the young ruler (ch. xix. 16), or persevered like the sons of Zebedee (ch. xx. 22).

20. φωλεός. A word used by Plutarch and other late authors. Theocritus has φωλαῖς ἀρκτοῖ, l. 115, and κνόδαλα φωλεόντα, xxiv. 83, a heteroclite plural φωλαῖ is found.


'In which all trees of honour stately stood,
And did all winter as in summer bud,
Spreading pavilions for the birds to bower.'

E. SPENSER.
The origin of this expression as a Messianic title is found in Dan. vii. 13: 'I saw in the night visions, and, behold, one like the Son of man came with (in) the clouds of heaven, and came to the Ancient of days, and they brought him near before him.' Hence to the Jews it would be a familiar designation of the Messiah—the King whose 'everlasting dominion' is described in the next verse (Dan. vii. 14). (See Dr Pusey, On Daniel, Lecture ii.)

The Hebraism may be considered in the light of similar expressions, 'sons of light,' 'son of perdition,' 'son of peace,' &c., in all of which the genitive denotes a quality inherent in the subject. Sons of light = the spiritually enlightened, sons of wisdom = the wise. By the Son of man then is meant He who is essentially man, who took man's nature upon Him, who is man's representative before God, shewing the possibilities of purified human nature, and so making atonement practicable.

The title 'Son of man,' so frequently used by our Lord of Himself, is not applied to Him except by Stephen (Acts vii. 56), 'I see the heavens opened, and the Son of man standing on the right hand of God.' In Rev. i. 13 and xiv. 14, where the expression occurs without the definite article the reference to the Messianic title is not certain.

οὗκ ἤκατον τὸν καταληκτὸν κλῆρον. A saying attributed to Tib. Gracchus is sometimes quoted as parallel: τὰ μὲν θυρά τὰ τῆν Ἰακώβου νεμούμενα καὶ φωκον θείοι καὶ κοιναίον ἐστιν αὐτῶν ἐκάστῳ καὶ καταφύσεις τοῖς δὲ ὑπὲρ τῆς Ἰουδαίας μαχομένους καὶ ἀποδυνάμωσαι ἄνευ καὶ φωτὸς ἄλλου δὲ οὐδενὸς μέταστιν, Plut. p. 828, α.

22. Οὐκ ἔθελεν τοὺς ταντάν κεραυνοὺς. The exact force of this is not quite clear. The word 'dead' is used first in a figurative, secondly, in a literal sense, as in John xi. 25, 26. In a figurative sense by the 'dead' are intended those who are outside the kingdom, who are dead to the true life. Perhaps a brother or brothers of the disciple had rejected Christ, 'let them bury their father.'

St Luke, after 'let the dead bury their dead,' adds, 'but go thou and preach the kingdom of God.'

Perhaps no incident marks more decisively the height of self-abandonment required by Jesus of His followers. In this instance the disciple is called upon to renounce for Christ's sake the last and most sacred of filial duties. The unswerving devotion to Christ is illustrated in the parallel passage (Luke ix. 62) by 'the man who puts his hand to the plough.'


St Mark, as usual, adds some interesting details: 'it was evening—there were other boats with Him—a great storm (λασιαψ) of wind—the waves beat into the boat—He was asleep on the cushion (τῷ προσ-κεφαλαίῳ) in the hinder part of the boat.'

With all these points of difference in seven short verses, how can it be said that St Mark's Gospel is an abridgment of St Matthew's?
23. τὸ πλοῖον. The ship or fishing-boat, i.e. the boat which Jesus always used.

24. σεισμός, elsewhere of earthquakes, Luke and Mark have the more descriptive λαλᾷ.

αὐτὸς ἐκαθευνεὶ. ‘He—the Master—continued to sleep.’ It is the only place where the sleep of Jesus is named.

The nominative of αὐτὸς is very rare in Matthew and Mark but very common in Luke. It has the proper classical force of contrast in this passage, but there is also some evidence that αὐτὸς was used of Christ in relation to his disciples as the Master in the sense of αὐτὸς ἐστι, cp. 2 Peter iii. 4; 1 John ii. 12; 2 John 6, where αὐτὸς is used of Christ without any expressed antecedent.


26. δειλοὶ, ‘cowardly:’ ὁ δὲ τῷ φοβεῖσθαι ὑπερβάλλων δειλὸς, Arist. Eth. Nic. iii. 7, 10. The sea was a recognised test of courage, οὐ μὴν ἄλλα καὶ ἐν ἡμέρᾳ Ἰωάννη, ἀδέρειος ὁ ἀνδρείας (Arist.). Neither ἀνδρείας nor θραύσεως occur in N. T. Cowardice and want of faith are classed together as grievous sins in Rev. xxii. 8, δειλοῖς καὶ δίκαιοις.

ἐπετύμησεν τοῖς ἀνήροις. Cp. ἐπετύμησεν τῷ πτωτῷ (Luke iv. 39). The vivacity of Eastern speech personifies the disease as well as winds and waves. ἐπετύμησεν, first of fixing a penalty (τιμῆς), then of judicial rebuke, then of rebuke generally.

27. οἱ ἀνθρωποί. The disciples, and other fishermen who were also on the Lake: see account in Mark.

28—34. THE GADARENE DEMONIACS. St Mark v. 1—20; St Luke viii. 26—39.

St Mark and St Luke make mention of one demoniac only. St Mark relates the incident at greater length and with more particularity. St Matthew omits the name ‘legion,’ the prayer not to be sent into the ‘abyss’ (Luke), the request of one of the demoniacs to be with Jesus, and the charge which Jesus gives him to tell his friends what great things the Lord had done for him.

28. Γαδαρηνῶν. The readings vary between Γερασηνῶν, Γαδαρηνῶν and Γερεσηνῶν in the Synoptic accounts. Gerasa and Gergesa are forms of the same name. Gadara was some distance to the south of the Lake. It was, however, the capital of Persea, and the more important place; possibly Gergesa was under its jurisdiction. Gergesa is identified with the modern Khersa; in the neighbourhood of which ‘rocks with caves in them very suitable for tombs, a verdant sward with bulbous roots on which the swine might feed’ (Macgregor, Rob Roy), and a steep descent to the verge of the Lake, exactly correspond with the circumstances of the miracle. (See Map.)
IX. NOTES.

**NOTES.**

The force of ἵπτερον in this word may be illustrated by ἵπτερος, 'to answer back,' ἵπτομαι, 'to reckon on the opposite side' (per contra), ἵπτομαι, 'to turn in an opposite direction;' here ἵπτερον is to meet from an opposite direction. ἵπτομαι and ἵπτομαι are similar instances of the use of ἵπτερον cited by Biddell, Plato, *Apol. Socr., Digest.* 131.

μνημεῖον. Tombs hewn out of the mountain-sides formed convenient dwelling-places for the demoniacs.

29. ἵπτερον ἵπτερον. Cp. Verg. *Aen.* iv. 490, Mugire videbis | sub pedibus terram; but ἵπτερον in Hellenistic Greek is little more than a vivid transitional particle, drawing attention to what follows.

31. δαίμονες. The masculine form occurs nowhere else in N.T. In the parallel passages Mark v. 12 and Luke viii. 29, the best criticism rejects this form. It is an interesting instance of the tendency with copyists to assimilate parallel passages even in minor particulars.

32. τοῦ κρήνου. Translate, the steep place. The slope of Gergesa, familiar to Matthew and to the readers of his Gospel.

33. οἱ ἔν Βόσκοντες. It does not appear whether these were Jews or Gentiles, more probably the latter; if the former, they were transgressing the law.

(1) This narrative may be regarded as a signal instance of μετάνοια, or change from the old evil state to the new life. (2) It recalls the connection between sin and disease. The majority of cases of mania may be traced to sins of impurity; the impurity expelled, the man becomes sound in body as well as in mind. (3) The destruction of the swine should present no difficulty. The same God, who, for purposes often hidden, allows men to die by thousands in war or by pestilence, here, by the destruction of a herd of swine, enforces a moral lesson which the world has never forgotten.

34. ἐποιεῖs μεταβῆ. The motive for the request was fear lest a greater disaster should follow (Meyer).

**CHAPTER IX.**

2. ἀδελφών for ἀδέλφων. This important change (see notes infra) is supported by B and Origen, and is adopted by the leading editors. In Luke v. 23, ἀδέλφων is unquestioned.

5. ἔγειρε for ἔγειραι. An example of *itacism,* errors arising from similarity of sound. 'In all the passages in which ἔγειρε occurs, there is found, as a different reading, ἔγειραι.' (Meyer.)

8. ἐφαπτόμενον. *θαλμας* of *textus receptus* is a gloss.

13. εἰς μετάνοιαν after καλέσαι. An insertion due to the parallel passage, Luke v. 32. The tendency to harmonise is a frequent source of error.
30. ένεβρήσετο, the true reading for ένεβρήσατο, is an instance of the forms of the middle voice gradually giving place to passive forms. In modern Greek there is no middle voice.

35. The words εν τῷ λαῷ, limiting the action to Israel, are rightly elided after μακάπαν.

36. έκκαλήσατο. A certain change for ἐκκαλήσατο.

ἐρμμένοι, for ἐρμμένοι, in accordance with the more ancient MSS; but D* has ἐρμμένοι.

1—8. CURE OF A MAN AFFLICTED WITH PARALYSIS.
Mark ii. 1—12; Luke v. 18—26.

Both St Mark and St Luke notice the crowding of the people to hear Jesus, and narrate the means by which the sufferer was brought into His presence.

1. εἰς πλοῖον. In such adverbial expressions the article is often absent, as εἰς οἶκον. Cp. English 'to take ship,' 'to go home.'

thren ιδίων τόλν. Capernaum, the city where He dwelt, thus designated here only: cp. ἐκαστός εἰς τὴν ἑαυτῷ τόλν (Luke ii. 3), his ancestral city.

2—6. When Jesus said 'Thy sins are forgiven thee' the young man did not immediately rise (see v. 7). Instantly the Scribes thought with a sneer 'this fellow blasphemes,' i.e. pretends to a divine power which he does not possess. They said in their hearts it is easy to say, 'Thy sins are forgiven,' let him say, 'Arise, and walk,' then we shall discover his blasphemy. Jesus answers their thoughts. His words are not 'whether' as in A.V., but 'why is it easier to say, Thy sins are forgiven thee, than to say, Arise, and walk?' In truth it was not easier to say, 'Thy sins are forgiven' as Jesus says those words, for to say them implied the cure of soul and of body too; but in order to convince the Scribes of His power He adds the words, 'Arise, and walk;' and implicitly bids them infer that the inner work of forgiveness had as surely followed the first words as the outward and visible result followed the command to rise and walk.

2. παραλυτικόν, not in this case δενώς βασανίζειν (see ch. viii. 6), therefore suffering from a less severe type of paralysis.


άφενται, 'are being forgiven,' for αφέωνται of received text (see Crit. Notes). Comp. with this passage John xx. 23, where αφέωνται is the true reading for αφέωνται of the received text. The reversal of the readings in the two cases is important. With the divine Saviour the act of forgiveness is present and in progress, with the Apostles it is the spiritual gift to see, and authority to declare a sentence passed in heaven.

3. βλασφημεῖν. Construction τυδ, εἰς τῷ, τῷ or abs. (1) to speak evil of God or of sacred things βλ. εἰς τῷ πνεύμα τῷ ἀγιν, Mark iii. 29
and Luke xii. 10; γράγαρεν βλασφημεῖν, Acts xxvi. 11; ἵνα μὴ δ ὁ λόγος τοῦ Θεοῦ βλασφημησαί, Tit. ii. 5. (2) to disparage the divine nature, to usurp the honour due to God, as here and generally in the Gospels. (3) to calumny, to speak evil of God. The derivation is uncertain, perhaps from the same root as θλήδες, θλάτες, see Buttmann, Lex., sub voc. διάστημα, § 6. Others connect the word with διάστημα, cp. 'all words that may do hurt.'

5. ἐκοπώστερον. A post-classical word, used only in the Synoptic Gospels, and always in the comparative degree.

6. ἄριον σου τὴν κληνη. The Oriental frequently spreads a mat upon the ground and sleeps in the open air, in the morning he rolls up his mat and carries it away.


St Mark has 'Levi, the son of Alpheus,' St Luke 'a publican named Levi.' The identification of Matthew with Levi can scarcely be seriously disputed. The circumstances of the call are precisely similar as narrated by the Synoptists; and it was too usual for a Jew to have more than one name for this difference to be a difficulty. Probably the name Matthew, 'Gift of Jehovah,' was adopted by the Apostle when he became a follower of Jesus.

παράγεν. 'As he passed by,' not passed forth, as A. V.

τὸ τελῶνιον, the toll- or custom-house. For a longer notice of the call of St Matthew, see Introduction.


10. καλ ἐγένητο. See note, ch. xi. 1, διάκοτοθα, late in this sense for the classical κατακεκαθαται, 'to recline at table.'

ἐν τῇ σελή. St Luke says 'and Levi made him a great feast,' which makes it clear that the meal was in Levi's house.

πολλοὶ τελῶναι. The fact that the tax-gatherers were numerous enough to form a large class of society points significantly to the oppression of the country. ἀμαρτωλοί, men of impure lives, or esteemed impure by the Pharisees.

11. ἦσθες σι Φαρίσαει. The Pharisees were not guests, but came into the house,—a custom still prevalent in the East. A traveller writes from Damietta, 'In the room where we were received, besides the divan on which we sat, there were seats all round the walls. Many came in and took their place on those side-seats, uninvited and yet unchallenged. They spoke to those at table on business, or the news of the day, and our host spoke freely to them. We afterwards saw this custom at Jerusalem...first one and then another stranger opened the door and came in, taking seats by the wall. They leaned forward and spoke to those at table.' Scripture Manners and Customs, p. 185.
Διατι κ.τ.λ. St Mark represents the question to be asked by οἱ γραμματεῖς τῶν Φαρισαίων, St Luke by οἱ Φαρισαίοι καὶ οἱ γραμματεῖς αὐτῶν.

12. οἱ λεγόντες κ.τ.λ. There is a touch of irony in the words. They that are ‘whole’ are they who think themselves whole. So below, the ‘righteous’ are those who are righteous in their own eyes.


'Eleos ἀλο. ‘I desire mercy.’ I require mercy rather than sacrifice, Hosea vi. 6. It is a protest by the prophet against the unloving, insincere formalist of his day. It is closely parallel to our Lord’s injunction, ch. v. 23, 24. Sacrifice without mercy is no acceptable sacrifice. To love sinners is a better fulfilling of the law than to stand aloof from them. See note ch. xii 7, where our Lord again quotes these words.

The neuter form ἄλο is late: cp. κατὰ τὸ πλοῦτος corrected from κατὰ τῶν πλούτων, Phil. iv. 19.

καλέσας. The underlying thought is invitation to a banquet; the word has a special significance in the circumstances: cp. the important Christian derived terms κλήσις, (1) ‘the invitation,’ 2 Pet. i. 10; (2) the body of the ‘called,’ 1 Cor. i. 26, and κλητὸς as Rom. i. 1, κλητός αὐτοῦς.

It was from scenes like this that Jesus was named φάγος καὶ οἰνοπότης τελωνῶν φίλος καὶ ἀμαρτωλῶν, ch. xi. 19.


It is not quite clear whether this further incident took place at Levi’s feast. St Luke leads us to draw that inference.

15. οἱ τοῦ νυμφῶνος. See note, v. 6. ‘The children of the bridechamber’ were the bridegroom’s friends or groomsmen who went to conduct the bride from her father’s house (see note, ch. xxv. 1). The procession passed through the streets, gay with festive dress, and enlivened with music and joyous shouts, and with the brilliant light of lamps and flambeaux. With the same pomp and gladness the bride was conducted to her future home, where the marriage-supper was prepared.

ὁ νυμφωνος. The Jews symbolised the ‘congregation’ or ‘church’ by the image of a bride. Jesus sets himself forth as the Bridegroom of the Christian Church. See Herschell, Sketch of the Jews, pp. 92—97.

ἐστὶν ἀμαρτήθη. For the first time in this gospel Jesus alludes to his death.

υποτεύνουσιν. Herschell (quoted in Scripture Manners and Customs) observes that many Jews who keep voluntary fasts, if invited to a marriage are specially exempted from the observance of them. Jesus first gives a special answer to the question about fasting. There
is a time of sorrow in store for my disciples when fasting will have a real meaning, now in my presence they can but rejoice. Note that fasting and mourning are regarded as quite synonymous. This they are to the perfectly sincere only. The words of Jesus are true also of Christian experience. There are joyous times when the presence of Christ is felt to be near. Then fasting would be out of harmony. But there are also seasons of despondency and depression, when Christ seems to be taken away, when fasting is natural and appropriate.

16. οὐδὲς δὲ, but no man. The particle δὲ is omitted in A.V.; it marks a turn in the argument which is indicated still more clearly in Luke (v. 36), ἔλεγεν δὲ καὶ παρασολήν πρὸς αὐτούς. The words of Jesus here take a wider range. He says in effect to John’s disciples: ‘Your question implies ignorance of my teaching. My doctrine is not merely a reformed Judaism like the teaching of John and Pharisaism, it is a new life to which such questions as these concerning ceremonial fasting are quite alien.’

ἀγνάφου, ‘new,’ literally, uncarded, from γνάφω. The old garment is Judaism. Christianity is not to be pieced on to Judaism to fill up its deficiencies. This would make the rent—the divisions of Judaism—still more serious.

σχίσμα is used of the ‘schisms’ in the Corinthian Church, 1 Cor. i. 10, and has so passed into ecclesiastical language.

17. οἶνον νέόν ἐς ἀνκοῦς παλαιοὺς. The Oriental bottles are skins of sheep or goats. Old bottles would crack and leak. This may be regarded as a further illustration of the doctrine taught in the preceding verse. But it is better to give it an individual application. The new wine is the new law, the freedom of Christianity. The new bottles are those fitted to live under that law. The old wine is Judaism, the old bottles those, who trained in Judaism, cannot receive the new law, who say ‘the old is better’ (or ‘good’), Luke v. 39.

Our Lord’s answer then is threefold, (1) specially as to fasting, (2) as to Christianity in regard to Judaism, (3) as to individuals trained in Judaism.

(1) This is a joyous time, not a season for fasting, which is a sign of sorrow.

(2) Christianity is not a sect of Judaism, or to be judged according to rules of Judaism.

(3) It is not every soul that is capable of receiving the new and spiritual law. The new wine of Christianity requires new vessels to contain it.


οἶνον νέον. ‘New wine,’ i.e. wine of this vintage. ἀνκοῦς καυσοῦ, ‘new skins,’ i.e. that have not been used before; cp. καυσόν μηνησίων, a sepulchre that had never been used, not one that had been lately hewn out; νέα διαθήκη, a covenant that is quite recent; καυσόν διαθήκη,
one that is distinct from the old covenant. See Trench, Synonyms, part 3, § 10.


Related with more detail by St Mark and St Luke. She had spent all her living on physicians. Jesus perceives that virtue has gone out of him. The woman tells all the truth before the people.

18. ἀφίην. From Mark and Luke we learn that he was a chief ruler of the synagogue (ἀρχισυναγωγός, Mark), Jairus by name. ἢ θυγάτηρ μου, το θυγατρείον μου (Mark), θυγάτηρ μοναγηθή (Luke). ὁ ἄρτι ἐξελεύνησεν. ἐσχάτως ἔχει (Mark). ἀπέθνησεν (Luke).

20. τοῦ κρασιτίδου. See ch. xiv. 36 and xii. 5.

21. ὑπέρ γαρ ἐν ἀντη. The imperfect denotes intensity of feeling, 'she kept saying over and over to herself.'

22. Eusebius (H. E. vii. 18) states that in the city of Cæsarea-Philippi stood a bronze statue of this woman kneeling before the Saviour, who was represented extending his hand to her.

23. St Mark and St Luke mention the message to Jairus on the way, that his daughter was already dead, and name the three disciples whom Jesus permits to enter the house with him.

τοῦ δικτυοῦσα. The minstrels are mentioned by St Matthew only. Lane (Modern Egyptians) says 'the women of the family raise the cries of lamentations called „welweleh‘ or „wilwal‘; uttering the most piercing shrieks and calling upon the name of the deceased.' The employment of hired minstrels for funeral lamentations seems to have been universal in the ancient world. Cp. Cantabat mortis tibia funeribus, Ov. Trist. v. 1. 14; τι με ό κοινός ύμων δέλησι, Lucian, de luctu. 10, 'Even the poorest among the Israelis will afford her not less than two pipes and one woman to make lamentation.' (Talmud.)

τον ὕλον θορυβούμενον. To join in lamentation for the dead and to assist in the preparation for the funeral rites were reckoned among the most meritorious works of charity.

24. τὸ κοράσιον. Diminutive of affection. This form is rejected by the Atticists in favour of κόρας, κοράδιον, κοράτει, κοράσιον. It is frequent in Epictetus, Lucian, and other late authors. See Lob. Phryn. 73, and Sturz, De dial. Maced. p. 42.

ο το γαρ ἀνθέας εἶλα καθεύθε. These words are reported without variation by the three Synoptists; it is open to question whether they ought not to be taken literally. For although κοιμᾶσθαι is frequently used both by classical authors and in the N.T. of the sleep of death, it is doubtful whether this metaphorical sense is ever attached to καθεύθε in the N.T. or elsewhere. Δάμαρος ο φίλοι ἡμῶν κεκοιμηθη (not καθεύθε) John xi. 11; καὶ τουτο ἐπίων ἐκομήθη, Acts vii. 60.
The Jews also spoke of death as sleep, but it is clear that in this instance they understood Jesus to speak of natural sleep.

κατέγρων. For the force of κατὰ cp. καταφεδρίν, oh. xxvi. 49; Acts xx. 97, and Thuc. iii. 88, καταγελασθέν ἡμών ἀπὸ τοῦ πάθους τῆς θλίψεως.

25. ἡμεθήσατο δὲ ὑπὸ τοῦ παθοῦς. The crowd which paid no regard to the repeated bidding (εἶπεν, v. 24, imperfect) of Jesus was now thrust forth.

27—31. A CURE OF TWO BLIND MEN.

Peculiar to St Matthew. Archbp. Trench alludes to the fact that cases of blindness are far more numerous in the East than in Western countries. 'The dust and flying sand enter the eyes, causing inflammations...the sleeping in the open air, and the consequent exposure of the eyes to the noxious nightly dews, is another source of this malady.'

27. υἱὸς Δανίη. See note ch. i. 1. The thought of the kingdom of heaven had been closely linked with the reign of a son of David, but doubtless with many Jews the glory of the Asmonean dynasty (the Maccabees) and the established power of the Herods had tended to obscure this expectation. To have clung to it was an act of faith.

28. For ραί see Bp. Ellicott on Phil. iv. 3. Here of assent to a question, as ch. xvii. 25, and as always in John. Sometimes of assent to a statement, as ch. xv. 27, or strongly asseverative as always in Luke and ch. ch. ix. 9, 26.

30. ἐφεβρήμησαν. Lit. 'to roar,' leonis voce uti (Schleusner), then (1) 'to charge with vehement threats:' cp. εἰ σὺ βρήμησαι, Aristoph. Knights, 851, where the Scholiast explains the word τὸ ὀργίζεσθαι καὶ διεκλίνειν, implying 'fretful impatience,' (Jebb on Soph. Ajax, 823); (2) 'to enjoin strictly' (here and Mark i. 43); (3) to be loudly indignant (Mark xiv. 5). In John xi. 33, ἐπεφρήμησον τὸ πνεύματος probably means, 'felt indignation in his spirit,' possibly, expressed indignation, 'groaned in his spirit;' so also John xi. 38.

32—34. CURE OF A DUMB MAN POSSESSED BY AN EVIL SPIRIT. St Luke xi. 14, 15.

33. ἡμεθήσατο τοῦ δαιμονικοῦ. An expression like this raises the question of demoniacal possession. We ask whether the instances described by the Evangelists point to forms of disease recognised in modern medical practice or to a distinct class of phenomena.

Jewish belief indeed appears to have attributed diseases, cases of insanity and even bodily infirmities such as dumbness, to the agency of indwelling personal evil spirits or δαιμόνια. The distinguishing feature of such demoniacal possession may be described as the phenomenon of a double consciousness. The occult spiritual power became as it were a second self ruling and checking or injuring the better and healthier self.

But on the other hand the use by the evangelists of a word or expression with which a theory is bound up, or even vivid and picturesque description in accordance with it, does not necessarily imply their acquiescence in that theory much less the actual truth of it.
Accordingly the adoption of the word δαιμόνιον and its cognates cannot be considered as decisive on the point of the real existence of personal spiritual agents in disease. A hundred words and phrases implicitly containing false theories, are yet not rejected by correct thinkers. Christ left many truths to come to light in the course of ages, not needlessly breaking into the order by which physical facts are revealed.

At the same time not only is there nothing in the result of science (which does not deal with ultimate causes) inconsistent with some form of the belief in demoniacal possession, but certain phenomena of madness and infatuation are more naturally described by the words of the evangelists in their accounts of demoniacal possession than by any other; and our Lord's own words, 'This kind goeth not out but by prayer and fasting,' seem more than a mere concession to vulgar beliefs; for it is obvious a less definite expression might have been used if the belief itself was mistaken.

In the classical writers δαιμόνιος is used of acts, agencies, or powers that lie beyond human control or observation. Demosthenes e.g. in a striking passage speaks of the divine power or force which he sometimes fancied to be hurrying on the Hellenic race to destruction: ἐπε-λήψει καὶ τόσον φοβεῖται, μὴ τι δαιμόνιον τὰ πράγματα ἐλθόντα, Phil. iii. § 54. Of the return of Orestes, Electra says δαιμόνιον τίθημι ἐγώ, Soph. El. 1270. The δαιμόνιον of Socrates was the divine warning voice which apart from his own reasoning faculties checked him from entering upon dangerous enterprises. Again δαιμόνιον had the meaning of a divine being or agent, a divinity or demi-god. The enemies of Socrates in their indictment used the word in this secondary sense not intended by him. He was charged with introducing ξανά δαιμόνια (cp. Acts xvii. 18). It is in this sense of demigods or intermediate divine agencies that δαιμόνια is used 1 Cor. x. 20, 21, where the argument is obscured by the rendering of the A.V. 'devils.' As a classical word δαιμόνιον never means 'evil spirit.'

34. ἐξέχω. 'Used to say;' this was their habitual argument. The answer to it is given, ch. xii. 25—30.


This passage forms the preface to the mission of the twelve. The connection points to a regular sequence of thought in St Matthew's plan. The work of Christ is described as the model for the work of the twelve; op. v. 35 with ch. x. 7, 8. The pity of Jesus for the lost and shepherdless flock was the motive for the mission; op. v. 36 with ch. x. 6. The thought of the harvest of God and the labourers, vv. 37 and 38, is raised again in the charge ch. x. 10. The A.V. unfortunately translates ἔργαται by 'laborer' ix. 37, and 'workman' x. 10.

35. νόμον...μαλακίαν. See ch. iv. 28.

36. ἑπλαγχυσθή. ἑπλάγχυς = the nobler organs, heart, liver, lungs, then especially the heart as the seat of various emotions. In a literal sense Acts 1. 18; in the sense of 'pity' frequent in St Paul's epistles. In the classics the meaning is extended to other feelings: μὴ
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πρὸς ὁργὴν στειλέχθη θερμήν, Aristoph. Rana, 844. ἀνθρώπος στειλεχθηκην ἐκμαθέων, Eur. Med. 220. The verb, which is post-classical, is confined to the sense of 'feeling pity,' and occurs in the Synoptic Gospels only.

ἐσκυλμένον. 'Worn out, harassed.' The literal meaning of ἐσκυλλεῖν is 'to flay,' then to 'vex,' or 'harass,' τι ἐτι ἐσκυλλεῖ τῶν διδάσκαλων, Mark v. 35. It is a striking instance of the softening and refining process in the meaning of words: cp. ἑρεύγομαι, χορήγομαι.

ἐρμημένοι. Either (1) 'prostrate,' or (2) 'neglected,' set at naught by the national teachers.

μὴ ἔχοντα. 'When they have no shepherd,' the condition that excites pity is expressed by μὴ, οὐκ ἔχοντα would indicate the fact simply.

37. ὁ μὲν θεραπός τοι ὑπολύει. The same expression occurs Luke x. 2 on the occasion of sending forth the Seventy: cp. also John iv. 35, θέασασθε τὰς χωρας, ὅτι λέγεις εἰς τὸν πρὸς θεραπόν Ἰησοῦν.

38. ὅπως ἐκβάλη. The verb ἐκβάλλειν, to thrust forth, send out, denotes the enthusiastic impulse of mission work: cp. Mark i. 12, τὸ πνεῦμα ἐκβάλλει αὐτὸν εἰς τὴν ἐρημίαν—driveth him like a wind; and Matt. xiii. 52, of the enthusiastic teacher, δότι ἐκβάλλει ἐκ τοῦ θεσαυροῦ αὐτοῦ καὶ καλά καὶ παλαιά.

CHAPTER X.

3. Θαδδαῖος (N B and several versions). The other reading Λεββαῖος has however the authority of D, and it is difficult to account for the presence of the word (which occurs here only) unless it was the original reading.

8. νεκροὺς ἐγείρετε (N B C D), omitted in most of the later uncials and by many cursives and versions. Tischendorf has replaced the words in his text, ed. 8.

25. ἐπεκάλεσαν, a certain correction for ἐκάλεσαν. For the difference of meaning see notes infra.

30. ἀποκτενώτερον. Reduplication of consonants was characteristic of the Alexandrine dialect; Sturz (de dial. Al. et Mac. p. 128), quotes as instances, ἀμαρτάνειν, φθάνειν, καταβίνειν, &c.

41. λήμψεται (N B C D). The non-assimilation of consonants was also characteristic of the Alexandrine dialect, as ἐγγὺς, σῶκεσθε, σωκάτει. On the other hand assimilation takes place in the Alexandrine dialect in the case of v, contrary to the usage of other dialects, as ἐμμένω, ἐμ Πῶς ἐγι Κυβάλως, though, as might be expected, the MSS. differ considerably in these readings (Sturz, 130—134).

1. τοὺς δώδεκα μαθητὰς. The first passages in St Mark and St Luke record the choice or calling of the Twelve, this chapter and Mark vi. and Luke ix. narrate the mission or a mission of the disciples. Possibly they were sent forth more than once. The number twelve was doubtless in reference to the twelve tribes of Israel, which, as the type of the Christian Church, survive unbroken and undispersed.

νόσων...μαλακίαν. See note ch. iv. 23, and ix. 35.

2. ἀποστόλων, the only passage in this Gospel where the word occurs. The literal meaning, 'sent forth,' or 'envoys,' though scarcely recognised by classical authors, was not new. It seems to have been a 'title borne by those who were despatched from the mother city by the rulers of the race on any foreign mission, especially such as were charged with collecting the tribute paid to the temple service' (Lightfoot, Gal. p. 90). The title of ἀποστόλος was given in a special sense to the Twelve, but was not confined to them. Matthias was added to the number of the twelve, Paul was 'called to be an apostle,' James the Lord's brother, and Barnabas, are designated by the same title. It had even a wider signification: cp. among other passages Rom. xvi. 7. The name is applied to Jesus Christ, Heb. iii. 1, καταναλώσατε τὸν ἀπόστολον καὶ ἀρχιερεία τῆς διοικήσεως Ἱησοῦ Χριστοῦ Ἰσαίου. He came to do the will of Him that sent Him.

There are four lists of the Apostles recorded, one by each of the Synoptic Evangelists, one in the Acts of the Apostles. No two of these lists perfectly coincide. This will be seen from the tabular view below.

<table>
<thead>
<tr>
<th>Mat. x. 18</th>
<th>Mark iii. 16</th>
<th>Luke vi. 14</th>
<th>Acts i. 13</th>
</tr>
</thead>
</table>

It will be observed from a comparison of these lists that the twelve names fall into three divisions, each containing four names which remain in their respective divisions in all the lists. Within these divisions however, the order varies. But Simon Peter is placed first,
and Judas Iscariot last, in all. Again, Philip invariably heads the second, and James the son of Alphæus the third division. The classification of the apostolate is the germ of Christian Organisation. It implies diversity of work and dignity suited to differences of intelligence and character. The first group of four are twice named as being alone with Jesus, Mark i. 29, and xiii. 3; Peter and the sons of Zebedee on three occasions, see ch. xvii. 1.

Andrew, a Greek name; see John xii. 21, 22, where the Greeks in the temple address themselves to Philip, 'Philip cometh and telleth Andrew and Andrew and Philip tell Jesus.' An incident that seems to point to some Greek connection besides the mere name.

3. Philip, also a Greek name prevalent at the time, partly through the influence of the Macedonian monarchy, whose real founder was Philip, father of Alexander the Great; partly owing to its adoption by the Herodian family.

Lebæus, Thaddæus, Jude the son of James, are all names of one and the same person. He was the son in all probability of a James or Jacob, not, as usually translated, brother of James. The name 'Lebæus' = 'courageous' from a Hebrew word (leb) signifying 'heart.'

This Jude or Judas must not be confused with Jude or Judas the 'brother' of our Lord; nor must James the son of Alphæus be confused with James the brother of our Lord. The 'brethren of the Lord' believed not on Him, and could not have been among His apostles. James and Judas were both common names, and the variety of names seems to have been small at this epoch. According to this theory there are four persons named James—(1) the son of Zebedee, (2) the son of Alphæus, (3) the father of Jude, (4) 'The less' or rather 'the little' (μικρός), the brother of the Lord: and three named Judas—(1) the brother of the Lord, (2) the apostle, son of James, (3) Iscariot.

Matthew or Levi also was son of an Alphæus, but there is no evidence or hint that he was connected with James son of Alphæus.

Bartholomew = son of Tolmai, probably to be identified with Nathanael. (1) St John, who twice mentions the name of Nathanael, never mentions that of Bartholomew; (2) the three Synoptists mention Bartholomew but not Nathanael. (3) Philip is closely connected with Nathanael and also with Bartholomew. (4) Lastly, Nathanael is mentioned with six other disciples as if like them he belonged to the Twelve. (John xxi. 2.)

4. Simon Æ Kananaï, (Aramaic Kanani, Hebr. Kannah, 'jealous,' Ex. xx. 5), or ἴλωρης, equivalent terms. The fierce party of the Zealots professed a rigid attachment to the Mosaic law; they acknowledged no king save God. Under Judas the Gaulonite they rose in rebellion at the time of the census.

We hear of a Theudas (which is another form of Thaddæus) who rose in rebellion (Acts v. 36). Is it not possible that this Lebæus or Jude may owe his third name to this patriot, as a Galilæan might regard him? It may be observed that Simon (Joseph. Ant. xvii. 10, 5) and
Judas (Ant. xvi. 1, 1) were also names of zealous patriots who rose against the Roman government.

Iscariot = Man of Kerioth, in the tribe of Judah; accordingly (if this be the case) the only non-Galilæan among the Apostles. For other accounts of the name see Dict. of Bible.

The choice of the disciples is an instance of the winnowing of Christ, the sifting of the wheat from the chaff. In these men the new life had manifested itself. Their faith, or at least their capacity for faith, was intense, and sufficient to bear them through the dangers that confronted them by their Master's side. [Editor's notes on Greek text of St Luke's Gospel.]

5—42. Christ's Charge to the Apostles.

This discourse falls naturally into two divisions; of which the first (vv. 5—15) has reference to the immediate present, the second relates rather to the church of the future. The subdivisions of the first part are: (1) Their mission field, 5, 6. (2) Their words and works, 7, 8. (3) Their equipment, 9, 10. (4) Their approach to cities and houses, 11—15.

5. ἐπὶ διδοὺ δύναν μὴ ἀπελθείτε. For the expression 'way of the Gentiles,' op. ch. iv. 15, 'the way of the sea.'

This prohibition is not laid on the Seventy (St Luke x. 1—16), they are expressly commissioned to carry tidings of the gospel to cities and places which our Lord Himself proposed to visit.

ἐπὶ πόλιν Σαμαραίτων. The Samaritans were foreigners descended from the alien population introduced by the Assyrian king (probably Sargon), 2 Kings xvii. 24, to supply the place of the exiled Israelites. In Luke xvii. 18, our Lord calls a Samaritan 'this stranger,' i.e. this man of alien or foreign race. The bitterest hostility existed between Jew and Samaritan, which has not died out to this day. The origin of this international ill-feeling is related Ezra iv. 2, 3. Their religion was a corrupt form of Judaism. For being plagued with lions, the Samaritans summoned a priest to instruct them in the religion of the Jews. Soon, however, they lapsed from a pure worship, and in consequence of their hatred to the Jews, purposely introduced certain innovations. Their rival temple on Mount Gerizim was destroyed by John Hyrcanus about 129 B.C. See Nutt's Sketch of the Samaritans, p. 19.

About twenty years previous to our Lord's ministry the Samaritans had intensified the national antipathy by a gross act of profanation. During the celebration of the Passover they stole into the Temple Courts when the doors were opened after midnight and strewed the sacred enclosure with dead men's bones (Jos. Ant. xvi. 2, 2). Even after the siege of Jerusalem, when the relations between Jews and Samaritans were a little less hostile, the latter were still designated by the Jews as the 'Proselytes of the lions,' from the circumstance mentioned above.

Samaria was the stepping stone to the Gentile world. After the Ascension the charge to the Apostles was to be witnesses, ἔτεροι Ἰσραηλίται [X. 5—]
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εαλήμ καὶ πάση Ἰουδαία καὶ Σαμαρεία καὶ ἦσον ἐσχάτου τῆς γῆς, Acts i. 8. The Acts of the Apostles contain the history of this successive widening of the gospel.

6. πρὸς τὸ πρόβατα τὸ ἀπολογέμα. See note ch. ix. 36.

8. λεπρόν καθαρίζεται. Leprosy is not classed with the other diseases. As especially symbolical of a sin-stricken man, the leper requires cleansing or purification.

9. μὴ κτησόμεθε. 'Do not get, acquire,' els rās ἤτοι ἡμῶν 'for your girdles.' The disciples must not furnish themselves with the ordinary equipment of an Eastern traveller.

χρυσόν... δραχμα... χαλκόν. Of the three metals named the brass or copper represents the native currency. The coinage of Herod the Great was copper only. But Greek and Roman money was also current. The Roman denarius, a silver coin, is frequently mentioned (ch. xviii. 28, xx. 2). The farthing, v. 29, is the Roman as, the 16th part of a denarius; the Greek drachma of nearly the same value as a denarius, and the stater (ch. xvii. 27), were also in circulation.

鳂νας. Literally, girdles or money-belts, cp. Ibit eo quo vis qui zonam perdidit,' Hor. Ep. n. 2. 40. Sometimes a fold of the tunic held up by the girdle served for a purse, ‘quando major avaritiae patuit sinus?’ Juv. Sat. i. 88.

10. δύο χιτώνες. See ch. v. 40. In like manner the philosopher Socrates wore one tunic only, went without sandals, and lived on the barest necessaries of life. See Xen. Mem. i. 6. 2, where Antiphon, addressing Socrates, says: ἕστε γοῦν οὕτως, ὡς οὔθ ἄνδρος ἐνδυόμενος ἐν δεσπότη διαιτωρεῖς πεπλευσθείς, αὐτά τε σιτίῳ καὶ ποτα τίνες τα φαυλότατα καὶ λιμάνια ἁμφίεσι οὐ μόνον φαύλον ἄλλα το αὐτὸ θέραι τε καὶ χειμώνα, ἀνυψοῦσθε τε καὶ ἀχίτων διατελεῖς. καὶ μὴν χρήματα γε οὐ λαμβάνεις καὶ κτωμένους εὔφραυνε καὶ κεκτημένους εὐθευρέωτέρας τε καὶ ἵδιον πατέλαν ἤτοι. Epiphanius relates that James the Lord's brother never wore two tunics but only a cloak of fine linen (σωμάν).

ὑποδήματα, 'shoes.' From Mark vi. 9 it appears that the apostles were enjoined to wear sandals (σανδάλια). This distinction is dwelt upon in the Talmud. Shoes were of softer leather, and therefore a mark of more luxurious living. Sandals were often made with soles of wood, or rushes, or bark of palm-trees. Lightfoot, Hor. Hebr. ad loc.

ἀγγέλος. See on ch. ix. 35—38.

These directions correspond to the Rabbinical rules for approach to the Temple: 'Let no man enter into the Mount of the Temple; neither with his staff in his hand, nor with his shoes upon his feet, nor with money bound up in his linen, nor with a purse hanging on his back' (Lightfoot, Hor. Hebr. ad loc.). In some sense this connection must have been meant by Christ, and present to the minds of the disciples. It would intensify the thought of the sacredness of their mission, and suggest the thought of a Spiritual Temple.
When ye are entering into the house, i.e. the house of him who is indicated as ‘worthy.’ The injunction to remain in the same house was, perhaps, partly to avoid feasting from house to house, partly for the sake of secrecy—a necessary precaution in after times. Such ‘worthy’ hosts of the Church afterwards were Lydia at Philippi (‘If ye have judged me to be faithful to the Lord, come into my house and abide there,’ Acts xvi. 15), Jason at Thessalonica, Gains perhaps at Derbe, see Rom. xvi. 23. This kind of general hospitality is still recognised as a duty in the East, where indeed it may be regarded as a necessity.

Salute it,” saying ‘Peace (εἰρήνη) be unto you’ (Shalom l’cha), the usual salutation at this day. This of course explains εἰρήνη in the next verse. The ordinary and conventional salutation acquires a sacred depth of meaning on the lips of Christ, Luke xxiv. 36 and John xiv. 27.

εκτιναξατε τὸν κοινοτόν, as St Paul did at Antioch in Pisidia, Acts xiii. 51. The cities of Israel that rejected the Gospel should be regarded as heathen. The very dust of them was a defilement as the dust of a heathen land. See Lightfoot, ad loc.

Comp. ch. xi. 24.

16—42. THE CHURCH OF THE FUTURE.


φρόνημα ἢ ἀκέφαλον. The qualities required for the safety of the unarmed traveller. Prudence and simplicity are the defence of the weak. φρόνημα = ‘prudent,’ full of precaution, possessing such ‘practical wisdom’ as Paul had when he claimed the rights of Roman citizenship at Philippi. But the wisdom of a serpent is often to escape notice. With this thought the etymology of φίς agrees, whether it is the ‘seeing creature’ (οπτ. as in δώτωρ) quick to discern danger, or ‘the creature that hides’ (ὀξή, a hole). Comp. the expression in Rom. xvi. 19, θέλω δὲ ὑμᾶς σοφοὺς εἶναι εἰς τὸ ἀγαθὸν, ἀκέφαλους δὲ εἰς τὸ κακὸν, and note the change from φρόνημοι of the text to σοφοῦς, denoting intellectual discernment of the good. The difference in the directions precisely meets the difference of the two occasions. ἀκέφαλος (κεφαλημμένον) means un mixed, so ‘pure,’ ‘simple,’ ‘sincere,’ not ‘harmless,’ as in A. V. The disciples who were ‘simple’ as doves might hope to share the immunity of doves. Tibullus says (τ. 7. 17):
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Quid referam ut volitent cerebras intactas per urbes
Alba Palestino sancta columna Syro.

The epithet alba helps to explain ἄκραποι.

17. προσέχεις ἀπὸ τῶν ἄνθρωπων. Perhaps with a reference to the serpents and the doves, which shun the approach of men; but comp. ch. xvii. 22, μελετέο οὐδὲ τοῦ ἄνθρωπου παραδίδωσαι εἰς χείρας ἄνθρωπων.

συνεδρία. i.e. provincial synagogue-tribunals. See note, ch. iv. 23.

18. ἡγεμόνας. Such as Felix and Festus at Caesarea, the Praetors or Duumviri at Philippi (Acts xvi. 20), the Politarchs at Thessalonica (Acts xvii. 6).

βασιλεὺς. As Herod Agrippa or the Roman Emperor.

19. μὴ μεριμνήστε πῶς ἢ τι λαλήστε. Curiously enough this has been quoted as if it justified want of preparation for sermons or addresses to a Christian congregation. The direction points definitely to the Christian 'apologies,' of which specimens have come down to us in the Acts (iv. 8–12, v. 29–32, vii. 1–53, xxvi. 2–29) and in the records of the Early Church.

20. τὸ πνεῦμα τοῦ πατρὸς ὕμων. The Christian 'apologist' shall not stand alone. The same Spirit instructs him which inspires the universal Church. St Paul experienced such consolation: ἐν τῇ πρώτῃ μοι ἀπολογίᾳ οὐδεὶς συμπαρεγέγραψε…ο ἐκ Κορίνθου μοι παρέστη. 2 Tim. iv. 16, 17. It is to this work of the Holy Spirit that the word παράκλητος may be especially referred. He is the Advocate in court standing by the martyr's side. This is the classical force of παράκλητος.

21. ἀδελφός…ἀδελφόν…πατήρ τέκνον. The history of persecutions for religion affords many instances of this. It is true even of civil disputes. Thucydides, describing the horrors of the Corcyrean sedition, says (iii. 81, 82), καὶ γὰρ πατήρ παῖδα ἀπέκτεινε…καὶ τὸ ἐννεῆς τοῦ ἑαυτοῦ ἀλλοτριωτέρον ἐγένετο.

ἐπαναστήσονται. ἐπανάστασις is defined by the Scholiast on Thuc. iii. 29 to be ὁταν τινες τιμῶμενοι καὶ μὴ ἀδικούμενοι στασίσασθαι καὶ ἐχθρεύσωσι τοῖς μηδὲν ἀδικήσαι—inexusable and heartless rebellion.

22. ο ὑπομεῖναι εἰς τέλος κ.τ.λ. The parallel expression Luke xxi. 19 is made clear by this verse, ἐν τῇ ὑπομονῇ ὑμῶν κτῆσεσθε τὰς ψυχὰς ὑμῶν, ' by your patience ye shall win for yourselves your souls,' i.e. win your true life by enduring to the end. Comp. Rom. v. 3–5, καυχώμεθα ἐν ταῖς ὁλίγεσιν εἴδοτες δι' ἡ θλίψις ὑπομονήν κατεργάσεται η ὑπομονὴ δοκιμῇ, η δοκιμὴ ἐλπίδα η ἐλπίς οὐ κατασχοῦσιν.

σώθησται. 'Shall be saved,' shall win σωτηρία. In classical Greek σωτηρία means, 'safety,' 'welfare,' i.e. life secure from evil, op. Luke i. 71; in the Christian sense it is a life of secured happiness, hence 'salvation' is the highest sense. So σώζεσθαι: 'to live securely' with an additional notion of rescue from surrounding danger, οἱ σωτό−μενοι means those who are enjoying this life of blessed security.

23. οταν ὑμᾶς διώκωσιν ὑμᾶς. Such words indicate that these 'in-
structions' have a far wider range than the immediate mission of the Apostles. They are prophetic, bringing both warning and consolation to all ages of the Church.

The passage in Luke xxii., which is to a great extent parallel to this, treats of the destruction of Jerusalem; and no one who carefully weighs our Lord's words can fail to see that in a real sense He came in the destruction of Jerusalem. That event was in truth the judgment of Christ falling on the unrepentant nation. In this sense the Gospel had not been preached to all the cities of Israel before Christ came. But all these words point to a more distant future. The work of Christian missions is going on, and will still continue until Christ comes again to a final judgment.

24. οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον. The disciples of Jesus can expect no other treatment than that which befell their Master Christ. The same proverb occurs in a different connection Luke vi. 40, where Christ is speaking of the responsibility of the Apostles as teachers; ' as they are, their disciples shall be.'

25. ἀρκετὸν ἑαυτοῦ, comp. 'sufficit ut exorsari te sinas.' Plin. Such use of ut in Latin will illustrate and indeed may have influenced the extended use of ἑαυτός in later Greek.

Baalzeboul. Baal Zebub—'Lord of flies,' i.e. 'averter of flies,' a serious plague in hot countries. By a slight change of letter the Jews threw contempt on their enemies' god, calling him Baal Zebel—'Lord of mire'—and lastly identified him with Satan. The changes from Bethel ('House of God') to Bethaven ('House of naught or evil'), (Hos. iv. 15), from Nahash ('serpent') to Nebushtan (2 Kings xvii. 4), and from the name Barcochab ('Son of a star'), assumed by a false Messiah, to Barcozab ('Son of a lie'), are instances of the same quaint humour.

Another derivation of Beelzebul makes it equivalent to 'Lord of the dwelling,' i.e. of the abode of evil spirits. This meaning would be very appropriate in relation to 'the master of the house;' and the form Baalzebul is a nearer approach to the Greek word than Baalzebel.

ἐπεκάλεσαν. 'Surnamed;' more than 'called' A.V.; cp. ἐπικαλεῖται Ἡσαίας, v. 3; ἐπικαλεῖται Βαρνάβας, Acts iv. 36. Probably the enemies of Jesus had actually added the name in derision.

26. οἴδας γάρ ἐστιν κεκαλυμμένον κ.τ.λ. Two reasons against fear are implied: (1) If you fear, a day will come which will reveal your disloyalty; (2) Fear not, for one day the unreality of the things that terrify you will be made manifest.

27. ὁ ἐστὶ τὸ ὄς ἰκώτες. Lightfoot (Hor. Heb.) refers this to a custom in the 'Divinity School' of the synagogue (see ch. iv. 23), where the master whispered into the ear of the interpreter, who repeated in a loud voice what he had heard.

ἐκ τῶν δεκατών. Travellers relate that in the village districts of Syria proclamations are frequently made from the house tops at the present day. The announcement of the approaching Sabbath was
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made by the minister of the Synagogue from the roof of an exceeding high house (Lightfoot, Hor. Heb.) just as the Turkish 'Muezzin' proclaims the hour of prayer from the top of the mosque.

28. ἀνακατευνόντων. Among other instances of this Alexandrine form quoted by Sturz (de dial. Mac. et Alex.) are ἀμαράννων (1 Kings ii. 25) and ἀναβένεν (Deut. i. 41). See Crit. Notes, ch. x. 25.

τὸν δαυάδον...ἀναλέγα. Either (1) God, whose power extends beyond this life. Comp. Olem. Rom. Ep. u. 4, where there is a probable reference to this passage, οὗ δὲ ἡμᾶς φοβισθείτω τοὺς ἀνθρώπους μᾶλλον ἄλλα τῶν θεῶν. Or (2) Satan, into whose power the wicked surrender themselves.

ἐν γεύσῃ. See note, eh. v. 22.

29. στρυφθεὶς, translated 'sparrows' (A.V.) means any kind of small bird.

καὶ ἐν ᾧ αὕτῳ κ.τ.λ. Two deductions may be drawn—(1) That human life is more precious in God's sight than the life of the lower animals (v. 31); (2) That kindness to animals is part of God's law.

32. ὀμολογήσει ἐν ἑμοί. Confess in me: make me the central point and object of his confession.

34—39. These verses exhibit beautifully three characteristics of Hebrew poetry, antithesis, climax, refrain. The first four lines μὴ νομιστῇ...οἷς οἷς ἀντικαλοί αὐτῶν, which reflect the words of Micah vii. 6, indicate the separating influence of Christianity. Note here, as in all great revolutions of thought, the change begins from the young. The separation is against father, mother, mother-in-law. The remaining lines indicate the cause of division. Absolute devotion to Christ implies (or may imply) severance from the nearest and dearest of earthly ties. This is set forth in a climax of three couplets each ending with the refrain οἷς ἐστιν μου ἔξος, followed by an antithetic quatrain.

ἡλθεν βολαῖν. The infinitive expressing a purpose is specially characteristic of this Gospel. The idea of aim is not prominent in the construction, as the infinitive might equally well express result.

35. ἰσχάσαι. ἀπαξ λεγ. in N.T. carries on the idea of separation involved in μάχαρα, for which Luke in parallel passage xii. 52 has διάμερισθον.

37. The connection is this: there will be divisions in families; My disciples must not hesitate to side with Me rather than with father or mother, or son or daughter. The new life changes the old relationships: everything is viewed now in reference to Christ, to whom His followers are related as mother and sisters and brethren.

This absolute self-surrender and subordination of all meaner interests to the higher law and the one great Master find parallels in Greek conceptions. Hector prefers honour and duty to love of Andromache (Il. vi. 441 foll.). The interest of the Antigone turns on the conflict between obedience to the supreme law of conscience and the respect to human law and human relations:
Thus it is that Christ sets his seal on all that is noblest in the uninspired thought of the world.

38. ἀλλ' ἐγ槐 ἄνεντα τῶν σταυρῶν αὐτοῦ. A further advance in the devotion and self-abandonment required in the disciples of Jesus. These are deeply interesting and solemn words. The cross is named for the first time by the Saviour. The expression recurs ch. xvi. 24, following upon the announcement of the Passion to the disciples. By the Roman custom criminals were compelled to bear the cross to the place of execution. The Galileans would know too well what was meant by ‘taking the cross.’ Many hundreds had paid that forfeiture for rebellion that had not prospered under Judas the Gaulonite and others. (See Introduction, Chapter iv.)

39. ὁ ἀνθνὸς τὴν ψυχὴν κ.τ.λ. ἡ ψυχὴ embraces every form of life from mere vegetative existence to the highest spiritual life of the soul. Sometimes this variety of meaning is found within the limits of a single sentence—‘He that findeth the life of external comfort and pleasure, shall lose the eternal life of spiritual joy; and conversely, he who loseth his earthly life for my sake shall find the truer and more blessed life in heaven.’ Even in a lower sense this is true: ὁ πόνοι μὲν μακάμενοι γῆν ἐκ παντὸς τρόπου ἐν τοῖς πολεμικοῖς οὐτοί κακῶς τε καὶ αἰσχρῶς ὡς ἐπὶ τὸ πολὺ ἀποθνῄσκοντος. Χρ. Ουγ. Ἐξερ. κτ.λ. i. 43.

40—42. THE RECEPTION OF THE APOSTLES AND MINISTERS OF JESUS CHRIST.

In respect of poetical form, note first the ascending climax ψύμας... ἐμε...τῶν πεμφαντα ἐμε. And then the descending climax, προφήτην... δικαίον...τὰ τῶν μικρῶν. The privilege rises to the highest point conceivable; the reward is not only for welcome to a prophet but for the slightest service to the lowliest child of God (see Bp. Jebb, Sacr. Lit., on the whole passage). For a similar rise and fall in a poetical passage see ch. xx. 25—28.

40. ὁ δεξιόμενος. In the sense of receiving as a teacher, and of welcoming as a guest, see v. 14. Whoever welcomes the Apostles and listens to them, listens to the voice of Jesus Christ and of God the Father Himself, and They ‘will make their abode with him,’ John xiv. 23.

41. ἐς δνομα προφήτων. A Hebraism: for the sake of, out of regard to the prophet’s character. In translating the Hebr. l’shem the Hellenistic writers use indifferently ἐς τὸ δνομα, ἐν τῷ δνόματι, ἐπὶ τῷ δνόματι.

μισθὸν προφήτων. Such reward as a prophet or preacher of the gospel hath.
**NOTES.**

Δίκαιοι. The righteous are those who fulfil the requirements of the Christian law (comp. ch. i. 19), true members of the Christian Church—the saints.

42. ἔνα τῶν μικρῶν. The reference may be to the disciples. But there appears to be a gradation, in the lowest step of which are 'these little ones.' Possibly some children standing near were then addressed, or, perhaps, some converts less instructed than the Apostles had gathered round. 'The little ones' then would mean the young disciples, who are babes in Christ. The lowest in the scale—apostles—prophets—the saints—the young disciples. The simplest act of kindness done to one of Christ's little ones as such shall have its reward.

ψυχρός (θεατός). As _aqua_ is understood in Latin 'Frigida non desit, non deert calda petenti.' Mart. xiv. 103.

οὐ μὴ ἀπολέσῃ. οὐ μὴ expresses an emphatic denial. οὐ denies the fact, μὴ the very conception of it; οὐ denies a thing absolutely, μὴ as it presents itself to us. The explanation usually given of an ellipse of δέος ἐστιν fails to satisfy all instances. See Goodwin's _Greek Moods and Tenses_, § 89.

**CHAPTER XI.**

2. Σιδ for δῶ of _textus receptus_ on the highest evidence.

16. The _textus receptus_ here has καὶ προσφέροντοι τοῖς ἑταῖροι αὐτῶν καὶ λέγονται. The authority for the correction is decisive.

19. The change from τέκνων to ἔργων is not certain, it is however supported by ΝΒ*, by Jerome's testimony, and by some Versions.

23. Here the correction is partly a question of punctuation. The received text has καὶ σὺ, Καρεμανιμ, ἡ ἔστι τοῦ ὄφραν ὑψωθείσα, ἡς ἄδου καταβασθήσῃ. The best editors give the reading of this text: but there is some authority for ἡ ὑψωθήσῃ in place of μὴ ὑψωθήσῃ.

The earliest MSS. afford little guidance as to punctuation. 'The Greek interrogation now in use (;) first occurs about the ninth century, and (,) used as a stop a little later.' Scrivener's _Introduction_, p. 45.

1. **Jesus preaches the Gospel, probably unaccompanied by the Twelve.**

2—19. **Concerning John the Baptist.**


St Luke vii. 18—35.

1. καὶ ἐγένετο. A translation of a Hebrew transitional formula; the verb which follows (1) is sometimes connected with καὶ, as ch. ix. 10, καὶ ἐγένετο αὐτοῦ ἀνακειμένου...καὶ ἤδοι, (2) sometimes, as here, has
no connecting particle; (3) sometimes the infinitive is used, as καλ ἔγενσα ταραπανδοσθαι αὐτῶν, Mark ii. 29. This formula varied by ἔγενσα δὲ is especially frequent in St Luke, and does not occur in St John. The particular phrase καλ ἔγενσα, δὲ ἔτελεσεν, is confined to St Matthew; see ch. vii. 38 (covering), xiii. 55, xix. 1, xxvi. 1. (Winer, p. 408 e, and p. 760 e, and note 2.)

κατηθεν. The place where Jesus delivered the charge to the Apostles is not named.

2. ἐν τῷ δεσμωτηρίῳ. At Machærus. See note, ch. xiv. 3.

τὰ ἔργα, which were not the works which John might have expected from a Messiah, in whose hand was the separating fan, and at whose coming the axe was laid at the root of the trees.


