

THE SCHOOL
CLARENDON BIBLE

SAINT
MATTHEW

Edited by
B. K. RATTEY

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THE SCHOOL CLARENDON BIBLE

THE
GOSPEL ACCORDING TO
SAINT MATTHEW
IN THE REVISED VERSION

*With Introduction and
Commentary by*

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PREFACE

THE Clarendon Bible series (of which a list will be found at the end of this volume) was planned to meet the requirements of teachers in Secondary Schools and others engaged in education, the clergy, and the general public. It was hoped, too, that these volumes might be used in the Sixth Forms of Schools of different types as well as by students in Training Colleges. A need has often been expressed to the publishers for modern commentaries on similar lines but shorter and simpler and adapted to the use of Middle School Forms and of candidates for the School Certificate examination. It is hoped that the present edition of the Gospel according to St. Matthew will meet this need.

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INTRODUCTION

THOUGH placed first among N.T. writings the Gospel 'according to Matthew' was not the first to be written. It owes its position in our Bibles to the fact that it was held in such high esteem by Christian writers of the second century, that it was referred to simply as *the* Gospel. In the letters of St. Ignatius, Bishop of Antioch (martyred in A.D. 117), and in the Didaché, or Teaching of the Twelve Apostles (about A.D. 100), the earliest Syrian-Christian documents known to us, quotations from it are more numerous than those taken from the other Gospels. It is essentially the Hebrew-Christian Gospel, and one of the chief aims of the author is to give in one volume an account of our Lord's life, a full record of His teaching, and conclusive evidence of His Messiahship. He is greater than David the ideal king; greater than Moses, the first Redeemer and Law-giver of Israel; and, above all, He is to be the final Judge of mankind.

In the O.T. the writers of the historical books, deeply influenced by the teaching of the prophets, selected and arranged their material, that they might interpret it in the light of those religious truths which, to them, were of paramount importance. In much the same way the author of this Gospel, himself a Hebrew of the Hebrews, selected his material, arranged and expanded his sources in order to underline the leading theme of his Gospel. 'God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in His Son', who was by the Jews rejected and slain, but was by God raised from the dead and exalted to be the object of the faith and worship of the Church.

The Growth of the Gospels

I. If we want to understand how the Gospels came into existence, we must turn to the early chapters of the Acts of the Apostles and try to realize what kind of people the first followers of our Lord were. They were all Jews, who believed that the Messiah had come, and that they knew Him. Scrupulous in the performance of their religious duties, they acted

kindly towards their neighbours, and were so filled with 'power from on high' that men and women were daily attracted to their fellowship. The followers of Jesus constituted a small group within Judaism, which met for worship in the upper room of a house in Jerusalem and 'continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers' (Acts 2⁴²). Those who joined them were admitted into the society by baptism 'in the Name of Jesus Christ', and were brought within the sphere of influence of the Holy Spirit, whose gifts were bestowed upon the members of the society (Acts 2³⁸, 19⁵; 1 Cor. 12¹¹). As yet they had no intention of writing anything, for they lived in expectation of the immediate return of their Lord, but with fervour they proclaimed Jesus as the Christ, testifying to all in Jerusalem and Judaea that 'God hath made him both Lord and Christ' (Acts 2³⁶).

Naturally, when speaking to Jews, or to Gentile God-fearers who, through attending the synagogue, were familiar with the scriptures, Christians appealed to the Law and the Prophets, as Jesus had Himself done (Matt. 5¹⁷), and it seems highly probable that one of the earliest Christian documents, written as far as we know in Aramaic (the language then commonly spoken by Palestinian Jews), though soon translated into Greek, consisted of a collection of O.T. passages, which were regarded as prophecies of events in the life of our Lord. This document was evidently known to and used by the writers of the first and fourth Gospels, and St. Philip was apparently familiar with it also (Acts 8³⁰⁻³⁵). It is now generally referred to as *the Testimonia* or *the Testimonies*. In Matthew's Gospel the passages taken from it may easily be recognized by the special formula with which they are introduced: 'that it might be fulfilled', or 'then was fulfilled that which was spoken by the prophet'.

II. But the followers of our Lord were first and foremost missionaries. Driven from Jerusalem by persecution (Acts 8¹), they fled to important cities such as Caesarea, Antioch, and Damascus, where there was a large non-Jewish population who accepted 'the good news' proclaimed by the followers of 'the Way'. Hitherto the main facts of our Lord's life and ministry had been preserved orally among groups of His followers; Christians loved to dwell upon His deeds of com-

passion, His dealings with sinners, His parables, His message. When in daily life practical difficulties arose, they were solved by a 'word of the Lord Jesus' (cf. Acts 20³⁵), or in the light of some incident, narrated by one of His disciples, and ending in a brief saying of His (e.g. Matt. 19¹⁴; Mk. 2²⁷), for, from the first, His words had an irresistible attraction for Christians. Therefore, as the Church grew and as little groups of Christians in various cities became more numerous, the need for some written record of 'what Jesus began to do and to teach' became imperative, and it was in response to the practical needs of the primitive Christian Church, and especially of travelling evangelists, that the earliest Christian writing came into being. It is probable that various collections of our Lord's words were in existence almost from the first, but only one of these has come down to us in separate form, incorporated in the Gospels according to Luke and Matthew.

This early Christian document consisted principally, though not exclusively, of sayings of Jesus arranged in short paragraphs which could easily be committed to memory. The largest of these groups is that which Matthew has expanded into the Sermon on the Mount (chs. 5-7), but which St. Luke has, apparently, preserved in its shorter and more original form (Lk. 6²⁰⁻⁴⁹). It was intended to supplement the oral tradition of Christ's life, preserved and taught by those who had actually known Him. Within a few years of our Lord's crucifixion it had begun to assume a definite shape (i.e. about A.D. 40-50), but previous to its inclusion in the Gospels, additions were made to it naturally and easily, and parallel versions, differing somewhat in content and wording, were to be found in the chief centres of Christianity, such as Jerusalem, Antioch, Caesarea, and Rome. It was a Palestinian document reflecting the conditions of life in Palestine, originally written in Aramaic, but soon translated into Greek, for only thus would it be helpful to Greek-speaking Jews, God-fearers, and Gentiles who accepted Christianity, and who wanted to live their lives according to the principles laid down by their Lord.

By modern scholars the letter Q (from *Quelle*, a German word meaning a source) is used to indicate the non-Markan matter, common to the Gospels according to Luke and Matthew, and derived from this source.

III. As time went on and those who had been disciples of Jesus died, or suffered martyrdom, it became essential to have a *written* record of 'those matters which have been fulfilled among us, even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of the word' (Lk. 1²). There is reason to believe that between A.D. 56 and 58 St. Luke, the companion of St. Paul, then a prisoner at Caesarea, gathered from persons upon whose testimony he could rely a number of parables, incidents, and detached sayings of our Lord, which were afterwards included in his Gospel. Himself 'a minister of the word' he was already familiar with Q, and by combining with it the narrative and discourse matter which he collected at Caesarea, as well as the account of our Lord's Passion and Resurrection, he produced what was really a first draft of his Gospel. For this document, which is earlier than Mark though entirely independent of it, the name *Proto-Luke* (i.e. first or original) has been suggested. At a later date, probably when he was in Rome (Col. 4¹⁴; 2 Tim. 4¹¹), St. Luke read St. Mark's Gospel, and used almost the whole of it to enlarge *Proto-Luke* into the third Gospel as we have it to-day.

IV. The earliest complete Gospel which we possess is that 'according to *Mark*', for, since it was used by both St. Luke and Matthew in the composition of their Gospels, it must have been prior to them both. John Mark, who had from boyhood been closely connected with the Church in Jerusalem (Acts 12¹²⁻²⁵), became the companion of the great Apostles, St. Peter and St. Paul. He was, therefore, familiar with the Palestinian tradition of our Lord's ministry in Galilee as well as with the events of the last week in Jerusalem, of some of which he may even have been a witness (Mk. 14^{51f.}). He was also St. Peter's attendant in Rome and was indebted to that Apostle for the account of incidents in which he had himself played an important part. Mark was, therefore, well equipped for his task, for he obtained his knowledge of the things said and done by the Lord at first hand. Papias, Bishop of Hierapolis in Asia Minor (about A.D. 130), states that John Mark was St. Peter's 'interpreter' and that he 'wrote down accurately everything that he remembered. . . . For neither did he hear the Lord, nor did he follow Him; but afterwards, as I said, attended

Peter, who adapted his instructions to the needs of his hearers. . . . so then Mark made no mistake, while he thus wrote down some things as he remembered them; for he made it his one care not to omit anything that he heard, or to set down any false statement therein.' It is because St. Mark's Gospel preserved the tradition of the primitive Church at Jerusalem as well as St. Peter's own personal recollections of Jesus, that it was so highly valued by the two Evangelists, who incorporated practically the whole of it in their Gospels, and that it continues to hold a position of unique authority in the Church to-day.

With the appearance of St. Mark's Gospel the first stage in the preservation of the Christian tradition came to an end, and a new period opened in which written records began to take the place of oral tradition. The spread of Christianity among the Gentiles, who were accustomed to the use of books, gave a fresh impulse to the production of written records, and St. Luke says that many attempted 'to draw up a narrative concerning those matters which have been fulfilled among us' (Lk. 1¹). About A.D. 75 St. Luke completed in Rome the work begun at Caesarea and gave to the world the Gospel which now bears his name. Within the next ten years the Gospel 'according to Matthew' was compiled, principally from Mark and Q. The author, who had Jewish-Christian readers especially in view, showed how the scriptures had been fulfilled in the coming of the Messiah, whose rejection by the nation as a whole had resulted in the privileges forfeited by Israel being transferred to the Gentiles (cf. Acts 13⁴⁶⁻⁴⁹; Rom. 9¹⁻¹¹¹²).

V. The Gospels according to Mark, Luke, and Matthew are commonly called the *Synoptic Gospels*, because they present a common view or outline (*synopsis* = general view or aspect) of the history which they record, when contrasted with the Gospel 'according to John', in which history is combined with a spiritual interpretation of its inner meaning: 'the heavenly lesson is revealed in the earthly fact'. The fourth Gospel enshrines the testimony of 'the beloved disciple', John, the son of Zebedee. It was the treasure of the Church in Ephesus, written probably towards the end of the first century.

Thus we see that the Gospels are 'living oracles', which came into being and assumed their present shape gradually, and almost inevitably, in response to the needs of the Christian

community. By the year A.D. 100 our four Gospels were in existence, and during the next century they were recognized by the Church in the great centres of Christendom, Rome, Antioch, Caesarea, Ephesus, as containing the witness of Apostles, or of apostolic men who had been their disciples. No other writings had equal claim to be regarded as trustworthy, for behind them stood the witness of the living Church.

Sources used in the Compilation of the Gospel 'according to Matthew'

The Gospel 'according to Matthew' is a compilation rather than an original narrative of 'the things which Jesus began both to do and to teach'. It is remarkable for the orderliness of its arrangement, and for the skill with which the various sources employed in its composition have been welded into a magnificent whole. When the title 'according to Matthew' was added, that Apostle was believed to have been the author; there is, however, good reason to think (see p. 15) that St. Matthew, the tax-collector, was himself the author of one of the sources employed most fully in its composition, but that he was not the writer of the entire Gospel as we have it to-day. In this commentary the Apostle will be called St. Matthew, and Matthew will be used to denote the Christian Evangelist who gave to the world our first Gospel, in which the purpose of God, revealed of old through the teachers of Israel, was shown to be wrought out in the life of Jesus, the Messiah, 'born of the seed of David according to the flesh' but 'declared Son of God with power by the resurrection of the dead'.

In spite of the variety of material used in its composition, Matthew's Gospel produces from the first an impression of definiteness of aim, clearness of thought, and unity of structure. On closer examination the chief sources used by the Evangelist can be distinguished, namely, Mark, Q, and a special collection of our Lord's teaching. Passages from the *Testimonia*, and narratives dependent upon traditions, which may have reached him orally, were inserted by the Evangelist at suitable points in his record.

- (a) *Mark.* (i) Almost the whole of Mark's Gospel has been incorporated by Matthew; the chief omissions are Mk. 1²³⁻²⁸, 4²⁶⁻²⁹, 7³²⁻³⁷, 8²²⁻²⁶, 9³⁸⁻⁴⁰, 12⁴¹⁻⁴⁴.