3. δὲ ἑρῴμενος. Hebr. Habsa, one of the designations of the Messiah; in every age the prophet said ‘He cometh.’ See note ch. i. 18.

Ἡρῴος, another—a different Messiah, whose ‘works’ shall not be those of love and healing. ἡρῴοςκόμεν, probably conjunctive, ‘are we to expect.’

It is often disputed whether John sent this message (1) from a sense of hope deferred and despondency in his own soul; he would ask himself: (a) Is this the Christ whom I knew and whom I baptized? (b) Are these works of which I hear, the works of the promised Messiah? or (2) to confirm the faith of his disciples, or (3) to induce Jesus to make a public confession of His Messiahship. (1) The first motive is the most natural and the most instructive. In the weary constraint and misery of the prison the faith of the strongest fails for a moment. It is not doubt, but faith wavering: ‘Lord, I believe; help Thou mine unbelief.’ (2) The second has been suggested, and found support rather from the wish to uphold the consistency of the Baptist’s character than because it is the clearest inference from the text; note especially the words ἀκρογγελάτης, ἰωάννη. (3) The third motive would have been hardly less derogatory to John’s faith than the first. And would not our Lord’s rebuke, v. 6, have taken a different form, as when he said to Mary, ‘Mine hour is not yet come?’

5. Comp. Isaiah xxxv. 5 and lxii. 1. The first passage describes the work of God, who ‘will come and save you.’

πτωχοὶ εἰσαγαγόμεναι. In earthly kingdoms envoys are sent to the rich and great. Compare the thought implied in the disciple’s words, ‘Who then can be saved?’ If it is difficult for the rich to enter the kingdom, how much more for the poor?

For the construction see Winer 287. 5, and 326. 1, a. It falls under one or other of the following rules: (1) a verb governing dative of person and accusative of thing in active voice retains the accusative of the thing in the passive. Cp. πεντετευματό το εἰσαγγέλλων from πεντετεύω τοι. (2) A verb governing a genitive or dative in the active has for subject in the passive the object of the active verb.
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6. καὶ μακάριοι, κ.τ.λ. Blessed are all who see that these works of mine are truly the works of the Messiah. Some had thought only of an avenging and triumphant Christ.

μακάριος. A term that denotes spiritual insight and advance in the true life.

σκανδαλισθεί. See note, ch. v. 29. In this passage σκανδαλισθεθαι has the force of being entrapped or deceived by false notions.

7—14. The position of John as a prophet. The message of the Baptist must have made a deep and a mournful impression on the bystanders. It may have caused some of them to lose their faith in Christ or in John, and to ask, like John, whether this was indeed the Christ. Jesus restores their belief in John by an appeal to their own thoughts concerning him. It was no fickle waverer or courtier that they went out to see.

7. Some editors place the interrogative after ἐρμοῦ, but the correction seems harsh and unnecessary.

καλαμου ἐνδ ἄνιμος σαλ. If the first suggestion (v. 8) be adopted, the words have a corroborative force. It was no wavering that ye went out to see—his message was clear, his faith was strong then.

Others give the words a literal sense—the reeds on the banks of Jordan—and observe a climax, a reed—a man—a prophet—more than a prophet—the greatest of them.

8. εἰ μαλακώς ἡμφερεμίνον. Prof. Plumptre (Smith’s Bib. Dict. i. 1166) suggests that there may be a historical allusion in these words. A certain Menahem, who had been a colleague of the great teacher Hillel, was tempted by the growing power of Herod, and with a large number of his followers entered the king’s service...they appeared publicly in gorgeous apparel, glittering with gold.’ (See Lightfoot, Hor. Hebr., on Matt. xxii. 16.)

9. περισοτέρον προφήτου. Other prophets foresaw the Messiah, the Baptist beheld Him, and ushered in His kingdom: he was the herald of the King. Further, John was himself the subject of prophecy.

περισοτέρον, late for πλέον. As περισσός has in itself a comparative force, the form περισσότερον is due to the redundancy of expression characteristic of the later stage of a language.

10. γέραται. See note ch. ii. 5.

Σοῦ ἐγώ ἐνοπτέλαξ εἰς τ.λ. Mal. iii. 1. The quotation is nearly a literal translation of the Hebrew, except that for the second person, εἰμπροσθέν σου, the Hebrew has the first person, ‘before me.’ The same change is made in the parallel passage Luke vii. 27, and where the words are cited by St Mark i. 2. By such change the Lord quotes the prophecy as addressed to Himself. The σου of the N.T. represents the μου of the O.T. Possibly the reading is due to the Aramaic Version of the Scriptures familiar to the contemporaries of Christ. But in any case only the divine Son of God could apply to Himself what was spoken of Jehovah.
11. ὁ δὲ μικρότερος. He that is less, either (1) than John or (2) than others. Those who are in the kingdom, who are brought nearer to God and have clearer spiritual knowledge of God, have higher privileges than the greatest of those who lived before the time of Christ.

12. ἕν τῶν ἰμαρών κ. τ. λ. Another point shewing the greatness of John, and also the beginning of the Kingdom: it was from the time of John’s preaching that men began to press into the kingdom, and the earnest won their way in. For the preaching of John was the epoch to which all prophecy tended.

βεταρα. Is forced, broken into, as a ship enters a harbour by breaking the boom stretched across the harbour's mouth. Cp. βαταρα τῶν ἔκτολον (Thuc. vi. 72) of the Athenian fleet forcing its way out of the harbour at Syracuse. John’s preaching was the signal for men to press into the kingdom—to adopt eagerly the new rule and life heralded by John and set forth by Christ.

καὶ βιαστάλ ἄριστων. The invaders, those who force their way in—the eager and enthusiastic followers of Christ seize the kingdom—win it as a prize of war.

βιαστάλ. Here only in N. T. one other instance of its occurrence is quoted (Philo, de Agricultura, p. 314, A.D. 40). Cp. the Pindaric βιαράς.

13. γὰρ gives the reason why the wonderful growth of the kingdom should be witnessed now.

14. εἰ ἰδεῖς βεταρα. ‘The present unhappy circumstances in which John was placed seemed inconsistent with such a view of his mission’ (Meyer).

16. ὁμολογεῖν παιδίως κ. τ. λ. If the grammatical form of the comparison be closely pressed, the interpretation must be that the children who complain of the others are the Jews who are satisfied neither with Jesus nor with John. The men of the existing generation appealed in turn to John and to Christ, and found no response in either. They blamed John for too great austerity, Jesus for neglect of Pharisaic exclusiveness and of ceremonial fasting.

But if the comparison be taken as applicable generally to the two terms, it may be explained by John first making an appeal, then Christ, and neither finding a response in the nation. This is the ordinary interpretation, and certainly agrees better with the facts, inasmuch as Christ and John made the appeal to the nation, not the nation to them.

It has been remarked that the joyous strain of the children, and the more genial mood of Christ, begin and end the passage, pointing to joyousness as the appropriate note of the Christian life.

18. μὴ ἔχειν μὴ ἔστω, because it is not only that a matter of fact is stated, but the view which was taken of John’s conduct.
NOTES.

Demosthenes was reproached for being a water drinker, ὃς ἐγὼ μὲν ὕδωρ πίνων εὐκράτος καὶ δύσκολός εἰμι τοῖς ἀνθρώποις. Phil. π. 30.

19. For this adversative use of καλ, see note ch. i. 19.

δικαίων. Lit. 'to make right,' of a person to do him justice, give him what he deserves, either punishment (Thuc. p. 40. Herod. i. 100), or (later) acquittal: here, 'was acquitted of folly.' The aorist marks the result, or is the aorist of a customary act—a meaning expressed by the present tense in English.

ἡ σοφία is 'divine wisdom,' God regarded as the All-wise. The conception of a personified Wisdom is a growth of later Jewish thought, bringing with it many beautiful associations of Jewish literature, and hallowed by the use of the word in this sense by Christ.

ἀπὸ τῶν ἴργων. See critical notes, supra. ἀπὸ, which strictly marks result, is used of the instrument and of the agent in later Greek. Here the sense is: 'the results justify the plan or method of divine providence.'

If the reading of the textus receptus be taken, τέκνα τῆς σοφίας = 'the divinely wise.' The spiritual recognise the wisdom of God, both in the austerity of John and in the loving mercy of Jesus, who condescends to eat with publicans and sinners.

20—24. THE CITIES THAT REPENTED NOT.

St Luke x. 13—15, where the words form part of the charge to the seventy disciples. It is instructive to compare the connection suggested by the two evangelists. In St Matthew the link is the rejection of Christ by the Jews—then by these favoured cities; in St Luke, the rejection of the Apostles as suggestive of the rejection of Jesus.

21. Χώραςεῶν is identified with Kerazeh, two and a half miles N. of Tell Hum. The ruins here are extensive and interesting; among them a synagogue built of hard black basalt and houses with walls still six feet high. Recovery of Jerusalem, p. 347.

Βηθχαμαΐν (House of Fish), either on the Western shore of the Lake near Capernaum (see Map); or, in case there was only one place of that name (see note, chap. xiv. 13), it is Bethsaida Julia, so named by Herod Philip in honour of Julia, daughter of Augustus.

22. πλήν. Connected probably with πλέων, πλεῖν. So 'more than,' 'moreover,' 'further' (Curtius, Grk. Etym.; Ellicott, Phil. i. 18; Winer, p. 552); or with πλῆς, 'besides,' 'apart from this,' 'only' (Hartung, Lightfoot, Phil. iii. 16). (1) The rendering 'moreover' would suit this passage. (2) In others πλήν almost = ἀλλά, 'notwithstanding' (the additional fact being often adversative); or (3) 'except,' constructed with genitive, or δι', or with ἃ. The first and last of these constructions favour the derivation from πλέων.

23. Καφαναμαῖον. See map. Although Capernaum was truly exalted unto heaven in being our Lord's 'own city,' the thought is rather of self-exaltation. The expressions recall Isaiah xiv. 13—15. Caper-
naum has exalted herself like Babylon—like Babylon she shall be brought low. The idea that Capernaum was literally on a height does not appear to be borne out by facts. Both the conjectural sites are marked low in the map published by the Palestine Exploration Fund.

25—27. The Revelation to 'Babes.'

St Luke x. 21—22, where the words are spoken on the return of the Seventy.

The close connection between this section and that which follows has been pointed out by Dean Perowne (Expositor, Vol. viii.). In this section two divine moral laws are set forth: (1) The revelation is made to humility. (2) The revelation is made through Christ alone. The invitation which follows (vv. 28—30) is given (1) not to the self-assertion of man, but to his need and the confession of that need, by One who is 'meek and lowly in heart;' (2) with a promise of rest to those, and those only, who take upon them Christ’s yoke and learn of Him.

25. ἀποκριθεὶς. This use of ἀποκριθεὶς, ‘answering,’ where no question precedes, is a Hebraism.

εἰκονολογοῦμαι. Strictly, ‘to speak forth,’ ‘confess,’ τὰς ἀμαρτίας, ch. iii. 6; cp. Phil. ii. 11, then to ‘utter aloud’ praise or thanks, as here and Rom. xiv. 11 (quoted from Is. xiv. 23), ἐγὼ ἐκεῖ καὶ μὴν πάν γόνυ καὶ πᾶσα γλώσσα ἐξομολογήσεται τῷ θεῷ.

τοῦ σοφοῦ καὶ τῆς γῆς. The expression points to God as the author of law in nature and in religion.

ὅτι ἐρωτεῖς. ‘That thou hidest,’ not by an arbitrary and harsh will, but in accordance with a law of divine wisdom. Truth is not revealed to the philosophical theorist, but the humility that submits to observe and follow the method of nature and working of God’s laws is rewarded by the discovery of truth. For this use of the aorist see note v. 27, last clause.

ἀπὸ σοφοῦ καὶ συνετών, for the classical construction, κρύπτειν τί τινα, or τί πρὸς τινα. There is a sense of separation in ‘concealment’ denoted by ἀπὸ. The secrets of the kingdom are not revealed to those who are wise in their own conceit, but to those who have the meekness of infants and the child-like eagerness for knowledge.

In a special Jewish sense ‘the wise and prudent’ are the Scribes and Pharisees. In a purely Greek sense, σοφοῖ καὶ συνετοί are they to whom especially the apprehension of the highest truths belonged. Σοφία is wisdom in its highest philosophic sense; it is the most exact of sciences—ἀριθμετάτη τῶν ἐπιστημῶν, and is said μὴ μὴν γά τε ἐκ τῶν ἀρχῶν εἰσέχουσιν ἅλλα καὶ περὶ τὰς ἀρχὰς ἀληθεύειν (Arist. Eth. Nic. vi. 7). Σοφία is ‘critical intelligence.’

26. ναι ὁ πατήρ. ‘Yea, Father (I thank thee), that,’ &c. Not as in A. V., ‘Even so, Father, for,’ &c. For the nominative in place of vocative cp. Soph. El. 634,
XI. 27.]

**NOTES.**

εὐσκόλα. 'Pleasure,' in the sense of resolve or determination (see note, ch. iii. 17). The divine plan of discovery and revelation is a subject of thankfulness.

27. ταρεθήν. Strictly, 'were delivered.' The A. V. translates the aorist by a present in this passage, by a perfect definite the similar expression, oh. xxviii. 18, ἔψαθα μοι τὰ τέλος ἡμῶν ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. It is not always easy to determine the force of the aorist in the N. T. (1) In classical Greek the aorist is occasionally used where the English idiom would require the perfect definite. But in such cases it is not correct to say that the English perfect and the Greek aorist denote precisely the same temporal idea, but rather that in some instances the Greeks marked an action only as past where our idiom connects the past action with the present by the use of the perfect definite. (2) Again, when the Greek aorist seems to be used for the present, the explanation is: (a) either that the action is past, but only just past—a point of time expressed by the English present, but more accurately indicated in Greek by the use of the aorist; e. g. the Greeks said accurately ἐὰν ἔκαστος; what didst thou say? when the words have scarcely passed the speaker's lips; in English it is natural to translate this by the less exact 'what sayest thou?' (β) Or the aorist is one of indefinite frequency. Here again the English present takes the place of the Greek aorist. But in this idiom also the aorist retains its proper force. The Greeks only cared to express a single occurrence of the act, but from that single occurrence inferred the repetition of it. It will be observed that these usages are due to the singular (α) exactness and (β) rapidity of Greek thought.

In later Greek some of this exactness was doubtless lost, the aorist coming more and more into use, being an 'aggressive tense,' as Buttmann calls it, till in modern Greek the synthetic perfect has disappeared.

It is, however, possible probably in every instance in the N. T. to refer the aorist to one or other of the above-named classical uses, even where (1) the perfect and aorist are used in the same clause. As in Acts xxii. 16, ἔφορας = 'hadst seen' (the image is still vividly present just now—past action connected with present time); καὶ ἔκαστος, 'and didst hear' (not regarded merely as past); so also in Jas. i. 24, κατενώθης γὰρ ἐκεῖνῳ καὶ ἐκείλθυνεν, the aorist marks the momentary act, the perfect the continuing effect. Cp. Medea, 293, οὐ νῦν με πρῶτον ἄλλα τολῆμα, Κρέων, ἠθέλησε δὲ Μεγαλά ζ' ἐγγασίας κακή, the effects of the evil remain now. Or (2) where the relation to the present is very close, as Luke xiv. 18, ἀρραβον ἡγομένη...γυναῖκα ἐγώμαι = 'I have bought...married;' see above (1). Or (3) where νῦν or νῦν is joined to the aorist. Here the temporal particle denotes the present order or state of things as contrasted with the past, not the present moment; as Col. i. 21, νῦν ἀπὸ ἀποκαταλλαγῆς [or ἀποκατάλλαξης]. See Lp. Lightfoot, ad loc. Op. 1 Peter ii. 25.

In this passage and ch. xxviii. 18, the act indicated by the aorist is placed in the eternal past, where the notion of time is lost, but as an eternal fact may be regarded as ever present, this aspect of the aorist is properly represented by the English present tense.
ἐπιγινώσκει, as distinguished from the simple verb, implies a further and therefore a more perfect and thorough knowledge. ἥν ἐπιγινώσκει, Luke i. 4, 'that thou mayest perfectly know.' ἐπιγινώσκει is used especially of the knowledge of God and of Christ as being the perfection of knowledge. Bp. Lightfoot, Col. i. 9.

28—30. REST FOR THE HEAVY LADEN.

These words of Jesus are preserved by St Matthew only. The connecting thought is, those alone shall know who desire to learn, those alone shall have rest who feel their burden. The babes are those who feel ignorant, the laden those who feel oppressed.

28. Δεῦτε πρός μα. Jesus does not give rest to all the heavy laden, but to those of them who shew their want of relief by coming to Him. For δεῦτε see note ch. iv. 19.

κοπιῶντες καὶ πεφόρτωμένοι. Answering through parallelism to the last line of the stanza—ὁ γὰρ ἔφυάς κ.τ.λ. The figure is from beasts of burden which either plough or draw chariots, wagons, &c., for which κοπιῶντες and ἔφυάς are appropriate words; or else carry burdens (φορτία).

29. μάθετε αὐτῷ εἰμό, i.e. 'become my disciples;' an idea also conveyed by the word ἔφυάς, which was used commonly among the Jews for the yoke of instruction. Stier quotes from the Mishna, 'Take upon you the yoke of the holy kingdom.' Men of Belial—'Men without the yoke,' 'the un instructed.'

διὶ πραδέ εἰμι καὶ ταπανύς τῇ καρδίᾳ. The character of Jesus described by Himself; cp. 2 Cor. x. 1, παρακαλῶ αὐτῷ διὰ τῆς πράκτης καὶ ἐπεικείας τοῦ Χριστοῦ. It is this character that brings rest to the soul, and therefore gives us a reason why men should become His disciples.

ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. Op. Jer. vi. 16, 'Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.'

ταῖς ψυχαῖς] Not relief from external bodily toil.

30. τὸ φορτίον μου ἰδαφῶν ἐστιν. Contrast with this the burden of the Pharisees, ch. xxiii. 4, φορτία βαρὰ [καὶ δυσβάστακτα].

CHAPTER XII.

4. ὅ for οἷς. 6. μείζων for μείζων. 7. ἕλεος for Ἐλεον; in these instances the textus receptus represents an unauthorised change to an easier construction or a more usual grammatical form.

31. The omission of τοῖς ἄθροισιν after οἷς ἄθροισιν is on the authority of the leading editors and has the sanction of the oldest MSS. and several versions. But, with the exception of B, all the important Uncials contain the words, and their retention gives weight and solemnity to the clause.

35. τῆς καρδίας after θησαυροῦ is rightly rejected as a gloss.
XII. 4.

NOTES.

1—13. THE OBSERVANCE OF THE SABBATH.

1. The disciples pluck ears of corn on the Sabbath. 2. A man with a withered hand cured on the Sabbath.

St Mark ii. 23—28, iii. 1—5; St Luke vi. 1—11.

1. ἐγένετο διαπερέσσαν. For the form as if from a sing. σάββαταν—σαββάται see Winer 73. τα σάββαταν and τα σάββατα, whether in singular or plural, mean (1) the sabbath, ἐν τα σάββατα, Luke vi. 7. ἦσ εἰ σάββαται, Matt. xxviii. 1. (2) The week, πρώτη σαββάτου, Mark xvi. 9. εἰς μιαν σαββάτων, Matt. xxviii. 1.

ιπτάσαν. A late form for ἵπτασαν. So πενήν and πενώ for Attic πενήν and πενώ.

ἥραντο τόλμαν στάχνας. The Pharisees, who seem to have been watching their opportunity, make the objection as soon as the disciples began what by Pharisaic rules was an unlawful act.

2. ὃς οὖν ἵπτατι πολλὰν ἐν σάββατῳ. This prohibition is a Pharisaic rule not found in the Mosaic Law. It was a principle with the Pharisees to extend the provisions of the Law and make minute regulations over and beyond what Moses commanded, in order to avoid the possibility of transgression. To pluck ears of corn was in a sense, the Pharisees said, to reap, and to reap on the Sabbath day was forbidden and punishable by death. These regulations did in fact make void the Law; e.g. the result of this particular prohibition was to contravene the intention or motive of the Sabbath. If sabbatical observances prevented men from satisfying hunger, the Sabbath was no longer a blessing but an injury to man.

3. Ahimelech, the priest at Nob, gave David and his companions five loaves of the shewbread (1 Sam. xxi. 1—7). 'It is no improbable conjecture that David came to Nob either on the Sabbath itself, or when the Sabbath was but newly gone.' Lightfoot, Hor. Heb. ad loc.

4. τοὺς ἄρτους τῆς προθέσεως. Literally, ‘loaves of the setting forth,’ i.e. the bread that was set forth in the sanctuary. It was also called ‘continual bread’ as being set forth perpetually before the Lord, hence the Hebrew name, ‘bread of the presence.’ Twelve loaves or cakes were placed in two ‘piles’ (rather than ‘rows,’ Lev. xxiv. 6) on the ‘pure table’ every Sabbath. On each pile was put a golden cup of frankincense. See Exod. xxv. 30; Lev. xxiv. 6—8; Josephus, Ant. iii. 10. 7.

τῆς προθέσεως. This use of the attribute genitive is very frequent in the Hebrew language, which has few adjectives in proportion to the substantives. Adjectives of material are almost entirely wanting (Rödiger's Gesenius Hebr. Gram. p. 236). The construction however belongs also to Greek syntax, μέλανα δ' ἄστρων...εὐρων 'starry night.' Soph. El. 19. λευκῆς χλώνος πτέρυγα. Ant. 114. ‘a snowy wing.’ See Donaldson, Grk. Gr. 454.

ἐξῆν ἢν. A late analytic form for ἐξῆν.

ST MATTHEW
6. ἀνέγνωτε. For the aor. see ch. vii. 21 and xi. 27.

βεβηλοῦσιν. By labour in removing the shewbread, preparing fire for the sacrifice, and performing the whole temple service. 'Not merely does the sacred history relate exceptional instances of necessity, but the Law itself ordains labour on the Sabbath as a duty' (Stier).

βεβηλοῦσιν. The verb is late. βεβηλος (βαῶ, βαλω, βηλος, 'a threshold') lit. = 'allowable for all to tread,' so common, profane.

6. μείζον. The neuter gives the sense of indefinite greatness; op. Luke xi. 32, πλεῖον Σολομῶν ὄδε, and Eur. Ion, 973, καὶ πῶς τὰ κρέασα τῆς γυναίκας οὐδὲ ὑπερφάνη, where τὰ κρέασα is equivalent to τὸν θεόν.

7. εἰ δὲ ἐγνώκεσα. This form of the conditional sentence implies that the action did not take place. The Pharisees did not recognise the true meaning of the prophet.

"Εἷςες θλω καὶ οὗ θυσίαν. Quoted a second time, see ch. ix. 13. There is something more binding than the Law, and that is the principle which underlies the Law. The law rightly understood is the expression of God's love to man. That love allowed the act of David, and the labour of the priests; 'Shall it not permit my disciples to satisfy their hunger?'

The MSS. vary between ἔλεος and ἐλεος. In the classics ἔλεος is always masc., in Hellenistic Greek generally neuter, similar instances are πλοῦτος neut. 2 Cor. viii. 2; Phil. iv. 19 alibi, and ἐλέος neut. Phil. iii. 6 (Lachmann and Tischendorf).

10. χείρα ἔχων ἵππον, i.e. paralysed or affected by atrophy. St Luke has ἡ χεῖρ αὐτοῦ ἡ δεξιά.

εἶ does not introduce direct questions in Attic Greek. For this later use, compare Latin an and even si. The construction is probably due to an ellipse. Winer, 639.

11. In the other Synoptic Gospels the argument is different. 'Is it lawful to do good on the Sabbath days, or to do evil? to save life or to kill?' St Matthew states the argument that bears specially on the Jewish Law. St Luke, however, mentions the application of the same argument by our Lord on a different occasion, ch. xiv. 5. Our Lord's answer is thrown into the form of a syllogism, the minor premise and conclusion of which are left to be inferred in St Luke loc. cit.


13. ἀπεκατεστάθη. For the double augment see Winer, P. ii., xii. 7.

14—21. THE PHARISEES PLOT AGAINST JESUS, WHO RETIRES.

Mark iii. 6—12; Luke vi. 11, 12.

14. συμβούλουν Ἀββάν κατ' αὐτοῦ. St Mark adds that the Herodians joined the Pharisees.

ὅτως αὐτὸν ἀπολέσωσιν. This sequence of the subjunctive on the historic tenses is the established usage in Hellenistic Greek. For instances in the Classics see note, ch. xiv. 36. The use of the sub-
junctive gradually displaced the optative mood, which does not exist in Modern Greek. In the N.T. it is somewhat rare. It occurs, (1) in conditional sentences; as, ἀλλ' εἶ καὶ πάροχοιε τὰ διὰ δικαιοσύνης, μακάρων, 1 Pet. iii. 14. (2) In the expression of a wish; as, μηθὲς καρφίν φάγω, Mark xi. 14, and the formula, μη γένοιτο. (3) In indirect questions; as, ἥρξαιτο συντεθείν...τὸ τις ἀρα εἰη ἡ ἀριστῶν, Luke xxii. 23. (4) In a temporal sentence; once only, in oratio obliqua, Acts xxv. 16. (5) With ἵνα, ‘when subjective possibility is connected with a condition’ (Winer), as Acts xvii. 18. (6) In strictly final sentences it does not occur; on the apparent instances, (a) Mark ix. 30, and xiv. 10, where there are strong reasons for regarding γνῷ and παράδει as subjunctive forms; and (b) Eph. i. 17, where the sentence introduced by ἵνα expresses the object of the prayer or wish; see Winer, p. 360, note 2, and p. 363.

15. ἀνεξάρτησεν ἐκείνον. See ch. x. 23. Jesus follows the principle which He laid down for his disciples’ guidance.

17. τὸ ἐγένετο διὰ Ἡσαΐου. Is. xiii. 1—4. The quotation follows the Hebr. with slight variation. After ἐως ἀν ἐξῆλθα...κρέαω a clause follows, expanding the thought of those words: ‘His force shall not be abated nor broken. Until he hath firmly seated judgment in the earth’ (Lowth’s trans.). In the LXX., Ἰακώβ and Ἰσραήλ are inserted as subjects in the first clauses, and there are many verbal discrepancies.

18. δὸ πάις μου. ‘My servant.’ In Isaiah’s prophecy, either (1) ‘the chosen one,’ whom Jehovah raised ‘from the north’ (Is. xii. 25) to do his will, and bring about His people’s deliverance from the Babylonish Captivity, or (2) the nation of Israel the worker out of Jehovah’s purposes, in either case in an ultimate sense the Messiah.

κρίσιν. The Hebrew word (mispaat) is used in a wider sense than κρίμας denoting ‘rule,’ ‘plan,’ ‘ordinance,’ &c. Adhering, however, to the strict force of the Greek, we may regard κρίσις as the ‘divine sentence or decree,’ so the ‘purpose’ of God in the Gospel.

τοῖς ἔθνοις. Possibly our Lord in His retirement addressed Himself more especially to the Gentiles—the Greeks, Phoenicians, and others, settled near the lake. ‘They about Tyre and Sidon, a great multitude,...came unto Him,’ Mark iii. 8.

19, 20. These verses describe the gentleness and forbearance of Christ. He makes no resistance or loud proclamation like an earthly prince. The bruised reed and the feebly-burning wick may be referred to the failing lives which Jesus restores and the sparks of faith which He revives.

19. ἐπίσκεσα. Here, only in N.T., it may be noted that in this citation there are three ἀναξ λεγόμενα in N.T. aπερείπεν—ἐπίλεξεν—τόφομαι, none of which occur in the LXX. version of the prophecy; the fut. κατέδειξε is extremely rare, and the construction of ἐπίσκεσα is found here only in N.T. The divergence from the LXX. points to an independent version, and the divergence from St Matthew’s vocabulary points to some translator other than the Evangelist.
ST MATTHEW. [XII. 21—

άκούσα. Late for middle form ἀκούσαν.

ἐν ταῖς πλατείαις. 'In the open spaces' of the city. Jesus had retired to the desert.

20. ἴσις ἐν ἐκβάλη τὴν κρίσιν, i.e. 'until he makes his judgment triumph—until he brings it to victory.' ἐκβάλειν denotes the impulse of enthusiasm. See ch. ix. 38.

For ἵσις the lit. rendering of the Hebr. is 'to truth.' Mal­donatus suggests as an explanation of the discrepancy, a corruption in the Chaldæan text. But, on the other hand, ἵσις expresses the general sense of the omitted words.

21. τῷ ὄνοματι αὐτοῦ. The LXX. reading, ἐπὶ τῷ ὄνοματι, nearly agrees with this. The Hebrew text has 'for his law.' It is hardly probable that the mistake should have arisen, as Maldonatus sug­gests, from the similarity of ὄνομα and ὄνοματι.

22, 23. Cure of a man who was Blind and Dumb.


St Luke omits to mention that the man was blind as well as dumb.

23. μὴ τὶ ὄνομα ἵσιν ὃ ὄνος Δαυὶδ; This form of interrogation implies a negative answer. Those who can scarcely hope for an affirmative reply, naturally give a negative cast to their question. 'Can this possibly (πι) be the son of David?' But the question itself implies a hope. See Winer, p. 641, note 3, and p. 642; Jelf, § 873. 4, and Goodwin, Moods and Tenses, p. 84.

24—30. The Charge, 'He casteth out devils by Beelzebub.'

The Answer of Jesus.

Mark iii. 22—27; Luke xi. 15.


25. πᾶσα βασιλεία μερεθεῖσα κ.τ.λ. Not that civil disputes destroy a nation, but a nation disunited, rent by factions, in the presence of a common enemy must fall. Here Satan's kingdom is regarded as warring against the kingdom of God.

Observe the gradation of βασιλεία—πόλις—οἶκος—Σατανᾶς; it is a climax; the smaller the community the more fatal the division. Division in an individual is a contradiction in terms.

27. οἱ νιὸι ὕμων εἰς τὴν ἐκβάλλουσιν; The children are the dis­ciples of the Pharisees, who either really possessed the power of casting out evil spirits, or pretended to have that power. In either case the argument of Jesus was unanswerable.


ἐφθασεν ἐν ὑμᾶς. 'Came upon you,' surprised you; aorist of immediate past. ἐφθανεν, from its classical force of 'anticipating,' or 'coming before others,' passes to that of simply coming and arriving at a place. This was indeed probably the original meaning of the
word (Geldart, Mod. Greek, p. 206). It is also the modern meaning; προφθάνων being used in the sense of 'to anticipate.' But in such a phrase as έφθασα τό αμφότερον, 'I caught the steamer,' a trace of the prevailing classical use is discerned. Both senses are found in N.T. For the first, 1 Thess. iv. 15, οὐ μὴ φθάσωμεν τοῦς κοιμήθεντας, for the second, Rom. ix. 31, Ἰσραήλ δὲ διώκων νόμον δικαιοσύνης εἰς νόμον οὐκ έφθασεν. In 2 Cor. x. 14, φθάνειν is synonymous with ἐφικνεῖσθαι.

29. Not only is Satan not an ally, but he is an enemy and a vanquished enemy.

τά σκέπη. Including τήν παντόπλησιν ἐφ' ἧ ἐπετοθήκει, as well as the τά υπάρχοντα of St Luke—his goods and furniture, his armour and equipment generally. Cp. Is. liii. 12, τῶν ἱσχυρῶν μεριτε ἁκύλα (LXX).

30. ὁ μή ἐν μετ' ἐμοὶ κατ' ἐμοὶ ἐστὶν]. The thought of the contest between Christ and Satan is continued. Satan is not divided against himself, neither can Christ be. Neutrality is impossible in the Christian life. It must be for Christ or against Christ. The metaphor of gathering and scattering may be from collecting and scattering a flock of sheep, as καὶ ὁ λύκος ἀπάθει αὐτὰ καὶ σκορπίζει τὰ πρόβατα (John x. 12), or from gathering and squandering wealth, money, &c., the resources given by God to his stewards to spend for him: cp. Luke xvi. 1, διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ υπάρχοντα αὐτοῦ.

σκορπίζων, an Ionic word for the Attic σκέπασμα. It is found in Lucian, Strabo and other late writers (Lob. Phryn. 218).

31—37. BLASPHEMING AGAINST THE HOLY GHOST.

31. Σιδ' τοῦτον. The conclusion of the whole is—you are on Satan's side, and knowingly on Satan's side, in this decisive struggle between the two kingdoms, and this is blasphemy against the Holy Ghost—an unpardonable sin.

This answer is thrown into a poetical form, often observable in the more solemn, or (in human language) the more studied utterances of Christ. Two couplets are followed by a fifth line (οὕτε ἐν τούτῳ .. μελλοντι) which affects each one of the preceding lines.

This charge was not brought forward for the first time. For a while it may have been passed over in silence. When the season for utterance came the manner as well as the meaning of the words would fix themselves for ever in the memory of the listeners.

32. δὲ δ' ἐν ἑπτα κατά τοῦ πνεύματος τοῦ ἄγων. To speak against the Holy Ghost is to speak against the clear voice of conscience, to call good evil and light darkness, to pursue goodness as such with malignity and hatred. Such sin, or sinful state, cannot be forgiven since from its very nature it excludes the idea of repentance. Jesus, who saw the heart, knew that the Pharisees were insincere in the charge which they brought against Him. They were attributing to Satan what they knew to be the work of God. Their former
attacks against the Son of man had excuse; for instance, they might have differed conscientiously on the question of sabbath observance, now they have no excuse.

33. ἡ ποιήσασθε τὸ δένδρον καλὸν κ.τ.λ. The meaning and connection are; ‘Be honest for once; represent the tree as good, and its fruit as good, or the tree as evil and its fruit as evil; either say that I am evil and that my works are evil, or, if you admit that my works are good, admit that I am good also and not in league with Beelzebub.’

34. γεννήματα ἐχεῖνών. Cp. ch. iii. 7. Here the argument is turned round against the Pharisees: ‘your words and works are evil, and spring from an evil source.’

The burst of indignation after an argument calmly stated resembles the turn in St Stephen’s speech (Acts vii. 51) ἐκληρογράφηκα, καὶ ἀπερίτηκαν κ.τ.λ.

τῶς δύνασθε ἁγαθὰ λαλεῖν κ.τ.λ. Closely connected with the preceding thought, but further illustrated by two figures—the overflow as of a cistern, and the abundance of a treasury.

περιλαμβάνει. Cp. περισσεύματα κλασμάτων. Mark viii. 8. Here words are regarded as the overflow of the heart.

35. ἐκβάλλει expresses vigorous and enthusiastic teaching and influence.

θησαυρός. Treasury or storehouse. Cp. ch. ii. 11.

36. ἄργον, without result (α and ἄργον, cp. the frequent rhetorical contrast between λόγος and ἄργον, also between ῥῆμα and ἄργον, as Soph. Ο. C. 873; Thuc. v. 111), so ‘useless,’ ‘ineffective,’ and by litotes ‘harmful,’ ‘pernicious.’ Cp. τῶς ἔργος τῶς ἀκάρπως τοῦ σκότους. Eph. v. 11. Words must be not only not evil, but they must be actively good. The same principle rules the decision at the final judgment (ch. xxv. 45).

ἀποδώσουσιν λόγον...ἐκ γὰρ τῶν λόγων σου...ἐκ τῶν λόγων σου. Note the repeated λόγον... λόγων... λόγων. The English Version by translating ῥῆμα, ‘word,’ and ἐκ τῶν λόγων σου, ‘from thy words,’ regards ῥῆμα as synonymous with λόγος, and translates as if ἐκ τῶν ῥημάτων were read. But a different explanation may suggest itself if the passage be read thus: ‘every idle ῥῆμα that men shall speak, they shall render a λόγος thereof in the day of judgment; for from thy own λόγα thou shalt be acquitted and by thy own λόγα thou shalt be condemned.’ The sound and rhythm of the sentence almost compel the reader to refer the same meaning to λόγον and λόγων and to distinguish between ῥῆμα and λόγον. λόγος is the ‘reasoned word,’ the defence put forth by the individual in the day of judgment for this special thing—‘the idle expression,’ the plural λόγα denotes the various points in the defence. In this view γὰρ introduces the reason for ἀποδώσουσιν λόγον. Acquittal or condemnation shall be the result (ἐκ) of each man’s defence, ἐκ τοῦ στόματός σου κρινὸς σε ποιητέ δοῦλε, Luke xix. 22. Cp. too the description of
the actual scene of judgment, Matt. xxv. 34—45. For the change from the generic ἄνθρωπος to the specializing 2nd person sing. in v. 37 see ch. vii. 7, 8.

The above interpretation harmonises better with facts, for ἐργα as well as ὑμεῖα will come into account on the last day.

38—42. THE PHARISEES ASK FOR A SIGN.

St Luke xi. 16, 29—32. St Luke omits, or at least does not state explicitly, the special application of the sign given in v. 40, to understand which required a knowledge of the Jewish prophets which would be lacking to St Luke's readers.

38. θέλων ἀπὸ σοῦ σημαίαν λαθεὶν. This is the second expedient taken by the Pharisees after their resolution to destroy Jesus.

39. μοιχαλής, estranged from God; a figure often used by the Prophets to express the defection of Israel from Jehovah. Cp. ch. xvi. 4 and Is. i. 21, πῶς ἐγένετο πόρνη πόλις πιστὴ Σιών πλήρης κρίσεως; and Is. livi. 3.

40. Jonah is a sign (1) as affording a type of the Resurrection, (2) as a preacher of righteousness to a people who needed repentance as this generation needs it.

ἐν τῇ κολώ τοῦ κῆτος. The A.V. introduces a needless difficulty by translating κῆτος, 'whale.' κῆτος (probably from a root meaning 'cleft,' so 'hollow,' &c., perhaps connected with squatus, 'a shark') means a 'sea monster:' δελφινᾶς τε κύρας τε καὶ εἶποτε μείζον ἔληται | κῆτος. Od. xii. 97.

The O.T. rendering is more accurate, 'the fish's belly' (Jonah ii. 1), 'a great fish,' (Jonah i. 17). It is scarcely needful to note that there are no whales in the Mediterranean.

41. ἀναστήσονται κ.τ.λ. 'Shall stand up in the judgment, (i.e. in the day of judgment) beside. When on the day of judgment the Ninevites stand side by side with the men of that generation, they will by their penitence condemn the impenitent Jews.

ἐν τῷ κήρυγμα. Cp. ἐστὶ διατάγας ἀγγέλων, Acts vii. 53. In both instances ἐστι appears to be equivalent to ἐν. The two prepositions were originally identical in form and meaning -εν. In proof of this cp. ἁμείησαν ἐν κολλότειν νάπος θεός. Pind. Pyth. v. 37. In later Greek the two forms are interchanged: ἐν ἐν τῶν κόλπων τοῦ πατρός, John i. 18. ἐν αὐτῷ λόγῳ ἐλπίδα ἑκάστην, Epict. iii. 22, 71. On the other hand, ἐν for ἐστί, as ἐπιστρέφας ἐπεθύμας ἐν φρονήσει δικαίως, Luke i. 17. ἀπελευθ. ἐν ψαλμοῖς, Epict. i. 11, 32. See Donaldson's Greek Grammar, p. 510. Clyde's Greek Syntax, § 55, obs. 4.

42. βασίλισσα νότου. 'The Queen of the South.' So correctly and not a queen of the South as some translate. The absence of the definite article in the original is due to the influence of the Hebrew idiom. For an account of the queen of Sheba or Southern Arabia, see 1 Kings x. 1.

βασίλισσα. This form is found in all the late authors for the classical βασίλισσα. See Lob. Phryn. 96.
43—45. **A Figure to Illustrate the Surpassing Wickedness of the Day.**

Luke xi. 24—26, where the connection is different. St Luke, as usual, omits the direct application to Israel.

This short parable explains the supreme wickedness of the present generation. And herein lies the connection. The Jews of former times were like a man possessed by a single demon, the Jews of the day are like a man possessed by many demons. And this is in accordance with a moral law. If the expulsion of sin be not followed by real amendment of life, and perseverance in righteousness, a more awful condition of sinfulness will result. See note v. 45.

43. So, 'but,' introducing the explanation of the facts stated. The connection is obscured in A.V. by the omission of the particle.

δνύσθων τόπων. The waterless desert uninhabited by man was regarded by the Jews as the especial abode of evil spirits.

44. σχολάζοντα. Properly 'at leisure.' There must be no leisure in the Christian life; to have cast out a sin does not make a man safe from sin. Christians are οἱ σωζόμενοι, not οἱ σωσίστατοι.

45. οὕτως εὐτυχά καὶ τῇ γένει ταύτη. Israel had cast forth the demon of idolatry—the sin of its earlier history, but worse demons had entered in—the more insidious and dangerous sins of hypocrisy and hardness of heart.

46—50. **Jesus is Sought by His Mother and Brethren. The True Mother and Brethren of Jesus.**


The account is given with very slight variation by the three Synoptists. But see Mark iii. 21 and 30, 31, where a motive is suggested—'When his friends heard of it, they went out to lay hold on Him; for they said, He is beside Himself' (v. 21). It would seem that the Pharisees, on the pretext that Jesus had a demon, had persuaded His friends to secure Him. This was another device to destroy Jesus, see vv. 14 and 38.

47. οἱ δείλφοι σου. It is a point of controversy whether these were (1) the own brothers of Jesus, sons of Joseph and Mary, or (2) sons of Joseph by a former marriage, or (3) cousins, sons of a sister of Mary.

The names of the 'brethren' are given ch. xiii. 55, where see note. It may be observed in regard to this question that the nearer the relationship of the δείλφοι to Jesus is held to be, the more gracious are the words of Christ, and the nearer the spiritual kinship which is compared to the human brotherhood.

48. ἡ μητέρα μου καὶ οἱ δείλφοι μου. The new life subverts the old relationships. By the spiritual birth new ties of kindred are established.
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50. ἐστὶς γὰρ ἐν τοιῇ γνώσει κ.τ.λ. 'These which hear the word of God and do it' (Luke viii. 21).

τοῖς ἐν σέρανοις. The addition is important. 'Not those who do the will of my earthly father, but those who do the will of my heavenly Father are brethren.' The essence of sonship is obedience, and obedience to God constitutes brotherhood to Jesus who came to do τὸ θέλημα τοῦ πέμψαντος. John vi. 38.

CHAPTER XIII.

2. πλοῖον, for τὸ πλοῖον. Here there is no mention of the particular boat used by Christ and his disciples.

15. λέσομαι, for λέσωμαι. The latter reading is due to the influence of grammatical uniformity, or an itacism, confusion of vowels that have a similar sound.

18. σπείραντος, for σπειραντος. 24. σπειράντες for σπειραντί. The first change is less well supported than the second, but the tendency to assimilate in the first case to ὁ σπειράω (v. 8) would be greater.

25. ἐπιστευτέων for ἐπιστευεν. The simple verb has large MS. support, but there would be great probability of losing the preposition in transcribing, and very little of its insertion if not in original text. For effect on sense see note infra.

35. The insertion of Ἦραλον before τοῦ προφήτου, a mistaken gloss, has very slender authority, Ν being the only uncial that contains the reading.

40. There is strong support for κατεραί instead of κατακατεραί which may have been influenced by v. 30.

48. δύνη for δύνεια, on good authority. δύνεια an explanation of the rarer form δύνη.

51. λέγει αὐτῷ ὁ Ἰησοῦς. Omitted in the oldest uncials Ν Β Δ, appears in O and with the later uncials. The harshness of the construction without these words goes to prove a later insertion.

52. τὴν βασιλεία has the best authority and is the more difficult reading. εἰς τὴν βασιλείαν was probably a marginal note.

1—9. JESUS TEACHES IN PARABLES. THE PARABLE OF THE SOWER.

Mark iv. 1—9; Luke viii. 4—9.

1. ἐκαθητο. The usual position of a Jewish teacher.

παρὰ τὴν θαλάσσαν. At the N. end of the Lake of Gennesaret there are small creeks or inlets 'where the ship could ride in safety only a few feet from the shore, and where the multitudes seated on both sides and before the boat could listen without distraction or fatigue. As if on purpose to furnish seats, the shore on both sides of these narrow inlets is piled up with smooth boulders of basalt.' Thomson, Land and Book, p. 358.
2. ἐς πλεῦν. See crit. notes, and compare such expressions as ἐρχόμεναι εἰς ὅκον, Mark iii. 19.

3. ἐν παραβολαῖς. Up to this time Jesus had preached repentance, proclaiming the kingdom, and setting forth the laws of it in direct terms. He now indicates by parables the reception, growth, characteristics, and future of the kingdom. The reason for this manner of teaching is given below, vv. 10—15.

παραβολή, from παραβάλλειν, ‘to put side by side,’ ‘compare’ (Hebr. mashal)—‘a likeness’ or ‘comparison.’ The meaning of the Hebrew word extends to proverbial sayings: 1 Sam. x. 12; Prov. i. 1, and to poetical narration, Ps. lxxviii. 2 (see Dean Perowne’s note). Parables differ from fables in being pictures of possible occurrences—frequently of actual daily occurrences—and in teaching religious truths rather than moral truths. See below v. 10 and v. 33.

4. ἂ δὲν...ἀλα δὲ. For this use of the relative as a demonstrative cp. ἂν μὲν ἔδειξαν διὸ δὲ ἀπέκτειναν, ch. xxi. 35. ὁ δὲ μὲν ἐπεβαλόν τῶν πολυτών ὁδὸς δὲ ἀπέσφαξαν (Dem.); and for ἂλα δὲ, following ἂ μὲν, cp. οἱ...ἀλα...ἐτεροὶ δὲ, ch. xvi. 14; Winer, p. 130. ὁ ἂ δὲ like ὁ ἂ τὸ was originally demonstrative, but the relative and the article are traced to independent originals. Clyde’s Greek Syntax, § 80. (Ed. 5.)

παρά τὴν ὅδον, i.e. along the narrow footpath dividing one field from another.

5. τὰ πετρῶδη. Places where the underlying rock was barely covered with earth. The hot sun striking on the thin soil and warming the rock beneath would cause the corn to spring up rapidly and then as swiftly to wither.

7. αἱ ἀκανθαι. Virgil mentions among the ‘plagues’ of the wheat,

‘Ut mala culmos
Esset robigo segnisque horret in arvis
Carduus.’

Georg. i. 150—153.

8. ὃ μὲν ἐκατόν, κ.τ.λ. Thomson, Land and Book, p. 83, ascribes the different kinds of fertility to different kinds of grain; ‘barley yields more than wheat, and white maize sown in the neighbourhood, often yields several hundred fold.’ It is however better to refer the difference of yield to differences in particular parts of the good soil. The highest in the kingdom of God differ in receptivity and fruitfulness. As to the fact, cf. Strabo, xv. p. 1068 a.: τοιάνθεν ἂ αγάν ἐστι ὡστε ἐκατοντάχουν δι’ ὁμάλων καὶ κρυφῶν καὶ πυρὸν ἐκτρέφειν ἐστι δ’ ὅτε καὶ διακοσιομίσχους.

10—17. THE REASON WHY JESUS TEACHES IN PARABLES.

Mark iv. 10—12; Luke viii. 10.

10. ἐν παραβολαῖς. The parable is suited (1) to the un instructed, as being attractive in form and as revealing spiritual truth exactly in proportion to the capacity of the hearer; and (2) to the divinely wise as wrapping up a secret which he can penetrate by his spiritual in-
sight. In this it resembles the Platonic myth; it was the form in which many philosophers clothed their deepest thoughts. (3) It fulfills the condition of all true knowledge. He alone who seeks finds. In relation to Nature, Art, God Himself, it may be said the dull ‘seeing see not.’ The commonest and most obvious things hide the greatest truths. (4) The divine Wisdom has been justified in respect to this mode of teaching. The parables have struck deep into the thought and language of men (not of Christians only), as no other teaching could have done; in proof of which it is sufficient to name such words and expressions as ‘talents,’ ‘dispensation,’ ‘leaven,’ ‘prodigal son,’ ‘light under a bushel,’ ‘building on sand.’

11. τὰ μυστήρια τῆς βασιλείας τῶν σοφανῶν. Secrets known only to the initiated—the inner teaching of the gospel. St Paul regards as ‘mysteries,’ the spread of the gospel to the Gentiles, Eph. iii. 3, 4, 9; the doctrine of the resurrection, 1 Cor. xv. 51, the conversion of the Jews, Rom. xi. 25; the relation of Christ to His Church; Eph. v. 32.

To the Greek, μυστήρια would recall the associations of Eleusis and Samothrace, and so necessarily bring a part of the mystic thought into Christianity; only, however, to contrast the true Christian mysticism, which is open to all (νῦν δὲ φανερώθη τοῖς ἄγνοις αὐτῶν, Col. i. 27), with the secrecy and exclusiveness of the pagan mysteries.


13. ἵνα τοῦτο...δὲ. Jesus teaches in parables, because, as it is, the people do not understand, &c., i.e. (1) either He teaches them in the simplest and most attractive form so as by degrees to lead them on to deeper knowledge, or (2) He teaches in parables because it is not fitting that divine truths should be at once patent to the unreflective and indifferent multitude.

In the parallel passages a final clause takes the place of the causal sentence: Mark iv. 11, ἐκείνων δὲ τοῖς ἐξω ἐν παραβολαῖς τὰ πάντα γίνεται ἵνα βλέπωντες βλέπωσιν κ.τ.λ. Luke viii. 10, τοῖς δὲ λοιποῖς ἐν παραβολαῖς ἱνα βλέπωντες βλέπωσιν κ.τ.λ. The final particle ἵνα denotes intention or aim. But in regard to God’s dealing, all results are intended results, and the usual distinction between consecutive and final clauses is lost. The result of teaching by parables was that the careless and indifferent did not understand, it was the intention of God; in other words it is a spiritual law that those only who have πίστις shall learn. The form and thought of the original Hebrew corresponds with this view.

14. Is. vi. 9, 10. The words form part of the mission of Isaiah.
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15. ἡ καρδία. The heart, regarded by the ancients as the seat of intelligence, has become gross or fat, and so closed against the perception of spiritual truth.

μὴ τοιεύοντω...λεγομαι. For the sequence of the subjunctive and future indicative co-ordinately after a final particle, cp. Rev. xxii. 14, μακάριοι οἱ πλούσιοι τὰς στολὰς αὐτῶν, ίνα ἔσται ἡ ἐξουσία αὐτῶν...καὶ εἰσέλθωσιν. For the future, among other passages, cp. Gal. ii. 4, where the best editors read ἵνα ἡμῖν καταδουλώσωμεν. See Winer, p. 361. In the classics the future indicative in pure final clauses is found after δώσω and δίδω, never after ἵνα or ὡς, and very seldom after the simple μή. Goodwin's Moods and Tenses, p. 68. Elmsley, however (Eur. Bacch., p. 164) does not admit the exception of ἵνα. See Winer, loc. cit. above. In the N.T. δώσω occurs with the future, Matt. ch. xxxvi. 59, and, on good MS. authority, Rom. iii. 4. As distinguished from the subjunctive in such instances the future indicative implies a more permanent condition.

16. ὃμων δὲ μακάριοι οἱ ὀφθαλμοί. The disciples have discernment to understand the explanation which would be thrown away on the un instructed multitude.

18—23. THE PARABLE OF THE SOVER IS EXPLAINED.


19. On some the word of God makes no impression, as we say; some hearts are quite unsusceptible of good.

παντὸς ἄκοςτος. Si quis audit, quisquis est, for the classical ἔδω τις ἀκούσας. τὰς here follows the usage of Hebr. kol, 'all,' or 'any.' See note ch. xxiv. 22.

20, 21. εὕρεσ...εἴδος. The unstable and volatile nature is as quick to be attracted by the gospel at first, as it is to abandon it afterwards when the trial comes.

ό ὃς σπαρεῖ. 'He that was sown.' The man is compared to the seed. Comp. the more definite expression in Luke viii. 14, τὸ δὲ εἶς τὰς ἄκαρπας πεσον oδηγων oλος oι ἄκοςτον. For a defence of the A.V. 'He that receiveth the seed' (σπαρεῖς being taken in the sense of τὴν σπευρομένην Αἰγυπτον), see McClellan, New Testament, &c., ad loc.

21. γενομένης δὲ θλίψεως ἢ διωγμοῦ. Jesus forecasts the persecution of Christians, and the time when 'the love of many shall wax cold,' ch. xxiv. 12.

σκαβάλλεται. 'Falls,' is ensnared by attempting to avoid persecution. See note, ch. v. 29.

22. ἡ μέριμνα τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλουτοῦ. St Mark adds αἰς τὰ πέρα τὰ λαοῦτα ἐπιτυμλεῖ, St Luke ἡ πλουτοῦ τοῦ βλου. These things destroy the 'singleness' of the Christian life. Compare with this the threefold employment of the world as described by Christ, at the time of the Flood, at the destruction of Sodom and Gomorrah, and at the coming of the Son of man. (Luke xvii. 26—30.)
NOTES.

μέμμενα, 'absorbing care,' from a root that connects it with μεμνημένος, μεμνήμενος, memoria, mora.

23. The word will be more fruitful in some hearts than in others. Even the Apostles exemplified this. The triple division in their number seems to point to differences of gifts and spiritual fruitfulness.

24—30. THE PARABLE OF THE TARES. Confined to St Matthew.

24. παρέθηκεν here and v. 31 only in this sense. Elsewhere of 'setting meat before a guest'—the usual Homeric use of the word—Mark vi. 41, viii. 6, 7; Luke xi. 6. Of committing a charge to a person, Luke xii. 48; 2 Tim. ii. 2. In mid. voice, of 'proving' by comparison, Acts xvii. 3. Here the word might be taken in a similar sense 'made a similitude,' παρασβολή regarded as cognate.

σπειραμνή, not 'which sowed,' A.V. but when he sowed.

25. ἐν δὲ τῷ καθόδειν τοὺς ἄνθρωπος, i.e. during the night. The expression is not introduced into the Lord's explanation of the parable.

ἑστηκαν ἡμέρα. Travellers mention similar instances of spiteful conduct in the East, and elsewhere, in modern times. ἐν gives the force of an after sowing or sowing over the good seed.

ἡμέρα. Probably the English 'darnel;' Latin, lolium; in the earlier stages of its growth this weed very closely resembles wheat, indeed can scarcely be distinguished from it. This resemblance gives an obvious point to the parable. The good and the evil are often indistinguishable in the visible church. The Day of Judgment will separate. Men have tried in every age to make the separation beforehand, but have failed. For proof of this read the history of the Essenes or the Donatists. The Lollards—as the followers of Wyckliffe were called—were sometimes by a play on the word lolium identified by their opponents with the tares of this parable. A friend suggests the reflection: 'How strange it was that the very men who applied the word "Lollard" from this parable, acted in direct opposition to the great lesson which it taught, by being persecutors.'

The parable of the Tares has a sequence in thought on the parable of the Sower. The latter shows that the kingdom of God will not be coextensive with the world; all men have not sufficient faith to receive the word. This indicates that the kingdom of God—the true Church—is not coextensive with the visible Church. Some who seem to be subjects of the Kingdom are not really subjects.

26. ἐδείξατι, 'was manifest,' when the good corn made fruit: before that they were indistinguishable.
31—33. (1) The Parable of the Mustard Seed. (2) The Parable of the Leaven which Leavened the Meal.

(1) Mark iv. 30—32. (1) and (2) Luke xiii. 18—21.

The 'mystery' or secret of the future contained in these two parables has reference to the growth of the Church; the first regards the growth in its external aspect, the second in its inner working.

The power that plants possess of absorbing within themselves, and assimilating the various elements of the soil in which they are planted, and the surrounding gases—not by one channel but by many—the conditions too under which this is done—the need of water, of the breath of heaven and of sunlight—find a close parallel in the history and influence of the Church of Christ. It is an instance where the thought of the illustration is deepened by fresh knowledge.

31. ἐν λαβῶν ἀνθρωπός ἔπειρεν. ὅταν σπαρῇ, St Mark, who thus does not name an agent, the planter of the seed.

ἐν τῷ ἄγρῳ αὐτῶν. εἰς κῆπον ἑαυτοῦ (Luke), 'his own garden,' with special reference to the land of Israel.

32. μικρότερον πάντων τῶν σπερμάτων. Not absolutely the least, but least in proportion to the plant that springs from the seed. Moreover the mustard seed was used proverbially of anything excessively minute.

κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ, i.e. settle for the purpose of rest or shelter or to eat the seeds, of which goldfinches and linnets are very fond. (Tristram, Nat. Hist. of Bible, p. 473.) κατασκηνοῦν. Literally, dwell in tents. If we think of the leafy huts constructed for the feast of tabernacles the propriety of the word will be seen. The mustard plant does not grow to a very great height, so that St Luke's expression ἐγένετο εἰς δέντρον [μέγα] must not be pressed. Dr Thomson (Land and Book) mentions as an exceptional instance that he found it on the plain of Akkar as tall as a horse and its rider.

κατασκηνοῦν. For the infinitive termination see Winer, p. 92.

Cp. the contraction χρυσάε—χρυσῷ, though in infin. generally χρυσάεων = χρυσῶν, also the Pindaric forms έχουσιν for έχουσιν, &c., δίδοι for διόν. (Donaldson's Pindar, de Stilo Pindari, p. liv) and the Thessalian genitive form is -οι for -ον (Papillon, Compar. Phil. 112 note).

33. ζύμη. Except in this one parable, leaven is used of the working of evil; cp. μικρά ζύμη διὸν τὸ φύραμα ζύμω, Gal. v. 9; 1 Cor. v. 6; and ἐκκαθάρατε ὅν τὴν παλαιὰν ζῦμην, 1 Cor. v. 7. So, too, in the Rabbinical writings. This thought probably arose from the prohibition of leaven during the paschal season. But the secrecy and the all-pervading character of leaven aptly symbolize the growth of Christianity, (1) as a society penetrating everywhere by a subtle and mysterious operation until in this light—as a secret brotherhood—it appeared dangerous to the Roman empire; (2) as an influence unfelt at first growing up within the human soul.
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Sir Bartle Frere on Indian Missions, p. 9; speaking of the gradual change wrought by Christianity in India, says, in regard to religious innovations in general: 'They are always subtle in operation, and generally little noticeable at the outset in comparison with the power of their ultimate operation.'