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- (ii) The Evangelist abbreviated Mark's Gospel, chiefly in the interest of conciseness, for he had much fresh material which he was anxious to use without exceeding the length of an ordinary papyrus roll. But he also made alterations and omitted passages from a sense of reverence for the Person of Christ, as well as out of regard for the Apostles, e.g. Mk. 3⁵, 4¹³, 6⁵², 8¹⁷, 9^{5, 10}, 10¹⁴, 14⁴⁰.
- (iii) Since he included almost the whole of Mark's Gospel in his own record, Matthew evidently regarded it as a most important source. Nevertheless, his special method of dealing with his material, and his habit of combining like with like, necessitated the re-arrangement of the incidents in the earlier part of Mark's Gospel, although when narrating the events of the last week in Jerusalem he followed Mark's order closely.
- (b) *Q*. As we no longer possess any independent copy of *Q* (for as soon as it was incorporated in Matt. and Lk. separate copies of it ceased to be made), it is not easy to check the Evangelist's use of it, though it is only reasonable to suppose that he used it in much the same way as he used Mk. Moreover, the most characteristic feature of Matthew's Gospel is that he constantly groups material derived from different sources, or from different parts of the same source, and arranges it according to *subject-matter*, e.g. in chapter 12 Matthew combines portions of Mark, *Q*, the *Testimonia*, and other material peculiar to his Gospel. Sayings distributed in various parts of St. Luke's Gospel have been gathered up into long discourses each of which has a distinct purpose, and ends with a regular formula: e.g. Matt. 5-7, known as the Sermon on the Mount, and Matt. 10⁵-11¹, the Mission charge to the Apostles.
- (c) Included also in this Gospel are portions of Jesus' teaching, which in part overlapped *Q*, but which dealt with matters of primary importance to Jewish-Christians, e.g. the relation of the old Law to the new (5¹⁷⁻²⁴, 27-30, 33-48, 61-18), the scope of the earliest Missionary work (10⁵⁻⁸, 23-25, 41), the nature of the Christian fellowship (18¹⁰⁻³⁵), and the stern judgement passed on the Pharisees (the greater part of ch. 23). The Evangelist also inserted ten parables,

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illustrating various aspects of the Kingdom, and a number of short sayings: e.g. 11²⁸⁻³⁰, 13⁵², 15²⁴, 19¹⁰⁻¹², 23². The strongly marked Judaistic tone and wording of this source (usually designated M) suggest that it was preserved in a Jewish-Christian community, such as the Churches of Judaea, and that it was originally compiled before the fall of Jerusalem. It probably reached the Evangelist in writing.

- (d) Passages selected by Matthew from the *Testimonia* agree neither with the Greek translation of the Hebrew scriptures (i.e. the Septuagint), nor with the Hebrew. Although compiled in Aramaic for the use of Jewish Christians in Palestine, the original manual had already been translated into Greek when Matthew used it. Eleven passages from this source occur in the Gospel and each is introduced by the formula 'that it might be fulfilled' or 'then was fulfilled'. The passages are 12^{2f.}, 25^{f.}, 15, 17^{f.}, 23, 4¹³⁻¹⁶, 8¹⁷, 12¹⁷⁻²¹, 13³⁵, 21^{4f.}, 27⁹. Finally, the Evangelist inserted, at various points in his Gospel, narratives derived from oral traditions current in the Church where this Gospel was composed, possibly Antioch in Syria. The most important of these is the account of the Birth and Infancy of the Messiah (chs. 1 and 2). Three are concerned with St. Peter, whose position as 'first' or foremost of the Apostles is emphasized (14²⁸⁻³¹, 16¹⁷⁻¹⁹, 17²⁴⁻²⁷); his name has also been inserted at 15¹⁵, where Mk. (7¹⁷) has 'his disciples' and at 18²¹, where Lk. (17⁴) mentions no name. A third group of incidents, connected with our Lord's trial by Pilate, are of a legendary character, e.g. 27¹⁹, 24^{f.}, 52^{f.}, while others are of very doubtful historicity, e.g. the story of Judas' violent end (27³⁻¹⁰; cf. Acts 1¹⁶⁻²⁰) and the setting of a guard at the tomb (27⁶²⁻⁶⁶, 28²⁻⁴, 11-15). 'A careful study of these narratives not only reveals a common cycle, but also the difference between this cycle and others used in the Gospels, and thus shows that it is the least valuable of them all.'

In the arrangement of his subject-matter Matthew adopted the method of combining his sources on the principle of adding like to like—an arrangement which makes his Gospel peculiarly suitable for teaching purposes; he may have done this

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deliberately in order to assist Jewish-Christian teachers and learners, who were accustomed to commit long passages to memory. Mark supplied the framework into which, at suitable places, passages from different sources, dealing with the same subject, or teaching the same lesson, were interwoven in order to make a closely connected whole. The central portion of the Gospel (3¹-25⁴⁶) contains five of these groups or Books, each of which is made up of a long discourse preceded by a narrative section. For example, the account of our Lord's Baptism and Temptation, together with a brief summary of the opening of the Galilean mission, leads up to the Sermon on the Mount (chs. 5-7). A narrative of our Lord's mighty works, arranged in groups of three, precedes the choice of the Twelve and the Mission charge to the Apostles (8¹-10⁴²). Other big blocks of material include a collection of parables, found in 13¹⁻⁵², the discourse on unity contained in ch. 18, and the great apocalyptic discourse in chs. 24 and 25. Each of these discourses ends with a special formula, 'And it came to pass when Jesus had ended these words, he departed', &c. (7²⁸, 11¹, 13⁵³, 19¹, 26¹), not unlike that placed at the end of the second book of Psalms (Ps. 72²⁰; cf. Job 31⁴⁰).

Within the Gospel itself groups of three are common, but groups of five and seven also occur, though less often. To the Jew such numerical grouping would appear neither strange nor fanciful, for they were familiar with five books of the Pentateuch, of the Psalms, and of Proverbs, while the five Megilloth, or rolls, were read on days of liturgical importance. It is possible that the Evangelist, whose didactic (i.e. teaching) purpose is apparent on every page, decided to arrange his material in this way, because he intended to suggest to Jewish Christians that the five books of the sayings and doings of Jesus superseded the five books of Moses, and that the new Law of Jesus, the Messiah, replaced that delivered at Mt. Sinai.

Date, Place of Writing, Authorship

Since Mk. was used in its composition the Gospel 'according to Matthew' must have been produced later than that 'according to Mark', and, to judge from indications in the Gospel itself, after the fall of Jerusalem in A.D. 70 (cf. 22^{6f.}). The strongly marked anti-Pharisaic and apocalyptic tone of the Gospel seems

also to suggest that no great space of time had elapsed since that event took place. A date between A.D. 80 and 85 is regarded as being the most likely, for it 'satisfies all the evidence and conflicts with none'. The Hebrew character of the Gospel, its phraseology and arrangement, indicate that it was compiled by a Christian Jew for readers who were themselves converts from Judaism. The prominence given to St. Peter, the Apostle who pleaded the cause of the Gentiles at Jerusalem (Acts 15⁷⁻¹¹), and who was also much revered by Jewish Christians, seems to suggest that the Evangelist had in mind a Christian community in which the latter rather than the former were in a majority. The collection of our Lord's teaching (i.e. Q) appears to have been more fully incorporated by Matthew than by St. Luke, and if, as some scholars maintain, this early Christian manual was 'the original Gospel of the Church of Antioch' our first Gospel may itself also have been completed there. We know that St. Ignatius, Bishop of Antioch, was familiar with Matthew's Gospel, for in the letters which he wrote, when on his way to martyrdom in Rome, there is one direct quotation from it (3¹⁵), and fifteen other passages appear to have been taken from it. Moreover, he speaks of *the* Gospel as if it were the title of a book, and, since Matt. is the Gospel which he evidently knew best, it is not unreasonable to infer that in speaking of 'the Gospel' he means Matt. The author of the Didaché, or Teaching of the Twelve Apostles, a Syrian-Christian document, quotes several passages from Matthew's Gospel, apparently from memory, and he also refers to it as *the* Gospel. Therefore, it seems probable that our first Gospel was compiled in or near Antioch, by a Jewish-Christian, whose name was unknown or, if known, was not of sufficient importance to be attached to so comprehensive a work.

From Christian writers of the second and third centuries we gather that a Gospel of some kind in Hebrew (i.e. Aramaic) was commonly attributed to the Apostle Matthew. It could not be our first Gospel, for that was written in Greek, and Greek documents were used in its compilation. Nevertheless, it is unlikely that the name of an Apostle as obscure as St. Matthew should be connected with so important a writing as the first Gospel without good reason. Nor is it without significance that St. Matthew occupies a more prominent place

in this Gospel than he does in those according to Mark and Luke, (Mk. 2^{13f.}, 3¹⁸) and that he is here identified with Levi, the tax-collector (9⁹, 10³). He is, in fact, the only Apostle, except the two pairs of brothers, about whom some incident is related. The simplest explanation of the interest thus shown in St. Matthew seems to be that the compiler of our first Gospel knew that one of his sources was the work of that Apostle. Papias, Bishop of Hierapolis in Phrygia in the first half of the second century, states that 'Matthew composed the oracles [or sayings] of Jesus in the Hebrew [i.e. Aramaic] language, and each one interpreted them as he was able'. These words are generally regarded as referring to the document now called Q, and it has been suggested that the title 'according to Matthew' was attached to the completed Gospel because that Apostle was popularly believed to be the author of the collection of our Lord's teaching which was, as we know, originally written in Aramaic, and employed with peculiar thoroughness in the Gospel 'according to Matthew'. To transfer the name of the apostolic author of one part to the whole work would not appear as strange to Jews as it would to us, for the same thing had been done with the writings of their own great teachers. The book of Isaiah is a composite work to which the name of the most famous contributor was attached; the Psalms, though generally called 'of David', belong to various periods in Hebrew history and include hymns composed by a large number of authors. It is, therefore, possible that the name of the Apostle Matthew was employed in the title of this Gospel in preference to that of the less well-known compiler of the whole, because he was believed to be the author of the principal source used in its composition, namely, the sayings of Jesus. This explains more satisfactorily than any theory yet put forward the title of our first Gospel, as well as the tradition of the Church in regard to its origin.

Special Features of the Gospel

Each of the Gospels came into being in different circumstances; in each there are differences of arrangement and style; each Evangelist has his own method of workmanship, and each has a different body of Christians in mind as he shapes his record. No Evangelist can ever give us a complete picture of our Lord, but each sets before us one dominant aspect of the Person of

Jesus, the Christ, who for our sakes became poor, that we through His poverty might become rich. St. Mark, in a series of vivid pictures, depicted 'Jesus of Nazareth, who went about doing good and healing all who were possessed of the devil' (Acts 10³⁸). St. Luke, the Gentile Evangelist, 'traced the course of all things accurately from the first' and placed before men the picture of the Saviour of the world. St. John drew out the inner significance of the Incarnate life and revealed the divine glory breaking through and irradiating the earthly life of Jesus.

In compiling his record the first Evangelist intended to set Jesus before his readers as the Messianic King, in whose life and ministry was to be seen the fulfilment of prophecies which 'by divers portions and in divers manners' had inspired the Jews for centuries. Hence, the Gospel opens with the genealogy of the King-Messiah, traced through the royal line of David, and leads up to the Cross, on which was affixed the title 'King of the Jews'. From first to last attention is directed to the King and the Kingdom, yet the ideal of Kingship which is here set forth transcends the noblest conceptions of prophets and seers, psalmists and apocalyptists, for it was realized in the Person of One who was not only the Christ of prophecy, but 'declared to be Son of God with power by the resurrection of the dead' (Rom. 1⁴). The purpose which inspired the Evangelist as he compiled this Gospel was essentially the same as that which inspired his fellow Evangelists, for he too wrote these things that 'ye may believe that Jesus is the Christ [the Messiah], the Son of God; and that believing ye may have life in his name' (Jn. 20³¹).

The King

Born at Bethlehem, the city of David, the Child received the significant name of Jesus (1²¹), and to Him the Magi, symbolizing the Gentile world, offered their worship and their gifts (2¹¹). The title *Son of David* was used in addressing Him (9²⁷, 15²², 20³¹) and in speaking of Him (12²³); He entered Jerusalem as its King and was hailed as such by the populace (21⁹). For claiming to be the *Messiah* He was condemned by the Jewish rulers (26^{65f.}) and, accused of aspiring to Kingship, He was crucified by order of the Roman procurator (27¹¹, 29, 37, 42). Yet He repudiated all claim to be an earthly monarch (cf.

Jn. 18³⁶) and His own conception of Messiahship differed fundamentally from that held by His fellow countrymen as well as by His disciples (20²⁵⁻²⁸; cf. Jn. 13¹⁶). He could truly be called *Immanuel*, i.e. 'God with us' (1²³), and *Son of God*, as at His Baptism and Transfiguration (3¹⁷, 17⁵), and He was conscious of God as Father, and of being in a unique sense His Son (11²⁷, 24³⁶). Since the Evangelist believed that in the Christ the loftiest hopes of the prophets were fulfilled, he selected from the Hebrew scriptures passages with which to illustrate certain stages in His earthly life and ministry, and these he inserted at suitable places in his narrative: e.g. at the opening of the Galilean ministry (4¹⁴⁻¹⁶), when relating His mighty works of healing (8¹⁷), His teaching by parables (13³⁵), the manner of His entrance into Jerusalem (21^{4f.}), His betrayal (26²⁴), and the desertion of His disciples (26³¹).