σάτα τρία, 'three seahs.' In Gen. xviii. 6, Abraham bids Sarah 'make ready three “seahs” of fine meal, knead it and make cakes upon the hearth.'

34. ἐν παραβολαῖς. In reference to the teaching by parables it may be remarked, (1) that the variety in the subject-matter not only gives great vivacity and fulness to the instruction, but the several illustrations would interest specially particular classes and persons—the fisherman on the lake, the farmer and the merchant would each in turn find his own pursuit furnishing a figure for divine things, even the poor woman standing on the outskirts of the crowd learns that her daily task is fruitful in spiritual lessons. (2) As descriptive of the kingdom of heaven they set it forth as incapable of definition, as presenting many aspects, as suggested by a variety of external things, though not itself external. (3) For the general effect on the imagination and for variety comp. the series of images by which Homer describes the march of the Achaean host. Π. π. 455—484.

35. ὑπωσ πληρωθή, For the meaning of this formula cp. note, ch. i. 22.

διὰ τοῦ προφήτου, Asaph, the author of Ps. lxxviii. from which this quotation is taken. He is called 'Asaph the seer,' 2 Chron. xxix. 30.

The quotation does not agree verbally with the LXX. where the last clause is φθέγομαι προβλήματα ἀπ' ἀρχῆς. It is a direct translation of the Hebrew. The psalm which follows these words is a review of the history of Israel from the Exodus to the reign of David. This indicates the somewhat wide sense given to 'parables' and 'dark sayings.' Here the mashal, παραβολή, or 'comparison,' implies the teachings of history. Though possibly the term may apply only to the antithetical form of Hebrew poetry. See Dean Perowne ad loc.

ἐφέγανθαι. Ionic form for Attic ἔφυγαν, cp. τυγχάνω for τεύχω, λαστάνω for λήθω. Ο. ἐφέγαν ὀνομασκότιον, Od. ix. 374. (κύματα) ἐφέγανται ἁπέρονδέ, Od. v. 438. The word is similarly used in Pindar and Theocritus, and in the LXX. of lions roaring, Hos. xi. 11; Amos iii. 4, 8; of water bursting forth, Lev. xi. 10, and in Ps. xviii. 2 figuratively ἡμέρα τῇ ἡμέρᾳ ἐφέγαν τῇ ἡμέρᾳ. Here only in the softened sense of 'speaking;' such softening of coarse and strong meanings is characteristic of Alexandrine Greek, cp. σκόλλων.

καταβολή, foundation, beginning. So used by Pindar and Polyb. ἐκ καταβολῆς κατηγορεῖν, Polyb. xxvi. 1, 9. καταβολή ἐποιεῖτο καὶ θεμέλιον ὑπεξάλλετο πολυχρώμων τυραννίδος, xiii. 6, 2. Ο. μὴ τάλιν θεμέλιον καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων. Heb. vi. 1.
39. συντέλεια. In classical Greek ‘a joint subscription, or association for paying state dues,’ &c. later the ‘completion’ of a scheme opposed to ἀρχῇ or ἐπιβολῇ, op. συντέλειαν ἐπιθεῖαι τοῖς ἔργοις, Polyb. xi. 88, 7.

συντέλεια αἰῶνες. ‘Completion of the Αἰῶν,’ the expression is confined to this Gospel; see below, vv. 40 and 49 and ch. xxiv. 8, but compare Hebr. ix. 26, ἐπὶ συντέλεια τῶν αἰῶνων, ‘at the completion of the Αἰῶνς,’ and 1 Cor. x. 11, τὰ τέλη τῶν αἰῶνων, the ends or the final result of the Αἰῶνς. In the two last passages the ‘Αἰῶν’ are the successive periods previous to the advent of Christ, the ‘Αἰῶν’ of the text is the period introduced by Christ, which will not be completed till his second Advent.

41. τάνα τα σκάνδαλα. Everything that ensnares or tempts men to destruction; see ch. v. 29.

42. ὁ κλαυθμός καὶ ὁ βρυγμός τῶν δολῶν. For the force of the article see ch. viii. 12. ‘The grinding of the teeth and the uttering of piercing shrieks give relief in an agony of pain.’ Darwin, Expression of the Emotions, p. 177.

43. τότε καὶ ἔκαλε κ.τ.λ. Cp. Dan. xii. 3, ‘Then they that be wise shall shine as the brightness of the firmament.’

44. The Parable of the Hidden Treasure, in this Gospel only.

In ancient times, and in an unsettled country like Palestine, where there were no banks, in the modern sense, it was a common practice to conceal treasures in the ground. Even at this day the Arabs are keenly alive to the chance of finding such buried stores. The dishonesty of the purchaser must be excluded from the thought of the parable. The unexpected discovery, the consequent excitement and joy, and the eagerness to buy at any sacrifice, are the points to be observed in the interpretation.

εἴρων. Here the kingdom of heaven presents itself unexpectedly, ‘Christ is found of one who sought Him not.’ The woman of Samaria, the jailer at Philippi, the centurion by the Cross are instances,

πωλὴ πάντα δότα ἔχει. This is the renunciation which is always needed for the winning of the kingdom, cp. ch. x. 38. Thus Paul gave up position, Matthew wealth, Barnabas lands.

δυνατὴ τῶν ἀρχῶν εἰκόνων. Puts himself in a position to attain the kingdom.

45, 46. The Parable of the Pearl of Great Price, in St Matthew only.

Here the story is of one who succeeds in getting what he strives to obtain. The Jewish or the Greek ‘seekers after God,’ possessing many pearls, but still dissatisfied, sought others yet more choice, and
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finding one, true to the simplicity in Christ, renounce all for that; the one his legalism, the other his philosophy. Nathaniel, Apollos, Timotheus, Justin Martyr are amongst those who thus sought and found.

46. πέπρακαν, 'sells at once.' The perfect marks the quickness of the transaction, cp. Dem. Phil. i. 19, δεδόχθαι, 'instantly determined upon.' Soph. Aj. 275, ὅν δ' ὄς ἐληξε καπένιευε τῆς νόσου, | κείνος τε λύτη πᾶς ἐξῆλαται κακῇ, and 479, ἡ καλῶς τελνηκέναι, 'or at once nobly die.' See Jebb on both passages.

47—50. THE PARABLE OF THE NET, in St Matthew only.

7. σογήνη. A drag-net or seine (the English word comes from the Greek through sagena of the Vulgate). One end of the seine is held on the shore, the other is hauled off by a boat and then returned to the land. In this way a large number of fishes of all kinds is enclosed. Seine-fishing is still practised on the coasts of Devonshire and Cornwall.

The teaching of this parable partly coincides with that of the parable of the Tares (vv. 24—30). In both are exhibited the mixture of good and evil in the visible Church, and the final separation of them. But here the thought is specially directed to the ingathering of the Church. The ministers of Christ will of necessity draw converts of diverse character, good and evil, and actuated by different motives. From the parable of the tares we learn not to reject any from within the Church, in the hope of expelling the element of evil. It is a parable of the settled Church. This is a missionary parable. It teaches that as a matter of history or of fact, no barrier or external test will serve to exclude the unworthy convert.

50. ἐς τὴν καμίνων τοῦ πυρός. The article has the same force as ὁ κλαυθμὸς. The figure may be generally drawn from an oriental mode of punishment, or there may be special reference to Dan. iii. 6.

51, 52. THE SCRIBES OF THE KINGDOM OF HEAVEN.

51. συνηκατε. σώρεις, 'intelligent apprehension,' is used specially of spiritual intelligence, Col. i. 9. Cp. ch. xvi. 12, xvii. 13.

52. μαθητεύετες τῇ βασιλείᾳ. The new law requires a new order of Scribes who shall be instructed in the kingdom of heaven—instructed in its mysteries, its laws, its future—as the Jewish Scribes are instructed in the observances of the Mosaic law.

καὶ νὰ καὶ παλαιὰ. (1) Just as the householder brings from his stores or treasury precious things which have been heir-looms for generations, as well as newly acquired treasures; the disciples following their master's example will exhibit the true teaching of the old law, and add thereto the new lessons of Christianity. (2) Another interpretation finds a reference to Jewish sacrificial usage by which...
sometimes the newly-gathered fruit or corn, sometimes the produce of a former year furnished the offering. The wise householder was ready for all emergencies. So the Christian teacher will have an apt lesson on each occasion.

As applied to the teaching of Christ Himself καὶ ἤδειξα points to the fresh revelation, παλαιὰ to the Law and the Prophets on which the new truths rested and from which they were evolved. Instances are, the extended and deeper meaning given to the decalogue, and to the law of forgiveness, &c., the fresh light thrown on prophecy and on Rabbinical sayings, the confirmation of the ancient dealings of God combined with the revelation of entirely new truths, as that of the resurrection,—of the Christian Church,—of the Sacraments,—of the extension of the Gospel to the Gentiles.

53—58. THE PROPHET IN HIS OWN COUNTRY


In Mark the incident is placed between the cure of Jairus' daughter and the mission of the Twelve; in Luke our Lord's discourse in the synagogue is given at length. But many commentators hold with great probability that St Luke's narrative refers to a different and earlier visit to Nazareth.

53. μετήρησεν. Only here and ch. xix. 1 in N.T. The seemingly intransitive use of αμέτρησεν comes from the familiar phrase αμέτρησεν στόλουν, 'to start an expedition,' then, the object being omitted, as in many English nautical phrases, 'to start.' This use of the compound μεταιρεσθεν however does not appear to be classical.

54. τὴν πατρίδα αὐτοῦ. Nazareth and the neighbourhood.

55. αὐχεὶ οὐτός ἐστιν ὁ τοῦ τεκτωνὸς υἱός; In Mark vi. 8, ὁ υἱὸς Μαρίας καὶ ἀδελφὸς Ἰακώβου καὶ Ἰωσήφος καὶ Ἰουδᾶ καὶ Σίμωνος; No allusion being made to the father, as in the other synoptists, possibly Joseph was no longer living. For ὁ τεκτωνὸς υἱὸς Mark has ὁ τεκτων. As every Jew was taught a trade there would be no improbability in the carpenter's son becoming a scribe. But it was known that Jesus had not had the ordinary education of a scribe.

οἱ ἀδελφοὶ αὐτοῦ. Probably the sons of Joseph and Mary. It is certain that no other view would ever have been propounded except for the assumption that the blessed Virgin remained ever-virgin.

Two theories have been mooted in support of this assumption. (1) The 'brethren of the Lord' were His cousins, being sons of Cleophas (or Alpheus), and Mary, a sister of the Virgin Mary. (2) They were sons of Joseph by a former marriage.

Neither of these theories derives any support from the direct words of Scripture, and some facts tend to disprove either. The second theory is the least open to objection on the ground of language, and of the facts of the gospel.

The brethren of the Lord were probably not in the number of the Twelve. This seems to be rendered nearly certain by St John's assertion (vii. 5) οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐκπέμπετε εἰς αὐτῶν, and
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is strengthened by the way in which the brethren's names are introduced, as though they were more familiar than Jesus to the men of Nazareth; it seems to be implied that they were still living there.

James afterwards became president or bishop of the Church at Jerusalem: he presided at the first Council and pronounced the decision: διὸ ἐγὼ κρίνω κ.τ.λ. (Acts xv. 19). The authorship of the Epistle is generally ascribed to him. His manner of life and his death are described by Hegesippus (Eus. H. E. i. 23, p. 58, 59, Bright's ed.). Of Joses nothing further is known. Jude is most probably to be identified with the author of the Epistle bearing his name. Tradition has an interesting story concerning his two grandsons, who being arrested as descendants of the royal house and therefore possible leaders of sedition, and brought before the Emperor Domitian, described their poverty, and shewed him their hands, rough and horny from personal toil, and so dispelled the idea of danger and regained their freedom (Eus. H. E. ii. 21). Of Simeon tradition has nothing certain or trustworthy to report.

For the many difficult and intricate questions involved in the controversy as to the 'brethren of the Lord,' see the various articles in Dict. of the Bible, and Bp. Lightfoot's dissertation in his edition of the Epistle to the Galatians.

CHAPTER XIV.

3. ðwþero, probably right (N B), for ðero.

6. γενεσίως γενομένως, for γενεσίων γενομένων. The dative has decisive authority. The gen. abs. a grammatical note, which has come into the text as the easier reading.

14, 22, 25. The subject ίηνος omitted, insertion due to lectionaries or marginal note.

19. τῶν χόρτων. The plural τῶν χόρτων ('grassy places') has the support of the late MSS.: the gen. sing. is the reading of NBC*.

25, 26. The true reading εἰς τὴν θάλ. ἐπὶ τὴν θάλ. reverses the textus receptus. The change of case after εἰς, and of the order of the participle, is suggestive: περιπ. εἰς τὴν θάλ., 'walking over the sea,' εἰς τὴν θάλ. περιπ. 'upon the sea,' (the wonder that first struck the disciples,) 'walking,' a secondary thought.

30. λαχυσάω, omitted by Tischendorf on the evidence of N B* 33. Lachmann and Tregelles, who retain it, did not know of Ν.

1—12. Herod the Tetrarch puts to death John the Baptist.

Mark vi. 14—29, where the further conjectures as to the personality of Jesus are given, 'Elias, a [or the] prophet, or as one of the prophets,' and the whole account is narrated in the vivid dramatic man-
ner of St Mark. St Luke relates the cause of the imprisonment, iii. 19, 20; the conjectures as to Jesus, ix. 7—9.

1. ἐν ἔκεινε τῷ καιρῷ. During the missionary journey of the Twelve. See Mark loc. cit.

Ἡρώδης. Herod Antipas, tetrarch of Galilee and Perea. He was a son of Herod the Great, and Malthakē, a Samaritan, who was also the mother of Archelaus and Olympias. He was thus of Gentile origin, and his early associations were Gentile, for he was brought up at Rome with his brother Archelaus. He married first a daughter of Aretas, king of Arabia, and afterwards, while his first wife was still living, he married Herodias, wife of his half-brother Philip,—who was living in a private station, and must not be confused with Philip the tetrarch of Ituraea. Cruel, scheming, irresolute, and wicked, he was a type of the worst of tyrants. He intrigued to have the title of tetrarch changed for the higher title of king; very much as Charles the Bold of Burgundy endeavoured to change his dukedom into a kingdom. In pursuance of this scheme Antipas went to Rome 'to receive for himself a kingdom and return' (Luke xix. 12). He was however foil'd in this attempt by the arts of his nephew Agrippa, and was eventually banished to Lyons, being accused of confederacy with Sejanus, and of an intention to revolt. Herodias was his worst enemy: she advised the two most fatal errors of his reign: the execution of John Baptist, which brought him into enmity with the Jews, and the attempt to gain the royal title, the result of which was his fall and banishment. But there is a touch of nobility in the determination she took to share her husband's exile as she had shared his days of prosperity. For Herod's design against our Lord, see Luke xiii. 31; and for the part which he took in the Passion, see Luke xxiii. 6—12.

τετράρχης. Literally, the ruler of a fourth part or district into which a province was divided, ἐκαστὰ (ἕνη) διελόντες εἰς τέσσαρας μερίδας τετράρχιαν ἐκάττυν ἕκάλλεων (Strabo xii. p. 850). Afterwards the name was extended to denote generally a petty king, 'tetrarchiae regnorum instar,' Plin. H. N. v. 16) the ruler of a provincial district. Deiotarus, whose cause Cicero supported, was tetrarch of Galatia. He is called king by Appian, just as Herod Antipas is called king, v. 9, and Mark vi. 14.

The relation of these principalities to the Roman Empire resembled that of the feudal dependencies to the Suzerain in medieval times, or that of the Indian native states to the British Crown—political independence and the liberty of raising troops, imposing taxes, maintaining courts of justice, only conditional on the payment of tribute into the imperial exchequer.

2. αὐτῶς. Emphatic, 'he himself,' 'in his own person.'

ἀνεβη ἀπὸ τῶν νεκρῶν. A proof that Herod did not hold the Sadducean doctrine, that there is no resurrection.

Σιὰ τοῦτο. In consequence of having risen from the dead he is thought to be possessed of larger powers. Alford remarks that this
incidentally confirms St John’s statement (ch. x. 41), that John wrought no miracle while living.

of δυνάμεας. ‘The works of power’ of which Herod had heard. δυνάμεας, miracles regarded as marks of divine power; as proofs or signs of the divine presence they are σημεία, as exciting wonder they are τέφαρα. The latter word is never used alone of miracles: this is not the side on which the Gospel dwells. Trench, Syn. of N. T. 177 foll.

ενεργοῦντων. Not ‘shew themselves forth,’ A.V., but, ‘are active in him.’ The verb is frequent in Aristotle, the substantive ενεργεία is an important philosophical term in relation to δύναμις. The same contrast is suggested here. In Polybius ενεργεία is sometimes (1) transitive, as πάντα κατὰ δύναμιν ενεργείαν, xviii. 14. 8. Sometimes (2) intransitive, as τῶν αὐτίων ενεργοῦντων κατὰ τὸ συνέχεια, iv. 40. 4. Both these uses are found in N. T. (1) ο αὑτὸς θεὸς ὁ ενεργῶν τὰ πάντα ἐν πάσιν, I Cor. xii. 6. (2) τοῦ νῦν ενεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας. Eph. ii. 2.

3. ἐν τῇ φυλάκῃ. At Machærus, in Perea, on the eastern side of the Dead Sea, near the southern frontier of the tetrarchy. Here Antipas had a palace and a prison under one roof, as was common in the East. Cp. Nehemiah iii. 25, ‘The tower which lieth out from the king’s high house that was by the court of the prison.’ It was the ordinary arrangement in feudal castles. At Machærus, now M‘kha‘ur, remains of buildings are still visible. These are probably the ruins of the Baptist’s prison. Herod was living in this border fortress in order to prosecute the war with his offended father-in-law, Aretas. He was completely vanquished—a disaster popularly ascribed to his treatment of John the Baptist.

4. ἔλεγεν. Imperfect, ‘told him repeatedly.’

ἐξαν, ‘to marry’ her. ἐξαν has this special force, I Cor. v. 1, τοιαῦτη πορνελὰ ὡσε γυναῖκα τινα τοῦ πατρὸς ἐξαν. ch. xxii. 28, πάντες γὰρ ἢσχον αὐτήν. Xen. Cyrop. i, Κυαζάρης ἐπεμψε πρὸς Καμβισὸν τὸν τὴν ἀδελφὴν ἔξορτα.

οὐκ ἔστησ εἰς ἐξαν αὐτήν. St Luke adds, iii. 19, that Herod was also reproved ‘πεῖρ πάντων διὸ ἐτόλησεν πονηρῶν.’ ‘Boldly to rebuke vice’ is fixed upon as the leading characteristic of the Baptist in the collect for St John the Baptist’s day.

5. θάλων. From St Mark we learn that Herodias was eager to kill John, while Herod, partly from fear of his prisoner, partly from interest in him, refused to take away his life. St Mark’s narrative gives a picture of the inner court intrigues, and bears evidence of keen questioning of some eye-witness as to facts. Possibly some of Herod’s own household were secret adherents of John.

ἔφοβήθη τὸν δηλον. The same motive that held the tyrant’s hand, checked the arguments of the Pharisees, ch. xxi. 26.

6. γενέσθαι γενομένου. Dative of time, ‘marking precisely time when’ (Clyde); cp. τοῖς σάββασι, ch. xii. 2, Winer, p. 274. Plural,
as usual in names of festivals, ἑργαλιά, ἄνθρωπι, ἠπαθία, Saturnalia. Here τὸ γενέστατα retains what must have been its original sense, 'a birthday festival;' but in classical Greek it meant a memorial feast in honour of the dead, celebrated on the anniversary of birth, and so distinguished from τὸ γενέστα, the feast observed on the anniversary of death. See Rawlinson's note on Herod. iv. 26. The classical word for a birthday feast was τὸ γενέστα, this in turn came through the process of Christian thought to mean a festival commemorative of a martyr's death—his birth into the new life—ἐπετελεῖν τὴν τοῦ μαρτυρίαν ἁμαρτάνον γενέσθαι, Martyr. Polyc. 18, p. 1044 A. See Sophocles' Lexicon on γενέστα: and γενέστας and Lob. Phryn. 104.

ἀρχήσατο. Some sort of pantomimic dance is meant. Horace notes as one of the signs of national decay that even highborn maidens learnt the voluptuous dances of the East, Hor. Od. iii. 6. 21. Herod would recall similar scenes at Rome. See note v. 1.

η θυγατέρ τῆς Ἡρωδίδας. Salome; she was afterwards married to her uncle Herod-Philip, the tetrarch, and on his death to Aristobulus, grandson of Herod the Great.

3. προβιβασθείς. 'Impelled,' 'instigated;' op. Xen. Mem. 1. 5. 1, επισκεψώμεθα εἰ τι προμηθαύετε λέγων εἰς αὐτὴν τοῦδε.

πίναξ = 'a flat wooden trencher' on which meat was served, δαιρός δὲ κρείς πίνακας παρέθηκεν ἀετος, Hom. Od. ν. 141. This appears to have been the meaning of the old English word 'charger' (A.V.), which is connected with cargo and with French charger, and signified originally that on which a load is placed, hence a dish.

4. λυπθής, 'though vexed;' he still feared the popular vengeance, and perhaps did not himself desire the death of John, see Mark vi. 20.

5. βασιλεὺς. A title which Antipas had in vain tried to acquire: it was probably addressed to him by his courtiers.

6. τῶν δρακοντ. 'Because of the oaths;' he had sworn repeatedly.

11. ἤγγεικα τῇ μητρί αὐτῆς. The revenge of Herodias recalls the story of Fulvia, who treated with great indignity the head of her murdered enemy Cicero, piercing the tongue once so eloquent against her. Both are instances of 'furens quid femina possit.' The perpetration of the deed on the occasion of a birthday feast would heighten the atrocity of it in the eyes of the ancient world: it was an acknowledged rule, 'ne die qua ipsi lumen accepissent aliis demerent.' The great Florentine and other medieval painters have delighted to represent the contrasts suggested by this scene at Machærus. The palace and the prison—Greek refinement and the preacher's simplicity—Oriental luxury and Oriental despotic side by side—the cause of the world and the cause of Christ. In all this the 'irony' of the Greek dramatists is present. The real strength is on the side that seems weakest.
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19. ἵππαν τῷ πτώμα καὶ τοῖςαν αὐτόν. There is in this some proof of forbearance, if not of kindness, on Herod’s part. He did not persecute John’s disciples, or prevent them paying the last offices to their master.

πτώμα. Lat. cadaver, in this sense πτώμα is followed by νεκροῦ, or by genitive of person in classical period as, Ἑρωδός δὲ πτώμα Παπινικου τῷ τοῦ; Eur. Phoen. 1697.

13—21. JESUS RETIRES TO A DESERT PLACE, WHERE HE FEEDS FIVE THOUSAND.

Mark vi. 31—44; Luke ix. 10—17; John vi. 5—14.

This is the only miracle narrated by all the Evangelists. In St John it prepares the way for the memorable discourse on the ‘Bread of Life,’ St John also mentions, as a result of this miracle, the desire of the people ‘to take him by force and make him a king.’ There is a question as to the locality of the miracle. St Luke says (ch. ix. 10) that Jesus ‘went aside privately into a desert place belonging to a city called Bethsaida.’ St Mark (ch. vi. 45) describes the disciples as crossing to Bethsaida after the miracle. The general inference has been that there were two Betsaidas; Bethsaida Julias, near the mouth of the Jordan (where the miracle is usually said to have taken place), and another Bethsaida, mentioned in the parallel passage in St Mark and possibly John i. 44. But the Sinaitic MS. omits the words in italics from Luke, and at John vi. 23 reads, ‘When, therefore, the boats came from Tiberias, which was nigh unto the place where they did eat bread.’ If these readings be accepted, the scene of the miracle must be placed near Tiberias; the Bethsaida of Mark, to which the disciples crossed, will be the well-known Bethsaida Julias, and the other supposed Bethsaida will disappear even from the researches of travellers.

13. πεζόν (οὖς), ‘on foot,’ i.e. not by boat; cp. Acts xx. 13, ἀναλειπTac στὰς πεζεύσῃ.

15. ὑπερα γενομένης. In the Jewish division of the day there were two evenings. According to the most probable view the space of time called ‘between the evenings’ (Ex. xii. 6) was from the ninth to the twelfth hour (Jos. B. J. vi. 9. 3). Hence the first evening ended at 3 o’clock, the second began at sunset. In this verse the first evening is meant, in v. 23 the second.

The meaning of ἦ ὡρα is not quite clear, perhaps the usual hour for the mid-day meal.


17. ἐχθαμεν κ.τ.λ. St John more definitely; ἐστιν παρὰ τριών ὁδοὶ δόξα ἐν πέντε ἄρτοις κρυσταλύνων, καὶ δύο ὡρα (vi. 9). Barley bread (ἄρτοις κρυσταλύνων), for which the classical word is μάφα, was the food of the very poorest. It seems probable that the English word mass is traceable to μάφα, a eucharistic significance having been given to this miracle from very early times. The ἄρτοι were a kind of biscuit,
thin and crisp cakes which could be broken, hence κλάσας, κλάσματα, see note, ch. vi. 30. Op. Juv. v. 67, 'quanto porrexit murmure panem | vix fractum.

19. ἀνακλίθηναι ἐπὶ τοῦ χόρτου. St John has ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. St Mark and St Luke mention that they sat in companies, ἀνά ἐκατὼν καὶ ἀνά πεντήκοντα (Mark), ἀνά πεντήκοντα (Luke); to this St Mark adds the picturesque touch, καὶ ἀνέτεσαν πρασιάν πρασιά. (ch. vi. 40). St John notes the time of year: ἦν δὲ ἐγγὺς τὸ πάσχα ἡ ἐορτὴ τῶν Ἰουδαίων.

Ἰδοὺ. In Mark and Luke ἵδος: 'continued to give,' 'kept giving.'

20. τὸ περισσεῦν τῶν κλάσματων. κλάσματων connected with κλάσας, therefore not 'fragments' in the sense of crumbs of bread, but the 'portions' broken off for distribution.

Σῶδεκα κοφίνους. The same word is used for baskets in the four accounts of this miracle, and also by our Lord, when He refers to the miracle (ch. xvi. 9); whereas a different word (στυρίδες) is used in describing the feeding of four thousand and in the reference made to that event by our Lord (ch. xvi. 10). Juvenal describes a large provision-basket of this kind, together with a bundle of hay, as being part of the equipment of the Jewish mendicants who thronged the grove of Egeria at Rome: 'Judæis quorum cophinus fenumque suppellex, iii. 14,' 'cophino fænoque relictō | arcānam Judæas mendicat in aurorem,' vi. 542. The motive for this custom was to avoid ceremonial impurity in eating or in resting at night.

22—33. THE DISCIPLES CROSS FROM THE SCENE OF THE MIRACLE TO BETHSAIDAH.

Mark vi. 45—52; John vi. 15—21.

St Matthew alone narrates St Peter's endeavour to walk on the sea.

22. τὸ πλοῖον, the ship or their ship.
23. ἐφίλας δὴ γιανωμένης. See v. 15.

μονός ἦν ἵκει. This is a simple but sublime thought:—the solitary watch on the lonely mountain, the communion in prayer with the Father throughout the beautiful Eastern night.

24. βασανίζομενον. The expression is forcible, 'tortured by the waves,' writhing in throes of agony, as it were. These sudden storms are very characteristic of the Lake of Gennesaret.

25. τετάρτη δὴ φυλακῇ, i.e. early in the morning. Op. 'Et jam quarta canit venturam buccina lucem,' Propert. iv. 4. 63. At this time the Jews had adopted the Greek and Roman custom of four night watches. Formerly they divided the night into three watches, or rather according to Lightfoot (Hor. Heb.) the Romans and Jews alike recognised four watches, but with the Jews the fourth watch was regarded as morning, and was not included in the three watches of
XIV. 36. NOTES.

'deep night.' The four watches are named (Mark xiii. 35) 1 Even (δυσ), 2 Midnight (μεσωνυκτιον), 3 Cock or rowing (αλεκτροφωνια), 4 Morning (σαρα). St John states that they had rowed 25 or 30 furlongs.

ηδειν προς αυτοις. Mark adds 'He would have passed by them.'

ἐπὶ τὴν θάλασσαν. ἐπὶ with accus. of motion over a surface, cp. ἐπὶ οἶνος πόντον ὑπὸν περαν ὀλειν (Homer). See critical notes, supra.

26. ἀπὸ τοῦ φόβου έκραταν. Note the article. Not merely cried out from fear, but the fear which necessarily resulted from the appearance made them cry out.

29. ο δὲ εἶπε, ἀλάκ. The boat was so near that the voice of Jesus could be heard even through the storm, though the wind was strong and the oarsmen labouring and perhaps calling out to one another. The hand of the Saviour was quite close to the sinking disciple.

30. Ιεχωρόν. Predicate.

καταποντίζονται. Here and ch. xviii. 6 only in N.T. 'to sink into the deep sea' (φόντος, the wide open sea, so the deep sea, connected with πόντος and πόνος, 'the watery way,' (Curtius), but according to others with βάθος, βάθος).

31. δι' τί; Literal translation of the Hebr. lammah, 'with a view to what?' = lvarl, see note ch. xxvii. 46. ἄρσας, see ch. xxviii. 17.

32. ἐκόπασεν. ἐκόπασεν, properly to be weary or fatigued (κύτως, κύτος), then to rest from weariness or suffering, used of a sick man Hipp. p. 1207, (so κύτος, of the pain of disease, Soph. Phil. 880,) then figuratively of the wind or a flood, cp. Herod. vii. 191, where speaking of the storm at Artemision he says that the Magi stopped the wind by charms, ἦ ἄλλως κακός αὐτὸς ἑδέλων ἐκόπασεν.

33. θεόν υἱὸν εἶ. A son of God. The higher revelation of the Son of the living God was not yet given. See ch. xvi. 16.

34—36. JESUS CURES SICK FOLK IN THE LAND OF GENNESARET.

Mark vi. 53—56, where the stir of the neighbourhood and eagerness of the people are vividly portrayed.

34. διαπεράσασθε. Having crossed the bay from Tiberias to the neighbourhood of Capernaum. See map and note on vv. 13—21.

ἐλας Γεννησαρέτ. By this is meant the plain of Gennesaret, two miles and a half in length and about one mile in breadth. Modern travellers speak of 'its charming bays and its fertile soil rich with the scorings of the basaltic hills.' Josephus describes the district in glowing terms (B. J. iii. 10. 3). See Recovery of Jerusalem, p. 351.

36. παρέκαλον ἦν ἄμοντα. For ἦν in petitio obliqua for the classical ἦτο see note ch. i. 22, and Goodwin's Greek Moods and Tenses, p. 78.

The sequence of the subjunctive on a historical tense gives vivid-
ness to the narrative by retaining the mood originally used by the speaker. The usage is frequent in the classical period: ἔχωρουν ἐκ τῶν αιλίων δι' αὐτοῦ μή κατὰ φώς προσφέρονται, Thuc. ii. 3. καὶ πρὸ τοῦτων ἐμακρύναν ἵνα μὴ ταῦτα τάθητε. Dem. Olynth. iii. 30. 10. See note, ch. xii. 14.

τοῦ κρασίδου. The hem of the garment had a certain sanctity attached to it. It was the distinguishing mark of the Jew: cp. Numbers xv. 28, 29, "that they add to the fringes of the borders (or corners) a thread of blue." At each corner of the robe there was a tassel; each tassel had a conspicuous blue thread symbolic of the heavenly origin of the Commandments. The other threads were white.

διὸν ἱππανε μεσαίησαν. Cp. the case of the woman with an issue of blood, ch. ix. 20—22.

CHAPTER XV.

5. καὶ omitted before εἰ μή τιμ. on the most ancient authority.

6. τὸν λόγον for τὴν ἐντολὴν of textus receptus; τὸν νόμον the reading of Tischendorf has the authority of Ν and C and some cursives, and would explain τὴν ἐντολὴν. τὸν λόγον may have been introduced from Mark.

8. The words ἐγγίζει μοι...τῷ στόματι αὕτων καὶ, which fill up the quotation from the LXX., are omitted on the highest MS. authority.

16. Ἰησοῦ omitted and 80 τοῦ Ἰησοῦ for αὐτοῦ.

22. ἐκρατεῖν rightly replaces the rarer form ἐκρατήσασθαι.

25. προσκόνα is probably right, though the evidence is evenly balanced between aor. and imperf.

35, 36. The omission of καὶ before εὐχαριστήσας makes the structure very harsh. It is the reading necessitated by the rules adopted for forming the present text. Tregelles omits the καὶ against Lachmann and Tischendorf. If the former had seen Ν it can scarcely be doubted that he would have inserted the conjunction so necessary to the flow of the sentence.

39. Μαγδάνω for Μαγδαλά with the chief MSS. (ΝΒΔ) and versions; some ancient authorities have Μαγεδάν. Most of the later uncial read Μαγδαλά.

1—20. THE TRUE RELIGION AND THE FALSE. A DISCOURSE TO THE PHARISEES, THE PEOPLE, AND THE DISCIPLES.

Mark vii. 1—23.

These twenty verses sum up the great controversy of the N.T., that between the religion of the letter and external observances and the religion of the heart, between what St Paul calls 'the righteousness which is of the law and the righteousness which is of God by (or grounded upon) faith,' Phil. iii. 9.
NOTES.

1. ἀπὸ Ἰερουσαλήμ μαθητεύς. Probably a deputation from the Sanhedrin, such as was commissioned to question John the Baptist. Cp. John i. 19.

2. τὴν παράδοσιν τῶν πρεσβυτέρων. The elders, or presbyters, were the Jewish teachers, or scribes, such as Hillel and Shammai. The traditions were the rules or observances of the unwritten law, which they enjoined on their disciples. Many of these were frivolous; some actually subversive of God's law; yet such was the estimation in which these 'traditions' were held that, according to one Rabbinical saying, 'the words of the scribes are lovely, above the words of the law; for the words of the law are weighty and light but the words of the scribes are all weighty.'

3. διὰ τὴν παράδοσιν. 'For the sake of your tradition;' i.e. in order that ye may establish it: ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε, Mark vii. 9.

4. δὲ γὰρ θεὸς ἐντελατο, answering to τὴν ἐντολὴν τοῦ θεοῦ, as in v. 5, υἱὸς λέγετε refers back to διὰ τὴν παράδοσιν υἱῶν. St Mark has Μωυσῆς γὰρ εἰπεν (vii. 10), an instructive variation.

ὁ κακολογείων. As a classical word κακολογείων or κακοὶ λέγειν—the preferable form (Lob. Phryn. 200), means to 'abuse,' 'revile;' so in LXX. θέου ὁ κακολογείωσεν, Ex. xxii. 28. In many passages the Hebrew word represented here by κακολογείων is translated by ἀτμιούσεν and means 'to treat with disrespect,' 'to despise.' In one form, however, of the Hebr. verb the meaning is 'to curse,' but the first sense is to be preferred here: 'whoever makes light of their claims to support,' &c. See Guillemeard, Hebraism in N. T., ad loc.

5. δέραν δὲ ἐώς κ.τ.λ. 'Let that by whatsoever thou mayest be profited by me (i.e. the sum which might have gone to your support) be a gift (κοφίλθαι, Mark), or devoted to sacred purposes,'

The scribes held that these words, even when pronounced in spite and anger against parents who needed succour, excused the son from his natural duty, indeed bound him not to perform it; and, on the other hand, did not oblige him really to devote the sum to the service of God or of the temple.

οὐ μὴ τιμήσῃ. The omission of καὶ before these words (see critical notes) obviates the need of the awkward ellipse supplied in A. V. by the words 'he shall be free,' and throws out with far more force and clearness the contrast between the ἐντολὴ τοῦ θεοῦ and the παράδοσις τῶν πρεσβυτέρων. God's command was, 'honour thy father and thy mother;' ye say (in certain cases), 'a man shall not honour his father and mother.'

οὐ μὴ with future indicative or with subjunctive, is an emphatic denial. See note, ch. x. 42.

7. καλὸς ἐπροφήτευσεν. A common Jewish formula in quoting a saying of the prophets.
8, 9. Isaiah xxix. 13. The quotation nearly follows the LXX. The Hebrew has nothing answering to μάρτυρ μη.

9. ἑταλματα ἀνθρώπων. "Collections of ritual laws which were current in the times of the pre-exile prophets." (Cheyne, Is. ad loc.) Thus Pharisaism had its counterpart in the old dispensation.

10. ἐρωσκαλεύμενος τὸν ὀχλόν. The moment our Lord turns to the people, His teaching is by parables.

This appeal to the multitude as worthier than the Pharisees to receive the divine truths is significant of the popular character of the Kingdom of heaven.


12. οἱ Φαρισαῖοι ἐσκανδαλίζονταν. A proof of the influence of the Pharisees. The disciples believed that Christ would be concerned to have offended those who stood so high in popular favour.

13. πᾶσα φυτεία. Not a wild flower, but a cultivated plant or tree; the word occurs here only in N.T.; in LXX, version of O.T. it is used of the vine, the most carefully cultivated of all plants; 2 Kings xix. 29; Ezek. xvii. 7; Mic. i. 6; Aqu. and Symm. have δέντρον φυτεύων in Gen. xxii. 33, of the tamarisk. Here the plant cultivated by human hands—the vine that is not the true vine of Israel—is the doctrine of the Pharisees.

14. ὀδηγοὶ διὸν τυφλοὶ τυφλῶν. The proverb which follows is quoted in a different connection, Luke vi. 39; cp. also ch. xxiii. 16.

15. βέβαιαν παρατηρεῖται. Palestine abounded in dangers of this kind, from unguarded wells, quarries, and pitfalls; it abounded also in persons afflicted with blindness. See note ch. ix. 27.

16. ἑκατή. Here only in N.T. Strictly, 'at the point of time,' in late authors, 'even now,' 'still.' Latin, adhuc. In the modern Greek versions ἄν is used for ἑκατή.

καὶ ὑμεῖς, as well as the crowds to whom the parables are spoken.

17. ὀνομασίαν ἔστη. Cp. συνέσεως πνευματικὴν, Col. i. 9, and τὴν σύνεσιν μον ἐν τῷ νοοτριῳ τοῦ Χριστοῦ, Ephes. iii. 4.

19. ἕκαστός τὸς καρδίας κ.τ.λ. The enumeration follows the order of the Commandments. Evil thoughts—(διαλογισμοὶ πονηροὶ) 'harmful reasonings'—form a class under which the rest fall, indicating, too, that the transgression of the commandments is often in thought, by Christ's law, not in deed only.

The plurals 'murders, adulteries,' &c., as Meyer points out, denote the different instances and kinds of murder and adultery. Murder includes far more than the act of bloodshed.
21—28. THE DAUGHTER OF A CANAANITE WOMAN IS CURSED.

Mark vii. 24—30.

This narrative of faith without external observance or knowledge of the Law affords a suggestive contrast to the preceding discourse. It is not related as we might have expected by the Gentile St Luke. St Mark has various points of particular description not given here.

21. ἀνεχώρησεν. Perhaps to avoid the hostility which this attack upon the Pharisees would arouse. St Mark preserves the connection ἀνεχώρησεν ἀπῆλθεν as if He had been teaching (καθήσατ).

εἰς ταῦτα μέρη Τύρου καὶ Σελίδωνος. The reading adopted by the leading editors, Mark vii. 31, ἦλθεν διὰ Σελίδωνος εἰς τὴν θάλασσαν τῆς Γαλαλαίας, makes it certain that Jesus crossed the borders of Palestine and passed through a Gentile land.

22. γυνὴ Χαναάνη. In Mark ἣ δὲ γυνὴ ἦν Ἑλληνίς, Συροφωνίκισσα (vii. 26). The two expressions are in Hellenistic Greek identical. In Joshua v. 12, 'The land of Canaan' (Hebr.) appears in the LXX. version as τὴν χώραν τῶν Φωνίκων. Hecataeus (Tr. 254) states: Χαν. [Canaan] οὖσα πρότερον ἡ Φωνίκη ἐκάλειτο. The term land of Canaan, literally the low lands or netherlands, at first applied to the whole of Palestine, was confined in later times to the maritime plain of Phœnicio. Still, according to Prof. Rawlinson, the Canaanites and Phœnicians were distinct races, possessing marked peculiarities. The former were the original occupants of the country, the latter 'immigrants at a comparatively recent date.' (Herod. Vol. iv. p. 199.) The relations between Phœnicio and Palestine had been with scarcely an exception peaceful and friendly. The importance of the narrative lies in the fact that this woman was a foreigner and a heathen—a descendant of the worshippers of Baal. She may have heard and seen Jesus in earlier days. Cp. Mark iii. 8, 'they about Tyre and Sidon...came unto him.' This instance of mercy extended to a Gentile points to the future diffusion of the Gospel beyond the Jewish race.

εἶπον με. Identifying herself with her daughter. Cp. the prayer of the father of the lunatic child: 'Have compassion on us and help us,' Mark ix. 22.

ὑιὸς Δαυίδ. A title that proves the expectation that the Messiah should spring from the house of David. It is the particular Messianic prophecy which would be most likely to reach foreign countries. The Tyrian woman's appeal to the descendant of Hiram's friend and ally has a special significance.

23. οὐκ ἀπεκρίθη ἀνὴρ λέγον. Jesus, by this refusal, tries the woman's faith, that He may purify and deepen it. Her request must be won by earnest prayer, 'lest the light winning should make light the prize.'

Observe that Christ first refuses by silence, then by express words.
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For the form οπ. ηκούντι, Rev. ii. 7, the reading of Lachmann and Tischendorf (ed. 7); and see Winer, p. 104, note 3.

By granting what she asks, by yielding, like the unjust judge, to her importunity.

Jesus came to save all, but his personal ministry was confined, with few exceptions, to the Jews.

The thought of Israel as a flock of sheep lost upon the mountain is beautifully drawn out, Ezekiel xxxiv.; 'My flock was scattered upon all the face of the earth, and none did search or seek after them' (v. 6).

Read the whole chapter.

The thought of Israel as a flock of sheep lost upon the mountain is beautifully drawn out, Ezekiel xxxiv.; 'My flock was scattered upon all the face of the earth, and none did search or seek after them' (v. 6).

The dog being in the East a symbol of impurity. St Paul, regarding the Christian Church as the true Israel, terms the Judaizing teachers των κύριων, Phil. iii. 2. The same religious hostility, and the same names of scorn, still exist in the East between Mussulman and Christian populations. Christ's words, as reported by St Mark (ch. vii. 27), contain a gleam of hope, ἀφες προ·

tον χορτασθῆναι τὰ τέκνα.

'True, it is not good to cast the children's bread to the dogs, for even the dogs have their share,—the crumbs that fall from their master's table.'

τὰ κυνάρια ἐσθήτα. St Mark has ἐσθήτα of the dogs and χορτασθῆναι of the children, so completely is the strict use of the two words reversed.

τῆς τραπέζης τῶν κυρίων. The 'Masters' must be interpreted to mean God, not, as by some, the Jewish people. Note the turn given by the introduction of the κύριοι. κυνάρια that have κύριοι are not the wretched outcasts of the streets—they have some one to care for them. Even the Gentiles may expect a blessing from the God of Israel.

St Mark has εὐρέω τὸ παιδίων βεβηλημένων ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός.

Mark vii. 31—37, where, not content with the general statement, the Evangelist describes one special case of healing.

The mountain country; the high land, as distinguished from the low land, which He had left.
32—33. **Four Thousand Men**, besides women and children, are Miraculously Fed.

Mark viii. 1—9.

32. ημέραν τρέω. For this parenthetical introduction of the nominative see Winer, p. 704, § 2 and note 3.

36. εὐχαριστήσας. εὐχαριστέω does not occur before Polybius in the sense of gratias agere. The decree in Demosth. de Cor. p. 257, where the word is found, (see Lob. Phryn. 16) is probably spurious. The classical expression is χάριν εἶδεν.

tὸ περισσεῖον τῶν κλασμάτων. See ch. xiv. 20. One side of the lesson is the lavishness of Providence. God gives even more than we require or ask for. But the leading thought is a protest against waste.

37. ἔτρεχε σπυρᾶς. See note ch. xiv. 20, and Acts ix. 25, where St Paul is said to have been let down from the wall of Damascus in a σπυρᾶ, probably a large basket made of rope-net, possibly a fisherman’s basket; in 2 Cor. xi. 33, where the same incident is related, the word σαργασσίς is used. Why the people brought different kinds of baskets on the two occasions we cannot determine. The facts seem to point to a difference in nationality or in occupation. σπυρᾶs connected with σπειρα, ‘to twist,’ is the Lat. sporta, or sportula. σαργασσίς in Esch. Suppl. 769= ‘the mesh of a net’.

39—XVI. 4. Jesus at Magdala, or Magadan, is Tempted to Give a Sign.

Mark viii. 10—12; Luke xii. 54—57.

39. Μαγαδᾶν. For the reading see critical note. It is probable that the familiar Magdala supplanted in the text the more obscure Magadan. Magdala or Migdol (a watch tower) is identified with the modern Mejdel, a collection of ruins and squalid huts at the S.E. corner of the plain of Gennesaret, opposite to K’hersa or Gergesa. This is the point where the lake is broadest. Prof. Rawlinson thinks that this Magdala may be the Magdolus of Herodotus, π. 159; unless indeed by a confusion curiously similar to that in the text, Herodotus has mistaken Migdol for Megiddo. Magdala was probably the home of Mary Magdalene.

CHAPTER XVI.

2 and 3. ψίλλας...οἱ δύναται. The genuineness of this passage is doubtful. It is omitted in several uncials (among them NB) and cursive. Origen passes over the passage in his Commentary, and Jerome notes its omission in plerisque Codicibus. Still the internal evidence is strong in its favour and it is retained by the leading editors, though bracketed by Tischendorf and Westcott and Hort. See Scrivener’s Introduction, p. 49 (3).
3. ὑποκρήται omitted before τὸ µὲν πρόσωπον and (v. 4) τοῦ προ-φήτου after Ἰωάννα.

11. ἄρτου for ἄρτος, a certain correction.

20. Ἰρσοῦν, though found in some important MSS. (not in NBL), is rightly omitted, the internal evidence against it is strong, and the insertion might easily be made by a mistake in transcription.

1. οἱ Φαρισαῖοι καὶ Σαδδουκαίοι. In Mark of Φαρισαῖοι alone. The coalition between these opposing sects can only be accounted for by the uniting influence of a strong common hostility against Jesus.

τεράζοντες. The participle sometimes expresses in a condensed form what might be expanded into a final or consecutive sentence. See Campbell’s Soph. Essay on the language, &c., § 36. (5) b., ἐβας | τόσον ἐν πολύων πίθους (Ajax, 185) = τόσον ὡςε πίθους. Ὀρ. Αντ. 752, ή καταπελών ὡδ’ ἐπεξέρχει θρασύς; see Jebb’s note on Ajax, loc. cit.

σημεῖον ἐκ τοῦ σώματος. They could not conceive the inner beauty of Christ’s teaching, but they would follow the rules of a Rabbi who, like one of the ancient prophets, should give an external sign—a darkening of the glowing sky—a flash of light—a peal of thunder. The answer of Christ teaches that the signs of the times, the events of the day, are the signs of God, the sign that Christ gives.

2. εὐθα...χειµῶν. For this contrast cp. ἀλλὰ τὸν µου | γαῖδοχον εὐθαν ἐπάσεν | ἐκ χειµῶνος. Pind. Isth. (vii) γι. 37—39.

3. στυγνάζων, late. Polybius uses στυγνότης of the weather.

τὸ πρόσωπον τοῦ σώματος. Perhaps Jesus and His questioners were looking across the lake towards the cliffs of Gergesa, with the sky red from the reflected sunset. In Luke the signs are ‘a cloud rising in the west’ and the blowing of the ‘south wind.’

σημεῖα τῶν καρπῶν. The meaning of passing events—some of which point in many ways to the fulfilment of prophecy, and to the presence of Christ among men; others to the overthrow of the national existence through the misguided passions of the people, and the absence of true spiritual life. In Luke xiii., two events of typical importance are reported to Jesus who shews how they are σημεῖα τῶν καρπῶν: they were not, as the Jews interpreted them, instances of individual punishment for sin, but they were warnings to the nation. Perhaps no clearer proof of this want of political or spiritual insight, and of blindness to facts, could be given than the pretension to political liberty made by the Jews, John viii. 33, εὐδειν ἐδοκεί σκαλακεῖν τῷ-ποτε. Neither Babylonish captivity, nor tribute to Caesar, nor presence of a Roman Procurator were σημεῖα to them.

The work and life of Christ were in the highest sense σημεῖα. He was Himself σημεῖον ἀντιλεγόμενον.

4. μοιχάλις. See ch. xii. 39.
NOTES.

τὸ σημεῖον Ἰωάν. See ch. xii. 39—41, where the same word occurs in the same connection. An estranged people cannot see signs. The words in Mark viii. 12 are 'there shall no sign be given unto this generation,' i.e. no such sign as they demanded.

5—12. THE LEAVEN OF THE PHARISEES AND OF THE SADDUCESS.

Mark viii. 14—21, where the rebuke of Christ is given more at length in stirring language; and Luke xii. 1, where the context and occasion are different. ἐκακωμένων τῶν μιρμάδων τοῦ ἐχλοῦ ὧστε καταπατεῖν ἀλλήλους ἥρατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον.

6. τῆς ζυμῆς. Teaching, which like leaven is corrupt and penetrating, cp. I Cor. v. 7, ἐκκακώατε τὴν παλαιὰν ζυμὴν ἵνα ἤτε νέον φῶραμα καθὼς ἔστε δίψου, where the reference is to the putting away of leaven before the passover. See Schöttgen on 1 Cor. v. 7, and op. Hos. vii. 4, and note ch. xiii. 98.

7. ἐν ἀρτοὺς οὐκ ἔσβαμεν. ὅτι, probably not causal but recitativum i.e. used to introduce the words of the speaker. εἰ μὴ ἦν ἄρτον οὐκ εἴχω (Mark). It is possible that Jesus may have employed figurative language even more than was usual with Eastern teachers; certainly this special metaphorical use of leaven was new. See Lightfoot, Hor. Hebr. ad loc. Again, the Pharisees had rules of their own as to what kind of leaven it was lawful to use, and what kind it was right to avoid. Hence it was not strange that the disciples should imagine that their Master was laying down similar rules for their guidance.

8. ἐλεγόμενοι. Their πίστις had failed in two respects: they had shown (1) want of spiritual insight by taking ζυμὴ in a literal sense. (2) Want of loving trust in thinking that Jesus intended a rebuke to their forgetfulness.

9. ὅπως νοοῖτε. In Mark the rebuke is conveyed by a reference to the prophecy quoted ch. xiii. 14, 15 (Is. vi. 9, 10), with the striking variation of πετρωμένην καρδίαν for ἑκακώην ἡ καρδία.

κοφίνους...στυρίδας. See notes ch. xiv. 20 and xv. 37.

12. συνήκαν. See note on ἀδύνητον, ch. xv. 16.

13—20. THE GREAT CONFESION OF ST PETER, AND THE PROMISE GIVEN TO HIM.

Mark viii. 27—30: The question is put 'while they were on the way,' the words 'the Son of the living God' are omitted, as also the blessing on Peter. Luke ix. 18—21: Jesus was engaged in prayer alone; the words of the confession are 'the Christ of God;' the blessing on Peter is omitted.

13. Κασπαρέας τῆς Φιλίππου. The most northerly point in the Holy Land reached by our Lord. The city was rebuilt by Herod Philip, who called it by his own name to distinguish it from Cæsarea Stratonis on the sea coast, the seat of the Roman government, and the scene of St Paul's imprisonment.

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The Greek name of this Caesarea was Paneas, which survives in the modern Banias. Caesarea was beautifully placed on a rocky terrace under Mount Hermon, a few miles east of Dan, the old frontier city of Israel. The cliffs near this spot, where the Messiah was first acknowledged, bear marks of the worship of Baal and of Pan. See Recovery of Jerusalem, and Tristram's Land of Israel.

τὸν ιερόν τοῦ ἄνθρωπου. See note ch. viii. 20. The question of Jesus is: In what sense do the people believe me to be the Son of man? In the sense which Daniel intended or in a lower sense? Observe the antithesis in Peter's answer:—the Son of man is the Son of God.

14. Ἰσραήλ. Named by St Matthew only. The mention of Jeremiah as representative of the Prophets is explained by Lightfoot (Hor. Hebr. Matt. xxvii. 9) by reference to a Talmudic treatise, according to which the book of Jeremiah came first of the Prophets, following the books of Kings.

16. σῦ εἰς Χριστός ὁ ιερός τοῦ θεοῦ τοῦ ζωντος. This confession not only sees in Jesus the promised Messiah, but in the Messiah recognises the divine nature. It was this claim that brought upon Jesus the hostility of the Jews. Trypho the Jew in his dialogue with Justin Martyr declares that his nation expected a human Messiah: such a claim made by Jesus might even have been admitted: it is the claim to divinity not to Messiahship that rouses the popular fury (John viii. 58, 59) and decides the judgment of the Sanhedrin (Matt. xxvi. 64, 65).

17. Βαρ' Ἰωάν, 'son of Jonah,' or 'son of John.' The Greek form may stand for either name (see Bp. Lightfoot on a Fresh Revision of N.T., pp. 159, 160); but the reading adopted by the best editors John i. 43, vòs Υωάνων, seems conclusive in favour of the latter rendering. Bar is Aramaic for son; cp. Bar-abbas, Bar-tholomew, Bar-nabas.

δὴ σῶρες καὶ αἷμα κ.τ.λ. Not man, but God; 'flesh and blood' was a common Hebrew expression in this contrast. The recognition was not by material test or human judgment, but by the witness of the Holy Spirit.

18. σῦ εἰς Πέτρος κ.τ.λ. The precise meaning of πέτρα in relation to Πέτρος has been keenly disputed. To suppose no connection between Πέτρος and πέτρα is opposed to candid criticism. On the other hand, to view πέτρα as simply equivalent to Πέτρος, and to regard the personal Peter as the rock on which the Church is built, narrows the sense. Πέτρα is the central doctrine of the Christian Church—the Godhead of its Lord. Yet Peter is not named in connection with the πέτρα without cause. To Peter first was granted spiritual insight to discern, and courage to confess this great truth; and therefore it was his privilege to be the first scribe instructed to the kingdom of heaven, and to Peter as such the blessing is addressed. For an illustration of this view of Peter, regarded, not as an individual, but as a representative of a truth, cp. Apol. Soc., p. 23 b., καλ φανερου τοῦτον εἰς λέγειν.
Οι λέξεις αυτές επιβλέπουν σε σημαντικούς καταγγελτές της Ρωμαϊκής ιεραρχίας. Ο Πέτρος, με την επισκοπή του στη Ρώμη, διαθέτει μεγάλες ενοχές και δυνάμεις. Επειδή ο Χριστός είναι ο σωτήρ, η θρησκεία του Πέτρου είναι επικεντρωμένη στον Θεό και στην επιστολή του Κύριου Χριστού. 

Προκειμένου να μην ξεχνάμε τουός, δεδομένου ότι ο Πέτρος είναι ο διάδοχος του Πέτρου, είναι σημαντικό να μην ξεχνάμε να είναι ο Πέτρος με την επιφάνεια της ειρήνης στην επιστολή του τις επιδόσεις προς τους επίσκοπους της Ρώμης. 

Ο Πέτρος είναι ο διάδοχος του Πέτρου, με την επιφάνεια της ειρήνης στην επιστολή του τις επιδόσεις προς τους επίσκοπους της Ρώμης. 

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οὐ καταχώσουσιν αὐτῆς. The gates of Hades prevail over all things human, but the Church shall never die.

19. τὰς κλείδας τῆς βασιλείας τῶν οὐρανῶν. This expression was not altogether new. To a Jew it would convey a definite meaning. A key was given to a Scribe when admitted to his office as a symbol of his authority to open the treasury of the divine oracles (ch. xiii. 52). Peter was to be a Scribe in the kingdom of heaven. He has received authority to teach the truths of the kingdom. Again the key was symbolic of office and authority generally; cp. Is. xxii. 22: 'The key of the house of David will I lay upon his shoulder, &c.'—words which are transferred to Christ Himself Rev. iii. 7. 'These words of his Lord would afterwards gain a fresh force for Peter, when he found that through him God had opened 'the door of faith to the Gentiles.' Acts xiv. 17.

δὴ ἐν δύναμις κ.τ.λ. 'To bind' (cp. ch. xxiii. 4) is to impose an obligation as binding; 'to loose' is to declare a precept not binding. Such expressions as this were common: 'The school of Shammai binds it, the school of Hillel looses it.' The power is over things, not persons. The decisions of Peter, as an authorized Scribe of the Kingdom of God will be ratified in heaven. Such decisions of the Scribes of the Kingdom of Heaven were the sentence pronounced by James, Acts xv. 19, and the judgments of Paul in the Corinthian Church.

Compare with this passage John xx. 23, λάβετε πνεῦμα ἄγιον, ἀπὸ τῶν ἁπετέρων ἀφέωνται αὐτοῖς: ἀπὸ τῶν κρατήτων κεκράτηται, where the reference is to the judicial authority of the apostles; here a legislative power is conferred. Observe carefully the force of the perfect ἀφέωνται and κεκράτηται, 'whosoever sins ye shall remit, they have been remitted.' Your spiritual συνείδησις will enable you to recognise and ratify the divine judgment on offending persons. So here note the future perfect ἔσται διδακτικὸς, your decision will have been anticipated in heaven.

20. ἵνα μὴ διευθυντίσω ὅτι αὐτὸς ἔστω ὁ Χριστὸς. Lest the Galilean enthusiasm should endeavour to make Him a king.

21—23. THE PASSION IS FORETOLD.

Mark viii. 31—33; Luke ix. 22. St Luke omits the rebuke to Peter. St Mark adds καὶ παρρησία (without reserve) τῶν λόγων ἐλάλει, both add καὶ ἀκολούθουσαν ἦναι.

21. ἀπὸ τοῦτο. An important note of time. Now that the disciples have learned to acknowledge Jesus to be the Messiah, He is able to instruct them in the true nature of the Kingdom.

Set conveys the idea of duty, of a course of life not led haphazard, but determined by principle, of the divine plan which rules the life and work of Christ from first to last. This thought is specially prominent in the third gospel:—in His childhood, ἐν τοῖς τοῦ πατρὸς μον ἐκέλευ οἱ. Luke ii. 49: in His preaching, καὶ ταῦτα ἐπεράτις πόλεων
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in the fulfilment of the prophecies of His sufferings and death and exaltation, as inActs xvii. 3. The same thought is applied to St Paul’s life and work in Acts xvii. 21, xxiii. 11, and in other passages. It was felt to be the motive of noble lives before the gospel:

&ndrop; a.,, K11•ivrevetJ1, in the language of Christianity ἐνσε is used specially of the sufferings and death of Christ, as here, and Luke xvi. 21, xxiii. 11, and in other passages. It was felt to be the motive of noble lives before the gospel:

to feel was to suffer. In the language of Christianity πάσχει is used specially of the sufferings and death of Christ, as here, and Luke xvi. 21, xxiii. 11, and in other passages. It was felt to be the motive of noble lives before the gospel:

torn ἄρξ. καὶ γραμ.—the Sanhedrin. See ch. ii. 4, and xxvi. 3.

ὀπταθνήμα. As yet there is no mention of the Roman judge or of the death upon the cross; this truth is broken gradually, see v. 24.

ὀπταθνήμα. A rare late form. The Attic writers as a rule used τηλεκω and its compounds to supply the passive of κτεῖνω. Veitch cites ἐκτεῖνοντο, Thuc. iii. 81, as the one known exception. In Homer the passive forms occur; e.g. aor. 1 ἐκτάθην, Od. iv. 537. Also rarely in late authors ἄρκτάθακε, Polyb. 7. 7, and in LXX. and N.T. (Veitch, sub voc. κτεῖνω).

τῇ τρίτῃ ἡμέρᾳ ἔγερθηναι. How can the plainness of this intimation be reconciled with the slowness of the disciples to believe in the Resurrection? Not by supposing that obscure hints of the Passion were afterwards put into this explicit form; but rather (1) partly by the blindness of those who will not see; (2) partly by the constant use of metaphor by Jesus. “Might not,” they would argue, “this ‘death and rising again’ be a symbol of a glorious visible kingdom about to issue from our present debasement?”

22. Ἡλεὼς σου. Understand ὑποί γένοιο or γένοιο, and translate literally: ‘may God pity thee,’ i.e. ‘give thee a better fate,’ or (2) ‘pity thyself.’ Ἡλεὼς is used of divine pity, in this way especially by late authors: so ὑλεως ‘Αφροδίτη γενος, Lucian. Amor. 80; δέωντα Παλαιμον, Ἡλεὼς ἣμιν γενος, Eur. Iph. T. 271; ταθ το Ἀθεί “Ἀπολογ, Ἡλεως κλασι | δος πλαιν κτ.λ., Soph. El. 655. Hence like Latin di averrant of events to be shunned or deprecated.

23. ὑπαγε ὅπως μου, σαταν. Peter takes the place of the tempter, and argues for the false kingdom instead of for the true (see notes ch. iv. 8—10).

σκάνδαλον ὅμω, i.e. a snare to allure me, as tempting me to forsake the divine plan of self-denial and sacrifice.
οὐ φρονεῖς τὰ τοῦ θεοῦ ἄλλα τὰ τῶν ἄθρωτῶν. 'Thou mindest not the things of God but the things of men,' i.e. thine are not God's thoughts but man's thoughts. Cp. τὰ τῆς σαρκὸς φρονοῦσιν (have a carnal mind), Rom. viii. 5; τὰ ἄνω φρονεῖτε, Col. iii. 2. In the classics φρονεῖν is used of political partisanship: φρονεῖν τὰ Φίλιππου, or τὰ τοῦ ἄθρωτου (Dem.), 'to be on the side of Philip or on the side of the people,' μὴ ἐμὸς παράτητος | γένους μὴν ἴσων φρονών (i.e. of the same party in the state) δὲ τὰς ἔργα, Soph. Ant. 374. Thus the expression in the text= 'thou art not on God's side but on man's, and therefore a Satanas or ἀδικέλος, an adversary of God thwarting his plan of humility'.

With the exception of the parallel passage in Mark, and Acts xxviii. 22, φρονεῖν is confined in N. T. to St Paul's epistles where it is frequent, especially in Romans and Philippians.

24-28. SELF-RENOUNCEMENT REQUIRED IN CHRIST'S FOLLOWERS.
THEIR REWARD. Mark viii. 34—ix. 1; Luke ix. 23—27.

24. ἀριθμὸν τὸν σταυρὸν, 'take up his cross,' St Luke adds καθ' ἡμέραν. The expression, ch. x. 38, differs slightly, δὲ οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ, where see note. ἀριθμὸν τὸν σταυρὸν implies death; this explains the γὰρ (v. 15), let Christ's follower lose on the cross the lower life, as the Master lost His, crucify also his earthly affections, of which the ψυχή was the seat (ψυχή...ἀναπαύον, φάγε, πίε, ἐφραίνον, Luke xii. 19), and he shall win the higher spiritual life here and hereafter. Another thought of the Cross is slavery—it was especially a slave's death (εἷς Romani servilem in modum cruciati et necati, Cic. in Verrem i. 5); 'you must be slaves not kings;' cp. ch. xx. 25—28 and Phil. ii. 8, ἐτατεινωσεν ἑαυτὸν, γενόμενος υπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ.

For the thought of the Christian's crucifixion with Christ cp. among many other passages Gal. ii. 20, Χριστῷ συνεσταθομαι.

25. ζῶν τὸν κόσμον δέλον κερδίσῃ. One of the false Messianic notions was that the Christ should gain the whole world, i.e. the Roman Empire. This was the very temptation presented to our Lord Himself 'the kingdoms of the world and the glory of them.' What is the value of universal dominion, of the whole power of Cæsar, compared with life? ψυχὴ had a wide range of meaning to the Greek; it was 'life' in all its extent, from the mere vegetative existence to the highest intellectual life. Christianity has deepened the conception by adding to the connotation of ψυχἠ the spiritual life of the soul in union with Christ.

The higher and the lower sense are both present in these verses, it is true that the world is worthless if life be lost, still more true if the union of the soul with Christ should be sacrificed. The Greek poet discerned that there is a greater gain than external prosperity, ἐκεῖ ἐφευρέθη μαρφε, μὲν οὐκ ἐστὶν ἐσθίλας μὲν ἡ μέγις ἐξαναστήσει τῶν δερμάτων ἱερομένων | ἀρίστα τῷ Ἵησοῦ ἐυσεβείᾳ. Soph. El. 1094.

κερδίσῃ ζημιώθη. κέρδος and ζημιά...are often thus opposed in the classics. Cp. Phil. iii. 7, ἀλλ' ἀπιστοῦ ἢν κέρδος ταῦτα ἢγιοιμαι διὰ τὸν Χριστὸν ζημιῶν—a passage which reflects the thought of this.
CHAPTER XVII.

4. τοιήσω (NBC*), for τοιήσωμεν, which is supported by all the later uncials—the more ancient evidence rightly prevails.

5. ἄκοντες αὐτοῦ for αὐτοῦ ἄκοντε on the authority of NBD.

9. δὲ for ἄρε on decisive evidence; δὲ from out the mountain, from the heart of it—a less usual expression than ἄρε.

10. πρῶτον, inserted to help the sense, appears in the majority of later uncials, not in NBD.

20. ολυγνωστίαν for ὀλιγνωστίαν, the term of gentler blame has the earliest evidence in its favour.

21. Here the received text has: τοῦτο δὲ τὸ γένος οὐκ ἐκπεριέχεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ. The words are undisputed in the parallel passage, Mark ix. 29, with the exception of καὶ νηστείᾳ omitted by Tischendorf without decisive evidence. Here the omission is supported by NB* 33 and some important versions.
25. εὐδαιμονία, the reading of Μ. There is much variation in
the MSS. εὖ δημονία is well supported, but looks like an explanation
of the participle.

26. εὐαγγέλιον (MBCL) for λέγει αὐτῷ ἵνα Πέτρος, not supported
by the later uncial.


1. μεθ’ ἡμέρας ἡς. Within a week of Peter’s confession. St Luke
has ‘about an eight days after,’ according to the common Jewish
reckoning, by which each part of a day is counted as a day. The
note of time cannot be without a purpose. The link is intentional
between the announcement of the Passion and the kingdom of utter
sacrifice on the one hand, and the foretaste of glory on the other.

τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην. The three who were chosen
to be with their Master on the two other occasions, (1) the raising of
Jairus’ daughter, (2) the agony in the Garden of Gethsemane.

ἐς βροχή ὑπηλόν. A contrast suggests itself, between this mountain
of the Kingdom of God, and the mountain of the kingdoms of the
world, ch. iv. 8.

An old tradition placed the scene of the Transfiguration on Mount
Tabor. It is known, however, that the summit of Tabor was at this
period occupied by a fortress, and there is no hint given of Jesus
being in that neighbourhood. Many regard one of the spurs of Hermon,
or even its summit (Conder, Tent Work, &c. 266), as the most likely
spot. Cæsarea Philippi, the last named locality, lies under Hermon,
and its glittering cone of snow may have suggested the expression in
Mark, λευκὰ λιαν ὡς χιόν, if, indeed, the words ὡς χιόν are to be ad-
mitted into the text.

2. μεταμορφώθη. ‘Was transformed.’ Here was a change (μετά)
of μορφή, ‘the abiding form,’ ‘the manner of existence.’ μεταμορφώ-
σθαι ‘involves an inwardness of change, a change not external, net of
accidents, but of essence.’ Trench, N. T. Syn. Part ii. p. 87. μετα-
σχηματιζεῖν denotes change of external appearance. See Rom. xii. 2
and Phil. ii. 6—8, where see Bp Lightfoot’s notes and separate note
on μορφή and σχῆμα.

St Luke records that the change took place ἐν τῷ προσεύχεσθαι
ἀνθν.

ὡς δ’ ἦλθο...ὅς τὸ φῶς. A hint that the Transfiguration took place
at night, which is also rendered probable by the statement of St
Luke that the three Apostles were ‘heavy with sleep,’ that they
‘kept awake,’ that they descended ‘the next day,’ ch. ix. 32 and 37.

3. Μωϋσῆς καὶ Ἠλίας (Elijah). The representatives of the
Law and the Prophets. The whole history of the Jewish Church is
brought in one glance, as it were, before the Apostles’ eyes in its due
relation to Christ. St Luke names the subject of converse: they
‘spake of his decease which he should accomplish at Jerusalem’
(ix. 31).
NOTES.

4. τοιούτω. So in the best MSS., 'let me make.' The transition to the singular is in keeping with Peter's temperament; he would like to make the tabernacles.—Meyer. By σχήμα are meant little huts made out of boughs of trees or shrubs, such as were made at the Feast of Tabernacles.

5. οίτως λοιπών ὁ θεός κ.τ.λ. Words that recall the baptism of Jesus; ch. iii. 17, where see note. For the tense of εὐσκήνησα, op. παρεδόθη, ch. xi. 27.

8. τῶν Ἰσραήλ μόνων. Christ, who came to fulfil the Law and the Prophets, is left alone. To His voice alone the Church will listen.

10. οὖν. Elijah had appeared to the chosen three Apostles. It seemed to them that this was a fulfilment of Malachi's prophecy and the necessary condition of the Messiah's Advent as explained by the Scribes. But they are forbidden to announce this to any one. Hence the inference expressed by οὖν. The Scribes must be mistaken. For surely the Messiah would allow His disciples to make known this clear token of His presence.

11. ἠλλὰ ἔρχεται κ.τ.λ. 'Elijah cometh and will restore all things,' not will come first (A.V.). Our Lord's words point to a fulfilment of Malachi iv. 5, καὶ ἰδοὺ ἐγὼ ἀποστέλλω ὑμῖν Ἡλλὰ τῶν Θεοβιτην, πρὸν ἐλθεῖν τὴν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφάνειας ᾧ ἀποκαταστήσει καρδιάν πατρὸς πρὸς νῦν, καὶ καρδιάν ἀνθρώπων πρὸς τὸν κλησίν αὐτῶν μὴ λύω καὶ πατάξω τὴν γῆν ἀδικήν. Note the concise form of the Lord's expression; it is not so much a citation as an allusion addressed to 'those that know the law.' By such ἀποκαταστήσει πάντα would naturally be interpreted by a reference to the precise words of Malachi. In the light of that prophecy the ἀποκατάστασις would signify a national restoration to unity under the influence of the Messenger of Jehovah.

ἀποκαταστήσει πάντα. Two questions arise in reference to these words, (1) How is the future to be explained? (2) In what sense were they fulfilled by John the Baptist? (1) If the prophecy be regarded as absolutely and finally fulfilled in John the Baptist the point of departure for the future ἀποκαταστήσει, and the present-future ἔρχεται must be taken, not from the time when the words were spoken, but from the time when the prophecy was first uttered. Christ cites and affirms the prediction of Malachi. (2) The answer to the second question must be sought in the angelic message to Zachariah, Luke i. 16, 17, πολλοὺς τῶν ὑψῶν Ἰσραήλ ἐπιστρέψει ἐπὶ Κύριον τῶν Θεῶν αὐτῶν· καὶ αὐτὸς προελέστεται ἐνωπίων αὐτῶν ἐν πνεύματι καὶ δύναμις Ἡλλον ἐπιστρέψει καρδιάς πατέρων ἐπὶ τέκνα καὶ ἀπειθεῖς ἐν φρονίσει δικαίων, ἐπιτιθοῦσα Ἰσραήλ λαῷ κατεσκευασμένον.

The view that regards the words as pointing to an event still in the future, and to the coming of another Elijah, of whom the first Elijah and John were types, is rendered improbable by the words quoted above, and by our Lord's words in the next verse, ἠλλὰ ἐδήμη Ἀλεποῦ.
12. οὐκ ἐπέγνωσαν, 'did not recognise.' ἐπὶ denotes 'further,' hence 'clear' recognition.

ἐν αὐτῷ ποιεῖν. In classical Greek ποιεῖν would be followed by two accusatives. ἐν αὐτῷ in him as the sphere or field of their action.

μᾶλλα πάσχειν, is destined to suffer, such is to be his experience also. πάσχειν refers to οὐκ ἐπέγνωσαν as well as to ἐπολίσαν ἐν αὐτῷ διὰ ἥθελσαν.

14—21. A LUNATIC CHILD IS CURED.

Mark ix. 14—29, where the scene and the symptoms of the disease are described with great particularity. Luke ix. 37—42.

14. Ἑθόντων πρὸς τὸν ὄχλον. Some will recall Raphael's great picture of the Transfiguration, in which the contrast is powerfully portrayed between the scene on the mount, calm, bright, and heavenly, and the scene below of suffering, human passions, and failure.

15. σέληνισμέναι. This is the only special instance of cure in the case of a lunatic. They are mentioned as a class, ch. iv. 24. The word literally means 'affected by changes of the moon.' On the thought underlying the word, that there is an access of mania at the time of lunar changes, see Belcher, Our Lord's Miracles of Healing, p. 131.

St Mark describes the child as foaming, gnashing with his teeth, and pining away. St Luke mentions that he 'crieth out.' All these were epileptic symptoms; 'the child was a possessed epileptic lunatic.'

17. ἰγενεά ἀπιστος καὶ διεστραμμένη, addressed to the scribes and the multitude thronging round, as representing the whole nation. The disciples, if not specially addressed, are by no means excluded from the rebuke. For this moral sense of διεστρέφω cp. Luke xxiii. 2, τῶν εὑρομένων διεστρέφοντα τὸ ἔδον, Phil ii. 15 (Deut. xxxii. 5), γενεάς σκολιάς καὶ διεστραμμένης, and Polyb. v. 24. 3, διεστρέφετο ὑπὸ κόλλακος.

20. ἔρευε τῷ ὄρει τοῦτῳ κ.τ.λ. Such expressions are characteristic of the vivid imagery of Eastern speech generally. To 'remove mountains' is to make difficulties vanish. The Jews used to say of an eminent teacher, he is 'a rooter up of mountains.' See Lightfoot ad loc.

22, 23. THE SECOND ANNOUNCEMENT OF THE PASSION.

Mark ix. 31; Luke ix. 44.

Both St Mark and St Luke add that the disciples 'understood not this saying.' It was difficult for them to abandon cherished hopes of an earthly kingdom, and 'might not Jesus be speaking in parables of a figurative death and resurrection?' See note, ch. xvi. 21.
Observe here the various phases in the prediction of the Passion. The first (ch. xvi. 21) foretells the rejection of Jesus as the Messiah by the Jews, and his death in the indefinite passive, ἀποκτάντησαι.

The second speaks of the betrayal into the hands of men, εἰς χεῖρας ἀρπαγῶν (Matt., Mark, Luke); and ‘they shall put him to death.’

The third (ch. xx. 17—19) particularises the share taken by Jew and Gentile. The Sanhedrin shall condemn and deliver to the Gentiles, εἰς τὸ ἔμπαλικα καὶ μαστιγῶσαι καὶ σταυρῶσαι.

24—27. JESUS PAYS THE HALF SHEKEL OF THE SANCTUARY.

Peculiar to St. Matthew.

τὸ δίδραχμα. This was not a tribute levied by Caesar or by Herod, but the half-shekkel (Exod. xxx. 13) paid annually by every Jew into the Temple treasury. The ‘sacred tax’ was collected from Jews in all parts of the world. Josephus (Ant. xvi. 6) has preserved some interesting letters from Roman proconsuls and from Augustus himself, to Cyrene, Ephesus and other communities, directing that the Jews should be allowed to forward their contributions to the Temple without hindrance.

It would be interesting to know whether the Jewish Christians continued to pay the Temple-tax in accordance with the Lord’s example.

After the fall of Jerusalem and the destruction of the Temple the Jews were obliged to pay the two drachmas into the Roman treasury. Joseph. B. J. vii. 6. 6.

οὗ τελαί. Probably some who misunderstood or who wished to misrepresent Jesus had raised the doubt whether He would pay the tribute. It is possibly a hint that His claims to the Messiahship were becoming more widely known. Meyer remarks that the ραλ of Peter makes it clear that Jesus had been in the habit of paying the tax.

25. προεφθασαν αὐτῶν. ‘Anticipated him’ by answering his thoughts.

τὰν ἡ κηνσον. Taxes (1) indirect and (2) direct; on (1) things and on (2) persons. κῆνσος, Lat. census: see ch. xxii. 17.

ἀπὸ τῶν νιᾶν κ.τ.λ., i.e. of their own sons, or of those who do not belong to the family, namely, subjects and tributaries.

26. ἐλεύθεροι εἰσίν τοῦ νιῶλ, ‘the sons are exempt from tribute.’ The deduction is, ‘Shall he whom thou hast rightly named the Son of God pay tribute to the Temple of his Father?’ The Romans called their sons free (liberi), as opposed to slaves.

27. στατήρα (στετημ, ‘to weigh’), ‘a stater’; a Greek silver coin equivalent to the Hebrew shekel, or to four drachmas in Greek money, hence sometimes called τέραδραχμος. ‘In paying the temple-tax it is necessary that every one should have half a shekel to pay for himself. Therefore when he comes to the changer he is obliged to allow him some gain which is called κόλλυβος (see ch. xxi. 12). And when two pay one shekel between them each of them is obliged to allow the same gain or fee.’ The collection of the Temple tax was...
made in Adar, the month preceding the Passover. Lightfoot, Hor. Hebr., Matt. xxii. 12.

διώτι ἐπεὶ καλ ὑμῖ. Op. Ex. xxx. 12—16, 'The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the Lord to make an atonement for your souls' (v. 15). It is in accordance with this thought of atonement or substitution that the preposition διώτι is used.

CHAPTER XVIII.

6. τερί (NBL and some of the Fathers) for εἰς of textus receptus. els is also strongly supported, and τερί may have come from the parallel passages in Mark and Luke.

11. Here the textus receptus has: ἐλθε γὰρ ὁ ὅπο τοῦ ἄνθρωπον σώσαι τὰ ἄσωλόν. This is strongly supported by the later MSS. The omission rests on the evidence of NBL, and several versions and Fathers.

19. συμφωνησώσων has far higher authority than συμφωνήσωσων, a grammatical correction.

29. els τοὺς πώδας αυτῶ. Almost certainly a gloss, the weight of the earlier MSS. is in favour of the omission.

35. τὰ παραπτώματα αὐτῶν. After καρδιῶν ὑμῶν. These words have the support of C and 12 uncials, but are omitted in the earlier MSS.

1—4. A LESSON IN HUMILITY. THE KINGDOM OF HEAVEN AND LITTLE CHILDREN.


1. ἐν ἐκλειῇ τῷ ὅρᾳ. The preceding incident and our Lord’s words had again excited hopes of a glorious kingdom on earth. We may suppose that Jesus and St Peter were alone when the last incident happened, they had entered the house (probably Peter’s) and were now joined by the other apostles who had been disputing on the way (ἐν τῷ ὅρᾳ, Mark).

ὁ μετ᾽ αὐτῶν (τῶν ἄλλων) as distinct from the superlative, the comparative contrasts an object with but one standard of comparison, μετ᾽ αὐτῶν would have implied three or four degrees of rank among the Twelve. Winer, 303 and 305.

2. ἐν μάχῃ αὐτῶν. So Mark; St Luke has the more loving λυτρον αὐτῶν παρ’ ἑαυτῷ. St Mark notes that Jesus first took the child in His arms (ἐγκαλωδάμενος αὐτόν).

3. στραφῆτε, ‘be converted;’ cp. John xii. 40, ἢ μη...στραφῶσιν καὶ λάσχωμεν αὐτοῖς.

οὐ μη ἔσωθητε, ‘shall not enter,’ much less be great therein.
NOTES.

4. ὁ παραμόρφωσεν ἡμᾶς. He who shall be most Christ-like in humility (see Phil. ii. 7, 8) shall be most like Christ in glory. ὁ τεταμόρφωσεν ἡμᾶς, γενομένου ὑπὲρ μέχρι θανάτου, θανάτου δὲ σταυρὸν. διδό καὶ ὁ Θεὸς αὐτὸν υπέρψευσεν κ.τ.λ., Phil. ii. 8, 9. ταπεινώσει marks the particular point in which little children are an example to Christians, and the words of St Paul give the precise lesson of this incident taken in connection with the death upon the Cross just foretold. Jesus gives himself to His disciples as an example of ταπεινωτης μέχρι θανάτου. See ch. xi. 29.

The expression ταπειν. ἡμᾶς is more emphatic than the middle voice and implies greater self-mastery.

5, 6. CHRIST'S LITTLE ONES. Mark ix. 37—42.

The thought of Jesus passes from the dispute among His disciples to the care of his little ones, the young in faith, who, if they have the weakness, have also the humility of little children.

5. ὁς ἐὰν δέχηται. It is a sacrament of lovingkindness when Christ himself is received in the visible form of His little ones. δέχεσθαι is not only to welcome, show kindness to, but also to receive as a teacher (ἀποδέχεσθαι). The faithful see in the ταπεινωθης of little children a symbol of the ταπεινωθης of Christ.

6. πιστεύων οὖν εἰς ἔμ. For the distinction between πιστεύων εἰς, 'to believe in any one,' i.e. to put entire faith in him, and πιστεύω τιν, 'to believe any one,' i.e. to give credit to his words, see Prof. Westcott on John viii. 30 (Speaker's Commentary). The first construction is characteristic of St John's gospel and in the Synoptics occurs only here, and in the parallel passage Mark ix. 42.

οὐμφέρει ἵνα, expedit ut. See note ch. i. 22.

μῦλος ὅνυχος. A millstone turned by an ass, and so larger than the ordinary millstone. Cp. Ovid (Fasti vi. 318): 'Et quae pumiceas versat asella molas.'

The manner of death alluded to appears to have been unknown to the Jews. But Plutarch mentions this punishment as being common to Greece and Rome. Cp. Juv. Sat. viii. 213, where, as in other places, it is named rather than the cross as a swift and terrible penalty for crime. The Scholiast on Aristoph. Equites, 1860, explains ὑπέρβολον, ὅταν γὰρ κατατίθεται τιμᾶ βάρος οὕτω τῶν τραχήλων ἐκρέμων.

ἐν τῷ πελάγε τῆς θαλάσσης. πλαγος does not in itself mean the 'deep sea,' but either 'the expanse of open water' (πλαγ, πλαγός, flat, &c.), or the 'tossing,' 'beating' sea (πλάγω from root πλαγ). In this passage, therefore, the sense of depth is rather to be looked for in κατατονωθὲν, though the connection between πόρος and βάρος, βάθος, &c., is doubtful; Curtius prefers the etymology of πάρος, 'path,' and Lat. pars. (See Trench, N. T. Syn. 52, 53, and Curtius, Etym. 270 and 278.)
From offences—snares and hindrances to the faith of Christ's little ones—the discourse proceeds to offences in general—everything that hinders the spiritual life.

7. ὠδί. Alexandrine, but corresponding to ὤδε, Ἀesch., Pers. 115, 121, the Latin form is voc. ὧδε denotes that σκάνδαλα are the source of woes.

σκάνδαλα. Snares, allurements to evil, temptations. See notes on ch. v. 29, 30.

8. καλδὲν...ἡ. Cp. Luke xiv. 7, χαρὰ ἔσται ἐπὶ ἐπὶ ἅμαρτωλῷ μετα-ροώντι ἡ ἐπὶ ἑννεκονταειρίᾳ δικαίοις. Instances are quoted from the classics, as Thuc. vi. 21, ἀλχόν βιασθέντας ἀπελθεῖν ἡ ὑστερον ἐπιμετα-πέμπεσθαι, but it is better to refer the construction to the Hebrew usage, by which the comparative idea is expressed by the positive adjective followed by the preposition min (from). The construction is common in the LXX. and it may be noted that a rare classical usage tends to become frequent in Hellenistic Greek if it be found to correspond to a common Hebrew idiom. For another instance of this see note on τοῦ πυρῶς below.

9. μονόφθαλμον. In classical Greek a distinction is made: the Cyclops or the Arimaspi (Hdt. iii. 116) are μονόφθαλμοι. A man who has lost an eye is ἐπερόφθαλμος. Cp. Hdt. loc. cit. πεθομαὶ δὲ οδὸν τοῦτο, ὅκαι μονόφθαλμοι ἄνδρες φῶνταί.

τὴν γένναν τοῦ πυρῶς. 'The fiery Gehenna.' This adjectival genitive may be paralleled from the classics: χρήματα εἰδένδρων Εὐρώ-ταν, Ἰπ. in Taur. 134. See note ch. v. 22, and Donaldson, Greek Grammar, p. 481, for other instances. But the frequency of the usage in Hellenistic Greek is again attributable to the Hebrew idiom.


After a brief digression (vv. 7—9), Christ's love for His young disciples again breaks out in words. Let no one despise them. They have unseen friends in the court of heaven, who are ever in the presence of the King himself. There, at any rate, they are not despised. It was for them especially that the Son of Man came to earth.

10. οἱ ἄγγελοι αὐτῶν. In these words our Lord sanctions the Jewish belief in guardian angels. Cp. Acts xii. 15, ὁ ἄγγελος ἐστὶν αὐτοῦ, and Hebr. 1. 14, οὐχὶ πάντες εἰδόν λεπτουργία πνεῦματα εἰς δι-κόσμον ἀποστελλόμενα διὰ τῶν μέλλων κληρονομεῖν σωτηρίαν; The reserve with which the doctrine is dwelt upon in the N.T. is in contrast with the general extravagance of Oriental belief on the subject.

βλέπουσιν τὸ πρόσωπον τοῦ πατρὸς μου. The image is drawn from the court of an Eastern king, where the favoured courtiers
enjoy the right of constant approach to the royal presence; cp. Esther i. 14, 'Which saw the king's face and which sat the first in the kingdom.'

12. The expression and the imagery of the parable recall Ezek. xxxiv.; comp. also ch. xv. 24. In Luke the parable is spoken with direct reference to publicans and sinners, whom the Pharisees despised, and who are the 'little ones' of these verses. Such differences of context in the Gospels are very instructive; they are, indeed, comments by the Evangelists themselves on the drift and bearing of particular sayings of Christ.

This parable is followed in Luke by the parable of the Lost Drachma and that of the Prodigal Son which illustrate and amplify the same thought.


God's forgiveness of sinners suggests the duty of forgiveness among men.

15. Ἀφεῖσον αὐτὸν κ.τ.λ. 'Rebuke him.' See Levit. xix. 17, 'Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke (ἔλέγξει, LXX.) thy neighbour, and not suffer sin upon him' (rather, 'not bear sin on his account,' 'by bearing secret ill-will,' Ephes. iv. 26; or by 'encouraging him to sin by withholding due rebuke.' Speaker's Commentary ad loc.).

ἐκείρησας, 'gained,' i.e. won over to a better mind,—to Christ. Cp. 1 Cor. ix. 19—22, and 1 Pet. iii. 1. The aorist is of the action just past. If he shall have heard thee thou didst (at that moment) gain thy brother.

17. εἰπὲ τῇ ἐκκλησίᾳ. The word ἐκκλησία is found only here and ch. xvi. 18 (where see note) in the Gospels. In the former passage the reference to the Christian Church is undoubted. Here either (1) the assembly or congregation of the Jewish synagogue, or rather, (2) the ruling body of the synagogue (collegium presbyterorum, Schleusner) is meant. This must have been the sense of the word to those who were listening to Christ. But what was spoken of the Jewish Church was naturally soon applied to the Christian Church. And the use of the term by Christ implied for the future an organised Church exercising discipline, organised too at least in part on the model of the synagogue.

ὁ ἔθνος καὶ ὁ ἐθνός. Jesus, the friend of publicans and sinners, uses the phrase of his contemporaries. What Jesus says, Matthew the publican records. ἔθνος, the adjective of ἔθνη, in the special Jewish sense of 'Gentiles,' in Polybius ἔθνος = 'national.'

18. ὅσα ἦν δήσεις κ.τ.λ. What was spoken to Peter alone is now spoken to all the disciples, representing the Church. 'Whateveryou as a Church declare binding or declare not binding, that decision
shall be ratified in heaven.' Note the tense, ἔσται δεδουλεύα... λελυμένα, ‘shall have been bound... loosed,' and cp. note ch. ix. 2.

19. The slight digression is continued. Christ thinks of His Church. Not only shall your decisions be ratified, but your requests shall be granted, provided ye agree.

ἐὰν συμφωνήσωντεν. For this construction see Winer, p. 369. The close relation between the future indicative and the subjunctive moods easily accounts for the usage; in many passages the readings vary between the subjunctive and the future indicative; in Acts viii. 31, ἔδω μὴ τι δόγμασι is read by Tischendorf and Tregelles. It is more startling to find ἔδωσαμεν, 1 John v. 15. δόαν ἐδέδωκεν, Mark iii. 11. ἔδω καὶ ἐκκατέρωσεν, Rev. viii. 1. See also the quotation from the Scholiast, v. 5, where ἔδω is followed by indicative.

20. ἰδοὺ ἡ ἑττήσις. In the smallest gathering of His followers Christ will be present.

συνάγων. συνάγεω is used specially of the ‘gathering’ of the Church, as Acts xi. 26, συνάχθησαν ἐν τῇ ἐκκλησίᾳ. xx. 8, ἐν τῷ ὑπερέτῳ ὡς ἔμεν συναγάγοντες. Hence in later Ecclesiastical Greek σύναξις is ‘a religious service,’ συνάγαρμον a ‘service book,’ συνάγουσιν ἡμέρα ‘a day on which services are held.’

21. ἦσαν ἐπτάκες. The Rabbinical rule was that no one should ask forgiveness of his neighbour more than thrice. Peter, who asks as a scribe a scribe’s question, thought he was making a great advance in liberality and showing himself worthy of the kingdom of heaven. But the question itself indicates complete misunderstanding of the Christian spirit.

22. ἦσαν ἐθνομονότακες ἐπτά, i.e. an infinite number of times. There is no limit to forgiveness.

23. ἢδηκοσίαν συνάραμ λάγιον μετά τῶν δοῦλων αὐτοῦ. The picture is drawn from an Oriental Court. The provincial governors, farmers of taxes, and other high officials, are summoned before a despotic sovereign to give an account of their administration.

ἐπιθέα, ‘chose,’ ‘resolved.’ All is subject to his sole will.

δοῦλοι, i.e. subjects, for all subjects of an Eastern monarch from the highest to the lowest are ‘slaves.’ Demosthenes frequently makes a point of this, e.g. Phil. iii. 32, κἂν αὐτὸς μὴ ἀργῇ τῶν δοῦλων ἀγωνιθήσονται πέμπει. This shade of meaning is perhaps present in the Apostolic title δοῦλος Ιησοῦ Ἡρῴδου, Rom. i. 1.

24. μυριῶν τάλαντων. Even if silver talents are meant, the sum is enormous—at least two million pounds of our money. It was probably more than the whole annual revenue of Palestine at this time; see Joseph. Ant. xii. 4. 4. The modern kingdoms of Norway or Greece or Denmark hardly produce a larger national income.

It is the very sum which Demosthenes records with pride to have been stowed in the Acropolis at the height of Athenian prosperity: πλέω δ’ ἢ μύρια τάλαντα εἰς τὴν ἀθηναίου ἀθηναίων. Olyn. iii. 24.

The vast amount implies the hopeless character of the debt of sin.
25. μὴ ἔχοντος, 'since he had not.' He had wasted in extravagance the provincial revenues, or the proceeds of taxation.

26. προσεκύνει. The imperfect tense denotes persistence.

27. τὸ δανεῖον ἀφήμεν αὐτῷ. With the almost reckless generosity of an Eastern Court that delights to exalt or debase with swift strokes. The pardon is free and unconditional.

28. εὑρεν, 'found,' perhaps even sought him out.

ἐν τῶν συνθήμασιν. By this is meant the debt of man to man, offences which men are bound to forgive one another.

29. παρεκάλει. Contrast this with προσεκύνει, v. 26. παρακαλέω would be used by an equal addressing an equal.

30. ἑλπιθησον σφόδρα. This seems to point to the common conscience of mankind approving or anticipating the divine sentence.

31. ἐρχέσθαι πρὸς τὸν καρδιῶν ύμῶν. A different principle from the Phaeni's arithmetical rules of forgiveness.

CHAPTER XIX.

13. προσηνέχθησαν (N B C D L and others) for προσηνέχθη, an early grammatical change.

16, 17. Here the textus receptus has: Διδόσκαλε ἄγαθε, τί ἄγαθον στησάω ὑμαῖς ἐν ἔχω γινον αἰώνιος; οὐ δὲ εἰπεν αὐτῷ. Τί με λέγεις ἄγαθον; οὐδεὶς ἄγαθος, εἰ μὴ ἔλεγ ὁ Θεός.

The omission of ἄγαθε has the most ancient evidence in its favour. τί μὲ ἐρωτάς περὶ ταῦ ἄγαθον rests on the authority of N B D L and other MSS., several versions and patristic quotations. The textus receptus is found in C and in many later uncials.
20. ἐφύλαξα (昙 B D L) for ἐφύλαξάμεν (C and later uncials). The latter perhaps influenced by Mark; in Luke ἐφύλαξα should be read.

ἐκ νεότητος μου omitted in Ν B L. (D omits μοῦ.) The insertion supported by Χοβ C D, later uncials, some versions and Fathers, may be accounted for by the occurrence of the words in Mark and Luke.

29. After Ἰἱὸς Μαθαίου the leading editors omit Ἰἱὸς γυναῖκα with B D and some versions and on good patristic evidence.

πολλαπλασίσθη (B L) for ἐκατονταπλασίσθη (昙 C D and other uncials). The best editors adopt πολλ. notwithstanding the strong support of the other reading, ἐκατονταπλασίσθη, probably introduced from Mark to explain the less definite πολλαπλασίσθη.

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1, 2. JESUS GOES TO JUDAEA FROM GALILEE.

Mark x. 1.

1. μετῆρεν ἀπὸ τῆς Γαλιλαίας κ.π.λ. From the parallel passage in Mark we learn that this means: Came into Judæa by the trans-Jordanic route through Peræa, thus avoiding Samaria. It does not mean that any portion of Judæa lay beyond Jordan. St Matthew here omits various particulars, of which some are to be supplied from Luke ix. 51—xvii. 11; others from John—two visits to Jerusalem (vii. 8—10 and x. 22—39); the raising of Lazarus (xi. 1—46); the retirement to Ephraim (xi. 54).

μετῆρεν. In this sense late, in N. T. only here and ch. xiii. 51.

3—12. THE QUESTION OF MARRIAGE AND DIVORCE.

Mark x. 2—9.

vv. 10—12 are peculiar to Matthew. St Mark mentions the part of the conversation contained in v. 9 as having taken place ‘in the house,’ vv. 10—12.

3. παράξενος αὐτῶν. For present participle containing an idea of purpose cp. Soph. El. 68, δέξασθε μ’ εὕρηκοιν ταύτης ταῖς οὖσιν.

ἐπὶ ξενίαν διαφόρῳ αὐτολόγια κ.π.λ. The words ‘for every cause’ are omitted in Mark. In Matthew they contain the pith of the question: ‘Is the husband’s right to divorce his wife quite unlimited?’ The school of Shammai allowed divorce in the case of adultery, the school of Hillel on any trivial pretext.

It was a question of special interest and of special danger in view of Herod’s marriage with Herodias.

4. ἀν’ ἄρχῃς. An appeal from the law of Moses to a higher and absolute law, which has outlived the law of Moses.


κολληθῶσα. This word and the compound προοίμιον in N. T. use are confined to St Paul and St Luke except Rev. xviii. 5. This passage and Mark x. 7 (where the reading is doubtful) are quotations.
The classical meaning of κολλάω is (1) to glue; (2) to inlay; (3) to join very closely: κεκολληται γένος πρὸς άργ, Aesch. Ag. 1566.

cis σάρκα μίαν. Eis denotes the state or condition into which a thing passes. The construction follows the Hebrew idiom.

6. 5, the neuter strengthens the idea of complete fusion into a single being.

σανεθεαν. The aorist of the divine action undetermined by time. Cp. τιδοκεσ, ch. iii. 17, ταρεδόθη, xi. 27, τδδθη, xxviii. 18.

7. βιβλιών ἀποταστέλλω. See ch. v. 31, 32.

8. πρὸς τὴν σκληροκαρδιάν ὑμῶν. Having respect to, with a view to the hardness of your hearts towards God. So the law was relatively good, not absolutely. A great principle. Even now all are not capable of the higher religious life or of the deepest truths. Some interpret 'hardness of heart,' of the cruelty of men towards their wives.

ἐναρέθεν, 'allowed,' a correction of εναρεθαρα, v. 7. Moses did not enjoin, but merely permitted a bill of divorce.

οὐ γέγονεν. Not 'was not so,' A.V., but 'hath not been so' continuously from the beginning to the present time. It is not an original and continuous tradition.

9. See ch. v. 32.

10. It is difficult to fix the precise meaning of ή αἱρα. It is either: (1) the cause or principle of the conjugal union: 'If the union be so close as thou sayest;' or, (2) the cause or reason for divorce, namely adultery, referring to αἱρα, v. 3: 'If for this reason, and for this alone, divorce be allowed;' or (3) 'the case' in a legal sense like causa, res de qua in judicio agitur: 'If this be the only case with which a man may come into court.' A further meaning, sometimes assigned 'condition,' 'state of things,' may be rejected. On the whole (2), which is Meyer's view, seems preferable.

In D the reading is δεδρας, the correct word in contrast with γυνακός, but the reading is not supported. μετὰ is used to express relation generally, as in modern Greek.

οὐ συμφέρει γαμήσαι. Nothing could prove more clearly the revolution in thought brought to pass by Christ than this. Even the disciples feel that such a principle would make the yoke of marriage unbearable.

γαμήσαι. This aorist is used both in the sense of 'to give to wife' and 'to take to wife,' it is nearly confined to late authors. See Veitch sub voc. γαμέω.

11. χωρεῖν is to have or make room for, so (1) to contain: ὅτε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν, Mark ii. 2; υδραι χωρίζεικα αὐτὰ μετρήγας δίο τῇ τράει, John ii. 6; ο κρηγήρ χωρεὶ ἀμφορεῖς ἔξεκος, Hdt. i. 151; (2) to receive (in love): χωρῆσετε ἡμῶς, 2 Cor. vii. 2; (3) to receive intellectually, 'comprehend,' or 'accept,' (4) the Homeric meaning 'to withdraw,' i.e. to make room for another, is not found in
the N.T.; (5) the ordinary classical force, 'to advance,' i.e. to make room for oneself, 'to go,' is found oh. xv. 17 and 2 Pet. iii. 9, elis μετανοών χωρῆσαι, and John viii. 37, ὁ λόγος δὲ εἰμίς οὐ χωρεῖ ἐν ὑμῖν, 'makes no progress in you.'

It is better to refer τὸν λόγον τεῦτον to the last words of the disciples, οὖσαν γαμήσαν, than to the whole preceding argument. The general sense will then be: 'Not all, but only those to whom it hath been given, make room for (i.e. accept and act upon) this saying.'

12. εἰς γὰρ. The γὰρ explains οἷς δέδοται.

Σιὰ τὴν βασιλείαν τῶν οὐρανῶν. In old days some men abstained from marriage in order to devote themselves to the study of the law, in later times men have done so for the furtherance of Christianity.

ὁ διδάσκων χωρεῖν χωρεῖται. Let him accept the rule who can accept it—he to whom it has been given—he who belongs to either of the three classes named.

The disciples found difficulty in the pure and binding conditions of marriage laid down by Christ, and saw no escape save in abstaining from marriage like the Essenes of that day (Joseph. B. J., γημον μὲν ἀποφαίνει ταρ' αὐτοῖς, and Antiq. xviii. 1, 5, οὗτε γαμήσας ἐλάδγουραι). Christ shews that there is difficulty there too. The limitations of Christ were forgotten in early days of Church history. False teachers arose, 'forbidding to marry' (1 Tim. iv. 3, κολυμβήτων γαμεῖν).

As in so many of our Lord's important 'rules,' the principle of Hebrew parallelism is discernible here. The closing words—ὁ διδ. χωρ. χωρεῖται—recall the opening words and respond to them—οὐ πάντες...οἷς δέδοται, the enclosed triplet rises to a climax—the highest motive is placed last.

13—15. LITTLE CHILDREN ARE BROUGHT TO CHRIST.


In Luke the incident is placed immediately after the parable of the Pharisee and Publican; there it is an illustration of humility. Here, and in Mark, the connection between the purity of married life and the love of little children cannot be overlooked.

13. It appears that it was customary for Jewish infants to be taken to the synagogue to be blessed by the Rabbi. Smith's Dict. of Bible, Art. 'Synagogue,' note E.

τὰ τεναγία. For the sequence of the subjunctive on historic tenses see note ch. xii. 14.

14. τῶν γάρ τοι ὑπηρέτων κ.τ.λ. Love, simplicity of faith, innocence, and above all, humility, are the ideal characteristics of little children, and of the subjects of the kingdom.

15. ἐπιθέλει τὰς χειρας. No unmeaning act, therefore infants are capable of receiving a blessing, though not conscious of an obligation. It is the authorization of infant baptism. St Mark, as often, records a further loving act of Jesus, ἐναγκαλισάμενος αὐτὰ.
XIX. 17.]  

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16—22. THE YOUNG RICH RULER.

From Luke alone we learn that he was a 'ruler;' from Matthew alone that he was young. Each of the three Synoptists states that 'he was very rich' (Luke); 'had great possessions' (Matthew and Mark).

16. ἐσε προσελθὼν. ' Came one running, and kneeled to him' (Mark). 'A certain ruler,' i.e. one of the rulers of the synagogue, like Jairus. The 'decemvirate' (see ch. iv. 23) of the synagogue were chosen from 'men of leisure' (Hebr. Batlanin, cp. the same thought in Greek σχολή, from which ultimately through Lat. schola comes Eng. scholar), who were free from the necessity of labour, and could devote themselves to the duties of the synagogue, and to study; of these the first three were called 'Rulers of the Synagogue.'

τὰ ἀγαθὰ τοῦ κ.λ. In Mark, τι ποιήσω ἵνα ἧπιν αἰώνιον κληρονομήσω; in Luke, τι ποιήσας ἤιν κληρονομήσω; In this question, 'what shall I do?' the ruler touches the central error of the Pharisaic system—that goodness consisted in exact conformity to certain external rules of conduct. Jesus shews that it is not by doing anything whatever that a man can inherit eternal life, but by being something; not by observing Pharisaic rules, but by being childlike.

17. τι με ἐρωτεῖς περὶ τοῦ ἀγαθοῦ; The form in which our Lord's answer is reported in Mark and Luke is: τι με λέγεις ἀγαθὸς; αὐδείς ἀγαθός, τι μή ἐσ ὀ θεός. According to St Matthew's report, our Lord seizes upon the word ἀγαθὸς in the ruler's question; according to the other gospels the reply turns on the use of the word as applied to himself, ἀγαθὸς διδάσκαλε. But though the reports differ in form, in effect they are identical. Christ's answer is so framed as to wake reflection.  'Why do you put this question about “the good,” why do you call me “good?” Do you understand the meaning of your own question?' It was not a simple question, as the ruler thought: two points are raised: (1) What is ‘the good?’ (2) How to enter life eternal. Then again the answer to the first is partly left to inference, and the answer to the second lies deeper than the young ruler's thoughts had gone. (1) There is one only who is good, therefore (the inference is) 'the good' can only be the will of God. (2) Then the way to enter into life eternal is to keep God's will as expressed in the commandments. Jesus shews that here too the questioner had not thought deeply enough. Keeping the commandments is not external observance of them, but being in heart what the commandments mean, and what the will of God is.

Note in this incident (1) the manner of Jesus adapting itself to the condition of the 'scholar,' one who had leisure to think, and who plumed himself on having thought. To such he points out the way to deeper reflection. (2) The mission of Jesus to 'fulfil the law.' (3) The spiritual use of the law (the ten commandments), as awakening the sense of sin, and so leading to repentance. Bengel says: 'Jesus securos ad Legem remittit, contritos evangelice consolatur.'
18. πολας; What commandments? written or unwritten? human or divine? the law of Moses or the traditions of the elders? or perhaps the young ruler expected a specimen of the rules with which this new Rabbi would instruct his disciples to ‘fence round’ the law. In N. T. πολας may perhaps always be distinguished from τας; in later Greek (see Sophocles, Lye. sub voc.) and in the modern vernacular the distinction is lost.

to oυ φωνεύεις κ.τ.λ. For the use of the article prefixed to a sentence cp. ετένειν αὕτη: το εί δήν, Mark ix. 23; ο πάς νόμος εν ενι λόγω πεπλήρωται εν τῷ ἀγαπήσεις τὸν πλησιόν σου, Gal. v. 14. See Winer, p. 135.

ου φωνεύεις. In Hebrew a negative is never used with the imperative; prohibitions being always expressed by means of the future (or imperfect). This idiom is here followed in the Greek, ου φων.—prohibition, τίμα—positive command (Red.-Gesen. Hebr. Gram., p. 230) the future is however also used in pure Greek to express the imperative notion, as e.g. λέγει εν τι βούλει, χειρ ποιείς ποτέ, Eur Med. 1320 (Donaldson Grk. Gram. p. 407).

Comp. this enumeration with that in ch. xvi. 19. Here, as there, the commandments proceed in order from the 6th to the 9th. Here, as there, the enumeration stops at covetousness—the rich ruler’s special failing. The 5th commandment not named in ch. xvi. had probably an individual application here. Neither St Mark nor St Luke preserve the same order.

20. τάντα ταύτα ἐφύλαξα. Like St Paul, he was κατὰ δικαιοσύνην τὴν ἐν νόμῳ ἀμετάκλητος. Phil. iii. 6.

21. τέλεος. Used here in relation to τι εν ἐστηρα, ‘complete,’ not (1) in the deeper sense which the word sometimes bears in reference to the ancient mysteries, as 1 Cor. ii. 6, σοφίαν δε λαλούμεν ἐν τοῖς τελεουσι (see also Col. i. 28); nor (2) in the sense of ‘perfect’ in manhood, opposed to babes, as Phil. iii. 15, δουλος σεν τελειοι τούτο φοροῦμεν (see also 1 Cor. xiv. 20; Eph. iv. 13; Heb. v. 14).

ἐπαγε, πέλησον κ.τ.λ. Jesus does indeed bid him do something, but to do that would be a proof of being perfect, it is the test for his special case, not a universal rule. With many it is more difficult to use wealth for Christ than to give it up for Christ. St Mark has the touching words ‘Jesus beholding him loved him.’ The incident recalls the parable of the ‘merchant man seeking goodly pearls’ (ch. xiii. 45, 46). Here is a seeker after good, the pearl is found; will he not sell all that he hath and buy it?

The aorist πέλησον indicates the single act, άκολοθία the continual following of Christ. Cp. Dem. Phil. i. 14, ἐπειδὰν ἐπαγα ᾧκοῦτος κρῖνατε (’decide once for all’), μὴ πρότερον προλαμβάνετε (’don’t be pre-judging as I go on’); and Eur. Med. 1248, λαθοῦ βραχεῖαν ἥμεραν πάθον σέθεν κάπειτα θρήνε. ‘For one brief day forget, and then go on lamenting.’

22. λαμβανόμενος. A conflict of opposite desires vexed his soul. He
wished to serve God and mammon. He was sorrowful because he saw that the special sacrifice required to win eternal life was too great for him. He was lost through the πάντα τού πλουτοῦ (ch. xiii. 22).


These reflections follow naturally on the last incident.

23. τόν βασ. τῶν οὐρ. Comparing this with vv. 16 and 17, we note that ζωή αἰωνίων, ζωή and ζαυλεῖα τῶν οὐρανῶν are used as synonyms.

24. κάμηλον διὰ τροπήματος ραβίδος. An expression familiar to Jews of our Lord's time. The exaggeration is quite in the Eastern style. Some attempts however have been made to explain away the natural meaning of the words, κάμηλον, which is said to mean 'a thick rope,' has been read for κάμηλον. But the change has no MS. support, and κάμηλον, which does not occur elsewhere, is probably an invention of the Scholiast. Others have explained τρόπημα ραβίδος to be the name of a gate in Jerusalem. But the existence of such a gate is not established; and the variety of expression for 'a needle's eye,' τρόπημα ραβίδος (Matt.), τρυμαλα ραβίδος (Mark), τρήμα βελόνη (Luke), is against this view. The variation also indicates that the proverb was not current in Greek. The expression in Luke is the most classical. ραβίς is rejected by the Attic purists: η δὲ ραβίς τι ἐστων οίκον κιν. τις γυνή (Lob. Pin. p. 90). τρόπημα was a vernacular word and is found in Aristoph. Pac. 1234.

An eastern traveller has suggested that the association of ideas arose thus: every camel driver carries with him a large needle to mend his pack-saddle as occasion requires, hence the 'camel' and the 'needle.'

25. ἔξπληστοντο σφόδρα. The extreme amazement of the disciples, which can find no echo in souls trained to Christianity, is not quite easy to understand. But there was present to the disciples, perhaps, a latent Jewish thought that external prosperity was a sign of the favour of heaven. Then in a town like Capernaum all the leading religious people would be rich (see note v. 16). There is always a tendency when religious life is at a low ebb to make disciples of the wealthy and to exalt their saintliness. One of the distinctive marks of Christ's mission was 'preaching to the poor.' Cp. St Paul's words: ἡ κατὰ βάθους πτωχεῖα ἀντι ἑραστήσεως εἰς τοὺς πλούτους τῆς ἀπλότητος ἀντι, 2 Cor. viii. 2. Read also St James v. 1—11.

τὸ ἄρα δύναται σωθῆναι; The thought of the disciples still lives: for the guilt of detected wickedness is mainly brought home to the poor, the sins of the rich and educated seldom result in crime, accordingly wealth and intellect make men seem better, 'sometimes even supplying the absence of real good with what looks extremely like it.' See a Sermon by Prof. Mozley, on The Reversal of Human Judgment, pp. 85—87.

26. ἐμβλέψας. These heart-searching looks of Christ doubtless
ST MATTHEW.  [XIX. 27—
gave an effect to His words which it is impossible to recall, but which
would never be effaced from the memory of those who felt their
meaning.

27—30. THE CLAIM OF THE DISCIPLES.

27. ἄφηκαμεν...τελοωθήσαμεν. The aorists have their proper
force, 'left,' 'followed.'

τὰ ἐπὶ οὖσαν ἡμῖν; Peter, still not perfect in the Spirit of Christ,
suggests a lower motive for following Christ. The answer of Christ
shews that all true sacrifice shall have its reward, but all that looks
like sacrifice is not really such, therefore 'Many that are first shall
be last.' Among the Twelve there was a Judas.

28. ἐν τῷ παλινγενείῳ. These words qualify καθιεσθε, and are
themselves defined by ἄρα καθιερ κ.τ.λ.

παλινγενεία, 'a return to life,' a new birth. Late and rarely
used. It expressed a Stoic thought, ἡ περιοδική παλινγενεία τῶν διων,
'the periodic restitution of all things' (M. Antoninus xi. 1, quoted by
Wetsstein). Cicero speaks of his return from exile as a παλινγενεία,
ad Attic. vi. 6. Similarly Josephus writes: τὴν ἀνάκτησιν καὶ παλιν-
γενείαν τῆς πατριώτες ἑορτάζοντες, Ant. xi. 3. 9. Both of these thoughts
find a place in the N.T. meaning of the word. It is the renewed and
higher life of the world regenerated by Christ, succeeding the birth-
pangs (ἀώνικα) which the present generation must suffer. Again, it is
the spiritual return of Israel from the bondage of the law, which the
Apostle calls ζωὴ ἐκ νεκρῶν, Rom. xi. 15.

Other meanings have been assigned to παλινγενεία in this passage:
(1) The Saviour's return to glory in His Father's kingdom. (2) The
glorified life of the Apostles after death.

In Tit. iii. 5 παλινγενεία is used of the new life the entrance to
which is baptism: ἐσωσεν ἡμᾶς διὰ λουτροῦ παλινγενείας καὶ ἀνακαι-
νώσεως πνεύματός ἄγιον κ.τ.λ.

καθιεσθε καὶ αὐτῷ κ.τ.λ. One aspect of the παλινγενεία was the
new birth of thought which spiritualised every conception. Israel
became no longer Israel according to the flesh, to reign was to reign
spiritually with Christ. In this spiritual Israel the Apostles have
actually sat on thrones. They are the kings and judges of the Church
of God.

τὰς δέδοκα φυλὰς. Incidentally this expression confirms the con-
nection between the number of the Apostles and the twelve tribes of
Israel.

29. This saying would fulfil itself in many ways to the thoughts
of the Apostles. (1) In the spiritual relationships, homes, children,
and fathers in Christ that sprang up to them wherever the gospel was
preached. In a deep sense the thought of 'omne solum forti patria
est' would come home to the first evangelists. (2) As Christ recog-
nised his kindred in those who did the work of His Father, recipro-
cally His servants found in their brethren, wife, children and lands.
(3) Sometimes self-renouncement created intensified love for others: sometimes kinsfolk forsaken for Christ were in turn won for Christ, and thus increased manifold the gift and love of kinship.

πολλαπλασίαν λήψεται. St Mark adds μετὰ διώρυγαν. Did this word that explains so much fall so softly at the end of the sentence as to be heard only by the nearest to the Saviour? Was it half forgotten till persecution came?

30. Note the connecting particles—δὲ in this verse, γὰρ (xx. 1), οὕτως (xx. 16); δὲ marks the contrasting statement, γὰρ introduces the illustration of it, οὕτως closing the illustration reverts to the statement illustrated.

CHAPTER XX.

6. ὅπως after ἐνδεκάτην and ὁρωσ after ἐστώτας omitted on the highest evidence.

7. After ἀμπελῶνα omit as Ὅξδiniz the words καὶ δὲ ἕως ὑδατίων λήψεται. The thought of v. 4 was probably repeated in a marginal note.

12. The omission of δὲ after λέγοντες is on the best evidence ( búscodi versions and fathers).

16. After ἔχουσιν the textus receptus has: πολλοὶ γὰρ ἐλεγικτεῖν ὑδατίων ἔληγαν ὑπὸ ἐκλεκτοῦ. Here the older MSS. are followed, but CD and the mass of later uncials and many versions and patristic quotations contain the clause, which is certainly genuine, in ch. xxii. 14.

19. εἴρηθήσεται for ἀμαθήσεται. Here the evidence is conflicting, the two great uncials Ν and Β are on opposite sides. εἴρηθήσεται (Ν C*L and other uncials), ἀμαθήσεται (Β D E and the majority of MSS.).

22. Omit καὶ τὸ βάπτισμα δὲ ἐγὼ βαπτίζωμαι βαπτισθήναι after πλευρ., and καὶ τὸ βάπτισμα δὲ ἐγὼ βαπτίζωμαι βαπτισθήσεσθε after πισθ. (v. 23) with Ὅξδiniz and Origen. The words are genuine in Mark.

28. After this verse an early insertion is found in D and the Curetonian Syriac Version: the first words are ὑμεῖς δὲ γρηγορεῖς ἐκ μικροῦ αὐξηθαί καὶ ἐκ μείζονος ξεττοῦ εἰναί, the rest reproduce to a great extent Luke xiv. 8—10. See Scrivener’s Introduction, pp. 8 and 500.

34. οὕτως οἷς δύναμιν omitted (Οξδiniz); the insertion is not very easy to account for.

1—16. THE PARABLE OF THE LABOURERS IN THE VINEYARD.

Peculiar to St Matthew.

1. ὁμοίως γὰρ ἔστων κ.τ.λ. There are many possible applications of the parable, but the only true explanation of its meaning to the disciples at the time must be reached by considering the question to which it is an answer. The parable is addressed solely to the disciples. The thread of thought may be traced in this way: It is
impossible for a rich man, one who trusts in riches, to enter the kingdom of heaven. The disciples, through Peter, say 'We at any rate left all and followed thee; what shall we have therefore?' Our Lord's answer is (1) partly encouraging, (2) partly discouraging.