In speaking of Himself Jesus used the title *Son of Man*, which, while emphasizing His humanity (cf. Phil. 2⁵⁻⁸), also embodied the claim to be the destined Judge of mankind, who was to come 'in the glory of the Father', and to 'render unto every man according to his deeds' (16²⁷, 19²⁸, 25³¹). In the latter part of His ministry, when teaching the Twelve, our Lord gave to this title a new and profoundly significant interpretation by connecting it with the conception of the 'Servant of the Lord' (Isa. 52¹³-53¹² especially), and by so doing He showed that Redemption was not to be wrought by force, but by voluntary humiliation, by service and sacrifice, by giving His life 'a ransom for many' (20²⁵⁻²⁸). 'In adopting the title Son of Man, Jesus from the outset made supernatural claims, yet these claims were vindicated not by self-assertion, not in the exhibition of superhuman majesty and power, but through His self-emptying, self-renunciation and service. He that was greatest was likewise servant of all' (Charles).

The Kingdom

The phrase 'the Kingdom of heaven', or of 'the heavens', is never found in the Hebrew or Greek Old Testaments. It is an expression peculiar to the first Gospel, where it is used in accordance with Jewish feelings of reverence in preference to 'the Kingdom of God' (cf. Wisdom 10¹⁰), a phrase employed regularly by Mark and Luke, and conveying virtually the same

meaning. The word 'Kingdom' in Hebrew usage does not mean dominion or authority; but kingly rule and sovereignty: 'Thy will be done on earth, as it is in heaven' is perhaps the simplest paraphrase of it. To the Jew the Kingdom of God meant the sovereignty of God over all His works, and especially over man (Ps. 103¹⁹; Dan. 4³⁴), and he looked forward to a time when that sovereignty would be established among men, by men becoming willing fellow workers with God in the achievement of His good purpose for His creation (cf. Isa. 6⁸). The teaching of the prophets and apocalyptists in the centuries before Christ prepared the way for the wider, deeper, and more spiritual meaning given to this expression by our Lord, not only by what He taught, but by His whole life of entire obedience to the will of God (7²¹, 26³⁹⁻⁴²). It was our Lord's own conception of God which determined everything He taught about the Kingdom of God, or of heaven.

In the Gospel according to Matthew three stages in regard to the Kingdom appear to be indicated:

(i) The near advent of the Kingdom was proclaimed by St. John the Baptist (3²), and at the opening of His ministry the same message was delivered by Jesus (4¹⁷) and by the Twelve (10⁷). This was 'the good news'.

(ii) With the coming of the Messiah, the Kingdom of God became a present reality (4²³, 9³⁵, 12²⁸; cf. Lk. 17²¹) and men were called upon to enter it (18³⁻⁹, 19²⁴, 23¹⁴, 25³⁴). The parables of the mustard seed and of the leaven teach that it is already present, and that it is growing or working; while other parables peculiar to Matthew's Gospel reveal different aspects of it, e.g. its inestimable worth (13⁴⁴⁻⁴⁶), its present content of good and bad (13²⁴⁻²⁸, 47f.). Men are free to choose the rule under which they are to live, but come to a decision they must, for they cannot serve two masters (6²⁴, 12³⁰). They can become the loyal subjects of the divine King, the loving sons of the divine Father (sons of the Kingdom, 13³⁸) or 'pitting their wills against God's they can fall below the level of the beasts of the field (sons of the evil one, 13³⁸, 23¹⁵). The final destiny of man lies in the disposition of his own will—for or against God' (Manson). There is no middle way.

(iii) But the consummation of the Kingdom, the *Parousia* or coming of the Son of Man, lies in the future, and in prepara-

tion for its constant effort and watchfulness are required (24⁴³⁻⁵¹, 25¹⁻³⁰). The exact time of its coming is known only to God (24³⁶), and 'the good news' about it must first be preached to all nations (24¹⁴, 28¹⁹). Its coming will mark the final victory of good over evil and involve a universal judgement (13²⁴⁻³⁰, 47-50, 25³¹⁻⁴⁶), in which each individual will be judged according to his attitude to the Kingdom of God, as it was manifested in his own day and generation (8¹¹, 11²¹⁻²⁴, 12^{41f.}, 21³³⁻⁴¹, 22¹⁻¹⁰). But, because the Christ was truly man, He naturally employed in His teaching the symbolism of His age and country in order to express ideas which lie outside our normal human experience; the terms 'outer darkness' (8¹², 22¹³, 25³⁰), 'weeping and gnashing of teeth' (13⁴², 24⁵¹), 'the shut door' (25¹⁰⁻¹²), 'the trumpet' (24³¹; cf. 1 Cor. 15⁵²), which belonged to the current language of Jewish apocalyptic, were, therefore, used by Him to convey to His hearers, in terms with which they were familiar, the truth that God will most surely come into His own at the climax of this world's history and destroy all that is evil and hostile to His sovereignty (cf. 1 Cor. 15²⁴⁻²⁸). Nevertheless, it is possible that Matthew has not only emphasized the thought of judgement more than the other Synoptists have done, but that he has also included in his Gospel sayings of an apocalyptic character, which found no place in Q or in Mark. The result is that there is apparently an added emphasis upon that side of our Lord's teaching, which may, in part, be due to the circumstances of the time at which this Gospel was being compiled.

There are in the Gospels certain sayings of Jesus (e.g. Mk. 9¹) which led the primitive Church to believe that the *Parousia* would take place within the lifetime of some of His contemporaries (10²³, 16²⁸, 24³⁴); such a belief is also reflected in several of St. Paul's epistles (e.g. 1 Thess. 4¹⁵⁻⁵³; 1 Cor. 15^{51f.}, 16²²; Phil. 4⁵), all of which were written before the Gospels. But belief in the nearness of the end was a common feature of all apocalyptic teaching, and, although the Church eventually came to realize that 'the day of the Lord' would take place in God's own good time, and in all probability after many centuries of preparation, there have been in every age those who, in times of persecution and distress, have believed that it was close at hand.

The Church

When this Gospel was compiled the word *ecclesia* (Church) had long been used to designate the community, society, or fellowship, of which Christ was the Head (Acts 5¹¹, 8¹, 15²²; Eph. 5²³⁻³²; Col. 1¹⁸). It had been employed in the Septuagint to translate the Hebrew word meaning 'the congregation' or the assembly of Israel as a whole (cf. Acts 7³⁸). The Church is, therefore, the New Israel of which Jesus, the Messiah, is the Head, and to which He has given a New Law, sealed by a New Covenant (26²⁸; cf. 1 Cor. 11²⁵). To the twelve Apostles authority was given within the Church 'to bind and loose', i.e. to forbid and allow (18¹⁸), similar to that exercised by the scribes in the synagogue. An early instance of the exercise of such authority by the Church as a whole is seen at the Council of Jerusalem (Acts 15¹⁻²⁹), when Gentile Christians were set free from the obligations of the Jewish ceremonial law. St. Peter exercised his right 'to bind and loose' (16¹⁹), when he admitted the Gentile centurion, Cornelius of Caesarea, and his household to the Church by baptism (Acts 10⁴⁴⁻¹¹¹⁸), and he defended his action, when challenged by Christians at Jerusalem, who had not grasped the full meaning of our Lord's teaching (Mk. 7¹⁵⁻²³). This authority also carried with it the right to exclude from the Church the unruly and impenitent member of the society, a practice with which Jews were familiar, for it formed part of the regular discipline of the synagogue (18¹⁷; cf. 1 Cor. 5¹¹⁻¹³).

The position of authority assigned to St. Peter in this Gospel is in keeping with the prominent place which he undoubtedly held in the early Church at Jerusalem (Acts 1¹⁵, 2¹⁴, 3¹², 12³), and later at Antioch, of which city, according to Origen, he was the first Bishop.

THE
GOSPEL ACCORDING TO ST. MATTHEW
THE BIRTH AND INFANCY OF THE MESSIAH

The Genealogy of Jesus

- 1 THE book of the generation of Jesus Christ, the son of David, the son of Abraham.
- 2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren; and Judah begat Perez and Zerah of Tamar; and Perez begat Hezron; and Hezron begat Ram;
- 4 and Ram begat Amminadab; and Amminadab begat Nahshon; and Nahshon begat Salmon; and Salmon begat Boaz of Rahab; and Boaz begat Obed of Ruth; and Obed begat Jesse; and Jesse begat David the king.
- And David begat Solomon of her *that had been the wife* of Uriah; and Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abijah begat Asa; and Asa begat Jehoshaphat;
- 9 and Jehoshaphat begat Joram; and Joram begat Uzziah; and Uzziah begat Jotham; and Jotham begat Ahaz; and Ahaz begat Hezekiah; and Hezekiah begat Manasseh; and Manasseh begat Amon; and Amon begat Josiah; and Josiah begat Jechoniah and his brethren, at the time of the carrying away to Babylon.
- 12 And after the carrying away to Babylon, Jechoniah begat Shealtiel; and Shealtiel begat Zerubbabel; and Zerubbabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.
- 17 So all the generations from Abraham unto David are fourteen generations; and from David unto the carrying away to Babylon fourteen generations; and from the carrying away to Babylon unto the Christ fourteen generations.

The Birth of Jesus

- 18 Now the birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Ghost.
- 19 And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily. But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the
- 21 Holy Ghost. And she shall bring forth a son; and thou shalt call his name JESUS; for it is he that shall save his people from their sins. Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying,
- 23 Behold, the virgin shall be with child, and shall bring forth a son,
And they shall call his name Immanuel;
- 24 which is, being interpreted, God with us. And Joseph arose from his sleep, and did as the angel of the Lord commanded
- 25 him, and took unto him his wife; and knew her not till she had brought forth a son: and he called his name JESUS.

The Coming of the Magi

- 2 Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, wise men from the east
- 2 came to Jerusalem, saying, Where is he that is born King of the Jews? for we saw his star in the east, and are come to
- 3 worship him. And when Herod the king heard it, he was
- 4 troubled, and all Jerusalem with him. And gathering together all the chief priests and scribes of the people, he
- 5 inquired of them where the Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet,
- 6 And thou Bethlehem, land of Judah,
Art in no wise least among the princes of Judah:
For out of thee shall come forth a governor,
Which shall be shepherd of my people Israel.
- 7 Then Herod privily called the wise men, and learned of them



A house in Bethlehem, practically unchanged since the time of our Lord

8 carefully what time the star appeared. And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have found *him*, bring me
9 word, that I also may come and worship him. And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came
10 and stood over where the young child was. And when they
11 saw the star, they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts,
12 gold and frankincense and myrrh. And being warned of *God* in a dream that they should not return to Herod, they departed into their own country another way.

The Flight into Egypt

13 Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young
14 child to destroy him. And he arose and took the young child
15 and his mother by night, and departed into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying,
16 Out of Egypt did I call my son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully
17 learned of the wise men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying,
18 A voice was heard in Ramah,
Weeping and great mourning,
Rachel weeping for her children;
And she would not be comforted, because they are not.

The Return to Nazareth

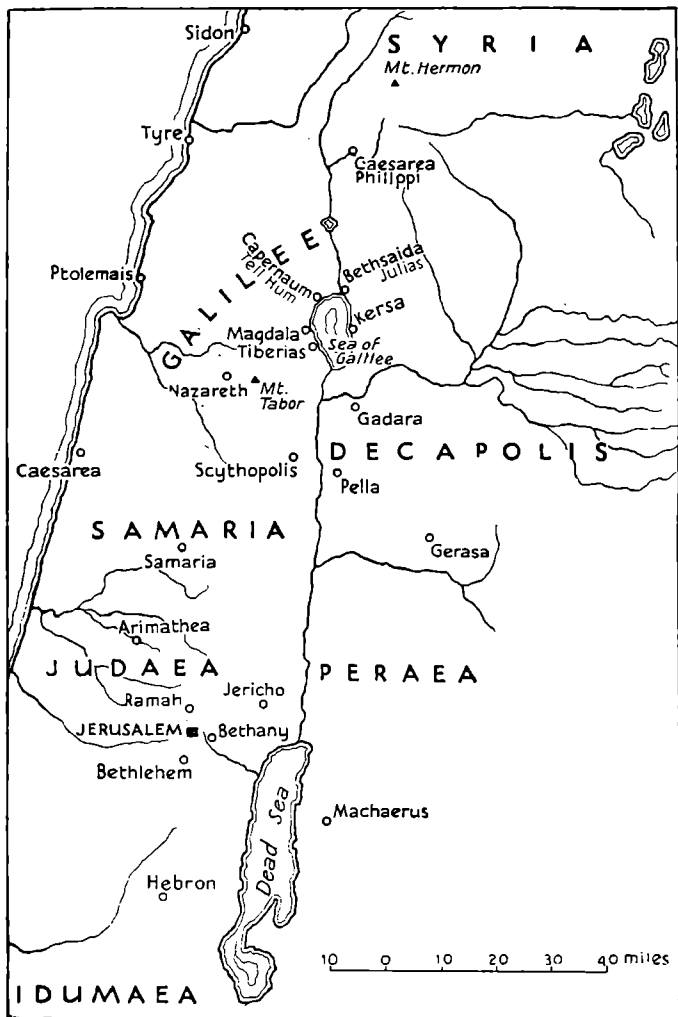
19 But when Herod was dead, behold, an angel of the Lord
20 appeareth in a dream to Joseph in Egypt, saying, Arise and

- take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life.
- 21 And he arose and took the young child and his mother,
 22 and came into the land of Israel. But when he heard that Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither; and being warned of *God*
 23 in a dream, he withdrew into the parts of Galilee, and came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, that he should be called a Nazarene.

THE PREPARATION FOR THE MINISTRY

The Mission of John the Baptist

- 3 And in those days cometh John the Baptist, preaching in
 2 the wilderness of Judæa, saying, Repent ye; for the
 3 kingdom of heaven is at hand. For this is he that was spoken of by Isaiah the prophet, saying,
 The voice of one crying in the wilderness,
 Make ye ready the way of the Lord,
 Make his paths straight.
- 4 Now John himself had his raiment of camel's hair, and a
 5 leathern girdle about his loins; and his food was locusts and
 6 wild honey. Then went out unto him Jerusalem, and all
 7 Judæa, and all the region round about Jordan; and they
 8 were baptized of him in the river Jordan, confessing their
 9 sins. But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to
 10 come? Bring forth therefore fruit worthy of repentance:
 11 and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these
 12 stones to raise up children unto Abraham. And even now is the axe laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast
 11 into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with
 12 the Holy Ghost and *with* fire: whose fan is in his hand, and



Palestine in our Lord's day

he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.

The Baptism of Jesus

13 Then cometh Jesus from Galilee to the Jordan unto John,
14 to be baptized of him. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou
15 to me? But Jesus answering said unto him, Suffer *it* now: for thus it becometh us to fulfil all righteousness. Then he
16 suffereth him. And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove,
17 and coming upon him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.

The Temptation

2 **4** Then was Jesus led up of the Spirit into the wilderness to
3 be tempted of the devil. And when he had fasted forty
4 days and forty nights, he afterward hungered. And the tempter came and said unto him, If thou art the Son of God,
5 command that these stones become bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.
6 Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple, and saith unto him, If thou art the Son of God, cast thyself down: for it is written,
7 He shall give his angels charge concerning thee:
8 And on their hands they shall bear thee up,
9 Lest haply thou dash thy foot against a stone.
10 Jesus said unto him, Again it is written, Thou shalt not
11 tempt the Lord thy God. Again, the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and he said unto him, All these things will I give thee, if thou wilt fall down
12 and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy
13 God, and him only shalt thou serve. Then the devil leaveth him; and behold, angels came and ministered unto him.

The Beginning of the Ministry in Galilee

12 Now when he heard that John was delivered up, he with-
13 drew into Galilee; and leaving Nazareth, he came and dwelt
in Capernaum, which is by the sea, in the borders of
14 Zebulun and Naphtali: that it might be fulfilled which was
spoken by Isaiah the prophet, saying,

15 The land of Zebulun and the land of Naphtali,
Toward the sea, beyond Jordan,
Galilee of the Gentiles,

16 The people which sat in darkness
Saw a great light,
And to them which sat in the region and shadow of
death,
To them did light spring up.

17 From that time began Jesus to preach, and to say, Repent
ye; for the kingdom of heaven is at hand.

18 And walking by the sea of Galilee, he saw two brethren,
Simon who is called Peter, and Andrew his brother, casting
19 a net into the sea; for they were fishers. And he saith unto
them, Come ye after me, and I will make you fishers of men.
20 And they straightway left the nets, and followed him. And
21 going on from thence he saw other two brethren, James the
son of Zebedee, and John his brother, in the boat with
Zebedee their father, mending their nets; and he called
22 them. And they straightway left the boat and their father,
and followed him.

23 And Jesus went about in all Galilee, teaching in their
synagogues, and preaching the gospel of the kingdom, and
healing all manner of disease and all manner of sickness
24 among the people. And the report of him went forth into
all Syria: and they brought unto him all that were sick,
holden with divers diseases and torments, possessed with
25 devils, and epileptic, and palsied; and he healed them. And
there followed him great multitudes from Galilee and
Decapolis and Jerusalem and Judæa and *from* beyond Jordan.



A view from the hills above Nazareth, showing the country-side in which Jesus spent His boyhood

THE FIRST BOOK OF MATTHEW

THE SERMON ON THE MOUNT

The Beatitudes

- 5 And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him: and he opened his mouth and taught them, saying,
- 3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.
- 4 Blessed are they that mourn: for they shall be comforted.
- 5 Blessed are the meek: for they shall inherit the earth.
- 6 Blessed are they that hunger and thirst after righteousness: for they shall be filled.
- 7 Blessed are the merciful: for they shall obtain mercy.
- 8 Blessed are the pure in heart: for they shall see God.
- 9 Blessed are the peacemakers: for they shall be called sons of God.
- 10 Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when *men* shall reproach you, and persecute you, and say
- 12 all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Christian Character

- 13 Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of
- 14 men. Ye are the light of the world. A city set on a hill cannot be hid. Neither do *men* light a lamp, and put it under the bushel, but on the stand; and it shineth unto all
- 16 that are in the house. Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.

The New Law in Relation to the Old

- 17 Think not that I came to destroy the law or the prophets:
- 18 I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle

shall in no wise pass away from the law, till all things be
19 accomplished. Whosoever therefore shall break one of these
least commandments, and shall teach men so, shall be called
least in the kingdom of heaven: but whosoever shall do and
teach them, he shall be called great in the kingdom of
20 heaven. For I say unto you, that except your righteousness
shall exceed *the righteousness* of the scribes and Pharisees,
ye shall in no wise enter into the kingdom of heaven.

21 Ye have heard that it was said to them of old time, Thou
shalt not kill; and whosoever shall kill shall be in danger of
22 the judgement: but I say unto you, that every one who is
angry with his brother shall be in danger of the judgement;
and whosoever shall say to his brother, Raca, shall be in
danger of the council; and whosoever shall say, Thou fool,
23 shall be in danger of the hell of fire. If therefore thou art
offering thy gift at the altar, and there rememberest that
24 thy brother hath aught against thee, leave there thy gift
before the altar, and go thy way, first be reconciled to thy
25 brother, and then come and offer thy gift. Agree with thine
adversary quickly, whiles thou art with him in the way; lest
haply the adversary deliver thee to the judge, and the judge
deliver thee to the officer, and thou be cast into prison.
26 Verily I say unto thee Thou shalt by no means come out
thence, till thou have paid the last farthing.

27 Ye have heard that it was said, Thou shalt not commit
28 adultery: but I say unto you, that every one that looketh on
a woman to lust after her hath committed adultery with her
29 already in his heart. And if thy right eye causeth thee to
stumble, pluck it out, and cast it from thee: for it is profitable
for thee that one of thy members should perish, and not thy
30 whole body be cast into hell. And if thy right hand causeth
thee to stumble, cut it off, and cast it from thee: for it is
profitable for thee that one of thy members should perish,
and not thy whole body go into hell.

31 It was said also, Whosoever shall put away his wife, let
32 him give her a writing of divorcement: but I say unto you,
that every one that putteth away his wife, saving for the
cause of fornication, maketh her an adulteress: and who-
soever shall marry her when she is put away committeth
adultery.

33 Again, ye have heard that it was said to them of old time,
 Thou shalt not forswear thyself, but shalt perform unto the
 34 Lord thine oaths: but I say unto you, Swear not at all;
 35 neither by the heaven, for it is the throne of God; nor by
 the earth, for it is the footstool of his feet; nor by Jerusalem,
 36 for it is the city of the great King. Neither shalt thou swear
 by thy head, for thou canst not make one hair white or
 37 black. But let your speech be, Yea, yea; Nay, nay: and
 whatsoever is more than these is of the evil *one*.

38 Ye have heard that it was said, An eye for an eye, and a
 39 tooth for a tooth: but I say unto you, Resist not him that
 is evil: but whosoever smiteth thee on thy right cheek, turn
 40 to him the other also. And if any man would go to law with
 thee, and take away thy coat, let him have thy cloke also.
 41 And whosoever shall compel thee to go one mile, go with
 42 him twain. Give to him that asketh thee, and from him
 that would borrow of thee turn not thou away.

43 Ye have heard that it was said, Thou shalt love thy
 44 neighbour, and hate thine enemy: but I say unto you, Love
 45 your enemies, and pray for them that persecute you; that
 ye may be sons of your Father which is in heaven: for he
 maketh his sun to rise on the evil and the good, and sendeth
 46 rain on the just and the unjust. For if ye love them that
 love you, what reward have ye? do not even the publicans
 47 the same? And if ye salute your brethren only, what do ye
 more *than others*? do not even the Gentiles the same?
 48 Ye therefore shall be perfect, as your heavenly Father is
 perfect.

Almsgiving

6 Take heed that ye do not your righteousness before men,
 to be seen of them: else ye have no reward with your
 Father which is in heaven.

2 When therefore thou doest alms, sound not a trumpet
 before thee, as the hypocrites do in the synagogues and in
 the streets, that they may have glory of men. Verily I say
 3 unto you, They have received their reward. But when thou
 doest alms, let not thy left hand know what thy right hand
 4 doeth: that thine alms may be in secret: and thy Father
 which seeth in secret shall recompense thee.

Praying

- 5 And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily
6 I say unto you, They have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense
7 thee. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much
8 speaking. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.
9 After this manner therefore pray ye: Our Father which
10 art in heaven, Hallowed by thy name. Thy kingdom come.
11 Thy will be done, as in heaven, so on earth. Give us this day
12 our daily bread. And forgive us our debts, as we also have
13 forgiven our debtors. And bring us not into temptation, but
14 deliver us from the evil *one*. For if ye forgive men their
15 trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Fasting

- 16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have
17 received their reward. But thou, when thou fastest, anoint
18 thy head, and wash thy face; that thou be not seen of men to fast, but of thy Father which is in secret: and thy Father, which seeth in secret, shall recompense thee.

The Christian Standard of Conduct

- 19 Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break
20 through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and
21 where thieves do not break through nor steal: for where thy
22 treasure is, there will thy heart be also. The lamp of the

- 23 body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is
- 24 in thee be darkness, how great is the darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other.
- 25 Ye cannot serve God and mammon. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the
- 26 raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more
- 27 value than they? And which of you by being anxious can
- 28 add one cubit unto his stature? And why are ye anxious concerning raiment? Consider the lilies of the field, how they
- 29 grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one
- 30 of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall*
- 31 *he* not much more *clothe* you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? or, What shall
- 32 we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly
- 33 Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all
- 34 these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

The Christian and his Companions

- 2 **7** Judge not, that ye be not judged. For with what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you. And why beholdest thou the mote that is in thy brother's eye, but considerest
- 4 not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye;
- 5 and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

- 6 Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you. /
- 7 Ask, and it shall be given you; seek, and ye shall find;
- 8 knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him
- 9 that knocketh it shall be opened. Or what man is there of you, who, if his son shall ask him for a loaf, will give him
- 10 a stone; or if he shall ask for a fish, will give him a serpent?
- 11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

The Golden Rule

- 12 All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.

The Two Ways

- 13 Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many be
- 14 they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it.

The Two Guides

- 15 Beware of false prophets, which come to you in sheep's
- 16 clothing, but inwardly are ravening wolves. By their fruits ye shall know them. Do *men* gather grapes of thorns, or figs
- 17 of thistles? Even so every good tree bringeth forth good
- 18 fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree
- 19 bring forth good fruit. Every tree that bringeth not forth
- 20 good fruit is hewn down, and cast into the fire. Therefore by their fruits ye shall know them.
- 21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my
- 22 Father which is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy

name cast out devils, and by thy name do many mighty
23 works? And then will I profess unto them, I never knew
you: depart from me, ye that work iniquity.

The Two Houses

24 Every one therefore which heareth these words of mine,
and doeth them, shall be likened unto a wise man, which
25 built his house upon the rock: and the rain descended, and
the floods came, and the winds blew, and beat upon that
house; and it fell not: for it was founded upon the rock.
26 And every one that heareth these words of mine, and doeth
them not, shall be likened unto a foolish man, which built
27 his house upon the sand: and the rain descended, and the
floods came, and the winds blew, and smote upon that
house; and it fell: and great was the fall thereof.

Concluding Formula

28 And it came to pass, when Jesus ended these words, the
29 multitudes were astonished at his teaching: for he taught
them as *one* having authority, and not as their scribes.

THE SECOND BOOK OF MATTHEW

Three Miracles of Healing

8 And when he was come down from the mountain, great
2 8 multitudes followed him. And behold, there came to
him a leper and worshipped him, saying, Lord, if thou wilt,
3 thou canst make me clean. And he stretched forth his hand,
and touched him, saying, I will; be thou made clean. And
4 straightway his leprosy was cleansed. And Jesus saith unto
him, See thou tell no man; but go thy way, shew thyself to
the priest, and offer the gift that Moses commanded, for a
testimony unto them.