1. All who have in a true sense given up all for Christ shall have a great reward (ch. xix. 28, 29).

2. But (v. 30) priority of time is not everything. The parable is given in explanation of this point. Not only will the disciples not be the only called, but they may not reach a higher place or a higher reward than some who follow them at an apparent disadvantage. Still all who work shall have their reward. But they must beware of a spirit very prevalent among hard workers, and not think too much of their own labours, or be displeased because others are equally rewarded.

Possibly the element of time is introduced to illustrate in a parabolic form the apparent degrees of service, and to signify that no man can estimate the comparative merit of work for God.

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unjust that European nations should have equal privileges with the Jews in the Church of Christ, or that Paul should be equal to Peter?

Note the reproach conveyed by ἐργατ. Even they to whom no message has some may do some ἐργατος for Christ. See Rom. ii. 10, 14.

3. τῆς ἐπιτρέπσας. 'To his steward,' as in Luke viii. 3, Ἡσάνα γυνὴ Χουζά ἐπιτρέπειν Ἡρώδου. In the only other passage where the word occurs in the N. T., Gal. iv. 2, ἐπιτρέπως, 'guardian' of a minor's person, are distinguished from ἀδελφοι, stewards of his property. The word was Hebraized and used in both these senses by Rabbinical writers (Schöttgen ad loc. cit.).

9. ἀδικαρίως, 'a demarius each.'

11. γυνηγούσαν and γυνηγοῦσας were ancient Ionic words synonymous with ροδαρίζεων and ροδαρισμός in the Attic dialect. Phrynichus quotes from Phocylides of Mileus χρή τοῦ τῶν ἑταίρων ἑταίρα | φραντίζεων ἄσος ἄν περιγογγύζως τολιτα. The word was probably formed from the sound of the cooing of doves, and is therefore like τρόφεων both in original and derived meanings: cp. Ἱ. ix. 311, ὡς μὴ μοι τρόψῃ ην παρήμενον ἄλοχον ὀλλοῦ. The verb occurs more frequently in St John's gospel, written in an Ionic city, than in any other book of the N. T. Verb and noun are found in the LXX. and in Epictetus and other late writers. See Lob. Phryn. 358.

12. μᾶλν ἔραν ἐτοίμασαν. Cp. Acts xv. 33, ποιήσαντες δὲ χρόνον αὔτελθήσαν. So facere in Latin, 'quamvis autem paucissimos una ferreus dies tamen multa nobis sermones fuerunt.' Seneca, Epist. 67. ἔραν. 'During the residence in Babylon the Hebrews adopted the division of the day into twelve hours whose duration varied with the length of the day.' Edersheim, Temple, &c., in the Time of our Lord, p. 174).

tοῦ ταυτασατι τὸ βάρος τῆς ἡμέρας καὶ τῶν κατοικών. This may be regarded as man's estimate of his own merits, which is not the divine estimate. The words echo the tone of 'what shall we have?' ch. xix. 27. Man does not here acquiesce in the Judge's decision, as in the parable of the debtors, ch. xviii. What is just does not at first seem just, but, as in science many things that seemed untrue are proved to be true, what seems unjust will be proved just when we know all. Further, time is not the only element in service. An act of swift intelligence or of bravery wrought in the space of a single minute has saved an army or a people, and merited higher reward than a lifetime of ordinary service: a Romano proverb says: τὰ φέρεις ἄρα ὥρα ὃ χρόνος δὲν τὰ φέρεις, 'what an hour brings, a year brings not.'

Βαστάσαναι. Geldart, Mod. Greek Lang. pp. 191, 192, notices the frequent occurrence of Βαστάσαναι in N. T. as a modernism. No word has a longer literary history, it occurs in almost every Greek writer, from Homer to the N. T.

tὸ βάρος τῆς ἡμέρας καὶ τῶν κατοικών. 'The burden of the day and the hot morning wind.' κατοικών, emphatic by its position at the end of the sentence, heightens the effect of the picture, and gives reality
to it. The labourers hired in the cool evening hours would escape the long toil, and what is more the scorching sirocco which blows from the desert at sunrise. Cp. ἀντέθηκεν γὰρ ὁ ἡλίος συν τῷ καύσον, James i. 11. It was from the combined influence of sun and sirocco that Jonah 'fainted and wished himself to die': καὶ ἐγένετο ᾨμα τῷ ἀνατελλόντιν ἢλιον καὶ προσέταξεν ὁ θεός πνεύματι καύσωνι συγκαλωτι. Jon. iv. 8. See also Ps. ciii. 16 and Is. xl. 6, and read Dr Thomson's account of the two kinds of sirocco (Land and Book, pp. 536, 537). Describing the effect of the sultry sirocco he says: 'The birds hide in thickest shades; the fowls pant under the walls with open mouth and drooping wings; the flocks and herds take shelter in caves and under great rocks; the labourers retire from the fields, and close the windows and doors of their houses.'

13. ἐκαίρος is used of any temporary connection, without the idea of affectionate friendship. It is used by a master to his slave; by a guest to a fellow-guest; as a general address on meeting. Cp. ch. xxii. 12 and xxvi. 50, where it is a term of reproachful rebuke.

15. ὅφθαλμος πονηρός. The belief in the evil eye still prevails in the East. The envious or malevolent glance is thought to have an injurious effect. Here the sense is: Art thou envious because I am just?

16. οἱ πρῶτοι. Not only as primarily in the parable the first called, but the first in position, knowledge and influence.

17—19. Jesus going up to Jerusalem foretells His Passion for the third time.

See chs. xvi. 21, xvii. 22, 23; and Mark x. 32—34; Luke xviii. 31—34. St Mark and St Luke add 'shall spit upon him' (Mark); 'shall be spitted on' (Luke); St Matthew alone names 'crucifixion;' St Luke, who mentions only the share which the Gentiles had in the Passion, adds 'they understood none of these things, and this saying was hid from them, neither knew they the things which were spoken.'

The disciples, as Jews, still placed their hopes in the present world: 'what shall we have?' They still thought Jesus might be using a figure of speech. Jesus was alone in the certainty of His awful secret. He had no sympathy from His followers.

For distinctive points in the several predictions of the Passion see notes ch. xvii. 22, 23.


18, 19. Observe the exactness of the prediction; the Sanhedrin shall condemn but not kill, the Gentiles shall scourge and crucify.

19. εἰς τὸ ἐμπαίξει κ.τ.λ. The use of εἰς with the infinitive is equivalent to a final clause. Thus the guilt of the crucifixion is fastened on the Jews. St Mark has (τὰ ἔθνη) ἐμπαίξεως...ἐμπτῶσουσιν κ.τ.λ., denoting independent action on the part of the Gentiles. St Luke, the Gentile Evangelist, passes over in silence the guilt of the
NOTES.


Mark x. 35—45. St Mark begins ‘And James and John the sons of Zebedee came unto him, saying, &c.’ For once St Matthew is more graphic and true to detail than St Mark.

20. ἡ μήτηρ τῶν υἱῶν Ζεβεδαίων. Her name was Salome, as we learn by comparing Matthew xxvii. 56 with Mark xv. 40.

‘Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee’s children.’ Matthew Salome.’ Mark xv. 40.

προσκυνοῦσα. The act of prostration before an Eastern King—though the word ‘crucify’ might have suggested a slave’s death. The Kingdom of heaven introduces many such contrasts.

αἰτοῦσα. She dares not speak until her Lord addresses her.

21. εἰπε ἔνα καθίσασθιν κ.τ.λ. Cp. for the thought ch. xix. 28, for the construction ch. i. 22.

22. εὑρίσκετε. Observe, Jesus addresses the sons, not the mother.

τιλ αἰτοῦσθε. There is some force in the middle voice ‘ask for yourselves,’ or ‘cause to be asked.’

πεῖν...πινεῖν. If the difference between the tenses be pressed, the aor. πεῖν implies a single draught—a taste of the cup, the present πινεῖν a continued drinking of the cup.

τὸ ποτήριον ἑνὸς μόλις πεῖν, i.e. the destiny in store for me. Cp. among other passages, Is. li. 17, ‘Thou hast drunken the dregs of the cup of trembling, and wrung them out,’ and Ps. lxxv. 8; the prophets use the figure in reference to the vengeance of God and His wrath against sin. When the disciples afterwards recalled the image it would signify to them the mediation of Christ, who by His passion and death drank for man the cup of suffering. Maldonatus suggests the thought of ‘the poison cup,’ the cup of death. For the image, cp. ‘quot bellas exhausta canebat.’ Verg. Aen. iv. 14.

23. τὸ μὲν ποτήριον μου πιεῖσθαι. James was slain by the sword of Herod Agrippa I. (Acts xii. 2). John suffered many persecutions, but died a natural death. The rebuke of Jesus is very gentle; his soul knew what suffering was in store for the two brothers.

ὅλα’ ὀς ἵπτομασταί. The A.V. is right in understanding ἰδοθηρεῖται ἐκεῖνος ‘but it shall be given, &c.,’ thus retaining the proper force of
The indignation of the 'Ten' displayed the same spirit and motive as the request of the sons of Zebedee. It seemed as if the jealousies and intrigues of an earthly court were breaking out among the disciples of Jesus.

Jesus points out the inversion of earthly ideas in the Kingdom of heaven. This important 'rule' of the Master is thrown into the form of Hebrew parallelism. The antithesis is complete. In the Kingdom of heaven the ambition must be to serve, not to reign; that Kingdom is in every way the reverse of the kingdoms of the world. In the latter the gradation of rank is (1) the supreme prince (διάκονος); (2) the nobles (μέγας); (3) the ministers or attendants (διάκονος); (4) the slaves (δωλός). In the Kingdom of heaven he that will be the noble must be the minister or attendant; he that will be supreme must be the slave. What Jesus teaches is the dignity of service in the Kingdom of heaven.

The word occurs in two other passages of the N.T. besides the parallel passage (Mark x. 42). In one there is probably a reference to our Lord's words here. St Peter, teaching the same lesson of humility, says (1 Pet. v. 3), μηδὲ ὃς κατακυρεύοντες τῶν κληρῶν ἀλλὰ τῶν γενόμενον τοῦ παμμάτιου. In Acts xix. 16 it is used in the account of the sons of Seela, the possessed man, κατακυρεύοντες ἀμφότεροι ἱερεῖς κατ' αὐτῶν. Here it is used appropriately of supreme authority, just as κατευθυναίεως is appropriate to the delegated authority of the μέγας or subordinate governor. κατεξ', here only and in the parallel passage Mark x. 42. It is a novel compound formed perhaps for the sake of the parallelism.

Came not to be ministered unto, but to minister, i.e. (as the parallelism shows) came not to be a μέγας, 'a great one,' but to a servant (διάκονος), καὶ δούναι τῷ ψυχικῷ αὐτοῦ λύτρον ἀντί πώλεως, a still further humiliation—to be a slave and render a slave's supreme service—to die a slave's death for others. This view, to which the poetical form of the whole paragraph points, brings the passage into close relation with St Paul's words: μορφὴν δούλου λαβὼν...ἐπανεφέσεν ἑαυτῷ γενόμενον υπήκοον μέγχρα τανάτον θανάτων δὲ σταυροῦ (Phil. ii. 7, 8). The conception of a redemption from the slavery of sin through Christ is enriched by that of a life sacrificed to win life for us.

The bearing of such passages as this on the alleviation of slavery in the ancient world should be considered. Their influence towards the abolition of slavery in modern times might have been still greater if the translators had used the word 'slave' rather than 'servant' in the E.V.

λύτρον only here and Mark x. 45 in the N.T., a ransom or price paid for the redemption of a captive from slavery. For the thought
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XX. 30.  

The English word is derived through the French *ranger* from Lat. *redemptionem*. The act of *redemptio* is expressed by *droll. doicurol*, *lwpelK*, as 1 Cor. vi. 20; 1 Pet. i. 19. The English word is derived through the French *miron* from Lat. *r~demptiomm*. The act of *redeeming* is expressed by *droll. doicurol*, *lwpelK*, as 1 Cor. vi. 20; 1 Pet. i. 19. The English word is derived through the French *miron* from Lat. *r~demptiomm*. The act of *redeeming* is expressed by *droll. doicurol*, *lwpelK*, as 1 Cor. vi. 20; 1 Pet. i. 19.

29—34. TWO MEN CURED OF BLINDNESS.

Mark x, 46—52. Luke xviii. 35—43.

There are remarkable divergences in the Synoptic accounts of this miracle. Some indeed have supposed that different miracles are related by the Evangelists. St Mark speaks of one man, ‘blind Bartimæus, the son of Timæus.’ St Luke also mentions one only, but describes the incident as taking place ‘when Jesus came nigh unto Jericho,’ whereas St Matthew and St Mark state that the miracle was wrought ‘as they departed from Jericho.’

It is of course possible that St Luke narrates a separate miracle. The only other solution is to suppose an inaccuracy in an unimportant detail.

29. ὄχλος πολύς. The caravan of Galilæans and others going up to Jerusalem for the Passover. Their numbers would protect them from attack in the dangerous mountain defiles leading to the capital.

Jericho was at this time a flourishing city. It was opulent even in the days of Joshua from the fertility of the surrounding plain, its extensive commerce, and from the metals found in the neighbourhood. Levelled to the ground and laid under a curse by Joshua, it was afterwards rebuilt by Hial the Bethelite, and regained a portion of its former prosperity. At this period the balsam trade was a principal source of its wealth.

Herod the Great beautified the city with palaces and public buildings, and here he died. After Herod’s death Jericho was sacked and burnt, but restored by his son Archelaus.

‘Jericho was once more a ‘City of Palms’ when our Lord visited it. As the city that had so exceptionally contributed to His own ancestry; as the city which had been the first to fall, amidst so much ceremony, before ‘the captain of the Lord’s host and his servant Joshua,’ we may well suppose that His eyes surveyed it with unwonted interest.’—Smith’s *Bib. Dict.* Art. ‘Jericho.’

30. ὃν Δαυείς. An appeal which reflects the thought that especially signalizes this period of our Lord’s ministry, the Son of David entering upon his kingdom.
34. ηκολουθησαν αυτω. It is probable that very many of those who had received sight and soundness of limb by the word or touch of Jesus followed Him to Jerusalem.


CHAPTER XXI.

13. πουετε (N B L) for επενήσατε (C D E and the later uncialis).

19. ου μηκετι BL, whereas N C D and later uncialis omit ου. The accidental omission, however, is more probable than the insertion of ου, and the reading in Mark (μηκετι without ου) may have influenced the text here.

23. ελθοντος αυτου (N B C D L) for ελθοντι αυτω, supported by the later authorities.


41. εκδοσεαν replaces εκδοσει on decisive authority.

46. elς has the more ancient evidence, ως the more numerous later codices in its favour.

Nisan 9 (Palm Sunday).

1—10. The Royal Entry into Jerusalem.


1. elς Βηθφαγη elς τα ορος τουν ηκατων. ‘Unto Bethphage and Bethany at the mount of Olives’ (Mark). ‘Nigh to Bethphage and Bethany at the mount called the mount of Olives’ (Luke). Bethany was about two miles from Jerusalem, at the S.E. base of the mount of Olives. Of Bethphage (‘place of green or winter figs’) no remains have been discovered, and its exact position is unknown. It was probably west of Bethany, and so near to Jerusalem as to be reckoned part of the Holy City. See Godet on St Luke xix. 28. Some have inferred from the order in which Bethphage and Bethany are named that Bethphage was east of Bethany.

2. δυνον δεσμων καὶ πωλον μετ’ αυτης. ‘A colt tied whereon never man sat’ (Mark and Luke). St Matthew notes the close correspondence with the words of the prophecy; see v. 5.

Oriental travellers describe the high estimation in which the ass is held in the East. The variety of Hebrew names for these animals indicates the many uses to which they are put. The prophecy from Zechariah quoted v. 4 contains three distinct Hebrew words for an ‘ass.’ ‘Sitting upon an ass (chamor, from a root meaning red) and a colt (ayir, ‘a young male ass’) the foal (lit. ‘the son’) of an ass
NOTES.

3. The account leads to the inference that the owner of the ass was an adherent of Jesus who had perhaps not yet declared himself. The number of such secret followers was perhaps very large.

4. ἔγενετο. ‘Is come to pass:’ the Evangelist speaks of an event still recent. Bp. Lightfoot points out (On a Fresh Revision of the N. T. p. 91) that for ἔγενετο of the earlier and contemporary evangelist we find ἔγενετο in a similar expression in the later fourth Gospel.

ψαλμωθ. See note ch. 1. 22.

5. εὐαγγελίζεται τῷ θυγατρὶ Σιών. The quotation is partly from Zechariah, partly from Isaiah. The first clause, εὐαγγελίζεται τῷ θυγατρὶ Σιών, is the LXX. rendering of Is. lxii. 11. The remainder is an abbreviated citation from Zech. ix. 9, where the LXX. version is: [χαίρε σφόδρα, θυγατέρι Σιών, κήρυσσε, θυγατέρι Ἡρωουσαλήμ] ήδον, ὁ βασιλεὺς ἐρχεται σοι [δίκαιος καὶ σώσων αὐτὸς] προδότα καὶ ἐπιβεβηκώς ἐπὶ υψηλόν καὶ πάλαι νέαν. The words in brackets, omitted in the citation, occur in the Hebrew text as well as in the LXX. In the last clause, where St Matthew differs from the LXX., he agrees with the Hebrew text. It is a proof of St Matthew’s feeling for poetical form that the parallelism does not suffer in the shortened form of quotation. The word σώσων which occurs in Zechariah, and ὁ σωτὴρ which follows the words quoted from Isaiah, omitted here but suggested by the quotation, would recall ‘hosanna’ and the name Jesus (σωτήρ). See below.

πρᾷσ. Cp. ch. xi. 28 and 2 Cor. x. 1, παρακαλῶ ὑμᾶς διὰ τῆς πρᾳτηρίως καὶ ἐπιμελείας τοῦ Χριστοῦ.

7. τὸ ἱμάτιον. Their upper garments, the abbās of modern Arabs. Cp. with this the throne extemporised for Jehu, 2 Kings ix. 13.

8. ὁ πλείστος ἔχλος, the greater part of the crowd.

ἐπτρωσαν ἱερατῶν τὰ ἱμάτια. Instances are recorded of similar acts of respect shewn to Rabbis by their disciples. See Schöttgen, ad loc.

/ 9. Ὀσαννά. Hebr. ‘hoshiahn-na,’ ‘save now,’ ‘save I pray.’ Na is a particle of entreaty added to imperatives. They are the first words of Ps. cxxiii. 25, ‘Save now, I beseech thee, 0 Lord; O Lord, I beseech thee, send now prosperity,’ a verse which was sung in solemn procession round the altar at the feast of Tabernacles and on other occasions. As they sang these words it was the custom to carry young branches of palm, and the boughs of myrtle and willow, which were brandished or shaken at intervals. (See Lightfoot, Hor. Hebr. ad loc.)

ST MATTHEW
τῷ καὶ τῷ Δ. Dative of general reference. The 'Salvation' is in some way connected with the Son of David as the cause or instrument of it. See Clyde's Greek Syntax § 15.

The multitude recognise the Messiah in Jesus and address to Him the strains and observe the ritual of their most joyous festival. The shouts of 'hosanna' must have been significant in another way to the disciples. The verb is from the same root and had nearly the same sound as the name Jesus. See note v. 5.

The thought of 'salvation' is so closely connected with the feast of Tabernacles, that to this day the name 'hosanna' is given to the bundles of branches, to the prayers at the feast, and to the feast itself. See Wetstein ad loc., and cp. Rev. vii. 9, 10.

St Luke paraphrases the expression for his Gentile readers, 'glory in the highest.'

εὐλογημένος καὶ ἔρχομενος ἐν ὅνοματι κυρίου. 'According to the accents the rendering would be, "Blessed in the name of the Lord be he that cometh." Dean Perowne on Ps. cxviii. 26. 'He that cometh' (Habba) was a recognised Messianic title. St Mark adds 'Blessed be the kingdom of our father David, that cometh in the name of the Lord.' St Luke has 'Blessed be the king that cometh,' &c., and mentions that the multitude 'began to rejoice and praise God with a loud voice for all the mighty works that they had seen.' St John reports the words thus, 'Blessed is the King of Israel that cometh in the name of the Lord.' These shouts of triumph—which were the 'gospel' or heralding of the King—must have sounded across the valley of Kidron up to the precincts and porches of the Temple.

'Bethany stands in a shallow hollow scooped out of the shoulder of the hill. The path follows this till the descent begins at a turn where the first view of the Temple is caught. First appeared the castles and walls of the city of David; and immediately afterwards the glittering roof of the Temple and the gorgeous royal arcade of Herod with its long range of battlements overhanging the southern edge of Moriah.'—Tristram's Topography of Holy Land.

The entry into Jerusalem must not be regarded as an isolated fact. It was a culminating outburst of feeling. It is clear that the expectation of the kingdom was raised to the highest pitch. The prostration of Salome at the feet of the Prince; the request of her sons; the dispute among the ten; the gathering crowds; the cry of Bartimaeus; the triumphal entry, are all signs of this feeling.

For us the Royal Entry is a figure, a parable through external sights and sounds of the true and inner secret kingdom of God.

10. From two passages of Josephus (B. J. ii. 14. 3 and vi. 9. 3) it appears that 2,900,000, or even a greater number, were present at the passover, numbers encamping in the vicinity of the holy city. We may picture the narrow streets of Jerusalem thronged with eager inquisitive crowds demanding, with Oriental vivacity, in many tongues and dialects, 'Who is this?'

ἡσυχηθή, was 'convulsed' or 'stirred' as by an earthquake, or by a violent wind.
XXI. 13. NOTES.

(Monday, Nisan 10.)
The events of this day extend to v. 23 of this Chapter.

12—14. THE SECOND CLEANSING OF THE TEMPLE.
Mark xi. 15—18; Luke xix. 45, 46.

It is clear from the other Synoptists that the Cleansing of the Temple took place on Nisan 10, not on the day of the entry. St Mark says (xi. 11) that 'when he had looked round about on all things there, the eventide being come he went back to Bethany.' In point of time 'the cursing of the fig-tree' should precede the 'Cleansing of the Temple.' St Mark adds to this account 'would not suffer that any man should carry any vessel through the temple.' St Matthew alone mentions the healing of the lame and the blind, and omits the incident of 'the widow's mite,' recorded by the other Synoptists. The first 'Cleansing of the Temple,' at the commencement of our Lord's ministry, is recorded John ii. 13—17.

12. ἐξαίθαλεν κ.τ.λ. It is probable that a look of divine authority, the enthusiasm of His Galilæan followers, and the consciousness of wrongdoing on the part of the traders, rather than any special exercise of miraculous power, effected this triumph of Jesus in His Father's House.

ἀγοράζοντας ἐν τῷ ἱερῷ. The traffic consisted in the sale of oxen and sheep, and such requisites for sacrifice as wine, salt, and oil. The merchandise took place in the Court of the Gentiles.

κολλυβωτής, 'a money changer,' for the classical ἀγωραμοβός, from κόλλυβος, a small coin (Aristoph. Pax, 1200) taken as a fee, hence later 'rate of exchange.' Op. Cic. in Verr. Act ii. 3. 78, 'Ex omni pecunia...deductiones fieri solebant: primum pro spectatione et colloryo.' Κόλλυβος, Hebr. kolbon, is said to be a Phœnician word, which spread with their trade, just as the Genoese or Venetian merchants brought the word agio into general use.

τοὺς περιτεράδας. The definite article here and in the parallel passage (Mark xi. 15) 'indicates the pen of a narrator, who was accustomed to the sight of the doves which might be purchased within the sacred precincts by worshippers'. [Bp Lightfoot, On a Fresh Revision of the N. T. p. 109.]

13. γέραεπαί. See note, ch. ii. 5.

δ ὁ ὁικὸς κ.τ.λ. The passage is quoted from Is. lvi. 7, but, with the omission of the words τῶν τῶν θεου, these are included in the quotation by St Mark but not by St Luke. The context in Isaiah treats of the admission of the Gentiles: 'Yet will I gather others to him, beside those that are gathered unto him' (v. 8).

τομὰτε στυλῶν λατρεύων, 'are making it a cave of robbers or bandits,' cp. Jer. vii. 11, 'Is this house which is called by my name become a den of robbers in your eyes?' Thus two separate passages of the O. T. are combined in a contrasted or parallel form. The
context of these words is strikingly suggestive: 'If ye thoroughly amend your ways and your doings...and shed not innocent blood in this place...then will I cause you to dwell in this place in the land that I gave to your fathers for ever and ever.' The caves of Palestine had always been refuges for the lawless, and in the reign of Herod the Great the robbers dwelling in caves had rebelled against him and resisted his power, Jos. Ant. i. 12. Possibly this thought may be present here: 'Ye have made my house a stronghold of rebels against God and the Messiah, when it ought to be a garrison of loyal subjects.' Also the disputes of the traffickers resembled the wrangling of bandits in their caves. Comp. σφίλ. λῃστῶν with the less severe ἐκκτένων of the first ‘cleansing’ (John ii. 16).

15, 16. The Children's Praise. Peculiar to St Matthew.

15. τῶν παιδιῶν τοὺς κράτουσας. Children were taught at an early age to join in the temple services. These caught the familiar feast-day strain from the Galilean pilgrims, and unconscious of all that their words meant, saluted Jesus.

16. ἐκ στόματος νηπίων κ.τ.λ. The LXX. version is followed, the rendering of the Hebrew is: 'out of (or by) the mouths of children and sucklings hast thou founded strength'. Ps. viii. 2. The ruling thought of the opening verses is the glory of God set forth in His works. The 'scarcely articulate' cry of an infant proves, like the heaven and the stars, the power and providence of God. On all these God builds a stronghold against His adversaries, i.e. convinces them of His might. So also the children in the temple attest the truth of God. See Dean Perowne and Speaker's Commentary on the passage quoted.

17. Βασιλεία. 'House of dates,' or, according to Caspari, 'Place of shops, or merchant tents,' on the S.E. of the Mount of Olives, see note v. 9. Here Jesus lodged with Lazarus and his sisters.

18—22. The Cursing of the Fig-Tree.

Mark xi. 12—14, and 20—24. St Mark places this incident before the 'Cleansing of the Temple,' see note vv. 12—14. It is an interesting and leading instance of miracle and parable in one. The miracle is an acted parable.

18. ἐκδόμω, late for ἐκθέμω, the contraction of ας into α instead of η in πελώ, δύω and χάω against the Attic rule appears rarely in the later authors, Aristotle, Theophrastus, Plutarch, &c.

19. σαρκινὸν μέλος. Probably a single fig-tree, standing alone, and so conspicuous. έστ is, however, used in Alexandrine Greek for τού, e.g. ch. viii. 19, εστ γραμματεύς, and xviii. 24, εστ οφειλέτης μυριων ταλάντων, and in Hebrew the numeral 'one' is constantly no more than the indefinite article 'a'.
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Either (1) on the road as ch. x. 27, ἐν τῶν δωμάτων, or (2) hanging over the road.

The fig-tree loses its leaves in the winter; indeed it looks particularly bare with its white naked branches. Schöttgen, however, states ad loc., that the Rabbis compared the fig-tree to the law because at every season fruit may be gathered from it; and one species (see Shaw’s Travels, p. 370, and Land and Book, 23) if favoured by the season and in a good position, puts forth fruit and leaves in the very early spring, the fruit appearing before the leaves. This is the ‘hasty fruit before the summer’ (Is. xxviii. 4), ‘the figs that are first ripe’ (Jer. xxiv. 2); ‘the first ripe in the fig-tree at her first time’ (Hos. ix. 10). It was doubtless a fig-tree of this kind that Jesus observed, and seeing the leaves expected to find fruit thereon. At the time of the Passover the first leaf-buds would scarcely have appeared on the common fig-tree, while this year’s ripe fruit would not be found till four months later.

The teaching of the incident depends on this circumstance (comp. Luke xiii. 6–9). The early fig-tree, conspicuous among its leafless brethren, seemed alone to make a show of fruit and to invite inspection. So Israel, alone among the nations of the world, held forth a promise. From Israel alone could fruit be expected; but none was found, and their harvest-time was past. Therefore Israel perished as a nation, while the Gentile races, barren hitherto, but now on the verge of their spring-time, were ready to burst into blossom and bear fruit.

ἐρωτήθη. From St Mark we gather that the disciples observed the effect of the curse on the day after it was pronounced by Jesus.

20. ἔθεσαν. It was rather the power and wonder of the act than the deeper significance of it that moved the disciples. The miracle was to them an ‘act of power’ (δύναμις), or a ‘wonder’ (τέρας), rather than a ‘sign’ (σημεῖον). Yet Jesus follows the turn their thoughts take, and teaches that prayer and faith will remove mountains of difficulty, see ch. xvii. 20.

21. διακριθήτη. Passive form with meaning of middle voice; cp. διεικρίθην, διακρίνει, (1) lit. ‘to separate;’ (2) ‘to discern’ or ‘discriminate.’ See ch. xvi. 3, when it is used of discerning the face of the sky, and Acts xv. 9, οὐδὲν διέκρινες μεταξύ ἡμῶν τε καὶ αὐτῶν. (3) In a judicial sense ‘to decide,’ and in middle to ‘get a question decided at law,’ ‘to litigate.’ (4) Hence generally ‘to dispute,’ διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς, Acts xi. 2. (5) Thus ‘to dispute or question with oneself,’ ‘to doubt,’ as here and Rom. iv. 20, εἰς τὴν ἐπαγγελίαν τοῦ Θεοῦ ὁ διεκρίνη τῇ ἀπαθίᾳ; cp. Acts x. 20, where the context illustrates this passage. The last usage is not classical.

23—27. THE AUTHORITY OF CHRIST IS QUESTIONED.

Mark xi. 27—33; Luke xx. 1–8.

Tuesday, Nisan 11.

23. ἐν πολίς ἔξωσεν ταύτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν ἔξωσίαν ταύτην; The second question is not a mere repetition of the first.
Jesus is asked (1) what kind of authority He possesses—human or divine? (2) By whose agency this authority was bestowed? No one had a right to teach unless 'authority' had been conferred upon him by the scribes.

24. ἔρωτησεν ὑμᾶς καὶ λέγον ἐνα. This form of argument was usual. The question of the Elders was really an attack. Jesus meets that attack by a counter-question which presented equal difficulties in three ways—whether they said from heaven or of men, or left it unanswered. To say from heaven was equivalent to acknowledging Jesus as Christ, to say from men was to incur the hostility of the people, to be silent was to resign their pretensions as spiritual chiefs of the nation.

26. διὰ τί οὐκ ἔπιστεύσατε αὐτῷ; A clear proof (1) that the priests had kept aloof from John though he was of the priestly caste; and (2) that John pointed to Jesus as the Messiah. For πιστεύειν αὐτῷ, cp. Dem. Phil. ii. 6, οἱ θαρρόντες καὶ πιστευόντες αὐτῷ, 'Those who have no fears and believe Philip.' See note ch. xviii. 6.

27. Note the sincerity of the αὐτῷ λέγω in contrast with the evasion of οὐκ ὁδηγεῖν.


St Luke omits the parable, perhaps as referring especially to Israel. The parable follows in close connection with the question as to the teaching of John.

The parables and discourses that follow deal no longer with the distant future of the Church, but with an immediate present. The subjects illustrated are—(1) The rejection of the Messiah. (2) The rejection of the Jews as a nation. (3) The Judgment, (a) which has already begun; (b) which will be enacted terribly at the siege of Jerusalem; and (c) finally fulfilled at the end of the world.

Observe throughout the separation which is implied in the Judgment—the dividing sword which Christ brings—the Jewish race and the world, each parted into two great divisions—the two sons—the two parties of husbandmen or of guests—the wise and foolish virgins—the sheep and the goats—the talents used and misused.

It is the last act in a divine drama of surpassing interest and full of contrasts. The nation, and especially the Pharisees, who are the leaders of thought, triumphant to external sight, are hurrying to destruction, impelled by a hidden fate in the face of clear warnings; while Christ the King, Who seems to be vanquished and done to death, is really winning an eternal victory.

28. τέκνα σῶ, representing the sinners who first refused to do God's will, but repented at the preaching of John; and the Pharisees who, having 'the righteousness which is of the law' (Phil. iii. 9), professed to do God's will but did it not. Both are sons. God still cares for both. The Pharisees may follow the sinners into the kingdom of
God (v. 31). Paul was still a Pharisee; Nicodemus the Pharisee was still a secret follower of Christ.

29. μεταμεληθεὶς, 'having changed his mind,' felt regret but not repentance or metanoia, a deeper and more lasting feeling: see ch. iii. 2.

According to a well-supported reading (see Crit. Notes) the cases of the two sons are reversed. The first agrees but goes not, the second refuses but afterwards works in the vineyard. The variation is interesting, because it points to an interpretation by which the two sons represent Jew and Gentile.

30. ἐγὼ κόμη. Observe the alacrity and politeness of this answer compared with the blunt of δὲλω of the first; ἐγὼ draws attention to the contrast.

31. προάγουσιν. Are (now) going before you.

32. Ἡσάνης. The mention of John points to the connection between this parable and the preceding incident.


ἰδοὺς, viz. that the publicans and the harlots believed him.

οὐ μεταμεληθήσετε. Did not even change your minds, much less repented in the deeper sense; see above, v. 29.

τοῦ πιστεύσαται. For this consecutive formula see note ch. ii. 13.

33—46. THE WICKED HUSBANDMEN.

Mark xii. 1—12; Luke xx. 9—19.

No parable interprets itself more clearly than this. Israel is represented by an image which the prophets had made familiar and unmistakeable—the Vineyard of the Lord. The householder who planted the Vineyard and fenced it round signifies God the Father, Who created the nation for Himself—a peculiar and separate people. The husbandmen are the Jews, and especially the Pharisees, the spiritual leaders of the Jews. The servants are the prophets of God, the Son is the Lord Jesus Christ.

33. ἐφύτευσεν ἄμπελων. Cp. the parable in Isaiah v. 1—7, where the description is very similar to this. See also Ps. lxxx. 8—16; Jer. ii. 21; Ezek. xv. 1—6. The vine was adopted as a national emblem on the Maccabean coins.

φραγμὸν αὐτῷ περιέβηκεν, defended it with a stone wall or with a fence of prickly pears. St Luke makes no mention of the separating hedge. Israel was separated throughout her history politically, and even physically, by the natural position of Palestine.

ἀργενείς ἐν αὐτῷ ληκνών. The winepress was often dug or hewn out of the limestone rock in Palestine. There were two receptacles or vats,
The upper one was strictly the press or ληθή (Matthew), the lower one the winevat or ὑπολήματος (Mark) into which the expressed juice of the grape passed. The two vats are mentioned together only in Joel iii. 13, ‘The press (gath) is full, the vats (te yekabim) overflow’ (quoted in Bibl. Dict.; see art. ‘Winepress’).

πώρον. Probably a wooden booth raised on a high platform, in which a watcher was stationed to guard the grapes.

Neither the winepress nor the tower seems to have any special significance in the interpretation of the parable.

ἐξάρτο αὐτόν γεωργοῖς. This kind of tenancy prevails in many parts of Europe. It is known as the metayer system, the arrangement being that the occupier of the land should pay to the landlord a portion—originally half—of the produce. The system existed in England for about sixty years at the end of the fourteenth century. Before the Revolution of 1790 nearly the whole of the land of France was rented by metayers. At the time of our Lord’s ministry it was customary for the Romans to restore conquered lands on condition of receiving a moiety of the produce. Fawcett’s Manual of Political Economy, p. 223; Rogers’ Political Economy, p. 168.

ἀπεδήμησεν. Left his home.

35. ἄν μὲν ἔθαραν, ἄν Ιτ ἄπεκτεναν, κ.τ.λ. See ch. xxiii. 35.

ἐσέραν, (1) ‘to slay,’ (2) then, from the effect of scourging, ‘to beat.’ In the second sense it is classical only in the comic poets; cp. Vulgar English ‘to hide.’ In Acts xvi. 22 the Prætors bid the lectors ‘scourge’ (βασίλειον) Paul, who, referring to the outrage, says: διέπαντες ἡμᾶς δημοσίᾳ (v. 37). ἑπαθολέγεται, in LXX, for classical λέειν.

37. ἐντραπῆσονται. Non-classical, future. ἐντρέπεισθαι, (1) ‘to turn,’ (2) then ‘turn a person,’ cause him to avert his gaze through shame, fear, respect, &c., (3) so ‘to put to shame’: ὅσοι ἐντρέποντο ἡμᾶς γράφων ταῦτα, I Cor. iv. 14. εἶς τοσοῦτον ἐνέτρεψαν τὴν σύγκλητον βουλή, Εἰλίαν, V. H. 3. 17. And in passive, ἵνα δέ εἰς εὐαγγελια ἐνεπραῖη, Tit. ii. 8, ‘that the adversary be put to shame;’ (4) in middle voice, ‘to let oneself be turned or influenced’ by a person or thing, through some feeling of awe, reverence and the like; (a) with a genitive denoting the source of the action or feeling (Donaldson’s Greek Grammar, 418), τὸ βασιλεία σου ἐνέτρεπτε τῆς συμμάχου, Soph. Λ. 90; (β) or later with an accusative denoting the object of reverence or concern, as here and Luke xviii. 2, τὸν θεόν μὴ φοβούμενον καὶ ἄθρωπον μὴ ἐνέτρεψάμενον.

38. συγήμαν τὴν κληρ., ‘seize on his inheritance,’ ἐκείνος being used in the technical sense which the English ‘seize’ also bears: cp. ἐκείνος τε καὶ κεκτημένος, Antig. 1265. Thomas Lawrence (1568—1588) suggested as a translation of this passage, ‘take possession or seiz upon his inheritance.’ (Moulton’s History of the English Bible.)

39. ἐξῆλθον ἔμω τοῦ ἀπελέονος. Words that recall the crucifixion of Jesus outside the city of Jerusalem.
41. λέγουσιν αἰτ_pagination. An interruption from the listening crowd, which marks the intense interest with which these parables were heard. The indignation of the bystanders is aroused as if it were a tale of actual life.


42. ἐν ταῖς γραφαῖς. Ps. cxviii. 22 (vv. 25, 26 of the same psalm are quoted above, v. 9, where see note); the psalm ‘was probably composed for the first celebration of the Feast of Tabernacles after the completion of the Second Temple’ (Neh. viii. 13—18). (Dean Perowne.) The original reference was to a stone used in the erection of the second Temple. The ‘corner stone’ is the Jewish nation rejected at first, afterwards restored from captivity. Christ transfers this image to His Church, formed of Jew and Gentile alike (see Meyer), which, though despised at first, was destined to succeed to the spiritual supremacy of Israel.

In Acts iv. 11, Eph. ii. 20, 1 Pet. ii. 6, Christ Himself is the head-corner-stone; but the two applications are not inconsistent, for Christ was the Representative first of the Jewish Nation (ch. iv. 15, ii. 1—11 (8)), then of the Church. Op. also Isai. xxviii. 16, ‘I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation.’

ἀθῶν. A stone rather than the stone. The builders probably rejected many stones.

κεφαλὴν γονίας. The stone that connects the two walls at the top and supports the roof.

ἀἀτη. Either (1) agreeing with κεφαλή, or (2) a Hebraism. In Hebrew there is no neuter form, and it is possible that ἀἀτη of the LXX. may be due to the influence of Hebrew grammar. This corruption is found in some passages of the LXX., Ps. xxvi. 4, μὴν γυμνὸν μαθήματα Κυρίου, ταύτην ἐκκύτησον τοῦ κατακείμεν τ.λ., where the Vulgate has ‘unam petii a domino hanc requiram.’ See Maldonatus ad loc.

43. Σιδ. τοῦτο. Because of this rejection.

44. ὁ πεσὼν ἐφ᾽ τόν ἄθικον κ.τ.λ. Lightfoot, Hor. Hebr., sees here a reference to the custom of stoning: ‘the place of stoning was twice as high as a man. From the top of this one of the witnesses, striking him on his loins, falls him to the ground: if he died of this, well; if not, another witness threw a stone upon his heart.’ The second process was inevitably fatal.

But it is perhaps better to refer the image to an earthenware vessel (1) falling to the ground when it would be shattered, or (2) crushed by a stone when it would be bruised into atoms.

συνθελασθώστε. A late classical word, in N. T. here and Luke xx. 18 (the parallel passage). The simple verb ἔλαβω is Epic (Homer and Hesiod) and Alexandrine (Theocritus).
CHAPTER XXI.

10. ἔμφασιν for γάμος on the evidence of ΝΒ*L.

13. ἀφάτε αὐτῶν καὶ omitted before ἐκβάλλετε on the highest authority. Alford suggests that the insertion was made from ‘the difficulty presented by a person bound hand and foot being cast out, without some expression implying his being taken up by the hands of others.’

22. λέγοντες for οἱ λέγοντες, on the best authority—ΚΒΔ (C is defective here), and many other uncials.

25. γῆμασ replaces the unclassical γαμησας, probably an insertion when the latter form became the usual one.

32. Against the repeated θεός, θεός; the most ancient testimony is conclusive; between δ θεός and θεός the great MSS. are divided, θεός (ΚΝΔ), δ θεός (BLΔ). Tischendorf omits the article, Lachmann and Tregelles retain it.
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35. Omit καὶ λέγων before διδάσκαλε with NBL, versions, and patristic evidence.

38. The article before μεγάλη is a gain to the sense. It is strongly supported.

44. ὑποκάτω for ὑποτόδοιον on conclusive evidence.

1—14. The Parable of the Royal Marriage Feast.

Peculiar to St Matthew.

The parable recorded by St Luke (xiv. 16—24), though similar to this in some respects, differs in its context and special teaching and in many details.

As of the other parables of the Passion, the primary intention of this regards the present and the immediate future. The parable falls into two divisions, (1) vv. 1—7; (2) vv. 8—14. In the first (1) the servants are John Baptist and the first disciples of Christ; the feast is the Kingdom of God, or the Christian Church; the invited guests, who refuse to come, are the Jews; the vengeance taken was literally fulfilled at the siege of Jerusalem, A.D. 70. (2) This division relates to the preaching of the Gospel to the Gentiles. As in the N.T. (ch. xiii. 47) or in the Cornfield (ch. xiii. 24), worthy and unworthy are mingled until the King separates.

2. γάμος, 'a marriage feast.' ἐλατίνη ὡς γάμος; ἔτει ὅν ἔρανος τάδε γ' ἑστιν, Od. i. 226.

3. ἀπεσταλμένος τοὺς δοῦλους. This was in accordance with Eastern custom. Cp. Esther v. 8, and vi. 14.

οὐκ ἡθολον, 'refused,' the imperfect expresses the successive refusals; cp. singuli introducebantur, Livy x. 38.

7. ὑπερέσθη. For a subject to scorn the summons to the royal feast implied disloyalty and rebellion.

τὰ στρατεύματα, 'troops.' Cp. Luke xxiii. 11, where the word is used of Herod's soldiers, σὺν τοῖς στρατεύμασιν αὐτῶ, and Rev. ix. 16. The soldiers of Titus literally achieved the purposes of God.

9. τὰς διεξόδους τῶν ὀδόν. dieg. here only in N.T. Either (1) the outlets of the streets, i.e. the central place into which the streets converge. This has the authority of Chrysostom. Hom. 69, in Matt. (see Trench, Parables, p. 230, and cp. Schleusner). Or (2) roads leading out of the city into the country. Cp. αἱ διεξόδοι τοῦ ἁρμάτου (Ps. lxvii. 20), 'the means of escape from death.' (3) Cross-roads or through passages connecting the main streets. Ἁδ. i. 199, διεξόδοι πάσα τρόπων ὀδῶν. Cp. Eur. Andr. 1086, φανερὰς ἡλιον διεξόδους, 'the sun's path across the sky,' and Ps. i. 3, τὰς διεγ. τῶν ὀδῶν, 'streams branching out in several directions.' (1) and (2) are perhaps most suggestive in the interpretation of the parable. The gospel
should pass into the regions beyond the city of the king, or be preached in such meeting places of the nations as Rome, Antioch and Corinth.

10. ἔκλεθόντες οἱ δούλοι. The ‘servants’ are the earliest Christian missionaries, Paul, Silas, Barnabas and others.

eis τὰς δόσεις. Cp. this with τὸς τὰς διεξόδους above. The servants’ performance did not rise to the thoroughness of the Master’s command. See Bp Lightfoot, *On a Fresh Revision of the N.T.*, p. 68.

πονηροὶς τε καὶ ἁγαθοῖς. Who will always co-exist in the Church on earth.

11. οὖν μακρὰ γάμου. The festive robe (χλαδὶς γαμικῆ, Arist. *Av.* 1693) which in this instance it is supposed the master of the feast himself provided, so that there was no excuse. The supposition is required by the conditions of the parable, and gifts of robes were, and still are, too common in the East to make this a difficulty, though no clear evidence of this practice appears in books of Eastern travel. This man is the representative of a class—the bad (v. 10), who are not clothed in righteousness.


πῶς εὐθέλησε. ‘How didst thou presume to enter’.

ἐφιμώθη. See v. 34.

13. τὸ σκότος τὸ ἐστέρων. The dark wild night without moon or stars, the cold and gloom of which would contrast terribly with the warmth and light within; or perhaps the dark dungeon outside the brightness of the banqueting-hall.

ὁ κλασμὸς κ.τ.λ. See note ch. viii. 12.

15—22. THE TEmPTATION OF THE HERODIANS. THE TRIBUTE MONEY.


15. παγιδεύω, ‘to ensnare,’ as a fowler ensnares birds; used here only in N. T.

All the previous attempts had been to discredit Jesus as a religious teacher; the present is an attempt to expose Him to the hostility of the Roman government. Will He follow Judas the Gaulonite, in disowning all human authority? or will He acquiesce in the Roman rule? In the one case He would incur the condemnation of Pilate, in the other the scorn of His Galilean followers.

16. τὸς μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδ. An unnatural coalition, for the Pharisees represented the patriotic resistance to all foreign power; whereas the Herodians, as their name implies, supported the Herodian dynasty, and, as the context shows, acquiesced in the Roman rule. With the form of the name cp. Cassiani, Sertoriani, the partisans of Cassius, Sertorius; so also Christiani. The Herodians are not named except in the first two Gospels; nor does Josephus include them in his account of Jewish sects. They were probably numerically insignificant,
and may indeed have consisted merely of a few renegade Jews, who belonged to Herod's court. See ch. xi. 8.

Nothing could exceed the insidious hypocrisy of this attack on Jesus. His enemies approach Him as a teacher whom they trust.

The question was an attempt to see whether Jesus would adopt the watchword of the Zealots—'there is no king but God.' This special tribute, the poll-tax levied on each individual, was particularly offensive to the patriotic party among the Jews. The foreign word (censum) would in itself have a hateful sound to Jewish ears, and was probably purposely used by the Pharisees and Herodians for that reason. The translator of the Aramaic gospel (see Introd. ch. ii.) does not suffer the point to be lost by giving a Greek equivalent for censum.

The current coin of the census, i.e. the coin in which the tax is paid.

A denarius, bearing probably the image of Tiberius. The Jewish coins were not impressed with the effigy of their kings. Herod Philip, alone of his family, out of flattery to the Emperor, had caused his coins to be stamped with the likeness of Cesar.

20. ἐπιγραφή. 'Inscription' or 'legend.'

21. ἀποδότε οὖν τὰ Καῖσαρος Καίσαρι. 'Pay back therefore.' The Jewish doctors laid down the principle that 'He is king whose coin passes current.' St Paul expands this principle, which underlies our Lord's answer (Rom. xiii. 1 foll.). The claim of earthly rulers to obedience rests on the delegated authority of God. Cesar has a claim to tribute because his ἐγγορία is of God—he is God's viceroy. In the providence of God the Jews had become subject to Cesar, therefore the lower duty of tribute was due to Cesar, the higher duty of obedience was due to God. 'Cesar and God' are not therefore opposed terms, as they are often taken to be. Submission is due to Cesar because submission is due to God. It is the Suzerain enjoining proper submission to his vassal-prince, 'the powers that be are ordained of God.'
The claim of the kingdom of heaven is equally cogent. As the subjects and 'husbandmen' of God, the Jews owe Him service and fruit. Neither in regard to Caesar nor to God do the facts of the case leave any doubt as to what is due, and to whom, nor does obedience to the one of necessity clash with obedience to the other.

The deep importance of the words consists in this. They define the nature of the Kingdom of God. It is not a Jewish theocracy excluding Rome, but a divine supreme kingdom existing side by side with the Roman empire, or any other empire or kingdom, not an imperium in imperio, but an imperium supra imperium.


Mark xii. 18—27; Luke xx. 27—39.

23. Σαδδουκαῖοι. See note ch. iii. 7. This is the only direct contact of the Sadducees with Jesus.

λέγοντες. 'Then came Sadducees saying,' i.e. with their argument that, &c. For the omission of article before λέγοντες see Crit. Notes supra; its absence before Σαδδουκαῖοι implies that they did not come as a class. Cp. ὁ Φαρισαῖος, v. 15.

24. ἐπιγαμβρεύειν ἐν δινάφιον κτλ. This is sometimes called the 'levirate law,' from Lat. levir, a brother-in-law; see Deut. xxv. 5. 'The law on this subject is not peculiar to the Jews, but is found amongst various Oriental nations, ancient and modern.' Speaker's Comment., Deut. xxv. 5.

29. μὴ ἔσότες, i.e. 'because ye do not know' (μὴ states the ground or reason of the mistake) (1) the Scriptures, which affirm the doctrine; nor (2) the power of God, which is able to effect the resurrection, and after the resurrection to create a new order of things in the new world.

30. ἐν τῇ ἀναστάσει, i.e. in that world or that phase of existence which begins with the resurrection.

The logical difficulty vanishes; for in this respect the analogy between the present world and the next does not hold good. The danger of the argument from analogy always lies in the fallacy that the things compared are alike at each point.

32. Jesus appeals to the Pentateuch when arguing with the Sadducees, with whom the books of Moses had the greatest authority.

Stated in a logical form the argument is: God is a God of the living only, but He is the God of Abraham, therefore Abraham is living. The same deduction from the words was made by the later Rabbinical writers.

The principle on which the proposition 'God is the God of the living' rests, lies deeper. It depends upon the close relation between the life of God and the life of His children. The best illustration of the truth is the parable of the Vine (John xv. 1—8). The connection
between the living God and the patriarchs, whose God He is, is as close as that between the vine and its branches. If the vine lives its branches live. If God is living and immortal the patriarchs are living and immortal. If the branches die they cease to belong to the vine; if the patriarchs were dead they would have ceased to have any relation to God, or God to them. Op. John xiv. 19, οτι ζων και ζηστε, and Rom. v. 10, σωθησθενα εν τω αυτω. Hence in a deep sense God is termed ο ζων, 'the living One,' in whom all live.

So far there has been proof of immortality.

The communion of saints in and with God carries with it immortality.

The resurrection of the body is not expressly proved. But as Maldonatus observes ad loc. those only denied the resurrection of the body who denied immortality; therefore one argument proved both. In Jewish thought to raise the dead implied reunion of soul and body. This appears from Hebr. xi. 19 λοιπας επεβλησαν δια κατ ξεκρον εγειρεν δυνατος ο θεος, δειν αυτον και εν παραβολη εκουσατο. Bengel adds the thought that God is God not of Abraham's spirit only, but also of his body on which the seal of the promise was set, ...'ergo ii qui Deum habent vivere debent et qua parte vivere intermiseran reviviscere in perpetuum.'

33. διδαχὴ. Teaching.

ἐπαληθονον. The imperfect well expresses the thrill of amazement passing through the crowd from one to another.

34—40. THE GREATEST COMMANDMENT.


In Luke the question is asked at an earlier period of the ministry, after the return of the Seventy; and the meaning of 'neighbour' is illustrated by the parable of the 'Good Samaritan.'

34. ἐφίμωσεν. Literally 'gagged' or 'muzzled,' hence silenced completely, not only for the moment. φιμωσις is a muzzle for dogs, or a nose-band in a horse's bridle: φιμου δὲ συρίζουσι βάρβαρον τρόπτον. Æsch. Sep. c. Th. 463. The verb is rare in the classics, ἦν...φιμώστησε ττήν τω ξηλω των αντέξειν, Arist. Nubes 592, 'fasten in the stocks.' The figurative sense is Hellenistic. φιμων is used (v. 12) of the guest; Mark i. 25 and Luke iv. 35, of silencing a demon; Mark iv. 39, of silencing a storm; 1 Cor. ix. 9 and 1 Tim. v. 18, of muzzling an ox.

35. εἰς ε ἀντῶν νομικὸς, i.e. an interpreter of the written law, as distinguished from the 'traditions' or unwritten law.

37. See Deut. vi. 5.

καρδία...ψυχή...διάνοια. St Mark and St Luke add λογις. In Deut. the words are heart...soul...might. καρδία includes the emotions, will, purpose; ψυχή, the spiritual faculties; διάνοια the intellect, the thinking
faculty. This greatest commandment was written on the phylactery which the ‘lawyer’ was probably wearing. See ch. xiii. 5.

St Mark (vv. 32—34) adds the lawyer’s rejoinder and the commendation of Jesus, ‘thou art not far from the Kingdom of God.’

40. ἐν τούτων κραμαται. The classical expression would be ἐκ τούτων κραμαται.

41—46. THE Son OF DAVID.

Mark xii. 35—37; Luke xx. 41—44.

44. κύριος τῷ κυρίῳ μου. Ps. cx. 1. According to the Hebrew, ‘Jehovah said to Adoni,’ i.e. to my sovereign Lord, the Messiah, the Son of David. The repeated κύριος...κυρίῳ seems to be an indication of what must certainly have been the fact, that Jesus avoided (as all Jews do now) the pronunciation of the name Jehovah, using instead Adonai, which is represented by Κύριος.

dἐπεν. The Hebrew word translated ‘said’ implies divine inspiration, hence ‘in spirit’ (v. 43). Dean Perowne translates, ‘the oracle of Jehovah unto my Lord.’

Κάθου ἐκ δεξιῶν μου. As My co-regent, having power equal to Mine. This verse is quoted in 1 Cor. xv. 25; Heb. i. 13, and x. 12, 13. (Cp. for the expression ch. xx. 21.) The Psalm was always regarded by the Jews as Messianic, hence their silence and inability to answer without acknowledging the divinity of Jesus.

κάθου for κάθσιον in late prose and in comedy, see Veitch, sub voc. κάθημαι, and Winer, p. 98, with Dr Moulton’s note. The same form occurs Luke xx. 42; Acts ii. 34; Jas. ii. 3; and in LXX.

CHAPTER XXIII.

3. τηρέων, omitted after εἰτωσιν ὑμῖν.
τοιχόστατε καὶ τηρεῖτε for τηρείτε καὶ τοιχοστάτε.

4. καὶ διδασκαλία omitted after βαρέα. The grounds of omission are not quite decisive. Ν (μεγάλα βαρέα) and L omit the words but BD and the majority of uncials and versions retain them.

αὐτός δὲ τῷ δακτύλῳ αὐτῶν] The restoration of αὐτός to the text emphasises the contrast.

5. In textus receptus τῶν ιματίων αὐτῶν follows κράτεια. Rightly omitted.

7. βαββί, twice in textus receptus against best evidence.

8. διδασκάλος, for καθηγήτης. All the leading editors against Ν*DL, and others following Ν=Β and a majority of codices.
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13. The *textus receptus* here inserts the words which stand for certain in Mark xii. 40; Luke xx. 47. Rejected on decisive evidence here.

17. ἀγιόσαν for ἀγιάξων. The aorist, which is well established, gives a more accurate sense.

19. μᾶροι καὶ before τῦφλοι. The omitted words were probably inserted from v. 17. They occur in the important MSS. B and C.

23. τὸ ἔλεος for τὸν ἔλεον, ἀφέναι for ἀφέναι; and 30, ἡμεθα for ἡμεθα twice; 35, ἐκχυνθέμενον for ἐκχυνθέμενον: all well supported changes.

35. The difficult words υἱός Βαρακίου are omitted in γ and in two evangelistaria or service books, viz. 6, 13 and in 59 first hand only, also by Eus. Jerome *ad loc.* says: 'in Evangelio quo utuntur Nazareni Barachis filium Joidae reperimus scriptum.'

CH. XXIII. 1—36. *A Prophetic Ode, Denouncing the Pharisees and the Religious Hypocrisy of the Age.* Each division is marked by its special beauty of poetical form.

1—7. Strength and Weakness of the Pharisees. They are the successors of Moses, v. 2; but they say and do not, 3—7.

Only a part of this discourse appears in the other Synoptics; for this portion cp. Mark xii. 38—40; Luke xi. 43—46, xx. 46, 47.

2. ἐπὶ τῆς Μωυσεως καθήμενος ἐκάθισαν, i.e. succeed him as teachers. For sitting as the posture of a teacher cp. ch. v. 1.

3. ποιήσατε. 'Do the special act enjoined.' τηρεῖτε, 'continue to observe.'

4. δεσμεύσωσι...κυνήσαι αὐτά. The picture is of the merciless camel- or ass-driver, who makes up (δεσμεύσωσι) burdens, not only heavy but unwieldy and so difficult to carry, and then placing them on the animals' shoulders, stands by indifferent, raising no finger to lighten or even adjust the burden.

The three steps or degrees in the triplet answer to three points in the Pharisaic condemnation. They make hard rules, they impose them upon others, and themselves fail to observe them. Contrast with this the Saviour's invitation ch. xi. 30, ὁ γὰρ μου χρηστός, καὶ τὸ φορτίων μου ἔλαφρον ἔστω.

Δεσμεύσωσι, is to tie in bundles, as corn into sheafs: ὄμην ὅμας δεσμεύσωσι δράγματα ἐν μέσῳ τὸ τεῦθο, Gen. xxxvii. 7. That this is the correct force of δεσμεύσωσι, rather than that of binding on the shoulder (Schleusner), appears partly from the parallelism which requires the three acts, and partly by the thing meant—the procedure of the Pharisees.

5. τὸ φυλακτήρια. Literally, 'defences,' and in late Greek 'amulets' or 'charms.' The Hebrew name, *tephillin*, which is still
in use, signifies 'prayers.' They were slips of parchment inscribed with four portions of the Law (Ex. xii. 8—10, 11—17; Deut. vi. 4—9; xi. 13—21) enclosed in little cases or boxes made of calf-skin, and fastened by leather straps to the left arm and on the forehead, in accordance with a literal interpretation of Ex. xiii. 16 and Deut. vi. 6. To make the phylacteries, or rather the cases which contained them, broad and conspicuous was to assume a character of superior piety, for the phylacteries were symbols of devotion.