5 And when he was entered into Capernaum, there came
6 unto him a centurion, beseeching him, and saying, Lord,
my servant lieth in the house sick of the palsy, grievously
7 tormented. And he saith unto him, I will come and heal
8 him. And the centurion answered and said, Lord, I am not



Fishermen setting out for a night's fishing on the Sea of Galilee

- worthy that thou shouldest come under my roof: but only
9 say the word, and my servant shall be healed. For I also
am a man under authority, having under myself soldiers:
and I say to this one, Go, and he goeth; and to another,
Come, and he cometh; and to my servant, Do this, and he
10 doeth it. And when Jesus heard it, he marvelled, and said
to them that followed, Verily I say unto you, I have not
11 found so great faith, no, not in Israel. And I say unto you,
that many shall come from the east and the west, and shall
sit down with Abraham, and Isaac, and Jacob, in the king-
12 dom of heaven: but the sons of the kingdom shall be cast
forth into the outer darkness: there shall be the weeping and
13 gnashing of teeth. And Jesus said unto the centurion, Go
thy way; as thou hast believed, so be it done unto thee. And
the servant was healed in that hour.
14 And when Jesus was come into Peter's house, he saw his
15 wife's mother lying sick of a fever. And he touched her
hand, and the fever left her; and she arose, and ministered
16 unto him. And when even was come, they brought unto
him many possessed with devils: and he cast out the spirits
17 with a word, and healed all that were sick: that it might be
fulfilled which was spoken by Isaiah the prophet, saying,
Himself took our infirmities, and bare our diseases.

Two Offers of Service

- 18 Now when Jesus saw great multitudes about him, he gave
19 commandment to depart unto the other side. And there
came a scribe, and said unto him, Master, I will follow thee
20 whithersoever thou goest. And Jesus saith unto him, The
foxes have holes, and the birds of the heaven *have* nests; but
21 the Son of man hath not where to lay his head. And another
of the disciples said unto him, Lord, suffer me first to go
22 and bury my father. But Jesus saith unto him, Follow me;
and leave the dead to bury their own dead.

Three Signs of Power

- 23 And when he was entered into a boat, his disciples
24 followed him. And behold, there arose a great tempest
in the sea, insomuch that the boat was covered with the

25 waves: but he was asleep. And they came to him, and
26 awoke him, saying, Save, Lord; we perish. And he saith
unto them, Why are ye fearful, O ye of little faith? Then
he arose, and rebuked the winds and the sea; and there
27 was a great calm. And the men marvelled, saying, What
manner of man is this, that even the winds and the sea
obey him?

28 And when he was come to the other side into the country
of the Gadarenes, there met him two possessed with devils,
coming forth out of the tombs, exceeding fierce, so that no
29 man could pass by that way. And behold, they cried out,
saying, What have we to do with thee, thou Son of God? art
30 thou come hither to torment us before the time? Now there
31 was afar off from them a herd of many swine feeding. And
the devils besought him, saying, If thou cast us out, send us
32 away into the herd of swine. And he said unto them, Go.
And they came out, and went into the swine: and behold,
the whole herd rushed down the steep into the sea, and
33 perished in the waters. And they that fed them fled, and
went away into the city, and told everything, and what was
34 befallen to them that were possessed with devils. And be-
hold, all the city came out to meet Jesus: and when they
saw him, they besought *him* that he would depart from their
borders.

2 **9** And he entered into a boat, and crossed over, and came
into his own city. And behold, they brought to him a
man sick of the palsy, lying on a bed: and Jesus seeing their
faith said unto the sick of the palsy, Son, be of good cheer;
3 thy sins are forgiven. And behold, certain of the scribes
4 said within themselves, This man blasphemeth. And Jesus
knowing their thoughts said, Wherefore think ye evil in
5 your hearts? For whether is easier, to say, Thy sins are
6 forgiven; or to say, Arise, and walk? But that ye may know
that the Son of man hath power on earth to forgive sins
(then saith he to the sick of the palsy), Arise, and take up
7 thy bed, and go unto thy house. And he arose, and departed
8 to his house. But when the multitudes saw it, they were
afraid, and glorified God, which had given such power unto
men.

The Call of Matthew

- 9 And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him.
- 10 And it came to pass, as he sat at meat in the house, behold, many publicans and sinners came and sat down with
- 11 Jesus and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with the
- 12 publicans and sinners? But when he heard it, he said, They that are whole have no need of a physician, but they that
- 13 are sick. But go ye and learn what *this* meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous but sinners.

A Question about Fasting

- 14 Then come to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?
- 15 And Jesus said unto them, Can the sons of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken
- 16 away from them, and then will they fast. And no man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, and a worse
- 17 rent is made. Neither do *men* put new wine into old wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved.

Three Mighty Works

- 18 While he spake these things unto them, behold, there came a ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and
- 19 she shall live. And Jesus arose, and followed him, and so
- 20 *did* his disciples. And behold, a woman, who had an issue of blood twelve years, came behind him, and touched the
- 21 border of his garment: for she said within herself, If I do
- 22 but touch his garment, I shall be made whole. But Jesus turning and seeing her said, Daughter, be of good cheer;

thy faith hath made thee whole. And the woman was made
 23 whole from that hour. And when Jesus came into the ruler's
 house, and saw the flute-players, and the crowd making a
 24 tumult, he said, Give place: for the damsel is not dead, but
 25 sleepeth. And they laughed him to scorn. But when the
 crowd was put forth, he entered in, and took her by the
 26 hand; and the damsel arose. And the fame hereof went
 forth into all that land.

27 And as Jesus passed by from thence, two blind men
 followed him, crying out, and saying, Have mercy on us,
 28 thou son of David. And when he was come into the house,
 the blind men came to him: and Jesus saith unto them,
 Believe ye that I am able to do this? They say unto him,
 29 Yea, Lord. Then touched he their eyes, saying, According
 30 to your faith be it done unto you. And their eyes were
 opened. And Jesus strictly charged them, saying, See that
 31 no man know it. But they went forth, and spread abroad
 his fame in all that land.

32 And as they went forth, behold, there was brought to him
 33 a dumb man possessed with a devil. And when the devil
 was cast out, the dumb man spake: and the multitudes
 34 marvelled, saying, It was never so seen in Israel. But the
 Pharisees said, By the prince of the devils casteth he out
 devils.

35 And Jesus went about all the cities and the villages,
 teaching in their synagogues, and preaching the gospel of
 the kingdom, and healing all manner of disease and all
 36 manner of sickness. But when he saw the multitudes, he
 was moved with compassion for them, because they were
 distressed and scattered, as sheep not having a shepherd.
 37 Then saith he unto his disciples, The harvest truly is
 38 plenteous, but the labourers are few. Pray ye therefore the
 Lord of the harvest, that he send forth labourers into his
 harvest.

The Call and Sending out of the Apostles

10 And he called unto him his twelve disciples; and gave
 them authority over unclean spirits, to cast them
 out, and to heal all manner of disease and all manner of
 sickness.

- 2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James
3 the *son* of Zebedee, and John his brother; Philip, and Bartholomew; Thomas and Matthew the publican; James the *son*
4 of Alphæus, and Thaddæus; Simon the Cananæan, and Judas Iscariot, who also betrayed him.

The Mission Charge to the Twelve

- 5 These twelve Jesus sent forth, and charged them, saying,
6 Go not into *any* way of the Gentiles, and enter not into
7 any city of the Samaritans: but go rather to the lost sheep
8 of the house of Israel. And as ye go, preach, saying, The
9 kingdom of heaven is at hand. Heal the sick, raise the dead,
10 cleanse the lepers, cast out devils: freely ye received, freely
11 give. Get you no gold, nor silver, nor brass in your purses;
12 no wallet for *your* journey, neither two coats, nor shoes, nor
13 staff: for the labourer is worthy of his food. And into whatsoever city or village ye shall enter, search out who in it is
14 worthy; and there abide till ye go forth. And as ye enter
15 into the house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your
16 peace return to you. And whosoever shall not receive you,
17 nor hear your words, as ye go forth out of that house or that
18 city, shake off the dust of your feet. Verily I say unto you,
19 It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgement, than for that city.
20 Behold, I send you forth as sheep in the midst of wolves:
21 be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to councils,
22 and in their synagogues they will scourge you; yea and before governors and kings shall ye be brought for my sake, for a
23 testimony to them and to the Gentiles. But when they deliver you up, be not anxious how or what ye shall speak:
24 for it shall be given you in that hour what ye shall speak.
25 For it is not ye that speak, but the Spirit of your Father
26 that speaketh in you. And brother shall deliver up brother to death, and the father his child: and children shall rise up
27 against parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that
28 endureth to the end, the same shall be saved. But when they

persecute you in this city, flee into the next: for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come.

- 24 A disciple is not above his master, nor a servant above his
25 lord. It is enough for the disciple that he be as his master,
and the servant as his lord. If they have called the master of
the house Beelzebub, how much more *shall they call* them
26 of his household! Fear them not therefore: for there is
nothing covered, that shall not be revealed; and hid, that
27 that shall not be known. What I tell you in the darkness,
speak ye in the light: and what ye hear in the ear, proclaim
28 upon the housetops. And be not afraid of them which kill
the body, but are not able to kill the soul: but rather fear
him which is able to destroy both soul and body in hell.
29 Are not two sparrows sold for a farthing? and not one of
30 them shall fall on the ground without your Father: but
31 the very hairs of your head are all numbered. Fear not
32 therefore; ye are of more value than many sparrows. Every
one therefore who shall confess me before men, him will
33 I also confess before my Father which is in heaven. But
whosoever shall deny me before men, him will I also deny
before my Father which is in heaven.
34 Think not that I came to send peace on the earth: I came
35 not to send peace, but a sword. For I came to set a man at
variance against his father, and the daughter against her
mother, and the daughter in law against her mother in law:
36 and a man's foes *shall be* they of his own household. He that
37 loveth father or mother more than me is not worthy of me;
and he that loveth son or daughter more than me is not
38 worthy of me. And he that doth not take his cross and follow
39 after me, is not worthy of me. He that findeth his life shall
lose it; and he that loseth his life for my sake shall find it.
40 He that receiveth you receiveth me, and he that receiveth
41 me receiveth him that sent me. He that receiveth a prophet
in the name of a prophet shall receive a prophet's reward;
and he that receiveth a righteous man in the name of a
42 righteous man shall receive a righteous man's reward. And
whosoever shall give to drink unto one of these little ones a
cup of cold water only, in the name of a disciple, verily I say
unto you, he shall in no wise lose his reward.

Concluding Formula

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

THE THIRD BOOK OF MATTHEW

John the Baptist and Jesus

2 Now when John heard in the prison the works of the
3 Christ, he sent by his disciples, and said unto him, Art thou
4 he that cometh, or look we for another? And Jesus answered and said unto them, Go your way and tell John
5 the things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have
6 good tidings preached to them. And blessed is he, who-
7 soever shall find none occasion of stumbling in me. And as these went their way, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness
8 to behold? a reed shaken with the wind? But what went ye out for to see? a man clothed in soft *raiment*? Behold,
9 they that wear soft *raiment* are in kings' houses. But wherefore went ye out? to see a prophet? Yea, I say unto you,
10 and much more than a prophet. This is he, of whom it is written,

Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist, yet he that is but little in the kingdom of heaven is greater than
12 he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence
13 take it by force. For all the prophets and the law prophesied
14 until John. And if ye are willing to receive *it*, this is Elijah,
15 which is to come. He that hath ears to hear, let him hear.
16 But whereunto shall I liken this generation? It is like unto children sitting in the marketplaces, which call unto their

17 fellows, and say, We piped unto you, and ye did not dance;
18 we wailed, and ye did not mourn. For John came neither
19 eating nor drinking, and they say, He hath a devil. The
Son of man came eating and drinking, and they say,
Behold, a gluttonous man, and a wine-bibber, a friend of
publicans and sinners! And wisdom is justified by her works.

Dirge over the Unrepentant Cities

20 Then began he to upbraid the cities wherein most of his
21 mighty works were done, because they repented not. Woe
unto thee, Chorazin! woe unto thee, Bethsaida! for if the
mighty works had been done in Tyre and Sidon which were
done in you, they would have repented long ago in sack-
22 cloth and ashes. Howbeit I say unto you, it shall be more
tolerable for Tyre and Sidon in the day of judgement, than
23 for you. And thou, Capernaum, shalt thou be exalted unto
heaven? thou shalt go down unto Hades: for if the mighty
works had been done in Sodom which were done in thee, it
24 would have remained until this day. Howbeit I say unto
you, that it shall be more tolerable for the land of Sodom
in the day of judgement, than for thee.

The Thanksgiving of Jesus

25 At that season Jesus answered and said, I thank thee, O
Father, Lord of heaven and earth, that thou didst hide these
things from the wise and understanding, and didst reveal
26 them unto babes: yea, Father, for so it was well-pleasing
27 in thy sight. All things have been delivered unto me of my
Father: and no one knoweth the Son, save the Father;
neither doth any know the Father, save the Son, and he to
28 whomsoever the Son willeth to reveal *him*. Come unto me,
all ye that labour and are heavy laden, and I will give you
29 rest. Take my yoke upon you, and learn of me; for I am
meek and lowly in heart: and ye shall find rest unto your
30 souls. For my yoke is easy, and my burden is light.

The Growth of Opposition

12 At that season Jesus went on the sabbath day through
the cornfields; and his disciples were an hundred,
2 and began to pluck ears of corn, and to eat. But the Pharisees,

- when they saw it, said unto him, Behold, thy disciples do
3 that which it is not lawful to do upon the sabbath. But
he said unto them, Have ye not read what David did,
when he was an hungred, and they that were with him;
4 how he entered into the house of God, and did eat the
shewbread, which it was not lawful for him to eat, neither
for them that were with him, but only for the priests?
5 Or have ye not read in the law, how that on the sabbath
day the priests in the temple profane the sabbath, and are
6 guiltless? But I say unto you, that one greater than the
7 temple is here. But if ye had known what this meaneth,
I desire mercy, and not sacrifice, ye would not have con-
8 demned the guiltless. For the Son of man is lord of the
sabbath.
- 9 And he departed thence, and went into their synagogue:
10 and behold, a man having a withered hand. And they asked
him, saying, Is it lawful to heal on the sabbath day? that
11 they might accuse him. And he said unto them, What man
shall there be of you, that shall have one sheep, and if this
fall into a pit on the sabbath day, will he not lay hold on it,
12 and lift it out? How much then is a man of more value
13 than a sheep! Wherefore it is lawful to do good on the
sabbath day. Then saith he to the man, Stretch forth thy
hand. And he stretched it forth; and it was restored whole,
14 as the other. But the Pharisees went out, and took counsel
15 against him, how they might destroy him. And Jesus per-
ceiving *it* withdrew from thence: and many followed him;
16 and he healed them all, and charged them that they should
17 not make him known: that it might be fulfilled which was
spoken by Isaiah the prophet, saying,
- 18 Behold, my servant whom I have chosen;
My beloved in whom my soul is well pleased:
I will put my Spirit upon him,
And he shall declare judgement to the Gentiles.
- 19 He shall not strive, nor cry aloud;
Neither shall any one hear his voice in the streets.
- 20 A bruised reed shall he not break,
And smoking flax shall he not quench,
Till he send forth judgement unto victory.
- 21 And in his name shall the Gentiles hope.

22 Then was brought unto him one possessed with a devil,
blind and dumb: and he healed him, insomuch that the
23 dumb man spake and saw. And all the multitudes were
24 amazed, and said, Is this the son of David? But when the
Pharisees heard it, they said, This man doth not cast out
25 devils, but by Beelzebub the prince of the devils. And
knowing their thoughts he said unto them, Every kingdom
divided against itself is brought to desolation; and every city
26 or house divided against itself shall not stand: and if Satan
casteth out Satan, he is divided against himself; how then
27 shall his kingdom stand? And if I by Beelzebub cast out
devils, by whom do your sons cast them out? therefore shall
28 they be your judges. But if I by the Spirit of God cast
29 out devils, then is the kingdom of God come upon you. Or
how can one enter into the house of the strong *man*, and
spoil his goods, except he first bind the strong *man*? and
30 then he will spoil his house. He that is not with me is
against me; and he that gathereth not with me scattereth.
31 Therefore I say unto you, Every sin and blasphemy shall be
forgiven unto men; but the blasphemy against the Spirit
32 shall not be forgiven. And whosoever shall speak a word
against the Son of man, it shall be forgiven him; but whoso-
ever shall speak against the Holy Spirit, it shall not be
forgiven him, neither in this world, nor in that which is to
33 come. Either make the tree good, and its fruit good; or
make the tree corrupt, and its fruit corrupt: for the tree is
34 known by its fruit. Ye offspring of vipers, how can ye,
being evil, speak good things? for out of the abundance of
35 the heart the mouth speaketh. The good man out of his
good treasure bringeth forth good things: and the evil man
36 out of his evil treasure bringeth forth evil things. And I
say unto you, that every idle word that men shall speak, they
37 shall give account thereof in the day of judgement. For by
thy words thou shalt be justified, and by thy words thou
shalt be condemned.

The Demand for a Sign

38 Then certain of the scribes and Pharisees answered him,
39 saying, Master, we would see a sign from thee. But he
answered and said unto them, An evil and adulterous

generation seeketh after a sign; and there shall no sign be
40 given to it but the sign of Jonah the prophet: for as Jonah
was three days and three nights in the belly of the whale;
so shall the Son of man be three days and three nights in the
41 heart of the earth. The men of Nineveh shall stand up in
the judgement with this generation, and shall condemn it:
for they repented at the preaching of Jonah; and behold,
42 a greater than Jonah is here. The queen of the south shall
rise up in the judgement with this generation, and shall
condemn it: for she came from the ends of the earth to hear
the wisdom of Solomon; and behold, a greater than Solomon
43 is here. But the unclean spirit, when he is gone out of the
man, passeth through waterless places, seeking rest, and
44 findeth it not. Then he saith, I will return into my house
whence I came out; and when he is come, he findeth it
45 empty, swept, and garnished. Then goeth he, and taketh
with himself seven other spirits more evil than himself, and
they enter in and dwell there: and the last state of that man
becometh worse than the first. Even so shall it be also unto
this evil generation.

The Kindred of Jesus

46 While he was yet speaking to the multitudes, behold, his
mother and his brethren stood without, seeking to speak to
47 him. And one said unto him, Behold, thy mother and thy
48 brethren stand without, seeking to speak to thee. But he
answered and said unto him that told him, Who is my
49 mother? and who are my brethren? And he stretched forth
his hand towards his disciples, and said, Behold, my mother
50 and my brethren! For whosoever shall do the will of my
Father which is in heaven, he is my brother, and sister, and
mother.

Seven Parables

2 **13** On that day went Jesus out of the house, and sat by
the sea side. And there were gathered unto him great
multitudes, so that he entered into a boat, and sat; and all
the multitude stood on the beach.



A little bay near Capernaum. This may be the place referred to in 13²

The Sower

- 3 And he spake to them many things in parables, saying,
4 Behold, the sower went forth to sow; and as he sowed, some
seeds fell by the way side, and the birds came and devoured
5 them: and others fell upon the rocky places, where they had
not much earth: and straightway they sprang up, because
6 they had no deepness of earth: and when the sun was risen,
they were scorched; and because they had no root, they
7 withered away. And others fell upon the thorns; and
8 the thorns grew up, and choked them: and others fell
upon the good ground, and yielded fruit, some a hundred-
9 fold, some sixty, some thirty. He that hath ears, let him
hear.
- 10 And the disciples came, and said unto him, Why speakest
11 thou unto them in parables? And he answered and said unto
them, Unto you it is given to know the mysteries of the
12 kingdom of heaven, but to them it is not given. For who-
soever hath, to him shall be given, and he shall have
abundance: but whosoever hath not, from him shall be
13 taken away even that which he hath. Therefore speak I to
them in parables; because seeing they see not, and hearing
14 they hear not, neither do they understand. And unto them
is fulfilled the prophecy of Isaiah, which saith,
By hearing ye shall hear, and shall in no wise under-
stand;
And seeing ye shall see, and shall in no wise perceive:
15 For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.
- 16 But blessed are your eyes, for they see; and your ears, for
17 they hear. For verily I say unto you, that many prophets
and righteous men desired to see the things which ye see,
and saw them not; and to hear the things which ye hear,
and heard them not.

18 Hear then ye the parable of the sower. When any one
19 heareth the word of the kingdom, and understandeth it not,
then cometh the evil *one*, and snatcheth away that which hath
been sown in his heart. This is he that was sown by the
20 way side. And he that was sown upon the rocky places,
this is he that heareth the word, and straightway with joy
21 receiveth it; yet hath he not root in himself, but endureth for
a while; and when tribulation or persecution ariseth because
22 of the word, straightway he stumbleth. And he that was
sown among the thorns, this is he that heareth the word;
and the care of the world, and the deceitfulness of riches,
23 choke the word, and he becometh unfruitful. And he that
was sown upon the good ground, this is he that heareth the
word, and understandeth it; who verily beareth fruit, and
bringeth forth, some a hundredfold, some sixty, some thirty.

Wheat and Tares

24 Another parable set he before them, saying, The kingdom
of heaven is likened unto a man that sowed good seed in his
25 field: but while men slept, his enemy came and sowed tares
26 also among the wheat, and went away. But when the blade
sprang up, and brought forth fruit, then appeared the tares
27 also. And the servants of the householder came and said
unto him, Sir, didst thou not sow good seed in thy field?
28 whence then hath it tares? And he said unto them, An
enemy hath done this. And the servants say unto him, Wilt
29 thou then that we go and gather them up? But he saith,
Nay; lest haply while ye gather up the tares, ye root up the
30 wheat with them. Let both grow together until the harvest:
and in the time of the harvest I will say to the reapers,
Gather up first the tares, and bind them in bundles to burn
them: but gather the wheat into my barn.

The Mustard Seed and the Leaven

31 Another parable set he before them, saying, The kingdom
of heaven is like unto a grain of mustard seed, which a man
32 took, and sowed in his field: which indeed is less than all
seeds; but when it is grown, it is greater than the herbs, and
becometh a tree, so that the birds of the heaven come and
lodge in the branches thereof.

St. Matthew 13. 33

- 33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.
- 34 All these things spake Jesus in parables unto the multitudes;
- 35 and without a parable spake he nothing unto them: that it might be fulfilled which was spoken by the prophet, saying,
 I will open my mouth in parables;
 I will utter things hidden from the foundation of the world.
- 36 Then he left the multitudes, and went into the house: and his disciples came unto him, saying, Explain unto us the
- 37 parable of the tares of the field. And he answered and said,
- 38 He that soweth the good seed is the Son of man; and the field is the world; and the good seed, these are the sons of
- 39 the kingdom; and the tares are the sons of the evil one; and the enemy that sowed them is the devil: and the harvest is
- 40 the end of the world; and the reapers are angels. As therefore the tares are gathered up and burned with fire; so shall
- 41 it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity,
- 42 and shall cast them into the furnace of fire: there shall be
- 43 the weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

The Hidden Treasure and the Costly Pearl

- 44 The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.
- 45 Again, the kingdom of heaven is like unto a man that is a
- 46 merchant seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had, and bought it.

The Drag Net

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

it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast
 49 away. So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous,
 50 and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth.

51 Have ye understood all these things? They say unto him,
 52 Yea. And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.

Concluding Formula

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

THE FOURTH BOOK OF MATTHEW

Rejection at Nazareth

54 And coming into his own country he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty
 55 works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and
 56 Simon, and Judas? And his sisters, are they not all with us?
 57 Whence then hath this man all these things? And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own
 58 house. And he did not many mighty works there because of their unbelief.

Death of John the Baptist

2 **14** At that season Herod the tetrarch heard the report
 2 concerning Jesus, and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore
 3 do these powers work in him. For Herod had laid hold on John, and bound him, and put him in prison for the sake of
 4 Herodias, his brother Philip's wife. For John said unto

5 him, It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude,
6 because they counted him as a prophet. But when Herod's birthday came, the daughter of Herodias danced in the
7 midst, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she should ask. And she,
8 being put forward by her mother, saith, Give me here in a charger the head of John the Baptist. And the king was
9 grieved; but for the sake of his oaths, and of them which
10 sat at meat with him, he commanded it to be given; and he
11 sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel: and she
12 brought it to her mother. And his disciples came, and took up the corpse, and buried him; and they went and told Jesus.

The Feeding of the Five Thousand

13 Now when Jesus heard *it*, he withdrew from thence in a boat, to a desert place apart: and when the multitudes heard
14 *thereof*, they followed him on foot from the cities. And he came forth, and saw a great multitude, and he had compas-
15 sion on them, and healed their sick. And when even was come, the disciples came to him, saying, The place is desert, and the time is already past; send the multitudes away, that they may go into the villages, and buy themselves food.
16 But Jesus said unto them, They have no need to go away; give ye them to eat. And they say unto him, We have here
17 but five loaves, and two fishes. And he said, Bring them
18 hither to me. And he commanded the multitudes to sit down on the grass; and he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake and gave the loaves to the disciples, and the disciples to the
19 multitudes. And they did all eat, and were filled: and they took up that which remained over of the broken pieces,
20 twelve baskets full. And they that did eat were about five thousand men, beside women and children.

Crossing the Lake

22 And straightway he constrained the disciples to enter into the boat, and to go before him unto the other side, till he

23 should send the multitudes away. And after he had sent the multitudes away, he went up into the mountain apart
24 to pray: and when even was come, he was there alone. But the boat was now in the midst of the sea, distressed by the
25 waves; for the wind was contrary. And in the fourth watch
26 of the night he came unto them, walking upon the sea. And when the disciples saw him walking on the sea, they were
troubled, saying, It is an apparition; and they cried out for
27 fear. But straightway Jesus spake unto them, saying, Be of
28 good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee upon
29 the waters. And he said, Come. And Peter went down from the boat, and walked upon the waters, to come to Jesus.
30 But when he saw the wind, he was afraid; and beginning to
31 sink, he cried out, saying, Lord, save me. And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou
32 doubt? And when they were gone up into the boat, the
33 wind ceased. And they that were in the boat worshipped him, saying, Of a truth thou art the Son of God. .
34 And when they had crossed over, they came to the land,
35 unto Gennesaret. And when the men of that place knew him, they sent into all that region round about, and brought
36 unto him all that were sick; and they besought him that they might only touch the border of his garment: and as many as touched were made whole.