Jesus does not prohibit the practice of wearing phylacteries, but the ostentatious enlargement of them. It is thought by many that our Saviour Himself wore phylacteries.

μεγαλύνουσιν τὰ κράστισα. Strictly, the fringe of the tallith, or cloak; another instance of ostentation; the blue threads in the fringe the colour of the sky—were a type of heavenly purity. Our Lord Himself wore the fringed tallith (see ch. ix. 20); the offence of the Pharisees consisted in enlarging the symbolic fringes.


6. τὴν πρωτοκαθήμεραν. The most honourable place at the triclinium. It was at this period the Jewish custom for men to recline at meals in Roman fashion on couches (triclinia), each containing three seats, and each seat having its special dignity. See Beeker's Gallus Excursus u., Hor. Sat. p. 8.

tάς πρωτοκαθήμερας. 'The chief seats;' the same word is translated 'uppermost seats' (Luke xi. 48), and 'highest seats' (Luke xx. 46). They were seats or 'stalls' placed in the highest part of the synagogue in front of the ark containing the roll of the law, and opposite to the entrance. The Elders sat facing the people, a fact which gives force to πρὸς τὸ θεαθῆναι τῶν ἄνθρωπος. See Dr Ginsburg's Art. in Bib. Educator, Vol. ii. pp. 263, 264. The poor had no seats in the synagogue. From James ii. 1 foll. we learn that the same evil distinction soon invaded the Christian Church: ἵνα κάθου ὡς καλῶς, καὶ τῷ ποιαχῇ εἰπητε; ἵνα στήθη ἐκεῖ, ἵνα κάθοι ὑπὸ τὸ ὑποτόδων μου. James ii. 3.

7. τοὺς ἀστασμοὺς. The customary greetings. The article is disregarded in A.V.

Ῥαββί. Literally, my great [one], lord. This title, with which the great doctors of the law were saluted, was quite modern, not having been introduced before the time of Hillel. The true teaching on this point is found in the Talmud, 'Love the work but hate the title.'

8—11. THE CONTRAST OF CHRISTIAN CONDUCT.

8. οἵμεσὶ δὲ μὴ κληθῆτε Ῥαββί. The emphasis is on οἵμεσὶ. Ye as Scribes of the Kingdom of Heaven must not be as the Jewish Scribes.

οἵμεσὶ δὲλαφοι ἐστε. How completely the Church accepted her Founder's words may be seen by the frequent use of ἀδελφοὶ in the
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Epistles, and the very rare use of διδάσκαλος, though it appears from 1 Cor. xii. 13 that διδάσκαλος was adopted as a title in the Christian Church.

One result has been the levelling of all distinctions in Christ; another the sense of a common brotherhood, slowly spreading, not yet perfect in achievement, gradually making slavery impossible, gradually linking nations in a common sympathy.

10. καθηγητής. ‘A guide,’ then a dignified name for ‘a teacher,’ used in this sense by Plutarch of one who did not care to be called a παιδαγωγός and so adopted the more high-sounding title of καθηγητής τροφεύς Ἀλεξάνδρου καὶ καθηγητής καλούμενος. Strabo, p. 674, says of one of the Stoic philosophers at Tarsus, καῖσαρος καθηγήσατο καὶ τιμής ἔτυχε μεγάλης. In the N.T. the word does not occur again. It is discarded as a title. In Soph. Greek Lex. it is said to be used for an abbot or prior of a monastery in a Synaxarion (see note eh. xviii. 20). καθηγητής is modern Greek for ‘professor.’


Seven woes denounced against the Scribes and Pharisees. 13—96. The leading words are ὑποκριτα—τυφλοὶ—μωροὶ.

14. κλείσε τὴν βαπτισάν τῶν ὑπαιῶν. In allusion to the symbolic ‘key of knowledge’ given to the Scribe on admission to the order. They use their keys to shut rather than to open the doors of the Kingdom.

15. περιάγετε, ‘go about,’ ‘traverse.’ The word is used of our Lord’s ‘circuits’ in Galilee, ch. iv. 23; ix. 35.

προσήλυτον. Literally, one who approaches, hence, ‘a worshipper,’ (cp. Heb. x. 1), ‘a convert.’ The word occurs in three other passages Acts ii. 11, vi. 5, xiii. 43. Elsewhere proselytes are called εἰς σεβόμενοι, εὐλαβεῖς and εἰς φοβούμενοι θεών. The word occurs in no classical author. It is used in the LXX. for ‘one who comes,’ i.e. a stranger (Hebr. ger), like the classical ἐγκλήματος and ἐγκλήσ. Cp. Ex. xii. 48, νόμος εἰς ἔσται τῷ ἐγκλήσι καὶ τῷ προσελθέντι προσήλυτῳ ἐν νόμῳ. The passage shows the word would easily pass from the meaning of ‘stranger’ to that of one who conforms to the law—a convert. The Pharisee, St Paul, carried with him into his new faith the same zeal, with a higher motive. He describes (2 Cor. xi. 26) ‘the perils by water, perils in the city, and perils in the wilderness,’ which this eager ‘compassing of land and sea’ brought to him.

Judaism has been classed among the non-missionary religions. This is true at the present day, and through most of its history. Indeed, Rabbinical sayings display jealousy of proselytes. On the other hand, John Hyrcanus imposed Judaism on Edom at the point of the sword (1 Macc. vi. 65, 66). The conversion is recorded of whole tribes in Arabia, and on the shores of the Caspian. Also, it appears from the Acts that the number of proselytes in Asia Minor and in Greece was considerable. And in later days Solomon Malco, a Portuguese Jew, was burnt to death under Charles V. on a charge of proselytizing.
Probably the proselytism in the text is connected with the charge of rapacity; the Pharisees seeking to convert wealthy Gentiles, over whom they obtained influence.

The decrees recorded by Tacitus and Suetonius against the introduction of Jewish rites point to the same spirit of proselytism: ‘actum et de sacris ἑλείν Ἐγεύτισις Ἰουδαϊςκῳς ῥητοῖς κομπεσκυῖ’ Tacit. Ann. ii. 86. The result was the deportation of 6000 ‘libertini generis’ to Sardinia, ‘Eximias ceremonias Ἐγεύτισις Ἰουδαϊκῷς ῥητοῖς κομπεσκυῖ’ Suet. Tib. 36.

υὸν γεννήσις διπλότερον ὴμῶν. In accordance with a tendency in new converts to exaggerate the external points of the creed which they adopt, Gentile proselytes strained to the utmost the worst features of Pharisaism.

υὸν γεννήσις. ‘Subject to the doom of Gehenna,’ i.e. either (1) to the severest sentence known to the Jewish law—to be slain and then flung into the accursed valley of Hinnom; or (2) worthy of being cast into the Gehenna of the after world—that division of Sheol (Hades) into which the accursed were thrown. But the two thoughts were so closely connected in the Jewish mind as scarcely to be separable. In neither view should the expression be literally pressed. Oriental speech delights in strong expressions, and the absence of superlatives in Hebrew necessitated the use of such phrases. Comp. ‘a son of death,’ i.e. ‘worthy of death,’ or ‘doomed to die.’

Observe the contrast between verses 14 and 15. The Pharisee suffers not those who are entering the kingdom to come in, to their salvation—whereas he spares no effort to bring in a single proselyte, to his ruin. The verbal correspondence between τοὺς εἰλαρχούμενος... εἰσελθεῖν and προσήλυτον is probably not unintentional though it does not appear to have been noticed.

16. ὀμόσῃ ἐν τῷ ναῷ. In classical Greek the thing on which the oath is taken is in the accusative or genitive with κατὰ. (τῷ or κατὰ τῖνος.) ναὸς, the ‘holy place,’ not as in A.V. the temple.

ἐν τῷ ξυστῷ τοῦ ναοῦ, i.e. the offerings made to the Temple, called ‘Corban,’ or ‘devoted;’ the use of that word made an oath binding, see ch. xv. 5. Tacitus (Hist. v. 8) says of the Temple at Jerusalem: ‘ille usum opulentiae templum.’

18. θυσιαστήριῳ, ‘altar of sacrifice.’ This word is an instance of the care taken to exclude certain heathen associations from Jewish and Christian religious thought. βωμὸς is used once only in N.T., Acts xvii. 22, and then of a pagan altar. In the LXX. θυσιαστήριον is used of the altar of Jehovah except Judges vi. 25, where the altar of Baal is called θυσιαστήριον. The altar ‘Ed’ is called βωμός, this however being not a sacrificial altar but ‘a heap of witness.’ The two words are distinguished, 1 Macc. i. 54, φιλοδομησαν βαλκυνια ἐρημώ-σως ἐπὶ τὸ θυσιαστήριον καὶ ἐν πλῆθοι Ιουδα τὴν κύκλῳ φιλοδομησαν βω-μοῖς. Elsewhere βωμός is used of the ‘high places’ of paganism, ἀπολέγεται καὶ Δῆθος οὗ ὃ βωμός ὑπὸν, Is. xv. 2. Josephus does not observe the distinction; he uses βωμός of the altar in the temple.
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23. ἀποδεκατοῦτε τὸ ηρύσσωμα καὶ τὸ ἄνηθον κ.τ.λ. "Mint and rue and all manner of herbs," (Luke xi. 42). Zeal in paying tithes was one of the points of reform under the Maccabees.

ἀποδεκατοῦν. Unclassical, (1) 'to pay tithes,' here and Luke xviii. 12, ἀποδεκατῶ πάντα δοσα κτώμαι. (2) 'to exact tithes,' καὶ τὰ οπτέ­ματα ύμων καὶ τοὺς ἀμπελώνας ύμῶν ἀποδεκατοῦσε, 1 Sam. viii. 15 and Heb. vii. 5.

According to Lightfoot (Hor. Hebr. ad loc.) the tithes required by law were: (1) A fifth for the priests. (2) A tenth of the remainder for the Levites. (3) A further tenth of the remainder either to be eaten at Jerusalem or to be redeemed. Other views however are taken; see Smith's Bib. Dict. ii. 1517. These payments would be often evaded, and to be able to say ἀποδεκατῶ πάντα δοσα κτώμαι implied an exceptional strictness.

tὸ ἄνηθον, either = 'anise' as in E.V., or 'dill,' a plant similar in appearance, and used like anise as a sedative medicine and for cooking purposes.

tὸ κύμουν. See Isaiah xxviii. 25, 27, where the special method of beating out cummin seeds is named. 'It is used as a spice, both bruised to mix with bread, and also boiled in the various messes and stews which compose an Oriental banquet.' Tristram, Nat. Hist. of Bible.

tὰ βαρύτερα τοῦ νόμου. The distinction between great and small precepts of the law is found in the Talmud. Schöttgen gives many instances, p. 183. One saying is: 'Observance of the lesser precepts is rewarded on earth; observance of the greater precepts is rewarded in heaven.' The rival schools differed in their classification. Note, therefore, the Saviour's enumeration of the 'weightier precepts,'—κρίσιν, ἐλεος, πλατις. Op. Luke xi. 42, παρέξεθε τὴν κρίσιν καὶ τὴν ἄγαπην τοῦ θεοῦ. (ἐλεος and πλατις represent two aspects of ἄγαπη τοῦ θεοῦ.)


The sense of contrast and the humour of the illustration are brought out by the antithetic position of the words. In the first respect the illustration, ch. vii. 3—5, is somewhat similar; for the contrast of opposites cp. ch. xiii. 31 and xix. 24.

25. παροψίς, 'a side dish on which viands are served.' The classical meaning is 'a side dish' in the sense of the viands themselves. See Lob. Phryn. 176. The word was introduced into Latin: 'quam multa magna paropside cenat.' Juv. Sat. iii. 142.

ἐσωθεὶν δὲ γέμουσιν κ.τ.λ. Observe how swiftly and naturally Eastern speech passes from the figurative to the literal. The outside of the cup and platter is the external behaviour and conduct of the Pharisee, the inside of the cup is his heart and real life.

ἐξ ἀρπαγῆς καὶ ἀκρασίας, 'of rapacity and incontinence.' ἀκρασία occurs also 1 Cor. vii. 5. It is opposed to ἐγκράτεια, Arist. Eth. Nic. viii. 4. 2. ἐκ is either (1) redundant, denoting that out of which the
vessel is filled, and helping out the meaning of the genitive (comp. the gradual introduction of de to express the Latin genitive, resulting in the French genitive with de), or (2) denotes result, 'are full as the result of' &c. With either meaning cp. John xii. 3, ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁμίλης τοῦ μῶρου.

26. φαρισαῖος τυφλός. The change to the singular number indicates a personal and individual self-examination.

τυφλός. Schöttgen notes that certain among the Pharisees veiled their faces in order that no glimpse of the wicked world or of evil men or of any other thing might tempt them to sin. Sometimes they even injured themselves by self-imposed blindness; these were called Pharisei percipientes vel illidentes. This would give point to the expression in the text and be another sign of that earnest humour that results from a profound sense of the discrepancy between things as they really are and as they seem to be.

27. τάφοις κοινωνίμους. In Luke the comparison is to 'graves that appear not,' by walking over which men unconsciously defile themselves. To avoid this ceremonial defilement the Jews carefully whitewashed the graves or marked them with chalk on a fixed day every year—the fifteenth of Adar. The custom still exists in the East. One of the spiteful devices of the Samaritans against the Jews was to remove the whitewash from sepulchres in order that the Jews might be contaminated by walking over them.

29. κομμάτες τὰ μνήμεα τῶν δικαίων. Lightfoot (Hor. Hebr. ad loc.) quotes from the Jerusalem Gemara: 'They do not adorn the sepulchres of the righteous, for their own sayings are their memorial.' Yet it appears, on the same authority (Lightfoot, Hor. Hebr.), that a portion of the Temple-offerings was devoted to the purpose of building the tombs of the prophets. So that the Jews with a show of reverence disobeyed the noble precepts of their own traditions.

80. ήμεθα. The same form occurs Acts xxvii. 37 and Gal. iv. 3 (ND*) and Eph. ii. 3 (NB). In the classics ήμεθα is not found, and the instances of the sing. ήμεν (the usual form in N. T.) are rare and doubtful. See Veitch, p. 195.

31. μαρτυρεῖτε ἑαυτοῖς. You call yourselves children, and indeed you are children of those who slew the prophets. You inherit their wickedness in compassing the death of the Prophet of the Lord. See note ch. iii. 7.

32. καλ nearly='and so.' See Dr Moulton's note, Winer, p. 540, cp. Phil. iv. 9, 13.

33. γεννήματα ἔχειν. See note ch. iii. 7.

34. ἀποστέλλω...προφήτας καὶ σωφός καὶ γρηγοριστὲς. Marking the continuity of the Christian with the Jewish Church.

ἀποκτενεῖτε καὶ σταυρώσετε. Kill, directly as Stephen (Acts vii. 59), indirectly as James (Acts xii. 2), and crucify, by means of the Roman power, as Symeon, second Bishop of Jerusalem (Eus. H. E. iii. 32).
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μαστιγώσετε ἐν ταῖς συν. See note ch. iv. 23.

τὸ πολέμος ἵς τόλμω. As Paul pursued Christians to Damascus; as he was himself driven from Antioch in Pisidia, from Iconium, from Philippi, and from Thessalonica.

35. δικυνόμενον. For the form see ch. x. 28 crit. notes.

αύτο τοῦ αἵματος Ἄβελ κ.τ.λ. If the reading ἀνεύ Ἄραχιάου be retained (it is omitted in the Sinaitic MS.) a difficulty arises; for the Zacharias, whose death ‘in the court of the house of the Lord’ is recorded 2 Chron. xxiv. 20—22, was the son of Jehoiada. The words, however, do not occur in Luke xi. 51, and are possibly interpolated. Zechariah the prophet was a son of Barachias: but of his death no record is preserved. Another explanation has been offered. At the commencement of the Jewish War with Vespasian & Zacharias, son of Baruch, was slain in the Temple by two zealots (Jos. B. J. iv. 5. 4). Accordingly many commentators have thought that Jesus spoke prophetically of that event. The coincidence is remarkable, but the aorist ἐφωνεύσατε is decisively against the explanation. The deed had already been accomplished.

The space from Abel to Zacharias, son of Jehoiada, covers the whole written history of the Jews; for the Jewish Canon, not being arranged in order of time, began with Genesis and closed with the second book of Chronicles.

ἐφωνεύσατε. The present generation shares in the guilt of that murder.

μεταξὺ τοῦ ναοῦ καὶ τοῦ θ. ‘Between the sanctuary and the altar.’

Even the priests were not allowed at all times to tread that sacred part of the Temple Courts.

37—39. THE FATE OF JERUSALEM.

37. Ἰερουσαλήμ. Ἰερουσαλήμ. From Luke xiii. 34, it appears that our Lord spoke these words in a different connection at an earlier period of His ministry. For the pathetic reiteration of the name, cp. ch. xxvii. 46.

Ἰερουσαλήμ. See note ch. ii. 3. The Aramaic form for Jerusalem appears here only in Matthew; it is the usual form in Luke. The use of the termination -ים in this one passage by St Matthew indicates the exact reproduction of our Lord’s words. Probably the very form—Aramaic, not Greek—employed by our Lord is retained. Cp. the use of the Hebrew form יִשְׂרָאֵל rather than שָׂרָא, Acts ix. 4 and xxvi. 14, for the same reason.

ἀποκτείνουσα...λαζοβολοῦσα. Recalling the precise expressions of ch. xxi. 35.

ὑπὸ τὰς πτέρνας. Schöttgen ad loc. observes that converts to Judaism were said to come ‘under the wings of the Shechinah.’ That thought may be contained in the words of Christ. Many times by His prophets He called the children of Jerusalem to Himself—the
true Shechinah—through whom the latter glory of the house was greater than the former.

οὐκ ἤδελφοντα. Note the change to the plural.

38. ὁ οἶκος υἱῶν, i.e. Jerusalem, rather than the Temple. υἱῶν, 'yours,' no longer God's.

ἐρήμος. Omitted in the Vatican Codex, but too strongly supported to be removed from the text.

39. γὰρ explains ἐρήμος of v. 38. The Temple is desolate, for Christ, who is the Lord of the Temple, leaves it for ever.

ἐν ἑλπίστε. Till, like the children in these Temple-courts, ye recognise Me as the Messiah. See ch. xxi. 15. The words of Jesus, and the place, and the anger of the Scribes, may have recalled to some the scene in which Jeremiah, on the same spot, denounced the sin of Israel, called them to repentance, and foretold the destruction of the Temple: 'then will I make this house like Shiloh'...'and all the people took him, saying, Thou shalt surely die,' Jer. xxvi. 1—8.

CHAPTER XXIV.

1. ἐπορεύοντο, placed after ἀπὸ τοῦ λεποῦ. The change is certain and much improves the sense.

2. Ἰσραήλ, omitted before εἰπεν, and ἀποκριθεῖς brought in.

3. τῆς, omitted before συντελεσθή (κ.Β.Δ.Λ.). The omission has the effect of bringing the παροιμία into closer connection with the συντελεσθή τοῦ αἰῶνος.

7. καὶ λαυμὸς, omitted after λυμὸς. Probably an insertion from Luke, not in the oldest MSS.

36. After ὁφαράνων Lachmann and Tischendorf add ὁφαλὸς ὁ φιλός. The reading is supported by Κ Β Δ, many cursives and Latin codices, but probably an insertion from Mark.

41. μύλων, for μύλων. The authority for the latter is weak. μύλων is the commoner word, strictly = 'a place for a mill,' μύλος a 'mill' or a 'millstone.'

43. The unclassical διώρυγαι, which however is read in B and several uncialis, gives place to δισυχθάναι (Hdt. Plat. Xen.).

45. οἰκετέλαις, for θεραπείλαι (Luke xii. 42) on good authority. The rare word οἰκετέλαις could not have been inserted as an explanation, whereas this may well have been the case with θεραπείλαι. Ν reads οἰκίας.

49. ἵσθι...πίνη, for ἵσθεν...πίνειν, on quite decisive evidence.
NOTES.

CH. XXIV. 1—22. PREDICTION OF THE FALL OF JERUSALEM.
Mark xiii. 1—end. Luke xxi. 5—36.

This chapter opens with the great discourse of Jesus, which is continued to the end of ch. xxv. That discourse contains (1) a prediction of the fall of Jerusalem, (2) a prediction of the end of the world, (3) Parables in relation to these predictions.

It is difficult to determine the limits of the several portions.

(1) Some of the earliest Fathers referred the whole prophecy to the end of the world. (2) Others held that the fall of Jerusalem was alone intended down to the end of v. 22. (Chrysostom, Theophylact, Euthymius.)

In an interesting monograph founded on this view the Rev. W. Sherlock has shown a parallelism between the two divisions:

THE FALL OF JERUSALEM (vv. 5—22).
1. False Christs and false prophets (vv. 5, 11).
2. Persecution and apostasy (vv. 9, 10, 12).
3. Wars, famine, pestilence (vv. 6, 7).
4. Great tribulation (v. 21).
5. The abomination of desolation (v. 15).
6. The escape of the Christians (vv. 16—18).

THE SECOND ADVENT (vv. 23—31).
1. False Christs and false prophets (vv. 23, 24).
2. Dangers even to the elect (v. 24).
3. Distress of nations (v. 28).
4. The sun and moon darkened (v. 29).
5. The sign of the Son of man (v. 30).
6. The salvation of the elect (v. 31).

(3) Augustine, Jerome, and Beda, followed by Maldonatus, receive this view in a modified form, holding that while the two events were conceived by the Apostles as coincident in point of time, and while our Lord's words appeared to them to be describing a single great catastrophe, it is now possible in the light of the past history to detect the distinctive references to the first and the second event.

(4) Another arrangement of the prophecy is: (i) A general answer of the question to the end of v. 14; (ii) a specific reference to the fall of Jerusalem, 15—28; (iii) in v. 29 a resumption of the subject of (i).

1. ἀποκάλυψις. For the reading see critical notes. He was going on his way across the Valley of Kidron, when his disciples came to Him and stopped Him, and prayed Him to look at the buildings of the Temple where full in view it rose with its colonnades of dazzling white marble, surmounted with golden roof and pinnacles, and founded on a substructure of huge stones. It was in the freshness of recent building, 'white from the mason's hand,' still indeed incomplete, but seeming by its very beauty and solidity to protest against the words of doom just spoken.

Josephus (B. J. v. 2) gives a full description of the Temple which is well worth reading in the original. He speaks of the brilliant effect of 'the golden plates of great weight which at the first rising of the sun reflected back a very fiery splendour, causing the spectator to turn away his eyes as he would have done at the sun's own rays. At a distance the whole Temple looked like a mount of snow fretted with golden pinnacles.'

τὰς οἰκοδόμας τοῦ λευκοῦ. 'The various parts of the Temple-building.' οἰκοδομῆς, according to Phrynichus, non-Attic, either (1) 'a building' for the more usual and classical οἰκοδόμημα, a form not found in N. T., or
(2) ‘act of building,’ for which the classical and older forms οἰκοδομή (or οἰκοδομησις) do not occur in the N. T., or (3) ‘edification.’ This beautiful figure for the orderly and continuous growth of religious life in individuals and in a society appears to be a purely Christian thought; it is a frequent one with St Paul, ἀρα οὖν τὰ τῆς εἰρήνης διάκυμαν καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους, Rom. xiv. 19; εἰς οἰκοδομην καὶ οὐκ εἰς καθαρσιν ὠμον, 2 Cor. x. 8. If the image did not actually spring from the Temple, it gained force and frequency from the building, the stately growth of which must have been an ever prominent sight and thought with the existing generation of Jews; the perfect joining of the stones (πᾶσα οἰκοδομή συμμαρμολογημένη), —which gave the appearance of one compact mass of rock,—and the exceeding beauty of the whole, suggested an inspiring figure for the progress and unity of the Church.

2. οὗ μὴ ἀφεῖς ὨΣε λίθος ἐπὶ λίθον. Compare with the complete ruin of the Temple at Jerusalem, the still magnificent remains of temples at Karnak and Luxor, Baalbec and Athens. The Temple was destroyed by fire, notwithstanding every effort made to save it by Titus. For a vivid description of this last awful scene in the history of the Temple, see Milman, History of the Jews, n. Bk. xvi.

3. οἱ μαθηταὶ. St Mark names the four, Peter and James and John and Andrew.

τῆς στῆς παρουσιας. ‘Thy presence,’ used with the same special meaning, 1 Thess. ii. 19. Jas. v. 7. 2 Pet. i. 16. 1 John ii. 28. The precise word ‘coming,’ or ‘advent,’ which the Church has adopted in reference to the second ‘presence’ of Christ, has no exact equivalent in this prophecy.

συντελεῖς τοῦ αἰῶνος. See ch. xiii. 39, 40.

5. ἐγὼ εἰμί ὁ Χριστός. The Christ, the Messiah. The appearance of false Messiahs shall be the first sign. St John bears witness to the fulfilment of this sign: ‘Even now are there many antichrists, whereby we know that it is the last time.’ 1 John ii. 18.

6. πολέμους καὶ οἰκος πολέμων. The second sign. Philo and Josephus describe the disturbed state of Judæa from this date to the siege of Jerusalem. Massacres of the Jews were perpetrated at Cesarea, at Alexandria, in Babylonia and in Syria.—See Milman’s History of the Jews, Bks. xii.—xv. Tacitus, characterising the same period, says οπας ἀδγρεδιον ὀπιμύν εἰς εἰς, ἀτροξ πράλις, δισκορ σείδοντιβος, ἵππα στίαμ παγκ σεαυμ. Hist. r. 2.

θάλεις μὴ θροείνει. ‘Look,’ i.e. observe, ‘be not afraid.’ Not as in A. V., see that ye be not troubled.

The classical meaning of θρείνη is ‘to cry aloud,’ hence ‘to speak,’ ‘declare.’ The later use of θρείνηθα is connected either with the womanish shrieks of fear (mid. voice), cp. θρεωματ, or with the thought of terrifying with a shout (passive voice). The word occurs Mark xiii. 7, the parallel passage to this, and 2 Thess. ii. 2, where it is also used in relation to the παρουσία, and probably in direct reference to this
passage: ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφὲς, ὅπερ τῆς παρακαλίας ταῦτα ἱμαῖν Ἡσυχ Ἡρωθοῦ καὶ Ἡμῶν Ἔρωτος ἡμῶν εἰσαναγωγῆς εἰς αὐτὸν ἐκ τοῦ μὴ ταχεός σαλευθήσαι ὑμᾶς ἀπὸ τοῦ ποὺ, μηδὲ δροεῖθαι κ.τ.λ.

62 expresses divine necessity, conformity to God’s plan; cp. ch. xxvi, 54.

7. λμολ καὶ σεμολ κατὰ τόπους. The commentators enumerate instances of all these calamities recorded by the contemporary historians.

8. ἄδησεν. Literally, pains of travail, that preceded the birth of a new order of things, a fresh era, the ἀναγέννησις.

9. θλίψις. Rare in the classics, the figurative sense is late in the noun but appears in the verb, Aristoph. Ἄφεσις 1260 and elsewhere. In Phil. i. 17 the literal ‘pressure’ of the chain is thought of: θλίψις ἄγειρεν, ‘to make my chain gall me’ (Bp. Lightfoot). θλίψις is preferable to θλίψα, though the latter is the Attic accentuation. The tendency of later Greek was to shorten the penultimate. See Winer, pp. 56, 57 and Dr Moulton’s note.

10. σκανδαλίσθησονται. Shall fall, fail in loyalty, be tempted to forsake the faith.

μυθησομεν δακηλος. Disappointed hopes will bring about a disruption of Christian unity and love.

11. ψευδοπροφήται. At the siege of Jerusalem ‘false prophets suborned by the Zealots kept the people in a state of feverish excitement, as though the appointed Deliverer would still appear.’ Milman’s History of the Jews, ii. 371. Cp. 1 John iv. 1, 2, 5.

12. ψυγήσεται καὶ ἁγαπή τῶν πολλῶν. ‘The love of the majority shall grow cold.’ The use by our Lord in this passage of a word which expressed the highest and most enduring (1 Cor. xiii. 8, 13) of Christian graces, and which was the bond of the future Christian society is in itself prophetic. ἁγαπή in this sense occurs here only in the Synoptic gospels (τῆς ἁγάπης τοῦ θεοῦ, Luke xi. 42, is not an exception). Yet from the fourth gospel we learn that this word or its Aramaic equivalent was very frequently on the Lord’s lips. In the Epistles no word meets us more often, though the occurrence of ἁγαπη in the LXX. seems to imply that it was a vernacular word before it took its place in literature; its absence from classical Greek enabled it to enter Christian thought and literature unstained (ἦρως has no place in the vocabulary of the N.T.). To the Greek, however (though Christianity raised ἁγάπη far above the range of pagan thought), it would recall the purest and highest conceptions of Greek poets—the pure love of brother and sister—the devotion of a child to her father—duty to the living—respect for the dead. The drama of Αντιγόνη is the story of ἁγάπη triumphant: οὕτω συνέχθων ἄλλα συμφέλειν ἐφιπ (Soph. Αντ. 523) breathes the spirit of Christianity. As a Christian word ἁγάπη meant the love of the Christian brotherhood to one another and to God, and the outward symbols of that love in the Eucharist (ἁγάπη ποτεῖν ‘to celebrate the “love-feast”’) in ‘charity’
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or ‘alma’ (see note on δικαιοσύνη, ch. vi. 1) in the salutation or holy kiss (see Sophocles' Lec., sub voc.).

13. ὑπομενεῖς. 'He that endureth.' The meaning of ὑπομένειν and ὑπομονή like ἀγάπη grows with the growth of the Church. As classical words they conveyed noble thoughts of constancy in danger, and heroic endurance: ὑπερμείνατε ὑπὲρ τῶν δικαίων τῶν πρὸς ἐκείνους τολμῶν, Dem. Phil. i. 3. See also Polyb. iv. 51. 1. Josephus uses ὑπομονή of the heroic endurance of the Maccabees. There, as in the N.T., it is closely and necessarily connected with immortality, it contains the promise of the life to come: ἐν τῇ ὑπομονῇ ὑμῶν κτήσεσθε τὰς ψυχὰς ὑμῶν, 'by your constancy ye shall win your souls,' i.e. your higher lives, Luke xxii. 19. The noun occurs in Luke alone of the Gospels, in John neither verb nor noun; there the thought of ἄγαπη is predominant. In the Epistle to the Hebrews, in the Epistle of St James, and in the Apocalypse (ὑπομονή, not ὑπομένειν), these words are frequent; in the Epistles of St Paul, ὑπομονή takes its place in the category of the Christian excellencies: εἰδότες δὲ ὅτι ἡ δίκαιως ὑπομονὴ κατεργάζεται ἡ δὲ ὑπομονὴ δοκίμα, ἡ δὲ δοκίμα ἔλπις, ἡ δὲ ἔλπις οὐ κατασχέσαι διὸ ἡ ἁγάπη τοῦ θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν κ.τ.λ., Rom. v. 4.

14. ὅλη τῇ ὥλοκληρῃ. The frequent and increasing use of δῆλος for τὰς must be regarded as a modernism. See Geldart's Modern Greek, p. 184, 187. Possibly the similarity in sound to Hebr. Col may have had an influence.

ἡ ὥλοκληρη (γη). 'The inhabited earth' originally the Hellenic portion of the world, (Dem. and Esch.), later the Roman Empire, and the whole world: τὸ τῆς ὥλος ὥλοκληρῆς σχῆμα, Polyb. i. 4. 6; in Hebr. ii. 5, of the future age—the world of Christianity: αὐτῶ ἀγέλοις ὑπέταξεν τὴν ὥλοκληρην τὴν μέλλοσαν. The adjective ὥλοκληρος, not in N.T., is frequent in later ecclesiastical use.

15. βδέλυγμα. Hellenistic from βδέλοντος, 'feel disgust for,' 'detest,' Aristoph. Aed. 586 and elsewhere in Comedy. The noun is used especially of idols, τὰ βδελύγματα τῶν Ἀργυρίων θύσιν Κυρίω τῷ θεῷ ἡμῶν, Ex. ix. 26. ϕιλοδοξεῖαν βδελύγμα τῆς ἔρημωσες ἐπὶ τὸ θυσιαστήριον, 1 Mace. i. 54, referring to the Statue of Jupiter Olympus.

βδέλυγμα τῆς ἔρημωσεως. i.e. 'the abomination that maketh desolate,' 'the act of sacrilege, which is a sign and a cause of desolation.' What special act of sacrilege is referred to cannot be determined for certain. The expression may refer (1) to the besieging army; op. the parallel passage in Luke, 'When ye shall see Jerusalem compassed with armies.' Lightfoot, Hor. Hebr., translates Dan. ix. 27 in this sense: 'Until the wing (or army) of abominations shall make desolate.' (2) The Roman eagles; the A.V. margin, Dan. ix. 27, reads: 'Upon the battlements shall be the idols of the desolator.' (3) The excesses of the Zealots. See Josephus, B. J. iv. 6. 3, 'They (the Zealots) caused the fulfilment of the prophecies against their own country; for there was a certain ancient saying that the city would be
taken at that time... for sedition would arise, and their own hands would pollute the Temple of God.'

ἐν τούτῳ ἄγνω. i.e. within the Temple area.

ὁ ἀναγνώσκων νοεῖτω. These words are almost beyond a doubt an insertion of the Evangelist, and not part of our Lord's discourse.

16. φευγότωσαι ἐκ τὰ δρῆ. Many Christians, warned by this prediction (according to Eusebius, H.E. iii. 5, 'by a certain oracle'), took refuge at Pella in Peræa during the siege of Jerusalem. The mountains would be the natural place of refuge: cp. Thuc. viii. 41, τὰ τῶν ἄνθρωπων ἐστὶν τὰ δρῆ θεογνώτων. Arrian. in Indic. c. 24, καὶ δίεισυν ἐστὶ τὰ δρα.

17. μὴ καταβάτω κ.τ.λ. i.e. either (1) pass from the roof to the entrance, and thence to the street, without entering any apartments, or (2) escape along the flat roofs from house to house.


18. ἀρα τὸ ἱματίου αὐτοῦ. τὸ ἱματίου, the outer garment, which the field labourer would throw off while at work, wearing the tunic only. Cp. 'Nudus ara, sere nudus.' Georg. i. 299.

19. κημοῖνος. When swollen streams, bitter cold and long nights would increase the misery and danger of the fugitives.

σαββάτῳ. When religious scruples might delay the flight. The extent of a Sabbath day's journey was 2000 cubits. Here, however, the question meets us, how far Jewish observances would affect the Christians. Probably the early Christians observed both the Sabbath and the Lord's day. But in any case many impediments would arise against flight on the Sabbath day. St Matthew alone records these words of warning.

21. Θελέως μεγάλη. 'Jerusalem, a city that had been liable to so many miseries during the siege, that had it enjoyed as much happiness from its first foundation, it would certainly have been the envy of the world.' Josephus, B. J. viii. 6. 5.

No words can describe the unequalled horrors of this siege. It was the Passover season, and Jews from all parts were crowded within the walls. Three factions, at desperate feud with each other, were posted on the heights of Sion and on the Temple Mount. These only united to fling themselves at intervals upon the Roman entrenchments, and then resumed their hate. The Temple-courts swam with the blood of civil discord, which was literally mingled with the blood of the sacrifices. Jewish prisoners were crucified by hundreds in view of their friends, while within the city the wretched inhabitants were reduced by famine to the most loathsome of food and to deeds of unspeakable cruelty. Jerusalem was taken on the 10th August, a.d. 70. 1,100,000 Jews perished in the siege, 100,000 were sold into slavery. With the
fall of Jerusalem, Israel ceased to exist as a nation. It was truly the end of an aeon.

οὐδ' οὐ μὴ γένηται. Note the triple negative. The regular construction would be οὐδὲ μὴ γένηται, οὐ being redundant. The form of the sentence is not strictly logical, but θλίψις μεγάλη is excluded from the predication of οὐ μὴ γένηται. When the last great tribulation does come it will prove to be unparalleled.

22. εἰ μὴ ἐκολοβώθη γὰρ κ.τ.λ. 'Unless those days had been shortened.' The event still future, is by the divine prescience looked upon as past. κολοβῶ, lit. 'to cut off,' 'mutilate' (Aristotle and Polyb.), here 'to abridge.'

Several circumstances concurred to shorten the duration of the siege, such as the scanty supply of provisions, the crowded state of the city, the internal dissensions, and the abandonment of important defences. So strong did the place seem to Titus that he exclaimed, 'We have certainly had God on our side in this war; and it was God alone who ejected the Jews from these fortifications.' Josephus vi. 9. 1.

οὐκ ἐν ἑσώθη πᾶσα σάρξ. In this construction οὐ coalesces with the verb, so that οὐκ ἑσώθη ἀπώλεσθαι: when οὐ is joined to πᾶς the meaning is 'not every' as οὐ πᾶς ὁ λέγων Κύριε Κύριε, εἰσελθέντας εἰς τὴν βασιλείαν, ch. vii. 12.

23—31. THE SECOND COMING OF CHRIST.


23. τὸτε. According to Chrysostom, Jerome and others who make the division at v. 22 τὸτε marks a transition, and the description which follows is applicable to the end of the world not to the fall of Jerusalem.

24. ὅστε πλανήσαι. ὅστε indicates here not only a possible result—the usual classical form of ὅστε with infinitive—but intention, for which use of ὅστε see Goodwin's Greek Moods and Tenses, §98. 2. Translate 'with the view of deceiving if possible (εἰ δωράν), i.e. by every possible means, even the elect.' The A.V. is misleading here, (1) by so connecting εἰ δωράν as to infer the impossibility of πλανήσαι; (2) by translating πλανήσαι as a future.

τοὺς ἐκλεκτοὺς. Cp. Rom viii. 33 and Tit. i. 1, ἐκλεξτόν Θεοῦ. The term, like many others, ἀγίος, ἡγαθημένος, πιστός, is transferred from the O.T. to the N.T., from Israel according to the flesh to the true spiritual Israel. The church is heir to the titles as well as to the promises of the old dispensation. ἐκλεκτός and ἐκλογή imply election, choice, appointment to a special work or office, as of Jesus to the Messiahship, 1 Pet. ii. 4—6; of Isaac and Jacob to the fathership of the faithful, Rom. ix. 11, of Paul to the office of evangelist σκέλος ἐκλογής, Acts ix. 15—of persons to Church-membership, εἰσόθητε τὴν ἐκλογήν ὑμῶν, 1 Thess. i. 4. Thus the thoughts of final salvation and irreversible decree, to say the least, do not necessarily enter into the word. Bp. Lightfoot observes in his note on Col. iii. 12,
that ἐκλεκτοι and ἐκλεκτοὶ are distinguished in the gospels as an outer and inner circle (Matt. xxii. 14), but that in St Paul there is no such distinction. The same persons are ‘called’ to Christ and ‘chosen out’ of the world.

25. οὗ τοὺς προσεέρχεται πάντες. These words solemnly call attention to the warning—the disciples as the Church, the ἐκλεκτοῖς, must take heed, for the signs are calculated and intended to deceive even them.


ἐν τοῖς τάμείοις. Here probably ‘the lecture rooms’ of the synagogue, so that the meaning of the verse would be, ‘whether the false Christ come like John the Baptist in the desert, or like a great Rabbi in the schools of the synagogue, be not deceived.’

27. φαίνεται, ‘appeareth,’ not ‘shineth,’ A.V. The flash is instantly visible in the opposite quarter of the heaven. Like lightning all-pervading, swift, sudden and of dazzling brightness, shall be the coming of the Son of man.

28. ὃν οἶκω ἦ τὸ πτῶμα. The spiritual perception will discern wherever the Lord comes, by a subtle sense like that by which the vulture is cognisant of his distant prey.

Another interpretation fixes upon the idea of corruption in the body, and reads the sense thus: ‘where the corrupt body of sin lies, wherever there is the corruption of moral death and decay, there the vultures of judgment will gather upon the carrion.’

29. ὁ θλίος σκοποθήσεται κ.τ.λ. Such figurative language is frequent with the Hebrew prophets; it implies (1) the perplexity and confusion of a sudden revolution, a great change; the very sources of light become darkness. Cp. Isaiah xiii. 10, ‘For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine;’ and (2) the darkness of distress as Ezek. xxxii. 7, 8, ‘All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God.’ Cp. also Joel ii. 28—32 quoted Acts ii. 19, 20.

30. τὸ σημεῖον τοῦ υἱοῦ τοῦ θεοῦ. What this shall be it is vain to conjecture, but when it appears its import will be instantly recognised by the faithful.

ἐν τῷ ν. On the clouds, not, as in A. V., in the clouds.

31. μετὰ σφαλπιγγος φωνῆς μεγάλης. The image would be suggestive to the Jews, who were called together in the camp by silver trumpets (Numb. x. 2 foll.). Moreover, the great festivals, the commencement of the year, and other celebrations were announced by trumpets. There will be once again a marshalling of the host of Jehovah, of God’s Church.
32—35. The Parable of the Fig Tree.

Mark xiii. 28—31; Luke xxi. 29—33.

32. ἀνεὺς τῆς συκῆς μάθετε τὴν παραβολὴν. Learn from the fig-tree its parable, the lesson that the fig-tree teaches. The parable relates to the siege of Jerusalem and the ruin of the Jewish nationality, illustrating vv. 4—22.

It was spring time, and the fig-tree was putting forth its leaf-buds; no more certainly does that natural sign foretell the coming harvest than the signs of Christ shall foretell the fall of the Holy City. The sequence of historical events is as certain as the sequence of natural events. And the first, at least to some extent, is within the range of the same human intelligence that discerns the promise of summer. Thus Jesus rebuked the Pharisees for not discerning the signs of the times as they discerned the face of the sky.

The facts of botany throw fresh light on our Lord's illustration. The season of spring is described by botanists as one of the greatest stir and vital activity throughout the plant organism, a general but secret internal movement preceding the outburst of vegetation. A true figure of political movement. See Thome's Struct. and Phys. Botany (translation), pp. 196—208.

οὗτος οὖν ὁ κλάδος αὐτῆς γένησαι ἀπάλος. 'As soon as its branch becomes tender,' i.e. ready to sprout.

γινώσκετε, 'ye recognise;' as also in the following verse.

ἐγένετο τὸ θέρος, 'that harvest time is nigh,' i.e. the corn-harvest, not the fig-harvest (Meyer). This is a probable rendering, because the sprouting of the fig-tree would coincide with the barley harvest, rather than with the summer; it gives force to our Lord's words, when it is remembered that the barley harvest was actually nigh; the omer, or first sheaf, being offered on the day following the Passover. Again, the siege of Jerusalem, prefigured by this 'parable,' took place at the time of harvest (see note, v. 21).

33. ἦ τε ἐγένετο ἡμέρα. The harvest-time of God—the end of this world or period at the fall of Jerusalem.

34. ἡ γενεά αὕτη. See note, ch. xvi. 28.

36—End of Chap. XXV. Parables and Teachings concerning the Second Advent.

36—51. The Coming of Christ; the Need of Watchfulness.

More briefly reported in Mark xiii. 32—37; Luke xxi. 34—36.

36. τῆς ἡμέρας ἑκείνης. The Day of Judgment. The discourse turns from the type—the fall of Jerusalem—to the antitype—the Day of Judgment, and continues on this subject to the end of the following chapter.

37. ἐνεπέρ οὗτοι ήμέρας τοῦ Ναοῦ κ.τ.λ. As at other critical times in history—the days before the flood—the eve of the destruction of
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Sodom and Gomorrah—so before the parousia of Christ the world will be given up to enjoyment (τρώγωντες καὶ πίνοντες), it will rest its hopes in the present, and plan for the continuance of the existing order (γαμοῦντες καὶ ἔκγυμλοντες), it will be immersed in business (ὕγρασον ἐπίλουν ἐφύτευσαν ὑμαθίαν). Luke xvii. 28, all which things are the perils of the religious life—the cares (μέρυμαι), riches (πλοῦτος), pleasures (φόνται), that choke the good seed (Luke viii. 14).

For τρώγωντες καὶ πίνοντες, implying luxurious living, cp. ch. xi. 19, ἐσθίειν καὶ πίνον καὶ λογορεύειν καὶ λεγεῖν (see v. 49 of this chap. and Luke xii. 45. Op. Eur. Cyclo. 335, πιείν καὶ φαγεῖν τοῦφ' ἤμεραν. But the use of τρώγωντες rather than ἐσθίοντες adds force to the picture of a world plunged in animal delights. τρώγων is said to be formed from the sound; Eustath. Od. vi. 60, cp. 'Feeding like horses when you hear them feed,' (Tennyson, Enid). It is used in Homer of mules and of mice, then in ἤδιττ. and vernacular speech of men 'to eat vegetables or fruit,' (cp. τρωγάλλα, τρωκτά,) and not till quite late in a general sense. With the exception of this passage τρώγων occurs in the fourth Gospel only. This use of τρώγων to the exclusion of ἐσθίον is one of the interesting specialisms in St John's Gospel; in ch. xiii. 18, δ' τρώγων is substituted for δ' ἐσθίον of the LXX., Ps. xii. 9, and the completely settled use of the word is shown by its occurrence in the solemn connection ch. vi. 54, δ' τρώγων μου τὴν σάρκα. Compare generally the use of χορτᾶτεν.

40, 41. Instances like these serve to bring out the reflection that the world's work will be going on then as now; there is also the thought of a real separation in this life beneath an external sameness.

40. παραλαβάνεται, 'is taken or withdrawn.' For this present for future of certainty see ch. xxvii. 63.

41. δύο ὀλίθρωσιν εἰς τῷ μύλῳ. In southern Palestine, where there are no mill-streams, hand-mills are to be seen and heard in every village. 'Two women sit at the mill facing each other; both having hold of the handle by which the upper is turned round on the nether mill-stone.' Land and Book, p. 526.

43—45. THE LORD COMETH AS A THIEF IN THE NIGHT.


43. γυγνώσκειν, 'to observe,' 'learn,' 'recognise,' not 'to know' (εἰδέναι, εἰδίστασθαι). Here the verb is either (1) imperative, like γρηγορεῖτε and γίνεσθε, or (2) indicative, 'ye recognise' while I speak.

οἰκοδεσπότης. A late word (Plut. Epictet.) for the classical οἰκίας δεσπότης. οἰκοδεσπότης, οἰκοδεσποτεῖν came into use as technical terms in astrology: οἶκος is the 'house' of the ruling planet. 'Goodman' (A.V.) is probably a corruption for gummòν or guma A.S., a man (Bible Word Book).

πολικαφαλκή. See ch. xiv. 25.

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51. THE STEWARDS OF GOD.

Luke xii. 41—48, where this parable is joined on to the preceding one by a question of St Peter, ‘Lord, speakest thou this parable unto us, or even to all?’ Mark xiii. 37 has ‘what I say unto you I say unto all, Watch.’ Here, and throughout the discourse, the disciples are specially addressed.

oiketes, the correct reading, according to the best criticism, is strictly speaking wider than oiketes, including not only the oikadomes, but also the γυνὴ and τέκνα, here however it means the household of slaves, Lat. familia.

The imagery is drawn from a large estate (latifundium) or household, over which an honest and intelligent slave would be appointed as steward (οἰκονόμος, Lat. vilicus or dispensator), part of his duty being to give the daily allowance (τροφή, or σιτουμέτριον, Luke. Lat. diarium, Hor. Ep. 1. 14. 41) to the slaves.

From this short parable springs the conception of the stewardship of the Christian ministry expanded in the Epistles and indelibly fixed in religious thought. Cp. 1 Cor. iv. 1, 2, οὐτως ἢμας λογικόν άνθρωπος, ὡς υπηρετας Χριστοῦ καὶ οἰκονόμους μωσήριων θεοῦ. ὧς λοιπὸν ῥητεῖται ἐν τοῖς οἰκονόμοις ἡς πιστὸς τις εὑρέθη κ.τ.λ. Tit. i. 7, δει γὰρ τὸν ἐπίσκοπον ἀνεγκλητὸν εἶναι ὃς θεοῦ οἰκονόμοι. 1 Pet. iv. 10, ὃς καλὸς οἰκονόμοι ποικίλης χάριτος θεοῦ. And from the Latin Version of this and parallel passages such expressions as ‘the present dispensation,’ ‘the Christian dispensation,’ are derived. It is deeply interesting to trace in a few and simple words of Christ the genesis of such great and fruitful thoughts which are the very life of the Church and of society.

51. διαμορφώσα. See Dan. ii. 5 and iii. 29. μενει γὰρ ὁ ἄγγελος τοῦ θεου τὴν βουλαίαν ἔχων πρίαν σε μέσον, (Susanna, 59.) Comp. also ‘Multos honesti ordinis aut ad bestias condemnavit, aut serra disseuit.’ Sueton. Calig. 17, quoted by Wetstein, who gives other instances.

μετὰ τῶν ὑποκριτῶν. St Luke has μετὰ τῶν ἀστιστῶν. Such adaptations of the Gentile Evangelist to his readers are always interesting. Hypocrisy was especially a Jewish sin. St Luke adds our Lord’s words on the degrees of punishment, varying with the degrees of responsibility.

CHAPTER XXV.

1. ἐπιστρέφειν, (Acts) for ἐπιστρέφον, see v. 6.

2. The order μοραλ...φιλομοι on decisive evidence. The striking and unexpected fact was that there were foolish virgins in the group.
6. ἵππερατα, omitted after ὁ νυμφὸς according to all the important codices greatly enhances the vividness of the narrative.

9. οὐκ ἥρκεσθαι is upheld with ΝΣΛΖ of the uncialss against οὐ μὴ ἥρκεσθαι with BCD and several late uncialss. See Winer, p. 632, and Dr Moultone's note 3. This is the first appeal to Codex A.

13. The textus receptus after ἵππεραν reads ἐν ἐν ὧδε τοῦ ἀνδρῶν ἵππεραν. But all the ancient testimony is against the insertion.

22. λαβὼν after τάλαντα omitted (ΑΒΓΛ, &c.), inserted (ΝΔ, &c.).

31. ἄγιοι, omitted before ἄγγελος (ΠΒΔΛ and others). Α heads the evidence for the retention of ἄγιοι.

41. κατηραμένοι. Without the article (ΠΒΔΛ) against AD and many other uncialss and fathers. The participle alone gives a reason, or indicates a state or condition, 'under your curse;' with the article it denotes a class.

1—13. THE PARABLE OF THE TEN VIRGINS.

In St Matthew only.

1. τῆς. In the Last Day—the time just spoken of.

ὁμοιόθησεται, 'shall be like,' not, 'shall be compared (by me).'

The condition of the Church at the End of the World shall be like the condition of the ten virgins described in the parable.

This parable is another warning for the disciples of Christ 'to watch.' Like the rest of the discourse it is primarily addressed to the Apostles, and after them to the pastors of the Church, who are posted as sentinels for the coming of Christ; lastly, to all Christians. Whatever interpretation may be put on the lesser incidents they must be subordinated to the lesson of the parable—vigilance, and the reason for vigilance—the certainty of the event, and the uncertainty as to the time of its occurrence.

ἀντικεῖται. The more frequent use of ἀντικεῖται in the N.T. may be regarded as a tendency to modern idiom; for in Romanic the relative ὅς is rarely used, but ἀντικεῖται frequently occurs in the nominative, both singular and plural (Corfe's Modern Greek Grammar, p. 67). But in most cases where ἀντικεῖται occurs in N.T. the classical usage is observed. Here ἀντικεῖται denotes the kind or class of persons to whom the similitude relates, giving a reason for the analogy. Cp. Esch. Prom. V. 37, 38, τῇ τῶν θεῶν ἔκθεσιν ἀπὸ στυγεῖς θεῶν ἄντικεῖται προδώκων γέρας; 'one who has betrayed;' see Paley's note. For the distinction between ὅς and ἀντικεῖται see Winer, pp. 209, 210; and Ellicott on Gal. iv. 24.

λαμπάδας. 'Torches,' the only meaning which the word bears in Greek literature early or late. Lat. lampas sometimes signifies a 'lamp,' as Juv. iii. 285 'aenea lampas.'

τα ὑπάντησιν κ.τ.λ. The usual Jewish custom was for the 'friends of the bridegroom' to conduct the bride to her husband's home; and
when the procession arrived, the bridegroom went forth to lead the bride across the threshold (Lightfoot, Hor. Hebr. ad loc., and Dr Ginsburg in Kitto's Cyc. of Bib. Lit.). The imagery of the parable, however, implies that the bridegroom himself went to fetch his bride perhaps from a great distance, while a group of maidens await his return ready to welcome him in Oriental fashion with lamps and flambeaux.

εἰς ὑπάντησιν. εἰς denotes purpose. For ὑπάντησιν see ch. viii. 28.

2. φρονίμοι. Used of prudence or practical intelligence, a characteristic of the steward, ch. xxiv. 45, and Luke xvi. 8.

3. αἱ γυναῖκες κ.τ.λ. All watch for their Lord, but some only—'the wise'—with true intensity and with due provision for the watch. The foolish virgins have sufficient oil if the Lord come quickly; not sufficient for long and patient expectation. It is a rebuke to shallow religion that dies away when the excitement passes.

The oil seems to mean generally the spiritual life or preparedness for the Lord's coming.

5. τοῦ νυμφίου. The thought of Christ as the Bridegroom of the Church is hardly appropriate here, for in the parable the maidens, and not the bride, are the expectant Church. The thought of the 'children of the bridechamber,' ch. ix. 15, is a nearer parallel.

ἠνόσοται τῶν πάσαι κ.τ.λ. 'Nodded from drowsiness, and fell asleep.' The two stages of sleep are noted in Plato, Apol. Socr., p. 51, ύπειρες δ' έστως τάχις άν δραπέτουν ὁσπέρ οἱ νυνταγωνεῖ τύχερόμενοι...έτη τόν λαίτων βίον καθεδώρους διατελεύτ' άν. Sleep represents the ignorance as to the time of Christ's coming; it is not to be interpreted of unwatchfulness, it is not a guilty or imprudent sleep, as in the parable of the thief coming by night (ch. xxiv. 43).

6. κραυγὴ γέγονεν. 'A cry is raised.' fit sonus (Verg.). The tense gives vividness.

ἐξισχεθε. The Codex Alexandrinus commences at this word.

7. ἐκόσιμαν. 'Trimmed,' by addition of oil, and by clearing the fibres with a needle.

8. ᾠδένυνται. 'Are going out,' not 'are gone out,' A.V. A picture in the newly discovered Codex Rossanensis (sixth cent.) gives this point accurately. Three of the foolish virgins hold torches nearly extinguished, but still burning. This parable is a favourite subject in the catacombs.

9. Μήποτε οὐκ ἀρκέση ὑμῖν καὶ ὑμῖ. The bridal procession was still to be made in which there would be need of burning lamps. The wise cannot impart their oil:—an incident necessary to the leading idea of the parable;—nothing can make up for unreadiness at the last moment. This point has been adduced as an argument against works of supererogation.

μήποτε οὐκ ἀρκέση. 'Lest haply it suffice not.' There is an ellipse of a refusal or of a word signifying fear. The reading οὐ μὴ ἀρκ. need
not alter the construction, of μὴ being merely a strengthened negative; but by some μὴποτε is taken by itself, ‘no, in no wise.’

10. εἰς τοὺς γάμους. To the marriage feast, as ch. xxii. 2. The happiness of the blest is often described by the image of a great supper, op. ch. xxvi. 29.


13. γρηγορεῖτε οὖν. Our Lord’s explanation of the parable, shewing the true purport of it.

14—30. The Parable of the Talents, in this Gospel only.

The parable of the Pounds, Luke xix. 12—27, is similar, but there are important points of distinction; (1) in regard to the occasions on which the two parables are given; (2) in the special incidents of each.

The lesson is still partly of watchfulness, it is still in the first instance for the apostles. And mainly always for those who bear office in the Church. But fresh thoughts enter into this parable: (1) There is work to be done in the time of waiting; the watching must not be idle or unemployed; (2) Even the least talented is responsible.

15. ταῦτα ποιεῖν αὐτοῖς τὰ υπάρχοντα αὐτοῦ. Cp. Mark xiii. 34. ‘A man taking a far journey, who left his house and gave authority (rather, his authority) to his servants, and to every man his work.’ Christ in his absence gives to each a portion of his own authority and of his own work on earth.

A great deal of the commerce of antiquity was managed by slaves, who were thus often entrusted with responsible functions (cp. ch. xxiv. 45). In this case they are expected to use their Master’s money in trade or in cultivation of the soil, and to make as large an increase as possible.

16. ταῦτα ποιεῖν αὐτοῖς. The ideas of trade and travelling were very nearly connected in ancient times, as the Greek words for traffic shew: ἐμπορος, ἐμπορία, ἐμπορεύομαι, πωλέω. Cp. also the connection between venio, veneo and vendito, ventito. See James iv. 13, “Διὸ μὴν οἱ λέγοντες: Σήμερον ἡ αὕριον πορευσόμεθα εἰς τὴν δὲ τὴν πόλιν καὶ ποιήσωμεν ἐκεῖ ἐναντίον καὶ ἐμπορεύσομεθα καὶ κερδίσωμεν. Contrast therefore πορευθεὶς here with ἄπελθον v. 18.

ἐλημονατό ἐν αὐτοῖς. ‘Traded with them.’ Made money (χρηματα) by them. A technical use of the word, op. Demosth., Contr. Dionys.,
19. metá polýn χρόνων. Another hint that the second coming of Christ would be long deferred.

καὶ διε τῆς ὑπηρεσίας αὐτοῦ ἐθέρασαν τῷ αὐτῷ ἄργυρῳ; Aristoph. Eq. 840, ἐγὼ πολλὰ χρηματίζει ἐργάζει σείων τέ καὶ παράττων.

21. ἐπὶ ὀλίγα πυτῶς. Accusative from notion of extending over. ἐπὶ πολλῶν, over or upon, without the closer connection indicated by ἐπὶ with the dative.

εἰσελθείς εἰς τὴν χαρὰν τοῦ κυρίου σου. Either (1) share the life of happiness which thy lord enjoys, and which shall be the reward of thy zeal; or (2) the joyous feast; as in the last parable; cp. also Esther ix. 18, 19. (See especially the LXX. version.)