Teaching about the Clean and Unclean

15 Then there come to Jesus from Jerusalem Pharisees
2 and scribes, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands
3 when they eat bread. And he answered and said unto them, Why do ye also transgress the commandment of God
4 because of your tradition? For God said, Honour thy father and thy mother: and, He that speaketh evil of father or
5 mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, That wherewith thou
6 mightest have been profited by me is given to God; he shall not honour his father. And ye have made void the word of

- 7 God because of your tradition. Ye hypocrites, well did
Isaiah prophesy of you, saying,
8 This people honoureth me with their lips;
But their heart is far from me.
9 But in vain do they worship me,
Teaching *as their* doctrines the precepts of men.
10 And he called to him the multitude, and said unto them,
11 Hear, and understand: Not that which entereth into the
mouth defileth the man; but that which proceedeth out of
12 the mouth, this defileth the man. Then came the disciples,
and said unto him, Knowest thou that the Pharisees were
13 offended, when they heard this saying? But he answered
and said, Every plant which my heavenly Father planted
14 not, shall be rooted up. Let them alone: they are blind
guides. And if the blind guide the blind, both shall fall into
15 a pit. And Peter answered and said unto him, Declare unto
16 us the parable. And he said, Are ye also even yet without
17 understanding? Perceive ye not, that whatsoever goeth
into the mouth passeth into the belly, and is cast out into
18 the draught? But the things which proceed out of the mouth
19 come forth out of the heart; and they defile the man. For
out of the heart come forth evil thoughts, murders, adul-
20 teries, fornications, thefts, false witness, railings: these are
the things which defile the man: but to eat with unwashen
hands defileth not the man.

Signs of Power and Teaching outside Galilee

- 21 And Jesus went out thence, and withdrew into the parts
22 of Tyre and Sidon. And behold, a Canaanitish woman came
out from those borders, and cried, saying, Have mercy on
me, O Lord, thou son of David; my daughter is grievously
23 vexed with a devil. But he answered her not a word. And
his disciples came and besought him, saying, Send her
24 away; for she crieth after us. But he answered and said,
I was not sent but unto the lost sheep of the house of Israel.
25 But she came and worshipped him, saying, Lord, help me.
26 And he answered and said, It is not meet to take the children's
27 bread and cast it to the dogs. But she said, Yea, Lord: for
even the dogs eat of the crumbs which fall from their
28 masters' table. Then Jesus answered and said unto her,

O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour.

29 And Jesus departed thence, and came nigh unto the sea
30 of Galilee; and he went up into the mountain, and sat there.
And there came unto him great multitudes, having with
them the lame, blind, dumb, maimed, and many others,
31 and they cast them down at his feet; and he healed them:
insomuch that the multitude wondered, when they saw the
dumb speaking, the maimed whole, and the lame walking,
and the blind seeing: and they glorified the God of Israel.

32 And Jesus called unto him his disciples, and said, I have
compassion on the multitude, because they continue with
me now three days and have nothing to eat: and I would not
33 send them away fasting, lest haply they faint in the way.
And the disciples say unto him, Whence should we have
34 so many loaves in a desert place, as to fill so great a multi-
tude? And Jesus saith unto them, How many loaves have
ye? And they said, Seven, and a few small fishes. And he
35 commanded the multitude to sit down on the ground; and
36 he took the seven loaves and the fishes; and he gave thanks
and brake, and gave to the disciples, and the disciples to the
37 multitudes. And they did all eat, and were filled: and they
took up that which remained over of the broken pieces,
38 seven baskets full. And they that did eat were four thousand
39 men, beside women and children. And he sent away the
multitudes, and entered into the boat, and came into the
borders of Magadan.

16 And the Pharisees and Sadducees came, and tempting
2 him asked him to shew them a sign from heaven. But
he answered and said unto them, When it is evening, ye say,
3 *It will be fair weather: for the heaven is red.* And in the
morning, *It will be foul weather to-day: for the heaven is*
red and lowring. Ye know how to discern the face of the
4 heaven; but ye cannot *discern* the signs of the times. An
evil and adulterous generation seeketh after a sign; and
there shall no sign be given unto it, but the sign of Jonah.
And he left them, and departed.

5 And the disciples came to the other side and forgot to take
6 bread. And Jesus said unto them, Take heed and beware
7 of the leaven of the Pharisees and Sadducees. And they

8 reasoned among themselves, saying, We took no bread. And Jesus perceiving it said, O ye of little faith, why reason ye among yourselves, because ye have no bread? Do ye not yet perceive, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up? How is it that ye do not perceive that I spake not to you concerning bread? But beware of the leaven of the Pharisees and Sadducees. Then understood they how that he bade them not beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

St. Peter's Confession of the Christ

13 Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is? And they said, Some say John the Baptist; some, Elijah: and others, Jeremiah, or one of the prophets. He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he the disciples that they should tell no man that he was the Christ.

First Warning of the Passion

21 From that time began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up. And Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumblingblock unto me: for thou mindest not the things of God, but the things



Near Caesarea Philippi; the ruins of a little shrine of the Greek Nature-god, Pan

24 of men. Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross and follow me. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it. For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life? For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds. Verily I say unto you, There be some of them that stand here, which shall in no wise taste of death, till they see the Son of man coming in his kingdom.

The Transfiguration

17 And after six days Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart: and he was transfigured before them: and his face did shine as the sun, and his garments became white as the light. And behold, there appeared unto them Moses and Elijah talking with him. And Peter answered, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, I will make here three tabernacles; one for thee, and one for Moses, and one for Elijah. While he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them and said, Arise, and be not afraid. And lifting up their eyes, they saw no one, save Jesus only. And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of man be risen from the dead. And his disciples asked him, saying, Why then say the scribes that Elijah must first come? And he answered and said, Elijah indeed cometh, and shall restore all things: but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they listed. Even so shall the Son of man also suffer of them. Then understood the disciples that he spake unto them of John the Baptist.

Healing of an Epileptic Boy

14 And when they were come to the multitude, there came
 15 to him a man, kneeling to him, and saying, Lord, have mercy
 on my son: for he is epileptic, and suffereth grievously: for
 oft-times he falleth into the fire, and oft-times into the
 16 water. And I brought him to thy disciples, and they could
 17 not cure him. And Jesus answered and said, O faithless and
 perverse generation, how long shall I be with you? how long
 18 shall I bear with you? bring him hither to me. And Jesus
 rebuked him; and the devil went out from him: and the boy
 19 was cured from that hour. Then came the disciples to Jesus
 20 apart, and said, Why could not we cast it out? And he saith
 unto them, Because of your little faith: for verily I say unto
 you, If ye have faith as a grain of mustard seed, ye shall say
 unto this mountain, Remove hence to yonder place; and it
 shall remove; and nothing shall be impossible unto you.

Second Warning of the Passion

22 And while they abode in Galilee, Jesus said unto them,
 23 The Son of man shall be delivered up into the hands of
 men; and they shall kill him, and the third day he shall be
 raised up. And they were exceeding sorry.

The Temple Tax

24 And when they were come to Capernaum, they that
 received the half-shekel came to Peter, and said, Doth not
 25 your master pay the half-shekel? He saith, Yea. And when
 he came into the house, Jesus spake first to him, saying,
 What thinkest thou, Simon? the kings of the earth, from
 whom do they receive toll or tribute? from their sons, or
 26 from strangers? And when he said, From strangers, Jesus
 27 said unto him, Therefore the sons are free. But, lest we
 cause them to stumble, go thou to the sea, and cast a hook,
 and take up the fish that first cometh up; and when thou
 hast opened his mouth, thou shalt find a shekel: that take,
 and give unto them for me and thee.

Discourse on Unity

18 In that hour came the disciples unto Jesus, saying,
 2 Who then is greatest in the kingdom of heaven? And
 he called to him a little child, and set him in the midst of

- 3 them, and said, Verily I say unto you, Except ye turn, and
become as little children, ye shall in no wise enter into the
4 kingdom of heaven. Whosoever therefore shall humble
himself as this little child, the same is the greatest in the
5 kingdom of heaven. And whoso shall receive one such little
6 child in my name receiveth me: but whoso shall cause one
of these little ones which believe on me to stumble, it is pro-
fitable for him that a great millstone should be hanged about
his neck, and *that* he should be sunk in the depth of the sea.
7 Woe unto the world because of occasions of stumbling! for
it must needs be that the occasions come; but woe to that
8 man through whom the occasion cometh! And if thy hand
or thy foot causeth thee to stumble, cut it off, and cast it
from thee: it is good for thee to enter into life maimed or
halt, rather than having two hands or two feet to be cast
9 into the eternal fire. And if thine eye causeth thee to stumble,
pluck it out, and cast it from thee: it is good for thee to
enter into life with one eye, rather than having two eyes to be
10 cast into the hell of fire. See that ye despise not one of these
little ones; for I say unto you, that in heaven their angels
do always behold the face of my Father which is in heaven.
12 How think ye? if any man have a hundred sheep, and one of
them be gone astray, doth he not leave the ninety and nine,
and go unto the mountains, and seek that which goeth astray?
13 And if so be that he find it, verily I say unto you, he rejoiceth
over it more than over the ninety and nine which have not
14 gone astray. Even so it is not the will of your Father which
is in heaven, that one of these little ones should perish.
15 And if thy brother sin against thee, go, shew him his fault
between thee and him alone: if he hear thee, thou hast gained
16 thy brother. But if he hear *thee* not, take with thee one or two
more, that at the mouth of two witnesses or three every word
17 may be established. And if he refuse to hear them, tell it
unto the church: and if he refuse to hear the church also, let
18 him be unto thee as the Gentile and the publican. Verily I
say unto you, What things soever ye shall bind on earth shall
be bound in heaven: and what things soever ye shall loose
19 on earth shall be loosed in heaven. Again I say unto you,
that if two of you shall agree on earth as touching anything
that they shall ask, it shall be done for them of my Father

20 which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

The Parable of the Unmerciful Servant

21 Then came Peter, and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven
22 times? Jesus saith unto him, I say not unto thee, Until
23 seven times; but, Until seventy times seven. Therefore is
24 the kingdom of heaven likened unto a certain king, which
25 would make a reckoning with his servants. And when he
26 had begun to reckon, one was brought unto him, which
27 owed him ten thousand talents. But forasmuch as he had
28 not *wherewith* to pay, his lord commanded him to be sold,
and his wife, and children, and all that he had, and payment
29 to be made. The servant therefore fell down and worshipped
him, saying, Lord, have patience with me, and I will pay
30 thee all. And the lord of that servant, being moved with
31 compassion, released him, and forgave him the debt. But
32 that servant went out, and found one of his fellow-servants,
which owed him a hundred pence: and he laid hold on him,
and took *him* by the throat, saying, Pay what thou owest.
33 So his fellow-servant fell down and besought him, saying,
34 Have patience with me, and I will pay thee. And he would
not: but went and cast him into prison, till he should pay
35 that which was due. So when his fellow-servants saw what
was done, they were exceeding sorry, and came and told unto
36 their lord all that was done. Then his lord called him unto
him, and saith to him, Thou wicked servant, I forgave thee
37 all that debt, because thou besoughtest me: shouldst not
thou also have had mercy on thy fellow-servant, even as
38 I had mercy on thee? And his lord was wroth, and delivered
him to the tormentors, till he should pay all that was due.
39 So shall also my heavenly Father do unto you, if ye forgive
not every one his brother from your hearts.

Concluding Formula

19 And it came to pass when Jesus had finished these words, he departed from Galilee, and came into the
2 borders of Judæa beyond Jordan; and great multitudes followed him; and he healed them there.

THE FIFTH BOOK OF MATTHEW

Teaching about Marriage

3 And there came unto him Pharisees, tempting him, and saying, Is it lawful *for a man* to put away his wife for every
4 cause? And he answered and said, Have ye not read, that he which made *them* from the beginning made them male and
5 female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall
6 become one flesh? So that they are no more twain, but one flesh. What therefore God hath joined together, let not
7 man put asunder. They say unto him, Why then did Moses command to give a bill of divorcement, and to put *her* away?
8 He saith unto them, Moses for your hardness of heart suffered you to put away your wives: but from the beginning
9 it hath not been so. And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her
10 when she is put away committeth adultery. The disciples say unto him, If the case of the man is so with his wife, it is
11 not expedient to marry. But he said unto them, All men cannot receive this saying, but they to whom it is given.
12 For there are eunuchs, which were so born from their mother's womb: and there are eunuchs, which were made eunuchs by men: and there are eunuchs, which made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

Blessing the Children

13 Then were there brought unto him little children, that he should lay his hands on them, and pray: and the disciples
14 rebuked them. But Jesus said, Suffer the little children, and forbid them not, to come unto me: for of such is the
15 kingdom of heaven. And he laid his hands on them, and departed thence.

Other Sayings

16 And behold, one came to him and said, Master, what good
17 thing shall I do, that I may have eternal life? And he said

- unto him, Why askest thou me concerning that which is good? One there is who is good: but if thou wouldest enter
18 into life, keep the commandments. He saith unto him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear
19 false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself. The young man saith
20 unto him, All these things have I observed: what lack I yet? Jesus said unto him, If thou wouldest be perfect, go, sell
21 that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. But when the
22 young man heard the saying, he went away sorrowful: for he was one that had great possessions.
- 23 And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven.
24 And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the
25 kingdom of God. And when the disciples heard it, they were astonished exceedingly, saying, Who then can be saved?
26 And Jesus looking upon *them* said to them, With men this is impossible; but with God all things are possible.
- 27 Then answered Peter and said unto him, Lo, we have left
28 all, and followed thee; what then shall we have? And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve
29 thrones, judging the twelve tribes of Israel. And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall
30 receive a hundredfold, and shall inherit eternal life. But many shall be last *that are* first; and first *that are* last.