24. οἱ ἐθνοφόροι. A variety from οἱ λαβὼν, v. 16.

ἐπεν κ.τ.λ. This slave anticipates his lord's condemnation; 'qui s'excuse s'accuse.'

σκληρός. ἀνθρωπον μέν σκληρὸν λέγουσι τὸν μονότραπον καὶ δυσκείθη καὶ πρὸς ἄπαν ἀντείσιοντα. Galen, quoted by Wetstein.

συνάγων οὖν οἱ διωκόρτισις. i.e. 'gathering into the garner from another's threshing-floor where thou hast not winnowed' (Meyer); so, 'exactiing interest where thou hast invested no money.' The accusation was false, but the Lord takes his slave at his word, 'thou oughtest therefore,' for that very reason.

συνάγεις is used of the Israelites gathering straw in Egypt; αὐτοὶ πορευόμενοι καὶ συναγαγόμενοι ἐκατοσ τοῦ ἄχυρα, Ex. v. 7; σκορπίζων is used of the sower: οἱ σκορπίζον τὸν σῖτον σπορεῖς ἐστίν (Eustathius, quoted by Wetstein). This verb and its compounds are Ionic, and do not belong to the Attic dialect. Lob. Phryn., p. 218.

26. ἢδεις ὅτι...διωκόρτισα; 'Thou knewest that I was,' &c.? It is an interrogation ex concess. The Lord does not admit the truth of this description, but judges the slave from his own standpoint. Even a low conception of the divine nature brings some responsibility, and has some promise of reward. This view brings this picture into agreement with the other descriptions of the last judgment.

27. τὸ ἀργυρίου μου. It was not thine own.

τοῖς τραπεζίταις. To the bankers, who set up tables or counters (τράπεζαι) for the purpose of lending or exchanging money. In the cities of eastern Russia Jewish bankers (τραπεζίται) are still to be seen seated at their tables in the market-place. Such bankers' tables in the dyopa were places of resort. Socrates asks his judges not to be surprised if he should use the same arguments, δι’ ὄπως ἐξώθα λέγεις καὶ ἐν ἀγορᾷ ἐπὶ τῶν τραπεζῶν, Apol. Socr., p. 17; cp. also καύσω μὲν τὰ προερήματα διελέκτω ἐπὶ τῇ φιλίᾳ τραπεζή, Lysias, ix. 5, p. 114.
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σῦν τόκῳ. τόκος, lit. ‘offspring,’ then the offspring of money ‘interest,’ or usury. Aristotle playing upon the word argues against usury as being a birth contrary to nature (ταραφίων). Arist. Pol. i. 10. 5. Shakespeare has the same thought when he calls ‘interest’ ‘the breed of barren metal,’ and Bacon who terms it ‘the bastard use of money.’ The high rates of interest in the ancient world and the close connection between debt and slavery naturally brought usury into odium. The Jew was forbidden to lend money upon usury to his brother (Deut. xxiii. 20); in later times, however, the practice of usury was reduced to a system and carried on without restriction of race. See Bib. Dict., Articles ‘Loan’ and ‘Usury.’

This was the very least the slave could have done: to make money in this way required no personal exertion.

29. The thought conveyed by this verse is true, even in worldly matters: talents not used pass away from their possessor: and the strenuous worker seems to gather to himself what is lost by the idle. Demosthenes says (Phil. i. 5) ‘the possessions of the negligent belong of right to those who will endure toil and danger.’

31—46. THE DAY OF JUDGMENT.

32. τάντα τὰ ἔθνη. Either (1) all the nations of the world, including the Jews; or (2) all the Gentiles. The almost invariable use of τὰ ἔθνη to signify the Gentiles; the unconsciousness of service to Christ shewn by just and unjust alike; the simplicity of the standard proposed by the Judge, favour the second interpretation. On the other hand the special warning to the Apostles, and to the Jewish race, in the previous parts of the discourse render it probable that Jews and Christians are not excluded from this picture of the judgment. The unconsciousness of the judged may be referred not to ignorance of Christ, but to unconsciousness that in relieving the distressed they were actually relieving Christ. The simplicity of the standard may be intended to include what is called ‘natural’ religion, as well as revealed religion. The nations are judged by a standard of justice which all recognise. (Read Rom. i. 18—20, ii. 9—16.)

34—46. These verses are constructed according to the rules of Hebrew poetry: they fall into two divisions, the first extends from v. 34—40, the second from v. 41—46.

Each division consists of a triplet or stanza of three lines containing the sentence of the Judge (v. 34 answering to v. 41), followed by a stanza of six lines, which in the form of a climax state the reason of
the sentence (vv. 35, 36 answering to 42, 43), then the response of those who receive the sentence (vv. 37—39 answering to v. 44), then the reply of the Judge (v. 40 answering to 44), lastly the concluding couplet describing the passage to their doom of just and unjust.

The contrast between the sentences is impressively shown in the corresponding verses:

(1) (a) τότε ἔρει ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ.
(β) τότε ἔρει καὶ τοῖς ἐξ εὐαγγελιῶν.

The form of Hebrew poetry emphasizes differences in the corresponding lines.

Note first here the absence in (β) of the subject to ἔρει (Bengel says of ὁ βασιλεὺς, ‘appellatio majestatis plena solisque piis lata’) and secondly the absence of the qualifying genitive αὐτοῦ. That the omission of the subject is not unintentional appears to be proved by the repeated omission in vv. 40 and 45. The meaning of these two points of difference seems to be that at this dread moment the connection is severed between God and those whom He had sought in vain. He is now no King to them, no longer their God.

(2) (α) Δεῦτε οἱ εὐλογημένοι τῷ πατρὶς μου | κληρονομήσατε τὴν ἡτομασμένην υἱῶν βασιλείαν ἀπὸ καταβολῆς κόσμου.
(β) πορεύεσθε ἄτρομοι οἱ κατηραμένοι | ἐκ τοῦ πύρ τὸ αἴνων τῷ ἡτομασμένῳ τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῖς.

Observe here that the righteous are said to be blessed of the Father, but the unrighteous are not cursed of the Father.

Then note the righteous as Sons of the Father inherit of right the Kingdom that has been prepared for them, whereas the disinherited children pass into the fire of the ages prepared not for them but for the devil and his angels.

In the parallel passages that follow the respective sentences contrast the brief agitated questions of the doomed with the words of the righteous lingering over the particulars of their unconscious service to Christ. Rather their words do not breath service (δικαιονόματα, v. 44) but friendship (τῇρεύμαν ἐποτίσαμεν κ.τ.λ.). See on the whole of this passage Jebb, Sacred Lit., pp. 363—367.

35, 36. There is a climax in this enumeration. The first three are recognised duties, the last three are voluntary acts of self-forgetting love. Common humanity would move a man to relieve his bitterest foe when perishing by hunger or by thirst (see Rom. xii. 20). Oriental custom required at least a bare hospitality. But to clothe the naked implies a liberal and loving spirit, to visit the sick is an act of spontaneous self-sacrifice, to go to the wretched outcasts in prison was perhaps an unheard of act of charity in those days; it was to enter places horrible and foul beyond description; Sallust, speaking of the Tullianum (the state prison at Rome), says: ‘incultu, tenebris, odore fœdæ atque terribilis ejus facies est’.
40. ἵππον. 'So far as,' ἐπὶ denotes the point to which the action extends.

ἐμοὶ ἐποιήσατο. This unconscious personal service of Christ may be contrasted with the conscious but unreal knowledge of Christ assumed by false prophets; see Luke xiii. 26.

Christ identifies Himself with his Church, as in his words to Saul, ὦ με διάκονος; (Acts ix. 4).

44. συν. The position of the personal pronouns throughout is emphatic.

45. ἐνοίκων κ.τ.λ. Men will be judged not only for evil done, but for good left undone. In this view sins are regarded as debts (ὀφειλήματα) unpaid.

46. οὗτος. Those on the left are unnamed here and throughout the description, but the parallel δικαιοί infuses a meaning into οὗτος. Compare with this the unnamed rich man in the parable of Lazarus, Luke xvi. 19—31.

In this important passage αἰώνος is translated in A.V. everlasting (punishment) and (life) eternal; in each case the adjective in the text follows the noun, though in A.V. it precedes one noun and follows the other. αἰώνος = of or belonging to (1) an αἰών or period, (a) past, (b) present, (c) future, or (2) to a succession of αἰώνοι or periods. In αἰών the idea of time is subordinate. It is the period required for the accomplishment of a specific result. τὰ τῆς τῶν αἰώνων (1 Cor. x. 11) are the results of the αἰώνοι since the world began. A man's life is an αἰών not because it endures a certain number of years, but because it is complete in itself—with the life the life's work ends. It does not, therefore, in itself = 'unending,' but 'lasting through the required epoch.' But life eternal, which is 'to know the true God and Jesus Christ' (John xvii. 3), can only be conceived of as unending and infinite; cp. 'Art thou not from everlasting, O Lord my God, mine Holy One? we shall not die' (Hab. i. 12).

κολάσις (der. from a root meaning to lop, prune, &c.) is 'correction,' punishment that checks and reforms, not vengeance (τιμωρία). The two are distinguished, Arist. Rhet. x. 10. 17. The rare occurrence of κολάσις draws attention to its use here. The only other passage where it is found in N.T. is 1 John iv. 18, where the Apostle speaks of 'perfect love' (ἡ τελεία ἀγάπη) giving confidence in the day of judgment (ἐν τῇ ἡμέρᾳ τῆς κρίσεως); fear is inconsistent with that perfect love, because φόβος ἔχει κολάσις—'hath the remedial correcting punishment even now, and so separates from good while it lasts.' In a profound sense that passage is cognate to this. Cp. also the use of κολάστεσθαι, 2 Pet. ii. 9, ἀπεκούσαν τῆς ἡμέρας κρίσεως κολάστεσθαι (suffering punishment now) τηρεῖν. Cp. Acts iv. 21, μηδὲν εὔρισκοντες τὸ πῶς κολάσωσαί αὐτῶς, where the notion of restraint and reform is evident. Two passages of Aristotle's Ethics which exhibit the use of κολάσις agree with these instances: μαρτύροντι δὲ καὶ κολάσεις γνώμης διὰ τούτων λατρείας γὰρ τινὲς εἶναι, Eth. Nic. ii. 3. 5, 'they are a sort of remedies.'
CHAPTER XXVI.

3. καὶ οἱ γραμματεῖς, omitted with all the best MSS. Insertion from Mark and Luke.

7. τολυτίμον for βαρυτίμον, which has the support of B, but the evidence for τολυτ. is very strong.

9. The weight of evidence is against τὸ μῦρον after τοῦτο.

26. ἀργον for τὸν ἀργον on very strong evidence, though the article is found in Α and several other uncials. The evidence is more evenly divided between τὸντρήρον and τὸ πτοηρόν (v. 27). The former has the support, among others, of Κ and B.

26. For έδιδον...καὶ the true reading is δοὺς.

28. Tischendorf omits κανης with ΝΒΛΖ, but it has the testimony of ΑCD and other uncials.

39. προσέλθων for προελθων. Here B is opposed to all the other important uncials.

50. τῷ γαρ for τῷ γα γαρ on conclusive grounds.

53. ἀρχις placed after παραστήσει μου on the evidence of ΝΒΛΖ again against the other important uncials, in which it precedes παρακαλέσαι. The omission of ἡ before δάδεκα gives the classical idiom. Here ΑC and a large majority of MSS. retain ἡ against ΝΒΔΛ.

55. ἐν τῷ ἐσφή follows διάσκεων in the textus receptus. The most ancient authority favours the change.

59. The textus receptus adds καὶ οἱ πρεσβύτεροι with ΑC, and the preponderance of later authority, against ΝΒΔΛ, some Versions and Fathers.

θανατώσων for θανατώσω.

60. καὶ after οὐχ εἶρον, and a second οὐχ εἶρον after ψευδομαρτύρων, deleted on the authority of the oldest but not the majority of MSS. and Versions. Among those which support the textus receptus are Α and E.

ψευδομαρτύρων after δῶ is almost certainly a gloss, though found in ACD and a mass of later MSS.

74. καταθεματίζεων for καταθεματίζεων of textus receptus with preponderating authority. The second word is scarcely supported.
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1—5. WEDNESDAY, NISAN 12. THE APPROACH OF THE PASSOVER. JESUS AGAIN FORETTELLS HIS DEATH. THE SANHEDRIN MEET.

Mark xiv. 1, 2; Luke xxii. 1, 2.

Cp. John xi. 55—57, where we read that ‘the chief priests and Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.’

That Jesus should be able for so many days to ‘speak openly in the Temple,’ and shew Himself to the people without fear of capture is a proof of the deep hold He had taken on the enthusiasm and affection of His fellow-countrymen. The words of St John (quoted above) imply a combination of the priestly and aristocratic party—the Sadducees—with the democratic Pharisees, against the despised Galilæan, and yet it requires treachery of the deepest dye and a deed of darkness to secure Him.

2. μερά δύο ηµέρας. According to the Jewish reckoning, any length of time including part of two days.

τὸ πάσχα. (1) The word is interesting in its (a) Hebrew, (b) Greek, and (c) English form. (a) The Hebrew pesach is from a root meaning ‘to leap over,’ and, figuratively, to ‘save,’ ‘shew mercy.’ (b) The Greek πάσχα represents the Aramaic or later Hebrew form of the same word, but the affinity in sound and letters to the Greek word πάσχειν, ‘to suffer,’ led to a connection in thought between the Passover and the Passion of our Lord: indeed, some of the early Christian writers state the connection as if it were the true etymology. (c) Tyndale has the merit of introducing into English the word ‘passover,’ which keeps up the play on the words in the original Hebrew (Exod. xii. 11 and 13). Before Tyndale the word ‘paske’ (for πάσχα) was transferred from the Vulgate, with an explanation: ‘For it is paske, that is, the passyng of the Lord’ (Wycliff).

the feast of the passover commemorated the deliverance of Israel from the Egyptian bondage. The ordinances of the first Passover are narrated Exod. xii. 1–14, but some of those were modified in later times. It was no longer necessary to choose the lamb on the 10th of Nisan. The blood was sprinkled on the altar, not on the door-post, those who partook of the paschal meal no longer ‘stood with loins girded, with shoes on their feet, with staff in hand,’ but reclined on couches, as at an ordinary meal; it was no longer unlawful to leave the house before morning (Exod. xii. 22). The regular celebration of the Passover was part of the religious revival after the return from Captivity. During the kingly period only three celebrations of the Passover are recorded; in the reigns of Solomon, of Hezekiah and of Josiah. For the relation of the Last Supper to the Passover and for further notes on the paschal observance, see below.

The date of this Passover was probably April 3 (old style), A.D. 33 (Mr J. W. Bosanquet in Trans. Soc. Bib. Arch., Vol. iv. 2). See note, ch. ii. 1.
παραδείσομαι, either (1) the present for the future, denoting greater
certainty, or (2) the full relative present 'is in the act of being be-
trayed;' the treacherous scheme of Judas is already afoot.

3. οἱ ἰδρυσας κ.τ.λ. i.e. the Sanhedrin, the supreme council,
legislative and administrative, of the Jewish people. Sanhedrin is
strictly a plural form, the old poetical plural termination, -im having
become the ordinary form in later Hebrew in place of -im. But from
similarity of sound Sanhedrin came to represent ἱστρεφθος rather than
ἱστρεφθείς, and is used as a singular noun of multitude.

A. The history of the Sanhedrin. Many learned Rabbis endeavoured
to trace the origin of the Sanhedrin to the council of 70 elders whom
Moses, by the advice of Jethro, appointed to assist him. But it is
improbable that this council existed before the Macedonian conquest.
(1) The name is Greek, not Hebrew. (2) It finds its equivalent among
the political institutions of Macedonia; finally, (3) no allusion to the
Sanhedrin is to be found in the Historical Books or in the Prophets.
Cp. Livy, xlv. 82, Pronuntiatum, quod ad statum Macedoniam per-
tinebat, Senatores quos synedros vocant, legendos esse, quorum con-
silio res publica administraretur.

B. Constitution. The President or Nasi (prince) was generally,
though not always, the high priest; next in authority was the vice-
president or Ab Beth Din (father of the house of judgment); the third
in rank was the Chacham (sage or interpreter). The members were
71 in number, and consisted (1) of the chief priests, see note ch. xxi.
15; (2) the scribes or lawyers; (3) the elders of the people or heads
of families, who were the representatives of the laity.

C. Authority and functions. The Sanhedrin formed the highest
court of the Jewish commonwealth. It originally possessed the power
of life and death, but this power no longer belonged to it; John xviii.
31, 'It is not lawful for us to put any man to death,' a statement
which agrees with a tradition in the Talmud, 'forty years before the
temple was destroyed judgment in capital causes was taken away from
Israel.'

All questions of the Jewish law, and such as concerned the ecclesi-
astical polity, religious life of the nation and discipline of the priests
fell under the jurisdiction of the Sanhedrin.

This authority extended to settlements of Jews in foreign countries;
e.g. it is exercised in Damascus. Acts ix. 1, 2.

D. Place of meeting. In the present instance the Sanhedrin met
at the high priest's house; from ch. xxvii. 6 we may conjecture that
the Temple was sometimes the place of meeting, but their usual house
of assembly at this particular epoch was called the 'Halls of Purchase,'
on the east of the Temple Mount (Dr Ginsburg in Kitto's Encyc. Bib.
Lit. and Lightfoot's Hor. Hebr.).

τοῦ λεγομένου κ.τ.λ. Joseph Caiaphas, the son-in-law of Annas,
was appointed high priest by the Procurator Valerius Gratus a.p. 26,
and was deposed a.p. 38. The high priesthood had long ceased to be
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held for life and to descend from father to son; appointments were made at the caprice of the Roman government. Annas who had been high priest was still regarded as such by popular opinion, which did not recognise his deposition; cp. Luke iii. 2, where the correct reading is εἰν' ἄρχερας Ἀννα καὶ Καίαφα, and Acts iv. 6, Ἀννας ὁ ἄρχερας καὶ Καίαφας.

4. ίνα σύλω κ.τ.λ. It was no longer possible (1) to entrap Him by argument (xxii. 46); (2) to discredit Him with the Roman government (xxii. 22); or (3) to take Him by force.

5. ἐν τῇ ἐορτῇ. During the feast, including the Passover and the seven days of unleavened bread.

καὶ μὴ θάρσος κ.τ.λ. The great danger at the time of the Passover, when the people, numbering hundreds of thousands, filled the city and encamped in tents outside the walls like a vast army. At a Passover, less than 30 years before, the people, partly to avenge the death of two Rabbis, rose against Archelaus, and were cruelly repressed with a slaughter of 3000 men (Joseph. Ant. xvii. 3); see also xvii. 10. 2, where a similar rising against Sabinus, during the feast of Pentecost, is described.

6—13. THE FEAST IN THE HOUSE OF SIMON THE LEPER.

Mark xiv. 3—9; John xii. 1—8.

St John's narrative places this incident on the evening of the Sabbath—the last Sabbath spent by Jesus on earth—before the triumphal entry. St Matthew has here disregarded the strictly chronological order. A comparison with St Mark will shew how accurately the words of Jesus are remembered, the rest of the incident is told in somewhat different language.

Compare a similar act of devotion on the part of a 'woman that was a sinner' (Luke vii. 36—39).

6. τοῦ λεπτοῦ. i.e. he had been a leper. St John, in the parallel passage, says 'they made him a supper, and Martha served; but Lazarus was one of them that sat at the table with him.' Nothing further is known of Simon. He was evidently a disciple of Jesus and probably a near friend of Lazarus and his sisters.

7. αἵλαβαστρον κ.τ.λ. αἵλαβαστρον μῦρον νάρδου πιστικῆς πολυτε­λείας (Mark). ῥίπαν μῦρον νάρδου πιστικῆς πολυτίμου (John). The 'alabaster box' was 'a flask of fragrant oil;' the special kind of ointment named by the Evangelists—nard or spikenard—was extracted from the blossoms of the Indian and Arabian nard-grass (Becker's Gallus).

These alabastra or unguent-flasks were usually made of the Oriental or onyx alabaster, with long narrow necks, which let the oil escape drop by drop, and could easily be broken (Mark xiv. 3). But the shape and material varied. Herodotus (iii. 20) mentions αὐτῷ αἵλαβαστρον—

the precise expression in the text—sent among other royal gifts of gold and purple by Cambyses to the king of Ethiopia.
The costliness of Mary’s offering may be judged from this. The other Evangelists name three hundred pence or denarii as the price (St Mark says, ‘more than three hundred pence’). Now a denarius was a day’s wages for a labourer (see ch. xx. 2); equivalent, therefore, to two shillings at least of English money; hence, relatively to English ideas, Mary’s offering would amount to £30. It was probably the whole of her wealth.

8. ἡγανάκτησαν. ‘There were some that had indignation’ (Mark); ‘Then said one of his disciples, Judas Iscariot’ (John).


10. γνῶς δὲ ὁ Ἰησοῦς. The murmuring had been whispered at first. St Mark says, ‘had indignation within themselves, and said, &c.’

ἐργὸν καλὸν. A noble and beautiful work, denoting a delicate and refined sense of the fitness of things, which was lacking to the blunter perception of the rest.

The Lord passes a higher commendation on this than on any other act recorded in the N.T.; it implied a faith that enabled Mary to see, as no one else then did, the truth of the Kingdom. She saw that Jesus was still a King, though destined to die. The same thought—the certainty of the death of Jesus—that estranged Judas made her devotion more intense.

12. πρὸς τὸ κ.τ.λ. For this use of perfumes cp. 2 Chron. xvi. 14, ‘They laid him (Asa) in the bed which was filled with sweet odours and divers kinds of spices prepared by the apothecaries’ art.’

13. εἰς μνημόσυνον qualifies λαληθῆσαι (not ἐπολεῖσαι) as a final or consecutive clause. So either (1) ‘to be a record or memorial of her’—something by which she will be remembered. Cp. Hdt. ii. 135, τοῦτο ἄφωλεν ἐκ Δέλφους μνημόσυνον ἐπιστήσι. Or (2) with a sacrificial sense, ‘for her memorial offering,’ a meaning which μνημόσυνον bears in the only other passage where (with the exception of the parallel Mark xiv. 9) the word occurs in N.T., Acts x. 4, αὐτὸ προσευχὴν σου καὶ αὐτοὶ ἐλεηομοῦνται σου ἀνέβησαν εἰς μνημόσυνον ἐμπροσθέν τοῦ θεοῦ. In the LXX. μνημόσυνον is used of the portion of the minchah, or flour-offering, which was burnt upon the altar: ἐπιστήσει δὲ λεπίς τὸ μνημόσυνον αὐτῆς ἐπὶ τὸ θυσιαστήριον· θυσία δόμη εὐώδιας τῷ Κυρίῳ, Lev. ii. 2. Cp. the expression in John xii. 3, ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς δόμης τοῦ μίλου, where, though the word μνημόσυνον does not occur, ἐπιστήσει suggests the odour of sacrificial incense. See Levit. xxiv. 7. ‘Thou shalt put pure frankincense upon each row that it may be upon the bread for a memorial (ἀνάμμηνον, LXX.), even an offering by fire unto the Lord;’ and Phil. iv. 18, τὰ παρ’ ὑμῶν ὧμηρα εὐώδιας θυσίαν δεκτήν, ἐνάρεστον τῷ θεῷ.


St Mark, like St Matthew, connects the treachery of Judas with the scene in Simon’s house. His worldly hopes fell altogether at the thought of ‘burial.’ It is a striking juxtaposition: as Mary’s is the highest deed of loving and clear-sighted faith, Judas’ is the darkest act of treacherous and misguided hate.

The motive that impelled Judas was probably not so much avarice as disappointed worldly ambition. Jesus said of him that he was a ‘devil’ (diaboulos or Satan), the term that was on a special occasion applied to St Peter, and for the same reason. Peter for a moment allowed the thought of the earthly kingdom to prevail; with Judas it was the predominant idea which gained a stronger and stronger hold on his mind until it forced out whatever element of good he once possessed. ‘When the manifestation of Christ ceased to be attractive it became repulsive; and more so every day’ (Neander, Life of Christ, Bohn’s trans., p. 424).

15. κατώ. Here the form of the sentence is probably an example of colloquial simplicity, but the use of κατ’ where in classical Greek the sentences would be joined by a consecutive (ὅπερ) or final (τα, δέ) particle, is a mark of Hebrew influence. Such sentences are connected by coordinate particles, and the relation between them is left to inference from the context.

ἐπήγαγεν αὐτῷ τριάκοντα ἄργυρα. ‘Weighed out for him thirty pieces of silver.’ For this use of ἐπήγαγεν, cp. μητὶ στήριες αὐτοῖς ταύτην τὴν ἀμαρτίαν, Acts vii. 60, and στατήρ, which, like its equivalent ‘shekel,’ originally meant ‘a weight.’

τριάκοντα ἄργυρα. ‘Thirty silver shekels.’ St Matthew alone names the sum, which = 120 denarii. The shekel is sometimes reckoned at three shillings, but for the real equivalent in English money see note on v. 7. Thirty shekels was the price of a slave (Ex. xxi. 32); a fact which gives force to our Lord’s words, ch. xx. 28, and to the passage there cited from Phil. ii. 7, 8.

16. εὐκαρπίαν. See Lob. Phryn. 126. εὐκαρπία is admitted as a classical word, but the verb εὐκαρπέω is rejected. προκύπτων and πρόκοπη are an instance of the reverse. Cp. Cic. de Offic. i. 40, ‘Tempus actionis opportunum Graece εὐκαρπία, Latine appellatur occasio.’

17—19. Preparations for the Last Supper.


Nisan 18—from the sunset of Wednesday to the sunset of Thursday—Jesus seems to have passed in retirement; no events are recorded.

17. τῇ δὲ πρώτῃ κ.τ.λ. This was the 14th of Nisan, which commenced after sunset on the 13th; it was also called the preparation (παρασκευή) of the passover. The feast of unleavened bread followed
the passover, and lasted seven days, from the 15th to the 21st of Nisan. Hence the two feasts are sometimes included in the term 'passover,' sometimes in that of 'unleavened bread.' On the evening of 18th of Nisan every head of the family carefully searched for and collected by the light of a candle all the leaven, which was kept and destroyed before midday on the 14th. The offering of the lamb took place on the 14th at the evening sacrifice, which on this day commenced at 1.30; or if the preparation fell on a Friday, at 12.30. The paschal meal was celebrated after sunset on the 14th, i.e. strictly on the 15th of Nisan.

The events of the Passover are full of difficulty for the harmonist. It is however almost certain that the 'Last Supper' was not the paschal meal, but was partaken of on the 14th, that is after sunset on the 13th of Nisan. It is quite certain, from John xviii. 28, that Jesus was crucified on the preparation, and although the synoptic narratives seem at first sight to disagree with this, it is probably only the want of a complete knowledge of the facts that creates the apparent discrepancy.

The order of events in the 'Passion' was as follows: when the 14th commenced, at sunset, Jesus sent two disciples to prepare the feast for that evening, instead of for the following evening. A sign of hastening on the meal may be detected in the words ὡς ἐποιήσθη μου ἡγμός ἐστίν, v. 18, cp. Luke xxii. 15, 'with desire I have desired to eat this passover with you before I suffer.' The supper succeeds, which bears a paschal character, and follows the paschal ceremonial. Early in the morning of the 14th of Nisan the irregular sitting of the Sanhedrin took place. Then followed the formal sitting of the Sanhedrin, and the trial before Pilate, the 'remission' to Herod, and, finally, the Crucifixion. This view meets the typical requirements of our Lord's death completely. During the very hours when our Great High Priest was offering Himself as a sacrifice for our sins upon the cross, the Jewish people were engaged in slaying thousands of lambs in view of the paschal feast about to commence.

18. ἐπί τοῦ σαρκίου. 'To a certain man' (one who is known, but not named), with whom the arrangements had been previously made. He was doubtless a follower of Jesus. It was usual for the inhabitants of Jerusalem to lend guestchambers to the strangers who came to the feast, and no other payment was accepted save the skin of the paschal lamb.

20—30. THE LAST SUPPER.

Mark xiv. 17—26; Luke xxii. 14—38, where the dispute as to who should be the greatest is recorded, and the warning to Peter related as happening before Jesus departed for the Mount of Olives. St John omits the institution of the Eucharist, but relates the washing of the disciples' feet by our Lord, and has preserved the discourses of Jesus, chs. xiii.—xvii. end. 1 Cor. xi. 23—26; where the institution of the Eucharist is narrated nearly in St Luke's words.
20. αὐκάκτο κ.τ.λ. Reclined with the Twelve. αὐκακτος in this sense is late for the classical κακακτος. This posture had not only become customary at ordinary meals, but was especially enjoined in the passover ritual. The Paschal ceremonial, so far as it bears on the Gospel narrative, may be described as follows:

(a) The meal began with a cup of red wine mixed with water: this is the first cup mentioned, Luke xxii. 17. After this the guests washed their hands. Here probably must be placed the washing of the disciples' feet, John xiii.

(b) The bitter herbs, symbolic of the bitter bondage in Egypt, were then brought in together with unleavened cakes, and a sauce called charoseth, made of fruits and vinegar, into which the unleavened bread and bitter herbs were dipped. This explains 'He it is, to whom I shall give a sop,' John xiii. 26.

(c) The second cup was then mixed and blessed like the first. The father then explained the meaning of the rite (Exod. xiii. 8). This was the haggada or 'shewing forth,' a term transferred by St Paul to the Christian meaning of the rite (1 Cor. xi. 26). The first part of the 'hallel' (Psalms cxiii. and cxiv.) was then chanted by the company.

(d) After this the paschal lamb was placed before the guests. This is called in a special sense 'the supper.' But at the Last Supper there was no paschal lamb. There was no need now of the typical lamb without blemish, for the antitype was there. Christ Himself was our Passover 'sacrificed for us' (1 Cor. v. 7). He was there being slain for us—His body was being given, His blood being shed. At this point, when according to the ordinary ritual the company partook of the paschal lamb, Jesus 'took bread and blessed it, and gave it to his disciples' (v. 26).

(e) The third cup, or 'cup of blessing,' so called because a special blessing was pronounced upon it, followed: 'after supper he took the cup' (Luke). 'He took the cup when he had supped' (Paul). This is the 'cup' named in v. 27.

(f) After a fourth cup the company chanted (see v. 30) the second part of the 'hallel' (Psalms cxv.—cxviii.). (Lightfoot Hor. Hebr., Dr Ginsburg in Kitt'o's Encyc., Dr Edersheim Temple Services.)

22. ουκομουνο γράμμα. St John (xiii. 22) has the graphic words Ἐβλεπον οὖν εἰς ἀλλήλους οἱ μαθηταὶ ουκομουνον τερί τῶν λέγει. It is this moment of intense and painful emotion which Leonardo da Vinci has interpreted by his immortal picture, so true to the spirit of this scene, so unlike the external reality of it.

23. ὁ ἑμᾶς μετ' ἐμοῦ κ.τ.λ. John xiii. 26, 'Εκείνος ἦττων ζ. ἐγὼ βάψο τὰ ψωμια καὶ δῶσο αἷήμα. Here we have the words of the disciple who heard the reply of Jesus, which was probably whispered and not heard by the rest.

'O ἑμᾶς...ἐν τῷ τρυπλῳ τὴν χαρα. i.e. in the charoseth, see above, v. 20 (b).
24. καλὸν ἦν αὐτῷ κ.τ.λ. A familiar phrase in the Rabbinical Schools, used here with awful depth of certainty. The omission of ἂν makes the expression more emphatic. The condition is unfulfilled, but assuredly it would have been well if it had been fulfilled. In later Greek the tendency to this omission grows: op. el μὴ ἦν οὕτως παρὰ θεοῦ οὐκ ἔδωκατο ποιεῖν οὔδὲν, John ix. 33. In modern Greek ἂν is always omitted in such cases. The same construction occurs in Latin. 'Antoni gladios potuit contemnere si sic | omnia dixisset,' Juv. Sat. x. 123. 'Me truncus illapsus cerebro | sustulerat nisi Faunus iictum | dextra levasset,' Hor. Od. n. 17. 27 (Winer, p. 382; Goodwin, pp. 96, 97).

εἰ οὐκ ἐγεννήθη. οὐ not μὴ after εἰ. Here οὐκ so entirely coalesces with ἐγεννήθη as to form with it a single verbal notion and to remain uninfluenced by εἰ. Cp. εἰ καὶ οὐ δώσει, Luke xi. 8, where οὐ δώσει is 'will refuse.' Cp. also 1 Cor. xi. 6, εἰ γὰρ οὐ κατακαλύπτεται γυνὴ, καὶ κυρίαθι. Soph. Aj. 1181, εἰ τούτο θανάτος οὐκ ἐὰς θάπτειν. Plat. Apol. Socr. 25 ν, ἐὰν τε οὐ καί 'Αντωνος οὐ φήτε ἐὰν τε φήτε. (Winer, p. 599 foll.; Goodwin, p. 88.)

25. Σὺ εἶπας. This is a formula of assent both in Hebrew and Greek, and is still used in Palestine in that sense. These words seem also to have been spoken in a low voice inaudible to the rest.

The special mention of Judas is omitted by St Mark and St Luke.

26. τοῦτο ἐστὶν κ.τ.λ. Accurately, 'this is the body of me;' St Luke adds, 'which is in the act of being given for you' (τὸ ὑπὲρ ὑμῶν ἀδόμην); St Paul, 'which is in the act of being broken for you' (τὸ ὑπὲρ ὑμῶν κλάμην). Lachmann and Tischendorf omit κλάμην; the sacrifice had begun, the body of Christ was already being offered. The expression may be paraphrased: 'This—the bread—and not the paschal lamb, represents—is to the faithful—the body of Me, who am even now being offered a sacrifice for you.' Without entering on the great controversy of which these four words have been the centre, we may note that; (1) the thought is not presented now for the first time to the disciples. It was the 'hard saying' which had turned many from Christ, see John vi. 51—57, 66. (2) The special form of the controversy is due to a medieval philosophy which has passed away leaving the dispute of the sacraments' as a legacy. St Luke and St Paul have the addition, 'this do in remembrance of me'—now, as a memorial of Me, not of the Passover deliverance.

27. τοτήριον. See note v. 20 (c).

28. τοῦτο γὰρ κ.τ.λ. The blood of the sacrifice was the seal and assurance of the old covenant, so wine, which is the blood of Christ once shed, is the seal of the new covenant.

The thought of shedding of blood would certainly connect itself with the ratification of a covenant in the minds of the apostles. From a covenant ratified by the victim's blood (Gen. xv. 18) began the divine and glorious history of the Jewish race. By sprinkling of blood the covenant was confirmed in the wilderness: see Ex. xxiv. 8, where
the very expression occurs τὸ αἷμα τῆς διαθήκης (cp. 1 Pet. i. 2, ἀντιμαχόμεθα ἄμαρτος Ἰησοῦ Χριστοῦ), and now a new Britis or covenant (cp. Jer. xxxi. 38) confirmed by the victim's blood is destined to be the starting point of a still more divine and glorious history. The Mediator of the New Covenant is ratifying it with the Princes of the New Israel.

καθότις. See critical notes and ch. ix. 17.

Diathēkē means either (1) a 'covenant,' 'contract,' or (2) 'a will.' The first is the preferable sense here, as in most passages where the word occurs in N.T. the new covenant is contrasted with 'the covenant which God made with our fathers,' Acts iii. 25. For this reason it is to be regretted that the title 'new testament' rather than 'new covenant' has been adopted. The effect has been partly to obscure the continuity of the earlier and later dispensations.

περὶ πολλῶν, i.e. 'to save many.' this force of περὶ comes from the thought of encircling a thing or person, or fighting round him for the sake of protecting him: cp. ἀμώνεσθαι περὶ πάρης, II. xii. 248. ἀμώνε-μεναι περὶ Πατρὸκλου θανόντος, II. xvii. 182.

πολλῶν. See note ch. xx. 28.

ἐκχυννόμενον. Now being shed. The sacrifice has already begun.

ἐλς ᾧφεσιν ἁμαρτίων. St Matthew alone records these words in this connection. Op. Hebr. ix. 22, χωρὶς αἰματεμπυκόσιαν οὐ γίνεται ᾧφεσι— a passage which bears closely upon this. For the expression cp. βάπτισμα μετανόας ἐλς ᾧφεσιν ἁμαρτίων, 'having for its end forgiveness.' The figure in ᾧφεσι is either (1) that of forgiving a debt, the word being frequently used of the year of release: ἔσται ἡ πράξις τοῦ ἔκτου ἡτου τῆς ᾧφεσεως καὶ ἔξελεσται ἐν τῇ ᾧφεσι, Levit. xxv. 28, or (2) from 'letting go' the sacrificial dove or scape-goat to symbolise the putting away of sins.

29. ὅταν αὐτὸ πίνω κ.τ.λ. The reference is to the feast, which is a symbol of the glorified life, cp. Luke xxii. 30. The new wine signifies the new higher existence (ch. ix. 17), which Christ would share with his Saints. The expression may also symbolize the Christian as distinguished from the Jewish dispensation, and be referred specially to the celebration of the Eucharist, in which Christ joins with the faithful in the feast of the Kingdom of God on earth.

30. ᾧμησιστήρες. 'Having chanted' the second part of the hallel. See note on v. 20 (f).

31—35. All shall be offended.


31. γέγραπται. See note ch. ii. 5.

ποτάξω κ.τ.λ. Zech. xiii. 7. The words do not literally follow the Hebrew. Both Hebrew and LXX. have imperative for future. The difference in form is as slight in Hebrew as in Greek (παράξω, πάραξων). The context describes the purification of Jerusalem in
the last days—'in that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem'—the discomfiture of the false prophets, and the victory of Jehovah on the Mount of Olives.

It may be fitly remembered that the Valley of Jehoshaphat (in N.T. the Valley of Kidron) according to the most probable view derived its name—the Valley of the Judgment of Jehovah—not from the king of Judah, but from the vision of Joel (iii. 2 and 9—17), of which the prophecy of Zechariah is the repetition in a later age. If so, there is deep significance in the words recurring to the mind of Christ, as He trod the very field of Jehovah's destined victory. The prophecy carried on from age to age rested here in its fulfilment. Nor is it irreverent to believe that the thought of this vision brought consolation to the human heart of Jesus as he passed to his supreme self-surrender with the knowledge that He would be left alone, deserted even by his chosen followers.

32. The expression, προδέξω, lit., 'I will lead you as a shepherd,' falls in with the thought of the quotation.

34. πριν αὐλότροπος κ.τ.λ. 'This day, even in this night, before the cock crow twice, thou shalt deny me thrice' (Mark). A curious difficulty has been raised here from the fact that it was unlawful for Jews to keep fowls in the Holy City. Such rules, however, could not be applied to the Romans.

35. κἂν δὲν μὴ κ.τ.λ. Accurately, 'Even if I shall be obliged to die with thee.' σὺν denotes the closest possible union. Contrast σὺν σοὶ ἀποθανεῖν with γηρηγορήσαι μετ' εἶμοι (v. 33). He who swore to die by the side of (σὺν) Christ could not even watch in his company (μετὰ).

36—46. THE AGONY IN THE GARDEN OF GETHSEMANE.

In St Luke's account verses 43, 44 are peculiar to his Gospel. The use of ἀγωνία (ἀγαζ ἤγ. in N.T.) by the same Evangelist has given the title to this passage.

St Luke also relates that 'there appeared an angel unto him from heaven, strengthening him.' There is, however, some reason for doubting the genuineness of these verses.

36. Γεβασμανεῖ—'the oil press;' πέραν τοῦ χαμάρου τῶν Κέδρων ὁ νῷ κῆπος (John xviii. 1), χαρόν is an enclosed place or garden, answering to κῆπος.

37. τῶν Πέτρου κ.τ.λ. See ch. xvii. 1 and Mark v. 37. The Evangelist, St John, was thus a witness of this scene; hence, as we should expect, his narrative of the arrest of Jesus is very full of particulars.

ἀδημοσίως. This word is found in the parallel passage, Mark xiv. 33 and in Phil. ii. 26, not elsewhere in N.T. Buttmann, Lex. p. 29 foll., connects it with ἀδήμως, as if the train of thought were,—absence from home—perplexity—distress. It is better however to recur to
the older derivation connecting it with ἄδος, ἄδησαι (see Bp. Lightfoot, on Phil. ii. 26), where the idea of the word would be either (1) 'satiety,' so painful weariness of life and life's work; cp. the use of the rare word ἄδεις of the weary woodcutter: ἐκεῖ τ' ἐκορέσατο χείρας | τάμνων δένδρα μακρὰ ἄδεις τέ μυρ ἱκετο θυμᾶν (Π. ι. 88), loathing of his work, dislike to go on with it. Or (2) from the sense of physical derangement transferred to mental pain, 'distress,' 'agony of mind,' which agrees very well with the instance quoted by Buttmann of a woman threatened with violence: ἀδημοοβοβος τῆς αὐθρώπου, Dcm. de F. L. p. 402. The old lexicographers give as synonyms, ἄγωνεν, ἄλεων, ἄπορείν, ἀμηχανεῖν.

38. ἤ ψυχὴ μου. Comp. John xii. 27, the only other passage in which Jesus ascribes to Himself a human ψυχή in this particular sense—the seat of the feelings and emotions.

γρηγορεῖτε μετ' ἐμοῦ. The Son of man in this dark hour asks for human sympathy.

μετ' ἐμοῦ. Only in Matthew.

39. προσελθὼν μικρον. The paschal full moon would make deep shadow for the retirement of Jesus.

Πάτερ μου. St Mark has the Aramaic Αββα as well as πάτερ.

tὸ ποτήριον τοῦτο. See note, ch. xx. 22. Were these words overheard by the sons of Zebedee? Christ was probably praying aloud, according to the usual custom. If so, the thought of their ambition and of their Master's answer would surely recur to them (ch. xx. 20–23).

οὐχ ὡς ἔγει θλώ. In the 'Agony,' as in the Temptation, the Son submits Himself to his Father's will.

40. οὐκ ἐγκατασκεύασαι; Had you not the ἐγκατασκευαστή—physical strength to watch? This was an instance of failing to serve God with their strength (ἐξ ἀθυσ τῆς ἐγκατασκεύας, Mark xii. 30). ἐγκατασκευαστή, not a mere synonym of δυνάμαι, seems always to retain some sense of physical power, cp. of ἐγκατασκεύαντες, ch. ix. 12; ὅταν μη ἐγκατασκευασθή τινα παρελθέν, ἰδία τῆς ἀδόου ἐκλύσης, ch. viii. 28; σκάπτειν οὐκ ἐγκατασκεύασθαι, Luke xvi. 8, 'am not strong enough to dig.'

Note that the verb is in the plural. As Peter took the lead in the promise of devotion, Jesus by naming him singles him out for rebuke. St Mark has 'Simon (the name of the old life), sleepest thou? Could'st not thou watch one hour?'

41. τὸ μὲν τέμπεσα τρέθυμον κ.τ.λ. The touch of clemency mingled with the rebuke is characteristic of the gentleness of Jesus.

44. τὸν αὐτὸν λόγον εἰπών. This repetition of earnestness must be distinguished from the vain repetitions of ch. vi. 7.

45, 46. Καθιεδρεῖτε...ἐγείρεσθε κ.τ.λ. The sudden transition may be explained either (1) by regarding the first words as intended for a rebuke, or else (2) at that very moment Judas appeared, and the time for action had come. The short, quick sentences, especially as
reported by St Mark; favour the second suggestion. The words ὅ ὄνομα τοῦ ἀνθρώπου παραδείσωται mark the approach of the band, ὅταν ἦγγειον ὅ παραδείσωτος με that of Judas himself, who is now distinctly seen.

47—56. The Arrest of Jesus.

St Mark xiv. 43—50; St Luke xxii. 47—53; St John xviii. 3—11.

47. ὅχλος πολέσ κ.τ.λ. St John more definitely, ‘having received a (strictly, the) band (of men) and officers from the chief priests and Pharisees’ (xviii. 3). The band of men here = the maniple of Roman soldiers, placed at the service of the Sanhedrin by the Procurator. The same word is used Acts i. 1, xxi. 32, xxvii. 1. St Luke names the ‘captains of the Temple’ (xxii. 52). Hence the body, guided by Judas, consisted of (1) a maniple (στείρα, see note ch. xxi. 27) of Roman soldiers; (2) a detachment of the Levitical temple-guard (Luke); (3) certain members of the Sanhedrin and Pharisees.

ἐξών, ‘clubs,’ as Hdt. ii. 63, μάχη ἔξων καρτέρη γίνεται. So also Polybius, Lucian, and other late authors. St John has μετὰ φα-νῶν καὶ λαμπάδων καὶ ἔπλων, xviii. 5.

49. Χαίρε, ῥαββί. The joyous Greek salutation ‘be glad,’ and the Jewish term of respect ‘my master.’


50. ‘Εταίρε. See ch. xx. 13. In relation to the word ῥαββί (v. 49) the meaning of ἐταίρε would be: ‘thou, my disciple.’

ἔφ 3. The sentence is best explained by an ellipse of ποιήσων or some equivalent word, ‘Do that for which thou art come.’ ὅ is never used for τίς in the N.T. unless this be an instance. St Luke preserves the question to Judas: φιλήσας τὸν ἱλόν τὸν ἀνθρώπον παραδώσως;

ἐπίβαλον τὰς χεῖρας. ἐπίβαλλεν τὰς χεῖρας is a technical term, ‘to arrest,’ so frequently in the Acts: ἐπίβαλον αὐτοῖς τὰς χεῖρας καὶ θέντο εἰς τήρησιν (Acts iv. 3).

τὸτε προσελθόντες ἐπίβαλον τὰς χεῖρας εἰπ τὸν Ἰησοῦν. St John, who does not mention the kiss of Judas, sets the self-surrender of Jesus in a clear light: ‘I have told you that I am he: if therefore ye seek me, let these go their way.’

51. εἰς τῶν μετὰ Ἰησοῦ. This was St Peter, named by St John, but not by the earlier Evangelists, probably from motives of prudence.

τὴν μάχαραν. Probably a short sword or dirk, worn in the belt.

τὸ δοῦλον. The servant, or rather slave. St John gives his name, Malchus. St Luke alone records the cure of Malchus.

τὸ ὄτριν. ὄτρινον (Mark). Lobeck, on Phryn. p. 211, remarks the tendency in common speech to express parts of the body by diminution, as τὰ ῥυία—τὸ ὄματιον—στηθίδιον—χελώνιον—σαρκίον.
52—53. These verses are peculiar to Matthew; each Evangelist has recorded sayings unnoticed by the others. It is easy to understand that in these exciting moments each bystander should perceive a part only of what was said or done.

52. ἐπονοτες γὰρ τ.κ.λ. To this reason for non-resistance Christ added another, ‘The cup which my Father has given me shall I not drink it?’ (John.)

λαβόντες μάχαραν, i.e. against rightful authority. There may be some force in λαβόντες, ‘take’ the sword, handle it of their own pleasure and impulse; λαβή is a sword-hilt. Cp. ὅ γὰρ εἶχῃ τὴν μάχαραν φορεὶ, Rom. xiii. 4, where φορεὶ the legitimate wearing of the sword may be contrasted with λαβέων. The truth of this saying was exemplified by the slaughter of nearly a million and a half of Jews, who ‘took the sword’ against Rome A.D. 67—70.

ἐν μαχαίρῃ. For instrumental ἐκ see note, ch. iii. 11.

53. Σωκέας οτι οὖ δύναμαι...καὶ παραστήσει. The form of the sentence is Aramaic, the real subject of the whole sentence being ἐν παραστήσει: a regular Greek construction would express the thought of παρακαλέσαι by a participle or by a conditional clause. But though the form is irregular it throws into emphasis the certainty that the prayer would be granted. ‘Can I not summon my Father to my aid as an ally in my extremity, and swiftly He will draw up by my side twelve legions of angels against the single maniple of the Roman guard.’ παρακαλέν and παραστάναι are both military terms: cp. Hdt. vii. 158, ἐτολῆσατε ἐμὲ ὑμῖν παρακαλέσατε ἑλθέν, advocate socium, ‘Summoning me to be your ally.’ For παραστάναι cp. Polyb. iii. 72. 9, τοὺς ἵππους διελὼν ἔφ’ ἐκδέτερον παρέστησε τὸ κέρας, ‘posted them,’ &c., and Hdt. viii. 80, ἔδει γὰρ ὅτε οὖκ ἐκόντες ἑθελον ἐς μάχην κατισότασι, ἐκοίσας παραστήσασθαι. For the omission of ἐ after πλεῖω, the usual Attic construction, cp. Plato, Apol. Socr., p. 17, ἐν γεγονοῦ πλεῖω ἐδομοκύκτον. So also in Latin, ‘plus septima ductitur restas,’ Verg. Georg. iv. 207. For the neuter pl. πλεῖω (instead of πλεῖων), standing independent of the construction, see Lob. Phryn., p. 410, where several instances are given of constructive laxity in the case of numerals, e.g. οὐσία πλεῖων ἣ δέκα ταλάντων, Dem. c. Ἀριστ. ii. 341; ὑπὲρ τετρακασιοῦν δύνης, Joseph. Ant. xviii. 1. 571. But none of the instances there given precisely meet this case.

Σάδεκα λεγέναι κ. τ.λ. It is characteristic of this gospel that the authority and kingly majesty of Jesus should be suggested at a moment when every hope seemed to have perished.

λεγέναι. One of the few Latin words in this gospel, perhaps used with a special reason, as in the case of κῆνσον (ch. xxii. 17). Here probably the intention was to preserve the very term used by Jesus. The word might be suggested by the sight of the maniple (στεφά) of the Roman soldiers; see note above.

55. λῃστὴν, ‘a robber,’ not ‘thief,’ as A.V. Cp. St John x. 1, where the two words are distinguished. See note, ch. xxi. 13.
According to St Luke these words were addressed to 'the chief priests, and captains of the temple, and elders,' where it appears that some members of the Sanhedrin had in their evil zeal joined in the capture. The same Evangelist adds, 'this is your hour, and the power of darkness' (xxii. 53).

These are probably the words of Christ, and not a reflection by the Evangelist (cp. Mark xiv. 49); if so, they were, for most of the disciples, their Master's last words.

For the tense of ἐφυγον see notes, eh. i. 22, xxi. 4.

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56. τότε ἐστὶ δεῖλον γὰρ ὅταν κ.τ.λ. These are probably the words of Christ, and not a reflection by the Evangelist (cp. Mark xiv. 49); if so, they were, for most of the disciples, their Master's last words.

For the tense of ἐφυγον see notes, eh. i. 22, xxi. 4.

τότε, closely connected with the preceding words. If this was the fulfilment of prophecy, their interpretation was indeed mistaken. It was the death-blow to temporal hopes.

τότε...ἐφυγον. Note the beauty and nervous strength of this short clause. Each word has its special force and its true position. ἐφυγον 'fled,' as though by the capture of the leader the whole enterprise had failed. 'Quantae in periculis fugæ proximorum!' (Cicero.)

57—68. Jesus is brought before Caiaphas. The first and informal meeting of the Sanhedrin.

St Mark xiv. 53—65; St Luke xxii. 54 and 63—65.

St Luke reports this first irregular trial with less detail than the other synoptists, but gives the account of the second formal sitting at greater length.

It is not clear whether the private examination, related by St John xviii. 19—23, was conducted by Annas or Caiaphas. Jesus was first taken to the house of Annas, whose great influence (he was still high priest in the eyes of the people) would make it necessary to have his sanction for the subsequent measures. Possibly 'the high priest' (John xviii. 19) was Caiaphas, but the expression 'therefore Annas sent him bound unto Caiaphas' (v. 24) makes this improbable.

The subjoined order of events is certainly not free from difficulties, but is the most probable solution of the question:

1. From the garden Gethsemane Jesus was taken to Annas; thence, after brief questioning (St John xviii. 19—23),

2. To Caiaphas, in another part of the Sacerdotal palace, where some members of the Sanhedrin had hastily met, and the first irregular trial of Jesus took place at night; Matt. xxvi. 57—68; Mark xiv. 52—65; Luke xxii. 54 and 63—65.

3. Early in the morning a second and formal trial was held by the Sanhedrin. This is related by St Luke ch. xxii. 66—71; and is mentioned by St Matthew ch. xxvii. 1; and in St Mark xv. 1.

4. The trial before Pontius Pilate, consisting of two parts: (a) a preliminary examination (for which there is a technical legal phrase in St Luke xxiii. 14); (b) a final trial and sentence to death.
The remission to Herod, recorded by St Luke only, xxiii. 7—11; between the two Roman trials, (a) and (b).

The question is sometimes asked, Was the trial of Jesus fair and legal according to the rules of Jewish law? The answer must be that the proceedings against Jesus violated both (1) the spirit, and (2) the express rules of Hebrew jurisdiction, the general tendency of which was to extreme clemency.

(1) The Talmud states: 'The Sanhedrin is to save, not to destroy life.' No man could be condemned in his absence, or without a majority of two to one; the penalty for procuring false witnesses was death; the condemned was not to be executed on the day of his trial. This clemency was violated in the trial of Jesus Christ.

(2) But even the ordinary legal rules were disregarded in the following particulars: (a) The examination by Annas without witnesses. (b) The trial by night. (c) The sentence on the first day of trial. (d) The trial of a capital charge on the day before the Sabbath. (e) The suborning of witnesses. (f) The direct interrogation by the High Priest.

57. ἀπηγαγων. ἀπάγω is used technically of carrying off to prison. Cp. Acts xii. 19, ἐκέλευσεν ἀπαχθῆναι, 'to be led off to execution.'

συνεχθησαν. St Mark describes the members of the Sanhedrin entering with Jesus (συνέρχονται αὐτῷ) to this pre-arranged irregular meeting.

58. τῶν ὑπηρετῶν. 'Attendants,' 'retinue.'

59. ἔγραψαν κ.τ.λ. See above (1): to seek witnesses at all was against the spirit of the law. The imperfect ἔγραψα implies anxious and continued search.

61. δύναμαι καταλῦσαι κ.τ.λ. The actual words of Jesus spoken (John ii. 19) in the first year of his ministry were, λύσατε τὸν ναὸν τοῦτον καὶ ἐν τῷ ναῷ ἡμέρας ἐγερῶ αὐτὸν, not 'I am able to destroy' (note that ἐγερώ is appropriate to raising from the dead, and is very different from οἰκοδομήσω). The attempt was to convict Jesus of blasphemy in asserting a superhuman power.

63. ἔφαρκε. Here only in N.T. Used in classical authors in the sense of 'to administer an oath,' especially the military oath (sacramentum). Possibly the word may be used here in reference to the charge against Jesus, δαμίουν ἔξει. ὁ νῦν τοῦ θεοῦ. The Jews might have recognised Jesus as the Messiah, but not as the Son of God.

64. σὺ εἴπας. See note, v. 25.

65. έδρομησαν. This act was enjoined by the Rabbinical rules. When the charge of blasphemy was proved 'the judges standing on their feet
rend their garments, and do not sew them up again.' ῥα ἱμάτων in the plural, because according to Rabbinical directions all the under-garments were to be rent, 'even if there were ten of them.'

66. ῤοκός κ. τ.λ. i.e. 'has incurred the penalty of death.' The Sanhedrin do not pass sentence, but merely re-affirm their foregone conclusion, and endeavour to have sentence passed and judgment executed by the Procurator. For ῤοκός see note, ch. v. 22.

67. κολαφίζεν, 'to strike with clenched fist,' from κολαφασ, late for Αττικ κονδυλίζεων (κόνδυλος). Cp. ποιον γὰρ κλέος ἐλ ἀμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενέτε, 1 Pet. ii. 20. See also 1 Cor. iv. 11; 2 Cor. xii. 7.

ῥαπίζεν, from ῥαπίς, 'a rod,' 'to strike with cudgels' (Hdt. Xen. Dem. Polyb. al.), later, to strike with the flat of the hand.

For ὅλ δὲ with ὅλ μὲν of the first clause suppressed cp. ὅλ δὲ ἐδίστασαν, ch. xxviii. 17.

68. προφήτησαν τὴν. Observe the coarse popular idea of prophecy breaking out, according to which prophecy is a meaningless exhibition of miraculous power. A similar vein of thought shews itself in the second temptation (ch. iv. 6).

69—75. The Denial of Peter.

St Mark xiv. 66—72; Luke xxii. 54—62; John xviii. 15—18, and 26—27.

The accounts differ slightly, and exactly in such a way as the evidence of honest witnesses might be expected to differ in describing the minor details (which at the time would appear unimportant) in a scene full of stir and momentous incidents. Discrepancies of this kind form the strongest argument for the independence of the different gospels. St Luke mentions that 'the Lord turned and looked upon Peter.' St John states that the third question was put by a kinsman of Malchus.

69. ἐν τῇ αὐλῇ. In the court. In Oriental houses the street door opens into an entrance hall or passage: this is the 'porch' (πυλῶν) of v. 71; beyond this is a central court (αὐλή) open to the sky and surrounded by pillars. The reception rooms are usually on the ground floor, and are built round the central court. Probably the hall or room in which Jesus was being tried opened upon the court. Thus Jesus was able to look upon Peter.

73. λαλά. An Aristophanic word, λαλάν ἄσκησαι, 'to talk (practise), gossip.' The same notion of contempt underlies the word, John iv. 42, ὅθεν τί ἦν σήν λαλάν πυτεύομεν. Here they 'talk' or 'speech,' as in A.V., not definitely 'a dialect' (Schleusner). In the LXX. it is used generally for 'word' or 'speech.'

ἡ λαλά σοι κ. τ.λ. Peter was discovered by his use of the Galilean dialect. The Galileans were unable to pronounce the gutturals dis-
tinctly, and they lisped, pronouncing sh like th. Perhaps Peter said, 'I know not the ith,' instead of, 'I know not the ish' (man).

74. καταδεματιζειν. See critical notes supra. Cp. Rev. xxii. 8, where κατάδεμα is restored for κατάδεμα. No other instance is cited either of noun or verb. They appear to be used as synonymous with ανάδεμα, 'an accursed thing,' and αναθεματιζειν, 'to devote to destruction,' 'to curse.' Two explanations may be given: (1) the meanings of ανά and κατά in composition so often coincide that an interchange of the two prepositions in noun- or verb-forms is quite explicable; (2) the original forms may have been καταδεμα, καταδεματιζειν, and have fallen by usage to κατάδεμα, καταδεματιζειν, the Greek language shrinking from the union of κατά and ανά in composition, of which the instances are extremely rare.

75. ἐκλαυνεῖν, of loud and bitter wailing, in distinction from δακρύειν, 'to weep silently.' The latter verb is found once only in N. T., John xi. 35, ἔδακρυσεν ὁ Ἰησοῦς.

CHAPTER XXVII.

2. ΝΒΙ, several Versions and Fathers omit Πουτιφ before Πιλάτω. The majority of MSS. give both names. Josephus generally has Πιλάτος only.

4. δψεῖ has far higher authority than δψεί. The Ionic termination of 2nd person in -η was the usual form in late Attic, but the older termination in -ει was retained in three verbs—βαδλεῖ—ολεῖ—δψεῖ, even after -η became common in other instances, hence the variation in the MSS.

5. εἰς τὸν ναὸν for ἐν τῷ ναῷ (ΜΒΙ). In favour of ἐν τῷ ν. AC and many uncials. The variation and evenly-balanced evidence is another proof of the close relationship between εἰς and ἐν. If εἰς τῷ ν. be the true reading a very early copyist finds ἐν τῷ ν. to be more intelligible or more natural.

16. Origen notes that in some Codices Ἰησοῦν was read before λεγόμενον in this verse and before Βαραββᾶν in the next. There is, however, no good evidence for the insertion, and (as Tregelles remarks) νῦ. 20 and 26 are fatal to it. Possibly, according to the same critic, the reading arose from the repetition in an uncial of the last letters of ίησοῦ, which would appear as ι and ἱ and so resemble the ordinary contraction for Ἰησοῦν.

29. ἐν τῷ δεξίῳ for ἐπὶ τῷ δεξίῳ.

34. ὀλον for ὀλος, with the more ancient MSS. A and many uncials have the reading of the textus receptus.

35. Here the textus receptus has: ἵνα πληρωθῇ τὸ βηθέν ὑπὸ τοῦ προφήτου. Διεμερίσαντο τὰ λαμάθα μου ἐαυτοῖς καὶ ἐπὶ τὸν ἰματισμὸν μου ἐβαλον κλήρον. The omission is made on quite decisive evidence, the authorities being headed by ΝΑΒΔΙ.
49. After this verse the important MSS. ΝΒCL insert these words: ἄλλος δὲ λαβὼν λόγχαν ἐνεκές αὐτοῦ τῇ πλευρᾷ, καὶ ἐξῆλθεν θὸρ καὶ αἷμα. Cp. John xix. 34. Evidence from the Fathers points to the very early existence of this important reading, which states that the Saviour was pierced while still living. The words are, however, rightly rejected by the best textual criticism. See Tischendorf and Meyer ad loc., and Scrivener (Introduction, &c. p. 472, 480), who well points out the danger of following without discrimination the reading of even the oldest and most authoritative MSS.

54. γενόμενα, BD, some cursives and Origen; for γενόμενα ΝΑCL and many other uncials.

56. Ἰωσήφ for Ἰωσή: the first is supported by Ν*ΣDL, Versions and Origen, and the second by ABC, many other uncials and Fathers.

64. νυκτός, almost certainly a gloss, with very small support.

Ch. XXVII. 1. THE SECOND AND FORMAL MEETING OF THE SANHEDRIN.

St Mark xv. 1; St Luke xxii. 66—71; not mentioned by St John.

2. THE DELIVERY TO PONTIUS PILATE.

St Mark xv. 1; St Luke xxiii. 1; St John xviii. 28: ‘then led they Jesus from Caiaphas unto the hall of Judgment (or Praetorium), and it was early.’

2. Πιλάτω. Pontius Pilatus was the governor, or more accurately, the Procurator of Judæa, which after the banishment of Archelaus (see ch. ii. 29) had been placed under the direct government of Rome, and attached as a dependency to Syria. Pilate filled this office during the last ten years of the reign of Tiberius, to whom as Procurator in an imperial province he was directly responsible. In the year A.D. 35 or 36, he was sent to Rome on a charge of cruelty to the Samaritans. The death of Tiberius probably deferred his trial, and according to Eusebius, ‘wearied with his misfortunes,’ he put himself to death. In character Pilate appears to have been impolitic, cruel and weak. On three signal occasions he had trampled on the religious feelings of the Jews, and repressed their resistance with merciless severity. A further instance of cruelty, combined with profanation, is alluded to, St Luke xiii. 1: ‘the Galileans, whose blood Pilate had mingled with their sacrifices.’ The name Pontius connects Pilate with the gens of the Pontii, to which the great Samnite General, C. Pontius Telesinus, belonged. The cognomen Pilatus probably signifies ‘armed with a pilum’ (javelin). Tacitus mentions Pontius Pilate in a well-known passage (Ann. xv. 44), ‘Auctor nominis ejus Christus Tiberio imperitante per procuratorem Pontium Pilatum supplicio affectus erat.’ ‘Christus, from whom the Christians are called, suffered death in the reign of Tiberius, under
the procurator P. Pilate. Many traditions have gathered round the name of Pontius Pilate. According to one, he was banished to Vienne in the south of France; according to another, he ended a restless life by plunging into a deep and gloomy lake on Mount Pilatus, near Lucerne. The shallow pool, often dry in the summer months, sufficiently disproves this story. The usual residence of the Roman Procurator in Judaea was Cesarea Stratonis (see map).

The wish of the Sanhedrin in delivering Jesus to Pilate was to have their sentence confirmed without enquiry, see ch. xxvi. 66.

τῆς ἡγεμόνος. Pilate’s special title as dependent governor of an imperial province was ἐπίτροπος (procurator), or ‘high steward.’ In the plural ἡγεμόνες is used as a general term. Cp. ἐπὶ ἡγεμόνας, ch. x. 18, and 1 Peter ii. 14. In the singular ἡγεμόν is applied in the N.T. to the Procurators of Judaea, as here and elsewhere to Pilate, in Acts xxiii. 24 and elsewhere to Felix. In Luke iii. 1, ἡγεμόνα means the imperium of Caesar, ἡγεμόνεσθαι is used of the Proprorator Quirinus, Luke ii. 2. In the Acts St Luke distinguishes with great historical accuracy the various titles of the provincial governors. See note, ch. x. 18.

3—10. THE REMORSE OF JUDAS. HE RETURNS THE SILVER SHEKELS. THE USE MADE OF THEM. Peculiar to St Matthew.

3. ἰδοὺ ἀπὶ κ.τ.λ. It has been argued from these words that Judas had not expected this result of his treachery. He had hoped that Jesus would by a mighty manifestation of His divine power usher in at once the Kingdom whose coming was too long delayed. The whole tenour of the narrative, however, contradicts such an inference.

μεταμεληθαίς implies no change of heart or life, but merely remorse or regret that a wiser course had not been followed. Cp. καὶ μεταμελεῖν τὰς στοιχεῖας ὦ δέξαμεν, Thuc. iv. 27; ύμῖν μεταμελομαι καὶ καὶ μεταμελήσατε, 2 Cor. vii. 8; ἔμοισεν θεὸς καὶ ὦ μεταμεληθῆσατε, Hebr. vii. 21; also ἀμεταμελήτα γὰρ τὰ χαρίσματα καὶ ἦ κλησις τῶν Θεοῦ, Rom. xi. 29. See note, ch. xxi. 29, 30.

4. ἀδίκου, ‘innocent,’ here and v. 24 only in N.T., der. from θωθή (Homeric), ‘a penalty;’ σοι δὲ, γέρον, θωθήν ἐπιθέσομεν, Od. ii. 192. In the classics it is used (1) absolutely, ἀδίκων τάς, ‘free from penalty,’ or (2) with a genitive, ἀδίκων παραγώγων, Aristoph. Nub. 1413. In the LXX., after the Hebrew idiom, it is constructed with ἀπό as in v. 24. The expression αἰμα ἀδίκου occurs Ps. xliii. 21, and is frequent in Jeremiah; cp. the expression νιψαμαι ἐν ἀδίκωις τὰς χειράς μου, Ps. xxv. 6.

δῆτη, ‘Thou shalt see,’ it shall be thy concern. Cp. τάδε μὲν θεὸς ὑπεταύ, Soph. Phil. 839, ‘This shall be the care of heaven.’ Bengal’s comment is: ‘Impii in facto consortes post factum deserunt.’ For the form δῆτη see critical notes.

5. ἐς τὸν ναὸν. ‘Into the holy place, which only the priests could enter.
A different account of the end of Judas is given Acts i. 18, either by St Peter, or by St Luke in a parenthetical insertion. It is there stated (1) that Judas, not the Priests, bought the field; (2) that 'falling headlong he burst asunder in the midst, and all his bowels gushed out;' (3) that the field was called Aceldama for that reason, not for the reason stated in this passage. The two accounts are not actually inconsistent, but the key to their concordance is lost. No entirely satisfactory solution of the discrepancy has been given.

6. ές τόν κορβανάυν. For the prohibition cp. Deut. xxiii. 18.

7. τόν ἄγρον κ.τ.λ. Tradition places Aceldama (Acts i. 19) in the valley of Hinnom, south of Jerusalem. The Athenians also had their κεραμές, the Potters' Quarter, in the most beautiful suburb of their city, where the illustrious dead were buried.

τοῖς ἔλνοις. i.e., for the Jews of the dispersion, Hellenists and proselytes. It is a note of the exclusiveness of those Jews whose home was still the Holy Land, that a plot of ground should be set apart for the burial of all who were not par excellence Hebrews. See Phil. iii. 5.

At the time of the Passover, when hundreds of thousands were crowded in a confined space, the question of burying strangers was doubtless urgent.


9. τό ρηθεῖν κ.τ.λ. The citation is from Zech. xi. 12, but neither the Hebrew nor the LXX. version is followed exactly. The Hebrew literally translated is: "And Jehovah said to me, 'Cast it into the treasury;' a goodly price that I was prised at by them; And I took the thirty pieces of silver, and cast them into the treasury in the house of Jehovah." Zechariah, under the image of a shepherd, refuses any longer to lead the disobedient and divided flock, and asks for the price of his hire, which he then casts into the treasury. The discrepancy is probably due to the citation being made from memory. The ascription of the words to Jeremiah instead of to Zechariah may be assigned (1) to the same cause, or (2) explained, with Lightfoot (Hor. Hebr. ad loc.), by supposing that Jeremiah, who begins the Book of the Prophets according to one tradition, is intended to indicate the whole of that division of the Scriptures (see note ch. xvi. 14). Two other conjectures have been made: (3) That chs. ix., x. and xi. of Zechariah in the present Canon are the work of Jeremiah. (4) That in the original text the words διὰ τοῦ προφητοῦ stood alone and the name was added by an early copyist. The fact that St Matthew not unfrequently quotes in this manner without naming the book from which the citation is made is in favour of the conjecture. See chs. i. 22, ii. 5, xiii. 35, and xxi. 4 (Horne's Introd., P. 1. ch. 9, § 1.)
St Mark xv. 2—15; St Luke xxiii. 2—5 and 18—24; St John xviii. 29—xix. 16.

St Luke states the threefold charge most clearly: ‘We found this [fellow] (1) perverting the nation; (2) and forbidding to give tribute to Cæsar; (3) saying that he himself is Christ a King.’

Pilate, true to the Roman sense of justice, refused merely to confirm the sentence of the Sanhedrin. ‘He asked, what accusation bring ye against this man?’ (John xviii. 29), being determined to try the case. This accusation amounted to a charge of treason—the greatest crime known to Roman law. Of the three points of accusation, (2) was utterly false; (1) and (3) though in a sense true, were not true in the sense intended. The answer or defence of Jesus is that ‘he is a King, but that His ‘kingdom is not of this world,’ therefore (it is inferred) the ‘perversion of the people’ was not a rebellion that threatened the Roman government; see note v. 11. The defence was complete, as Pilate admits: ‘I find no fault in him.’

11. Σὺ εἶ ὁ βασιλεὺς τῶν οὐρανῶν; The answer of Jesus to this question, and His explanation to Pilate of the Kingdom of God are given at length, John xviii. 33—37; observe especially that the servants of the kingdom would fight, if they fought at all, not against Rome but against Israel who had rejected the Messiah: ‘If my Kingdom were of this world, then would my servants fight that I should not be delivered to the Jews.’

Σὺ λέγεις. See note, ch. xxvi. 25.

12. ἀπεκρίθη. 1 aor. mid. for the more usual 1 aor. passive. Of this form four instances occur in the Synoptic gospels, three in the parallel accounts of the Passion, the fourth Luke iii. 16.

14. Note the emphatic position of ἀνέν. Reserve during his trial was the last thing that Pilate’s experience had led him to expect from a Jew.

15. ἀπολέσῃ κ.τ.λ. The origin of this custom is quite unknown; St Mark says, ‘as he had ever done unto them,’ as if the custom originated with Pilate; St Luke has, ‘of necessity he must release;’ St John, ‘Ye have a custom.’

No trace of this custom is found in the Talmud. But the release of prisoners was usual at certain festivals at Rome, and at Athens during the Panathenian festival prisoners enjoyed temporary liberty. It is not, therefore, improbably that Herod the Great, who certainly familiarised the Jews with other usages of Greece and Rome, introduced this custom, and that the Roman governor, finding the custom established and gratifying to the Jews, in accordance with Roman practice (see Introdt. p. 22 (3)) retained the observance of it.

16. Βαραββᾶς = ‘Son of a father,’ or perhaps ‘Son of a Rabbi.’ The reading, Ἰησοῦ Βαραββᾶς, which appears in some copies, is rightly rejected by the best editors; see critical notes. As Alford remarks,
v. 20 is fatal to the insertion. St Mark and St Luke add that Barabbas had committed murder in the insurrection.

17. οὐνήμενον κ.τ.λ. In accordance, probably, with the custom named, v. 15, an appeal was made to the people, not to the Sanhedrin. Pilate was sitting on the tribunal to ascertain the popular decision; at this point he was interrupted by his wife’s messengers, and while he was engaged with them, the chief priests employed themselves in persuading the people to demand Barabbas rather than Christ.

19. ἐπὶ τοῦ βήματος. The βήμα, or tribunal, was generally a raised platform in the Basilica or court where the judges sat; here a portable tribunal, from which the sentence was pronounced; it was placed on a tesselated pavement called Gabbatha (John xix. 13).

ἡ γυνὴ αὐτοῦ. Claudia Procula or Procla: traditions state that she was a proselyte of the gate, which is by no means unlikely, as many of the Jewish proselytes were women. By an imperial regulation provincial governors had been prohibited from taking their wives with them. But the rule gradually fell into disuse, and an attempt made in the Senate (A.D. 21) to revive it completely failed. ‘Severus Cæcina ensuit ne quem magistratum cui provincia obvissent uxor...’ Tac. Ann. iii. 33, 34. The dream of Pilate’s wife is recorded by St Matthew only.

πολλὰ ἔπαθον. Not ‘suffered many things’ in the sense of suffering pain, but ‘experienced many sensations,’ i.e. ‘felt much.’

20. ἡ αὐτῆς κ.τ.λ. St Peter brings out the full meaning of this choice: ‘ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life’ (Acts iii. 14, 15). They saved the murderer, and slew the Saviour.

21. τίνα θέλετε κ.τ.λ.; Once more the question is put to the people (see v. 17). His wife’s message had made Pilate anxious to acquit Jesus. But the very form of the question implied condemnation. Jesus was classed with Barabbas in the category of condemned prisoners.

22. τι οὖν ποιήσω τὸν Ἰησοῦν; ποιῶ has the classical construction τι ποιά (instead of the usual τι ποιεῖ) here only for certain. In the parallel passage, Mark xv. 12, the reading of Lachm. and Treg. (δὲ λέγετε οτι) gives another instance, and the reading of Tisch. is not inconsistent with this construction. The coincidence would imply an exact reproduction of Pilate’s words, (the trial would be conducted in Greek), and the correctness of structure in this single instance seems to indicate the higher culture of an educated Roman.

23. οἷς δὲ περιστέρως κ.τ.λ. There is no further question even of a show of legality or justice: the traditional clemency is quite forgotten; the fanatical crowd, pressing round the doors of the Praetorium, which they cannot enter, join with excited gesticulation in one loud and furious cry for the blood of Jesus.
It is a forecast of the brutal popular cry 'Christianos ad leones,' which in that or more subtle forms doomed many martyrs in all ages.

This is often quoted as an instance of the fickleness of popular favour, and a contrast is drawn between the shouts of 'hosanna' a few days before and the cries of σταυρωθητω now. But when the Jews present at the feast were numbered by hundreds of thousands, it is not necessary to think that the same crowds who hailed Jesus as the Messiah were now demanding his death.

24. ταύτα δὲ κτλ. St Luke relates a further attempt on Pilate's part to release Jesus, 'I will chastise Him and let Him go' (Luke xxi. 22). Will not the cruel torture of a Roman scourging melt their hearts?

St John, at still greater length, narrates the struggle in Pilate's mind between his sense of justice and his respect for Jesus on the one hand, and on the other his double fear of the Jews and of Caesar.

(1) He tried to stir their compassion by shewing Jesus to them crowned with thorns and mangled with the scourging; (2) hearing that Jesus called Himself the 'Son of God,' he 'was the more afraid;' (3) at length he even 'sought to release Him,' but the chief priests conquered his scruples by a threat that moved his fears, 'If thou let this man go thou art not Caesar's friend.' This was the charge of treason which Tacitus says (Ann. iii. 39) was 'omnium accusationum complementum.' The vision of the implacable Tiberius in the background clenched the argument for Pilate. It is the curse of despotism that it makes fear stronger than justice.

λαβὼν δὲκτ.κτλ. Recorded by St Matthew only. In so doing Pilate followed a Jewish custom which all would understand. Deut. xxi. 6; Ps. xxvi. 6.

ὑπὲρ σφιχτήρα. See note v. 4.

25. τὸ αἷμα αὐτοῦ κτλ. Also peculiar to Matthew. St Peter finds as the sole excuse for his fellow countrymen, 'I wot that through ignorance ye did it, as did also your rulers' (Acts iii. 17). The prayer of Jesus on the cross for his murderers was meant for these as well as for the Roman soldiers.

26. φραγελλώσας. Here and Mark xv. 15, from Latin 'jugello.' Scourging usually preceded crucifixion. It was in itself a cruel and barbarous torture, under which the victim often perished.

27—30. JESUS IS MOCKED BY THE ROMAN SOLDIERS.


St Luke, who records the mockery of Herod's soldiers, makes no mention of these insults on the part of the Roman guard.

27. οἱ στρατιώται τοῦ Ἰησοῦ. The Procurator's body-guard as opposed to δύνα τὴν στρατιὰν.

ST MATTHEW
The general's tent; (2) it was then used for the residence of the governor or prince; (3) then for an official Roman villa or country house; (4) barracks especially for the Praetorian guard; (5) the Praetorian guard itself (Phil. i. 13). The second meaning (2) is to be preferred here.

The whole maniple. The article is explained by a passage of Josephus, B. J. v. 5. 8, where it is stated that during the great festivals a 'maniple' (σταυρά or τάγμα, see Schweighäuser’s Lex. Polyb. sub voc. τάγμα) was kept under arms to quell any disturbance that might arise. It was this body that was sent to arrest Jesus λαβὼν τὴν σταυράν, John xviii. 3. Cp. Acts xxiii. 31, where allusion is made to the same force, ἀνέβη φῶς τῷ χιλιάρχῳ τῆς σταυράς, ἵνα δῆλον συνθυστατεῖ Ιερουσαλήμ. The manipulus was the thirtieth part of the Roman legion, and the third part of a cohort, consisting therefore nominally of 200 men. Cp. Theophylact (quoted by Wetstein), κοινωνίας ζ’ (60) ἐστὶ στρατιωτῶν ὥς ὃ σταυρὰ σ’ (200). This agrees with the number of the escort sent to conduct Paul to Caesarea, Acts xxiii. 23. There seems to be no good reason for translating σταυρὰ ‘cohort,’ in Acts x. 1, Polyb. says expressly (x. 23. 1) τρεῖς σταυράς τούτο δὲ καλεῖται τὸ σύνταγμα τῶν πεσόν παρὰ Πομπαλοίς κόρησις.

The word itself, σταυρὰ, anything twisted round like a ball of thread, is a translation of 'manipulus' (a wisp of hay).

28. Χλαμάδα κοκκίνη. A soldier’s scarf, Lat. chlamys; it was generally worn by superior officers, but its use was not confined to them. This may have been a worn-out scarf belonging to Pilate; it is different from ἑσθῆτα λαμπρά, (Luke xxiii. 11), which Herod’s soldiers put on Jesus. Scarlet was the proper colour for the military chlamys; cp. ‘coccum imperatoribus dicatum paludamentis.’ Plin. H. N. xxii. 10. (See Dict. of Ant.) St Mark has the less definite πορφυράς; St John ἤματον πορφυροῦν. Purpureus, however, is used by Latin writers to denote any bright colour.

29. σταυφάνον κ.τ.λ. It cannot be ascertained what especial kind of thorn was used. The soldiers, as Bp. Ellicott remarks, would take what first came to hand, utterly careless whether it was likely to inflict pain or no.


31, 32. Jesus is led to Crucifixion.

Mark xv. 20, 21; Luke xxiii. 26—32; John xix. 16, 17.

St Luke has several particulars of what happened on the way to Golgotha, omitted in the other Gospels. The great company of people and of women who followed Him; the touching address of Jesus to the women; the last warning of the coming sorrows; the leading of two malefactors with Him.

31. ἀνήγαγον. See note ch. xxvi. 57. St Mark has φέροντος, possibly implying that Jesus through physical weakness needed support on the way to the Cross.
32. ἐξερευνον Κυρηναίον. (1) 'coming out of the country' (Mark and Luke), (2) the father of Alexander and Rufus (Mark).

(1) This has been thought to imply that Simon was returning from work, and hence that it cannot have been the actual day of the Feast. Simon was probably coming into the city for the Paschal sacrifice, the hour for which was close at hand. (2) Rufus is probably the Christian named Rom. xvi. 13, who would be known to St Mark's readers. May not Simon have been one of those 'Men of Cyrene' who preached the word to Greeks when others preached to the Jews only? (Acts xi. 20.) The inference that he was already an adherent of Christ is quite uncertain.

For an account of the foundation of Cyrene see Hdt. iii. 158 foll. For the origin of the Jewish colony there see Joseph. c. Apion. ii. 4; Πολεμαίος ὁ Δάγου...Κυρήνης ἐγκρατῶς ἀρχειν βουλόμενος καὶ τῶν ἄλλων τῶν ἐν τῷ Ἰερισόμενον εἰς αὐτὸς μέρος ὕπεμψε κατακτήσαν. The expression in Acts ii. 10, τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, points to its position as metropolis of the district. The Cyrenians had a synagogue in Jerusalem (Acts vi. 9), of which Simon was probably a member. Lucius of Cyrene is named among the 'prophets and teachers' at Antioch (Acts xiii. 1) who bidden by the Holy Ghost separated Barnabas and Saul for the work, and laid their hands on them and sent them away. This Lucius, according to tradition, was first bishop of Cyrene. The district was however connected politically with Crete, together with which it formed a Roman Province—this arrangement would probably, as in other cases, determine the ecclesiastical jurisdiction.

ἡγγάρεωςαν. See note ch. v. 41, where the same word is used, and the custom referred to of which this is an instance. If, as was probable, Simon became a Christian, it would be his pride to have been 'pressed into the service' of the Great King.

33—50. THE CRUCIFIXION AND DEATH OF JESUS.

Mark xv. 22—37; Luke xxiii. 33—46; John xix. 18—30.

St Mark's account differs little from St Matthew's. St Luke names the mockery of the soldiers and the words of the robbers to one another and to Jesus. Three of the sayings on the cross are related by St Luke only: 'Father, forgive them; for they know not what they do;' —'Verily, I say unto thee, To day shalt thou be with me in paradise;' —'Father, into thy hands I commend my spirit.' Among other particulars recorded by St John alone are the attempt to alter the superscription—the commendation of His mother to John—the breaking of the malefactors' legs—the piercing of Jesus—three sayings from the cross: 'Woman, behold thy son!' and to the disciple, 'Behold thy mother!—'I thirst'—'It is finished.' St Matthew and St Mark alone record the cry of loneliness: 'Eli, Eli, lama sabachthani?'

33. εἰς τὸπον Κ. Τ. Λ. The site of Golgotha is not known for certain, but see notes to Plan of Jerusalem; it was outside the walls, but 'nigh to the city' (John xix. 20), probably near the public road where
people passed by (v. 39), it contained a garden (John xix. 41). The name, which = 'place of a skull,' is generally thought to be derived from the shape and appearance of the hillock or mound on which the crosses were reared. This, however, is uncertain. Pictures often mislead by representing the crucifixion as taking place on a lofty hill at a considerable distance from the city.

The English 'Calvary' comes from the Vulgate translation of Luke xxiii. 33, 'Et postquam venerunt in locum qui vocatur Calvariam.' Calvaria = 'a bare skull.'

34. ὀξυνόν κ.τ.λ. 'Wine mingled with myrrh' (Mark). This was the 'sour wine,' or posca, ordinarily drunk by the Roman soldiers. 'Vinum atque acetum milites nostros solere accipere: uno die vinum, alio die acetum' (Ulpian, quoted by Wetstein). The potion was a stupefying draught given to criminals to deaden the sense of pain. 'Some of the wealthy ladies of Jerusalem charged themselves with this office of mercy' (Lightfoot, ad loc.). Jesus refuses this alleviation of his sufferings.

35. στεφάνασθαι. From the fact of the titulus or inscription being placed over the Saviour's head, it is inferred that the cross on which He suffered was such as is usually shown in pictures, the crux immensa (†) or Latin cross as distinguished from the crux commissa (†) or the crux decussata (×), the form of cross on which St Andrew is said to have suffered. The height was from 9 to 12 feet; at a short distance from the ground a projecting rest supported the sufferer's feet, which, as well as the hands, were nailed to the cross.

According to St Mark (xv. 25) the Crucifixion took place at the third hour—nine o'clock. St John (xix. 14) says it was about the sixth hour when Pilate delivered Jesus to be crucified.

This discrepancy has received no entirely satisfactory solution. It has however been suggested that St John, writing at a later period and in a different part of the world, may have followed a different mode of reckoning time. How easily such difficulties may arise can be seen by the curious fact that nona, which means the ninth hour (nona hora) or three o'clock, is now used for twelve o'clock. The explanation would be difficult to those who did not know the historical facts.

Συμπέρασμα κ.τ.λ. St John describes the division more accurately; they divided His ἱμάτια, or outer garments, but cast lots for the seamless χιτών, or tunic. The latter is said to have been a dress peculiar to Galilean peasants.

The Greek of the quotation from Ps. xxii. 18 (see below) does not convey the same distinction.

36. ἐπίδοντας τιναν, fearing lest a rescue should be attempted by the friends of Jesus.

37. τῷ αὐτῶν κ.τ.λ. It was the Roman custom to place on the cross over the criminal's head, a titulus, or placard, stating the crime for which he suffered. St John records Pilate's refusal to alter the inscription, and mentions that the title was written in Hebrew and Greek and Latin.
XXVII. 44.] NOTES.

44. δό βασιλεῖς τῶν Ἰουδαίων. See note ch. ii. 2.

The inscription is given with slight variations by the four Evangelists. δό βασιλεῖς τῶν Ἰουδαίων (Mark xv. 26), δό βασιλεῖς τῶν Ἰουδαίων οὗτος (Luke xxiii. 38). Τί σοι ὁ Ναζαρηνός δό βασιλεῖς τῶν Ἰουδαίων (John xix. 13). This variation points to the independence of the different Gospels, and also indicates that a real though not a verbal accuracy should be looked for in the records of the Evangelists.

38. δύο λῃσταὶ, 'Two robbers'; in all probability partners in the crime of Barabbas. The mountain robbers, or banditti, were always ready to take part in such desperate risings against the Roman power. In the eyes of the Jews they would be patriots.

Josephus tells of one leader of robbers who burnt the palaces in Jericho (B. J. ii. 6), and of another who for twenty years had wasted the country with fire and sword.

Note the absence of αὐτῶν after δεξίων and εὐωνύμων. See notes, ch. xxv. 31 (1).

39. See Ps. xxi. 7. This was not a Psalm of David, but was probably composed by one of the exiles during the Babylonish Captivity... who would cling to the thought that he suffered not only as an individual, but as one of the chosen of God. But it has more than an individual reference. It looks forward to Christ.' Dean Perowne on Ps. xxii.

40. ὁ καταλύων κ.τ.λ. This is the mockery of the Jewish populace, who have caught up the charges brought against Jesus before the Sanhedrin. The taunts of the soldiers are named by St Luke alone: 'If thou be the King of the Jews, save thyself' (xxiii. 37).

41. οἱ ἀρχιερεῖς κ.τ.λ. Members of the Sanhedrin, the 'rulers' of Luke xxiii. 35.

42. ἄλλοις ἐσωσέν κ.τ.λ. These words in the original would recall the 'hosannas' in the Temple which had enraged the chief priests; see note, ch. xxi. 9. They also connect themselves with the name of Jesus (σωτήρ).

βασιλεῖς Ἡσαΐα. Comp. δό βασιλεῖς τῶν Ἰουδ. supra v. 37, and see John i. 49, xii. 13.

43. πένθος κ.τ.λ. See Ps. xxii. 8 [LXX. xxi. 9]: ἡ πίστις εἰς Κύριον, ῥυόμενον αὐτῶν σωτάτω αὐτῶν δι' θέλει αὐτῶν. The chief priests unconsciously apply to the true Messiah the very words of a Messianic psalm.

ἔθελε αὐτῶν. A late construction frequent in LXX. Cp. the quotation chs. ix. 13 and xii. 7: ἔθελεν θέλω καὶ οὗ δυναί (Hos. vi. 6). On the still more unclassical idiom, θέλων ἐν ταπεινοφθορίᾳ, Col. ii. 18, see Bp. Lightfoot ad loc.

44. τὸ σ' αὐτὸ κ.τ.λ. They would naturally catch at the thought that the deliverer failed to give deliverance. St Luke alone relates that 'one of the malefactors which were hanged railed on him...the other answering rebuked him.' It is by no means impossible that the penitent robber may have seen and heard Jesus in Galilee.
From 12 to 3 o'clock in the afternoon, the hours of the Paschal sacrifice.

Not the darkness of an eclipse, for it was the time of the Paschal full moon, but a miraculous darkness symbolic of that solemn hour, and veiling the agonies of the Son of Man, when human soul and body alike were enduring the extremity of anguish and suffering for sin.

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The repetition, the μου, the μου, gives a deeply pathetic force; cp. ch. xxiii. 37. It is an expression of utter loneliness and desolation, the depth of which it is not for man to fathom. Yet, 'it is going beyond Scripture to say that a sense of God's wrath extorted that cry. For to the last breath He was the well-beloved of the Father, and the repeated 'My God! My God!' is a witness even then to His confidence in His Father's Love' (Dean Perowne. Ps. xxi. 1).

Just as we are permitted to know that a particular passage of Zechariah was passing through the Saviour's mind as He crossed the valley of Kedron, so now we learn that Jesus, who in his human agony on the Cross had watched the various incidents that brought the words of that particular Psalm to his soul, found no words more fit to express the sense of awful desolation in that dark hour than the cry of the unknown psalmist—a captive perhaps by the waters of Babylon—in whose breast was such deep sorrow that it was like the sorrow of the Son of Man.

Noticeable as perhaps the only instance of this—the regular form of the vocative of θεός.

ινατ; Elliptical for τα τι γένηται; 'in order that what may happen?' So 'to what end?' precisely synonymous with εἰς τι (Mark xv. 34).

ἐγκαθιστάσεις; Cp. John xvi. 32: ιδον ἔχεται ὅρα καὶ ἠλήθειν ἵνα σκοπήσωθε ἡκαίον εἰς τα τα ἰπία καὶ οὐκ ἡμέραν ἀφήνει καὶ οὐκ εἰμι μόνος δὴ ἐκ τατοῦ μετ' ἐμοὶ ἐστιν. Now even the sense of the Father's presence was lost.

This was probably the fourth word from the cross; the fifth 'I thirst' (John); the sixth 'It is finished' (John); the seventh 'Father, into thy hands I commend my spirit' (Luke). It is thought by some that after these words the darkness, which had lasted to the ninth hour, rolled away; others think that it lasted till the death of Jesus.

The thought of the Saviour's loneliness upon the cross has perhaps never been more feelingly expressed than in the smaller of Vandyke's two pictures of 'Christ on the Cross' in the Museum at Antwerp—the single figure dimly seen with none beside Him, or near, and a background of impenetrable darkness.

This was probably spoken in pure mockery, not in a real belief that Jesus expected the personal reappearance of Elijah.
Wetstein notes that there were tales current among the Jews of the intervention of Elijah to rescue persons from the imminent peril of death.

48. άπες τώμεν. The soldiers' sour wine (posca), the reed, or hyssop stalk (John), and the sponge, were kept in readiness to quench the sufferers' thirst.

49. έσχε τήμεν. We must understand this to mean either (1) leave him, do not assist him; or (2) leave it, do not give the draught to him; or (3) άφης coalesces with the verb following as in modern Greek, and = 'let us see.' For the construction cp. ch. vii. 4 and Luke vi. 42. In Mark the words άφης τώμεν are put in the mouth of him who offered the wine to the Saviour. There άφης may mean, 'let me alone.'

50. κράξας φωνή μεγάλη. Perhaps an inarticulate cry is meant, or perhaps the sixth word from the cross, τετέλεσται. John ix. 30.

51—56. Events that followed the Crucifixion. (1) The Veil of the Temple rent; (2) the Earthquake; (3) the Saints arise; (4) the Centurion at the Cross; (5) the Watching of the Women.

Of these, (2) and (3) are peculiar to St Matthew.

Mark xv. 38—41; Luke xxiii. 45, 47—49, where the grief of the spectators is an additional fact. St John omits these incidents, but records the breaking of the malefactors' legs and the piercing of Jesus' side.

51. τό καταπέτασμα κ. τ. λ. The veil meant is that which separated the holy of holies from the holy place. The rending of the veil signifies that henceforth there is free access for man to God the Father through Jesus Christ. Cp. 'Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh' (Heb. x. 19, 20). The incident would be observed and made known to the Church by the priests, of whom afterwards 'a great company were obedient unto the faith' (Acts vi. 7).

έχοντα...εἰς δύο. Examples of this expression are given from Polybius, Lucian, and other late authors. St Luke has the more classical idiom, έχοντα τό καταπ. τοῦ ναοῦ μέσον.

52. τόν κεκοιμημένων ἄγων. κοιμάσθαι twice in this gospel, here figuratively of death; ch. xxviii. 13, of literal sleep. The figure is quite classical, as ἀς ὁ μὲν αὐτῷ κεκοιμησατο χάλκεον ὑπνων, Πτ. λ. 241. Cp. the beautiful lines of Moschus, Id. 1π. 109—111:

άμμες δ' οἱ μεγάλαι καὶ καρπεράκη καὶ ἄδρες
δωπτερε πράσαθα δανομεῖν ἀνάκοιν ἐν χθωλ κολοφή
εὐδομένει εὖ μάλα μακρόν ἀτέρμονα νήθρετον ὑπνων,
and Verg. Ann. vii. 277, 'et consanguineus leti sopor.' With Christianity it became the usual word to express the sleep of death, see 1 Cor. xv. 6, 18; hence κοιμητήριον (cemetery), the resting-place of the dead.

53. ἐκ τῶν μνημείων. There were doubtless other tombs besides Joseph's near Golgotha.

εὔρηκα, late in this sense.

54. ἐκατόνταρχος. The centurion in command of the guard of four soldiers who watched the execution. It is interesting to think that this officer would in all probability generally be quartered in the garrison town of Cæsarea, where the centurion Cornelius (Acts x. 1) was also stationed.

As the Roman centurions were not chosen so much for impetuous courage as for judgment, firmness and presence of mind, there were doubtless many noble and thoughtful characters among them; cp. (especially the last phrase): βουλὸνται δὲ εὑρεῖ τοὺς ταξίδιονς (centurions) ὡς οὕτως θρασεῖ καὶ φιλοκυνίους ὡς ἡγεμόνιους καὶ στασίμους καὶ βαθεῖς μᾶλλον ταῖς ψυχαῖς κ.τ.λ. Polyb. vi. 24. 9.


διακονοῦσαι. The beginning of the ministry of women—the female diaconate—in the Christian Church. The loving tendance of these women is a relief to the dark picture of the 'afflictions of Christ,' a relief recognised and feelingly expressed by all the great medieval painters.

55. St Mark (xv. 40) specifies the group as 'Mary Magdalene, and Mary the mother of James the less (father, the little) and of Josée, and Salome.'

Maria ἡ Μαγδαληνή. Mentioned here for the first time by St Matthew. She was probably named from Magdala (Mejdel) on the Lake of Gennesaret; see map. She had been a victim of demoniacal possession, but was cured by Jesus (Luke viii. 2), and then joined the company of faithful women who followed Him with the Twelve. Mary Magdalene is named by St John as standing by the cross of Jesus, together with 'his mother, and his mother's sister, Mary the wife of Cleophas' (xix. 25). With these she watched the entombment of the Lord, and, after the Sabbath rest, early in the morning she was present at the sepulchre with sweet spices to anoint Him.

The great Italian painters have identified Mary Magdalene either with the 'woman that was a sinner' who anointed Jesus in the house of Simon the Pharisee (Luke vii. 36—50), or with Mary the sister of Lazarus. But neither identification can be sustained on critical grounds.

Maria κ.τ.λ. Perhaps the same Mary who was the wife of Cleophas, Clopas, or Alphæus (different forms of one name), mentioned John xix. 25. If so, according to one interpretation of the passage in John, the sister of the Blessed Virgin.

ἡ μῆτρα κ.τ.λ. Salome. See ch. xx. 20.
NOTES.

The record of the names of these women and the special note of their presence seems intended to be an express testimony to their high courage and devotion, which kept them on the scene of danger when the disciples had fled. The deed of them contrasts with the words of Peter and of all the Apostles (ch. xxvi. 35).

57—66. THE ENTOMBMENT.

Mark xv. 42—47; Luke xxiii. 50—56; John xix. 38—42.

Vv. 62—66 are peculiar to St Matthew. St Mark notes the wonder of Pilate that Jesus was already dead, and the evidence of the centurion to the fact. St John mentions the co-operation of Nicodemus—like Joseph, a member of the Sanhedrin, who 'consented not to the deed of them;' who brought 'a mixture of myrrh and aloes about a hundred pound weight.'

57. Arimathæa is generally identified with Ramathaim-zophim, on Mount Ephraim, the birth-place of Samuel (1 Sam. i. 1), the site of which is undetermined. Many authorities place it much nearer to Jerusalem than the position indicated in the map.

Ἰωάνν. From the other two Synoptic Gospels we learn that he was 'an honourable (Mark) counsellor (Mark and Luke),' i.e. a member of the Sanhedrin. Like Nicodemus, he was a secret disciple of Jesus, and must undoubtedly have absented himself from the meetings of the Sanhedrin when Jesus was condemned. He 'had not consented to the counsel and deed of them' (Luke).

Ancient but groundless legend has connected Joseph of Arimathæa with Glastonbury, where, it is said, he built of osier-twigs the first Christian Church in England. It is with this legend that the 'Quest of the San Grail' is connected.

59. ἰκλωσεν ἀποδέθηκα, after having ascertained from the centurion that Jesus was dead. Usually those who suffered crucifixion lingered for days upon the cross. By Roman law the corpse of a crucified person was not buried except by express permission of the Emperor. A concession was made in favour of the Jews, whose law did not suffer a man to hang all night upon a tree. Deut. xxii. 23. (See Jahn, Bib. Ant. 296.) 'The readiness of Pilate to grant Joseph's request is quite in accordance with his anxiety to release Jesus and his displeasure against the Jews. If Joseph had not made this request, the body of Jesus would have been placed in one of the common burying-places appointed by the Council' (Lightfoot, Hor. Hebr. ad loc.).

59. ἐντυλλόμεν, an Aristophanic word, meaning, 'to wrap or envelope closely,' so to swathe the dead body with bandages. Cp. Acts v. 6, where συστάλλεν is used in a similar sense, and John xi. 44, δεδεμένον τοὺς πόδας καὶ τὰς χεῖρας κειρίαι, καὶ ἡ δύσις αὐτοῦ συνδάρω περιεβέθη.
ST MATTHEW.  [XXVII. 60—

σινδων καθαρᾷ, 'fine linen.' συνδων, as Professor Rawlinson shews (Hdt. p. 86, note 6), was in itself a general term, meaning any stuff of a very fine texture; Josephus even speaks of a συνδων of goats' hair (Ant. iii. 5. 4). Here, however, συνδων is certainly the βυσσίνη συνδων, in strips (τελαμώνι) of which the mummy was wrapped (Hdt. p. 86); and that the mummy cloths are of linen has been proved by microscopic examination. The derivation of συνδων is uncertain, possibly from ινδος, or Egyptian shevit or Hebr. שדּּוֹ.

60. Ετοιμα αντὶ κ.τ.λ. καμψ, 'new,' in the sense of not having been used. St John mentions that the tomb was 'in a garden in the place where he was crucified' (xix. 41). It was probably hewn out of the face of the rock near the ground (John xx. 11), and the body of Jesus would lie horizontally in it.

προσκυλίως κ.τ.λ., assisted by Nicodemus. This stone was technically called golal.

This was the first instance and a signal one of the power of the Cross of Christ to inspire enthusiasm and courage at the darkest hour. Up to this time Joseph had been a secret disciple, now he braves everything for the dead Christ.

61. η Ἐλλη Μαρλα. The mother of James the less (or little, δ ἀρν.) and Joses (Mark xv. 47).

τοῦ τάφου. St Matthew is the only writer in the N.T. who uses the word τάφος (Rom. iii. 13 is a quotation): τάφος is strictly, the place where the dead is 'laid or put away with care.' See Curtius, Etym. 502. The Jews preferred to call the tomb 'a memorial' (μνημεῖον).

62. τῇ δὲ ἔπαυσεν κ.τ.λ. It was after sunset on Nisan 14. The preparation (παρασκευή) was over, the Sabbath and the Paschal feast had commenced. This explanation of the somewhat unusual phrase accords with the view already taken of the Last Supper and the Passover.

While Christ's enemies were busy this Sabbath day, his friends rested according to the commandment (Luke xxiii. 56).

63. εἰμήσθημεν. 'We remembered,' it occurred to us, aorist of an action just past.

πλάνος...πλάνη, 'deceiver'... 'deceit.' The relation between the two words is lost in A.V.

Μετά τρεῖς κ.τ.λ. For this present cp. ch. xxiv. 41, xxvi. 2.

It appears from this that the priests and Pharisees understood the true import of Christ's words, ' Destroy this temple, and after three days I will raise it up,' which they wilfully misinterpreted to the people.

64. τῷ λαῷ. As frequently in N.T. in a special sense, the people of Israel, the Jews.

'Πνεῦμα. 'He rose.'

65. ἔκειτο κοινωνικῶν. The meaning is either (1) that Pilate refuses the request; 'Ye have a watch of your own'—(a) the Levitical
temple guard, or more probably (b) a small body of soldiers whom Pilate may have already placed at their disposal—or (2) he grants it curtly and angrily, 'Take a watch; be gone.'

The latter view is generally adopted now; but it involves a meaning of ἔχεω ('to take') of which no clear example appears either in classical or Hellenistic Greek. See, however, Alford on 1 Tim. ii. 13, who argues for such a meaning in that passage: ὑποτήτων ἔχει ὑγιεύοντων λόγων, 'have (take) an ensemle of (the) healthy words,' &c. It should also be mentioned that in modern Greek ἔχεω and λαμβάνων are so nearly connected in meaning that the defective parts of ἔχεω (aor. and 2nd future) are supplied from λαμβάνω. Still the argument in favour of retaining the ordinary meaning of ἔχεω in this passage is strong, and the objection that we have no record of a body of Roman soldiers being placed occasionally under the orders of the Sanhedrin need not have great weight. In this case Pilate may well have held it to be a measure on the side of order.

It seems quite clear from ch. xxviii. 14 that the guard was of Roman soldiers.

In any view the ἀσυνδετον ἔχετε ὑπάγετε ἀσφαλίσασθε indicates impatience on the part of Pilate.

κοντωδίαν appears to have meant a guard of 60 men. See quotation from Theophylact, note on v. 27 of this chapter.

ἀσφαλίσασθε... ἑσφαλίσαντο. The middle voice has its proper form, 'secure for yourselves.' A providential point, for if the Roman soldiers had secured the sepulchre the Jews might still have affirmed that deceit had been practised.

ἀσφαλίσαν is a Polybian word which does not seem to have been used earlier. Cp. Acts xvi. 24, τοὺς πόδας ἑσφαλίσατο αὐτῶν ἐς τὸ ζύλον. The verb does not occur elsewhere in N.T.

66. ὁφραγίσαντες. 'The sealing was by means of a cord or string passing across the stone at the mouth of the sepulchre and fastened at either end to the rock by sealing clay.' (Alford). Cp. Dan. vi. 17: καὶ ὁφραγίσασαν ὁ βασιλεὺς ἐν τῷ δακτυλῳ αὐτῶ καὶ ἐν τῷ δακτυλῳ τῶν μεγιστῶν αὐτῶ (καὶ τὸν λίθον δὲ ἐπέθηκαν ἐπὶ τὸ στόμα τοῦ λάκκου).

ὁφραγίζεων is used in various figurative senses, all more or less nearly connected with this literal signification. See John iii. 33 and 2 Cor. i. 2, 'certify.' Eph. i. 13, iv. 30, 'assure.' Rom. xv. 28, 'secure,' 'authenticate.' Rev. v. 4, xxi. 10, 'conceal.' In Ecclesiastical Greek it is used of making the sign of the Cross in baptism and other rites.

CHAPTER XXVIII.

2. καὶ τὴς θόρας after λόθων omitted NBD, some versions and Origen. The words are found in the later authorities, ACE and other uncials, some versions and Fathers.
9. In textus receptus the verse begins: ὡς δὲ ἐπηρεύοντο διαγγέλας τοῖς μαθηταῖς αὐτοῦ. The clause is omitted in NBD, many versions and Fathers; appears in AC and some versions. The leading editors reject the words.

20. The evidence against the final ἀμὴρ is very strong: NABD, many versions and Fathers.

Cp. XXVIII. 1—8. The Resurrection.

Mark xvi. 1—8; Luke xxiv. 1—12; John xx. 1—18.

The discrepancies are slight, and may be accounted for by the agitation of the witnesses of this momentous scene. To the women named in this Gospel St Mark adds Salome; St Luke, Joanna and other women; St John names Mary Magdalene only. St Luke and St John mention the visit of Peter to the sepulchre, St John adding ‘that other disciple.’ This Evangelist also records the appearance of Jesus to Mary Magdalene in the garden.

The order of events was probably this: First, Mary Magdalene and the other Mary, having come early to the tomb, were addressed by the Angel and saw the empty sepulchre; they hasten to inform Peter and the other disciples; Peter and John visit the tomb and depart; Mary Magdalene, left alone, beholds her Lord, whom at first she does not recognise; soon afterwards the Lord appears a second time to Mary Magdalene, now in the company of other women.

1. ςφι denotes a longer interval after sunset than ἐσπέρα.

ςάββατα. Plural in both senses, ‘sabbath’ and ‘week.’

τῇ ἑπιφάνειας. Cp. Luke xxiii. 54, σώζατεν ἑπιφάνειας, the only other passage where the word occurs, the cognate form ἑπιφανείας is classical, and occurs four times in the LXX. version of Job: ἵνα ὅξα ὅρμεν ἡλιόν τὸν ὑπερφάνειαν, Job xxxi. 26. In Luke loc. cit. the word ἑπιφάνειας is used not of the natural daybreak, but of the commencement of the sabbath after sunset on the παρασκευή. Here, as we see from the parallel passages (Luke xxiv. 4, ὅρθρον βαθέως; Mark xvi. 2, λίαν πρῶτ μᾶς τῶν σαββάτων; John xx. 1, πρῶτος, σκοτίας ἐγείρει), it means the early dawn.

θεωρήσατε τὸν τάφον. Both St Mark and St Luke mention that they brought spices and ointments.

2. σακάμος ἐγένετο μέγας. Peculiar to St Matthew.

ἀγγέλου κυρίου, ἀνδρεῖς δόο ἐπέστησαν αὐτὴς ἐκθέσατο διασπαστόσα (Luke xxiv. 4), δόο ἀγγέλου εἰν κυρίου καθεξής (John xx. 12).

3. θέα. Here only in N.T., not ‘countenance,’ but ‘appearance,’ ‘species sub oculos cadens,’ not the thing itself but the thing as beheld, ἰδεά τοῦ προσώπου, ‘the look of the countenance.’ (Trench, N.T. Syn. 2nd series, p. 93.)
NOTES.

4. απὸ φοβοῦ...δὲ νεκρόν. Cp. τι δὲ σύμμαχον τεθνάσι τῷ δὲ τούς τοιούτους ἀποστέλλων, Dem. Phil. i. 45.

5. μὴ φοβεῖτε ὑμεῖς. The pronoun is emphatic; a contrast with the alarm of the soldiers is implied.

τῶν ἑσπερομένων. 'Who hath been crucified,' not 'which was crucified,' A.V.

6. ἡγερέθη. As in ch. xxvii. 64, He rose. So also in next verse.


ἐκεῖ κ.τ.λ. In order that they might be convinced of the fact.

It is hardly possible for us even to conceive the overwhelming joy that the conviction of this truth must have brought to these holy women, whose recollection of the divine words and looks and love-inspiring sweetness of character would be quickened by the painful watching and the passionate sorrow for their seeming loss.

7. ἐκεῖ κ.τ.λ. 'And Peter' (Mark). Peter, more than the rest, would be longing for the Lord's return to win forgiveness.

9, 10. THE APPEARANCE OF JESUS TO MARY MAGDALENE AND THE OTHER MARY.

Recorded by St Matthew only.

Jesus had already appeared to Mary Magdalene alone. We must suppose that she was now joined by the other Mary, and perhaps by Salome, Joanna, and others; and while these were going to announce the great news to the rest of the disciples [Peter and John already knew] the Lord Jesus met them.

The following is a list of the different recorded appearances of Jesus during the forty days:—

(1) To Mary Magdalene alone (John xx. 14 foll.; Mark xvi. 9). (2) To Mary Magdalene, the other Mary, and perhaps other women (Matthew xxviii. 9, 10). (3) To Peter (Luke xxiv. 34; 1 Cor. xv. 6). (4) To Cleophas and another on the way to Emmaus (Luke xxiv. 13—35). (5) To the apostles, in the absence of Thomas, at Jerusalem (Mark xvi. 14; Luke xxiv. 36; John xx. 19). (6) To the eleven apostles at Jerusalem (John xx. 26). (7) To seven disciples at the Sea of Tiberias (John xxi. 1—24). (8) To the eleven on the highland of Galilee (Matthew xxviii. 16). (9) To five hundred brethren at once—possibly the same appearance as 8 (1 Cor. xv. 6). (10) To James, the Lord's brother (1 Cor. xv. 7). (11) To the eleven in the neighbourhood of the Holy City (Mark xvi. 19, 20; Luke xxiv. 50; Acts i. 3—12; 1 Cor. xv. 7).

9. ὑπηρτήσαν. See note, ch. viii. 28.

Χαλπετ. The Greek salutation, both on meeting and on parting.

ἐκράτησαν αὐτοῖ τοῦ πολέα κ.τ.λ. The immemorial usage in the East in obeisance to a sovereign prince.

In the interesting clay cylinder of Cyrus he says of the subject
kings: 'they brought me their full tribute and kissed my feet.' (Canon Rawlinson, Cont. Rev. Jan. 1880).

**10. ἀναγγέλατε κ.τ.λ.** i.e. tell my brethren (of my Resurrection), in order that they may go.

> αδελφοὶς μου. The disciples; 'He named them brethren, as being Himself a man and their kinsman according to man's nature' (Euthymius quoted by Ellicott, Life of our Lord); comp. Heb. ii. 11, δε γὰρ ἄγιοι καὶ οἱ ἄγιοιμενοι ἐξ ἐνός πάντως δὲ ἢρ αἰτιαν οὖθε ἐπαιχύνονται αδελφοῖς αὐτοῖς καλεῖν. The name of 'brethren' is not directly applied by Christ to his disciples, until after the Resurrection (cp. John xx. 17). He had clearly manifested the power of the Godhead, and there was special need of reminding his disciples that He was still man, and that they were brethren.

**11—15. The Roman Guards are bribed.** This important testimony is given by St Matthew only.

**11. τως τῆς κοινωνίας.** An expression that implies more than the traditional number of four guards. The full complement of a κοινωνία appears to have been 60 men. See note, ch. xxvii. 65.

**12. ἄργυρια ἰκανία.** Many pieces of silver, a largesse.

**13. ἡμῶν κομματίων.** The penalty for which would be death.

**14. ἐπὶ τοῦ ἰγμανῶν. 'Before the governor.' With this use of ἐπὶ comp. ἐπὶ μαρτύρων, 1 Tim. v. 19; ἐπὶ τῶν ἀδικῶν...ἐπὶ τῶν ἄγιων, 1 Cor. vi. 1, 'at the bar of,' and the common phrases ἐπὶ δικαστῶν, δικαστηρίων. These expressions are closely connected with the physical notion of ἐπὶ, 'upon.' A matter may be said to rest upon witnesses or judges, i.e. depend upon their evidence or decision. This use explains the expression in the text, which means either, (1) 'If the matter should be heard in the Procurator's Court'—come before him officially. (2) Or perhaps in a more general sense; 'If rumours of it should come before him'—if he should hear of it.


> ἄπερμωσ. At Rome, in Cicero's time, judicial bribery was so organized that contracts were taken to secure acquittal by this means. And the whole process of bribery had a special vocabulary, in which this very word ἄπερμωσ appears to have had a place, Curio meeting Verres and assuring him that he has won his acquittal by bribery: 'hunc jubet sine cura esse: renuntio inquit tibi te hodiernis comitiis esse absolutum.' ἄπερμωσ here and 1 Cor. vii. 32 only in N.T.

**15. διεφθηκαί μέχρι τῆς σήμερον.** Hence St Matthew found it especially needful to narrate the true facts. An aorist qualified by an adverb of present time has the force of a perfect definite. The note of time therefore, like the use of γέγονεν (ch. i. 22, xxii. 4), implies that the events described were still of comparatively recent memory.
16, 17. Jesus Appears to the Eleven in Galilee.

Peculiar to St Matthew.

16. τὸ ὑψός. The mountain. Perhaps the highland behind Tell Hum or Capernaum (see map), the scene of their earliest intercourse with Christ, and the very spot where the New Law was first proclaimed. There the brethren, possibly five hundred in number [see vv. 9, 10 (8) (9)], besides the Eleven, awaited the coming of the Great Shepherd (v. 7). As the sacred form appeared on the familiar mountain side they threw themselves on the ground, doing homage to their Lord and God. But some doubted still. Then He drew more near and spake. And as the words sounded in their ears, we may believe they 'knew his voice' and dismissed their doubts.

17. προσεκλήσαν. See note, ch. xx. 20. It is characteristic of St Matthew's Gospel that this word, which indicates the homage and prostration before a king, should occur twelve times, whereas it is found twice only in each of the other Synoptics.

οἱ δέ. Probably not some of the Apostles, but some of the five hundred who had not previously seen the Lord.

For οἱ δέ when οἱ μὲν is omitted in the first clause see note, ch. xxvi. 67. Ι. xi. 596, ἄφ' ἰπτεῖνων ὀπλών παράμυθες ἔβαλλον, ἃν ὁ ἀρ' ἐπισώτερον ἑστήκειν (Winer, p. 131, and Riddell on Plato, Apol. Soc., p. 18, note 8, and Dig. 241).

Εὐστασαν. The same word is used of St Peter's doubt, ch. xiv. 31, and in these passages only in N.T.; there too the doubt is followed by adoration, v. 38.

18—20. The Last Charge to the Apostles.

18. προσελθὼν ἐκλήσαν. Came up to them, near to them, and spake.

'Εσθόνη, 'was given,'—the aorist of an eternal fact, so undefined and independent of time-notion, cp. ch. iii. 17 and xi. 27, and Phil. ii. 8—10. These words, in which the infallible King Himself announces His eternal possession of the Kingdom, St Matthew, who is essentially the historian of the Kingdom, alone records.

19. μαθητεύσατε. Make disciples of. Cp. Acts xiv. 21, μαθητεύσαντες ἱκανοὺς, and see ch. xiii. 52, xxvii. 57, where the same word is used. διδάσκοντες, v. 20, = 'instructing.' 'Make disciples of all the Gentiles πάντα τὰ ἔθνη by baptism and by instruction in all my commands to you' (πάντα δει ἑπετειλαμψη.

ἐς τὸ δύναμα. 'Into the name.' Jewish proselytes were baptized into the name of the Father; Jesus adds the name of the Son and of the Holy Ghost. In the instances of baptism recorded in the Acts, ii. 38, viii. 16, x. 48, xix. 5, the name of Jesus Christ (or the Lord Jesus) alone occurs in the baptismal formula, but the promise of the Holy Ghost is given (ii. 38), or the gift of the Holy Ghost follows the rite (viii. 17, xix. 6), or precedes it (x. 44, 47).
20. μεθ' ὑμῶν ἐμι. The Lord Jesus had already taught His disciples during the forty days how He could be present with them and yet be unseen by them. They could then the more easily believe this promise.

τάσσει ταῖς ἡμέραις. 'All the days,' not at intervals during the days (ὅτι ἡμέρων τεσσαράκοντα ὄπτανόμενος, Acts i. 3), but continuously on each and all the days between now and the completion of the Aeon.

ἐν τῇ κ.τ.λ. See note ch. xiii. 39. The last words of St Matthew's Gospel fall solemnly on the ear, the sense of the continual presence of Christ is not broken even by an account of the Ascension. No true subject can doubt that the King is enthroned in Heaven.
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