The Parable of the Labourers in the Vineyard

- 20 For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning
2 to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his
3 vineyard. And he went out about the third hour, and saw
4 others standing in the marketplace idle; and to them he said, Go ye also into the vineyard, and whatsoever is right I

5 will give you. And they went their way. Again he went out about the sixth and the ninth hour, and did likewise. 6 And about the eleventh *hour* he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard. 8 And when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and pay them their hire, beginning from the last unto the first. And when they came that *were hired* about the eleventh hour, they received 10 every man a penny. And when the first came, they supposed that they would receive more; and they likewise received 11 every man a penny. And when they received it, they murmured against the householder, saying, These last have spent *but* one hour, and thou hast made them equal unto us, which have borne the burden of the day and the scorching 13 heat. But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a penny? 14 Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? or is thine eye evil, 16 because I am good? So the last shall be first, and the first last.

Third Warning of the Passion

17 And as Jesus was going up to Jerusalem, he took the twelve disciples apart, and in the way he said unto them, 18 Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they 19 shall condemn him to death, and shall deliver him unto the Gentiles to mock, and to scourge, and to crucify: and the third day he shall be raised up.

Teaching about Service

20 Then came to him the mother of the sons of Zebedee with her sons, worshipping *him*, and asking a certain thing 21 of him. And he said unto her, What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy

22 kingdom. But Jesus answered and said, Ye know not what
ye ask. Are ye able to drink the cup that I am about to
23 drink? They say unto him, We are able. He saith unto
them, My cup indeed ye shall drink: but to sit on my right
hand, and on *my* left hand, is not mine to give, but *it is for*
24 *them* for whom it hath been prepared of my Father. And when
the ten heard it, they were moved with indignation con-
25 cerning the two brethren. But Jesus called them unto him,
and said, Ye know that the rulers of the Gentiles lord it over
them, and their great ones exercise authority over them.
26 Not so shall it be among you: but whosoever would become
27 great among you shall be your minister; and whosoever
28 would be first among you shall be your servant: even as the
Son of man came not to be ministered unto, but to minister,
and to give his life a ransom for many.

THE LAST DAYS IN AND NEAR JERUSALEM

At Jericho

29 And as they went out from Jericho, a great multitude
30 followed him. And behold, two blind men sitting by the
way side, when they heard that Jesus was passing by, cried
out, saying, Lord, have mercy on us, thou son of David.
31 And the multitude rebuked them, that they should hold
their peace: but they cried out the more, saying, Lord, have
32 mercy on us, thou son of David. And Jesus stood still, and
called them, and said, What will ye that I should do unto
33 you? They say unto him, Lord, that our eyes may be
34 opened. And Jesus, being moved with compassion, touched
their eyes: and straightway they received their sight, and
followed him.

The Triumphal Entry

21 And when they drew nigh unto Jerusalem, and came
unto Bethphage, unto the mount of Olives, then Jesus
2 sent two disciples, saying unto them, Go into the village
that is over against you, and straightway ye shall find an ass
tied, and a colt with her: loose *them*, and bring *them* unto
3 me. And if any one say aught unto you, ye shall say, The

Lord hath need of them; and straightway he will send them.

4 Now this is come to pass, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Zion,
Behold, thy King cometh unto thee,
Meek, and riding upon an ass,
And upon a colt the foal of an ass.

6 And the disciples went, and did even as Jesus appointed
7 them, and brought the ass, and the colt, and put on them
8 their garments; and he sat thereon. And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way.

9 And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was
11 stirred, saying, Who is this? And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.

The Cleansing of the Court of the Gentiles

12 And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them
13 that sold the doves; and he saith unto them, It is written, My house shall be called a house of prayer: but ye make it a
14 den of robbers. And the blind and the lame came to him in
15 the temple: and he healed them. But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation, and said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read,
Out of the mouth of babes and sucklings thou hast perfected
17 praise? And he left them, and went forth out of the city to Bethany, and lodged there.

Teaching in the Temple Courts

18 Now in the morning as he returned to the city, he
19 hungered. And seeing a fig tree by the way side, he came to it, and found nothing thereon, but leaves only; and



An ass and a colt tethered near the Mount of Olives

he saith unto it, Let there be no fruit from thee henceforward for ever. And immediately the fig tree withered away.

- 20 And when the disciples saw it, they marvelled, saying,
 21 How did the fig tree immediately wither away? And Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done.
 22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.
 23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and
 24 who gave thee this authority? And Jesus answered and said unto them, I also will ask you one question, which if ye tell me, I likewise will tell you by what authority I do these things.
 25 The baptism of John, whence was it? from heaven or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why then did
 26 ye not believe him? But if we shall say, From men; we fear
 27 the multitude; for all hold John as a prophet. And they answered Jesus, and said, We know not. He also said unto them, Neither tell I you by what authority I do these things.

The Parable of the Two Sons

- 28 But what think ye? A man had two sons; and he came to the first, and said, Son, go work to-day in the vineyard.
 29 And he answered and said, I will not: but afterward he
 30 repented himself, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and
 31 went not. Whether of the twain did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the
 32 kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.

The Parable of the Wicked Husbandmen

33 Hear another parable: There was a man that was a householder, which planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it
 34 out to husbandmen, and went into another country. And when the season of the fruits drew near, he sent his servants
 35 to the husbandmen, to receive his fruits. And the husbandmen took his servants, and beat one, and killed another, and
 36 stoned another. Again, he sent other servants more than the first: and they did unto them in like manner. But afterward
 37 he sent unto them his son, saying, They will reverence my son. But the husbandmen, when they saw the son, said
 38 among themselves, This is the heir; come, let us kill him, and take his inheritance. And they took him, and cast him
 39 forth out of the vineyard, and killed him. When therefore
 40 the lord of the vineyard shall come, what will he do unto those husbandmen? They say unto him, He will miserably
 41 destroy those miserable men, and will let out the vineyard unto other husbandmen, which shall render him the fruits
 42 in their seasons. Jesus saith unto them, Did ye never read in the scriptures,

The stone which the builders rejected,
 The same was made the head of the corner:
 This was from the Lord,
 And it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing
 44 forth the fruits thereof. And he that falleth on this stone shall be broken to pieces: but on whomsoever it shall fall,
 45 it will scatter him as dust. And when the chief priests and the Pharisees heard his parables, they perceived that he
 46 spake of them. And when they sought to lay hold on him, they feared the multitudes, because they took him for a prophet.

The Parable of the Wedding-feast

2 **22** And Jesus answered and spake again in parables unto
 2 them, saying, The kingdom of heaven is likened unto
 3 a certain king, which made a marriage feast for his son, and

sent forth his servants to call them that were bidden to the
4 marriage feast: and they would not come. Again he sent
forth other servants, saying, Tell them that are bidden,
Behold, I have made ready my dinner: my oxen and my
fatlings are killed, and all things are ready: come to the
5 marriage feast. But they made light of it, and went their
6 ways, one to his own farm, another to his merchandise: and
the rest laid hold on his servants, and entreated them shame-
7 fully, and killed them. But the king was wroth; and he sent
his armies, and destroyed those murderers, and burned their
8 city. Then saith he to his servants, The wedding is ready,
9 but they that were bidden were not worthy. Go ye there-
fore unto the partings of the highways, and as many as ye
10 shall find, bid to the marriage feast. And those servants
went out into the highways, and gathered together all as
many as they found, both bad and good: and the wedding
11 was filled with guests. But when the king came in to behold
the guests, he saw there a man which had not on a wedding-
12 garment: and he saith unto him, Friend, how camest thou
in hither not having a wedding-garment? And he was
13 speechless. Then the king said to the servants, Bind him
hand and foot, and cast him out into the outer darkness;
14 there shall be the weeping and gnashing of teeth. For many
are called, but few chosen.

Questions Asked and Answered

15 Then went the Pharisees, and took counsel how they
16 might ensnare him in *his* talk. And they send to him their
disciples, with the Herodians, saying, Master, we know that
thou art true, and teachest the way of God in truth, and
carest not for any one: for thou regardest not the person of
17 men. Tell us therefore, What thinkest thou? Is it lawful
18 to give tribute unto Cæsar, or not? But Jesus perceived
their wickedness, and said, Why tempt ye me, ye hypo-
19 crites? Shew me the tribute money. And they brought
20 unto him a penny. And he saith unto them, Whose is this
21 image and superscription? They say unto him, Cæsar's.
Then saith he unto them, Render therefore unto Cæsar the
things that are Cæsar's; and unto God the things that are

- 22 God's. And when they heard it, they marvelled, and left him, and went their way.
- 23 On that day there came to him Sadducees, which say that
24 there is no resurrection: and they asked him, saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his
25 brother. Now there were with us seven brethren: and the first married and deceased, and having no seed left his wife
26 unto his brother, in like manner the second also, and the
27 third, unto the seventh. And after them all the woman died.
28 In the resurrection therefore whose wife shall she be of the
29 seven? for they all had her. But Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the
30 power of God. For in the resurrection they neither marry, nor are given in marriage, but are as angels in heaven.
31 But as touching the resurrection of the dead, have ye not
32 read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not *the God* of the dead, but of the living.
33 And when the multitudes heard it, they were astonished at his teaching.
- 34 But the Pharisees, when they heard that he had put the
35 Sadducees to silence, gathered themselves together. And one of them, a lawyer, asked him a question, tempting him,
36 Master, which is the great commandment in the law? And
37 he said unto him, Thou shalt love the Lord thy God with all
38 thy heart, and with all thy soul, and with all thy mind. This
39 is the great and first commandment. And a second like
40 unto it is this, Thou shalt love thy neighbour as thyself. On these two commandments hangeth the whole law, and the prophets.
- 41 Now while the Pharisees were gathered together, Jesus
42 asked them a question, saying, What think ye of the Christ? whose son is he? They say unto him, *The son* of David. He saith unto them, How then doth David in the Spirit call him Lord, saying,
44 The Lord said unto my Lord,
 Sit thou on my right hand,
 Till I put thine enemies underneath thy feet?
45 If David then calleth him Lord, how is he his son? And no

46 one was able to answer him a word, neither durst any man from that day forth ask him any more questions.

The Condemnation of Scribes and Pharisees

23 Then spake Jesus to the multitudes and to his disciples, saying, The scribes and the Pharisees sit on Moses' seat: all things therefore whatsoever they bid you, *these* do and observe: but do not ye after their works; for they say, and do not. Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger. But all their works they do for to be seen of men: for they make broad their phylacteries, and enlarge the borders of *their garments*, and love the chief place at feasts, and the chief seats in the synagogues, and the salutations in the market-places, and to be called of men, Rabbi. But be not ye called Rabbi: for one is your teacher, and all ye are brethren. And call no man your father on the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your master, *even* the Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.

13 But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves.

16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor. Ye fools and blind: for whether is greater, the gold, or the temple that hath sanctified the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is a debtor. Ye blind: for whether is greater, the gift, or the altar that sanctifieth the gift? He therefore that sweareth by the altar, sweareth by it, and by

21 all things thereon. And he that sweareth by the temple,
22 sweareth by it, and by him that dwelleth therein. And he
that sweareth by the heaven, sweareth by the throne of God,
and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye
tithe the mint and anise and cummin, and have left undone the
weightier matters of the law, judgement, and mercy, and
faith: but these ye ought to have done, and not to have left
24 the other undone. Ye blind guides, which strain out the
gnat, and swallow the camel.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye
cleanse the outside of the cup and of the platter, but within
26 they are full from extortion and excess. Thou blind Pharisee,
cleanse first the inside of the cup and of the platter, that the
outside thereof may become clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye
are like unto whited sepulchres, which outwardly appear
beautiful, but inwardly are full of dead men's bones, and of
28 all uncleanness. Even so ye also outwardly appear righteous
unto men, but inwardly ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! for ye
build the sepulchres of the prophets, and garnish the tombs
30 of the righteous, and say, If we had been in the days of our
fathers, we should not have been partakers with them in the
31 blood of the prophets. Wherefore ye witness to yourselves,
32 that ye are sons of them that slew the prophets. Fill ye up
33 then the measure of your fathers. Ye serpents, ye offspring
34 of vipers, how shall ye escape the judgement of hell? There-
fore, behold, I send unto you prophets, and wise men, and
scribes: some of them shall ye kill and crucify; and some of
them shall ye scourge in your synagogues, and persecute
35 from city to city: that upon you may come all the righteous
blood shed on the earth, from the blood of Abel the right-
eous unto the blood of Zachariah son of Barachiah, whom ye
36 slew between the sanctuary and the altar. Verily I say unto
you, All these things shall come upon this generation.

The Lament over Jerusalem

37 O Jerusalem, Jerusalem, which killeth the prophets, and
stoneth them that are sent unto her! how often would I have

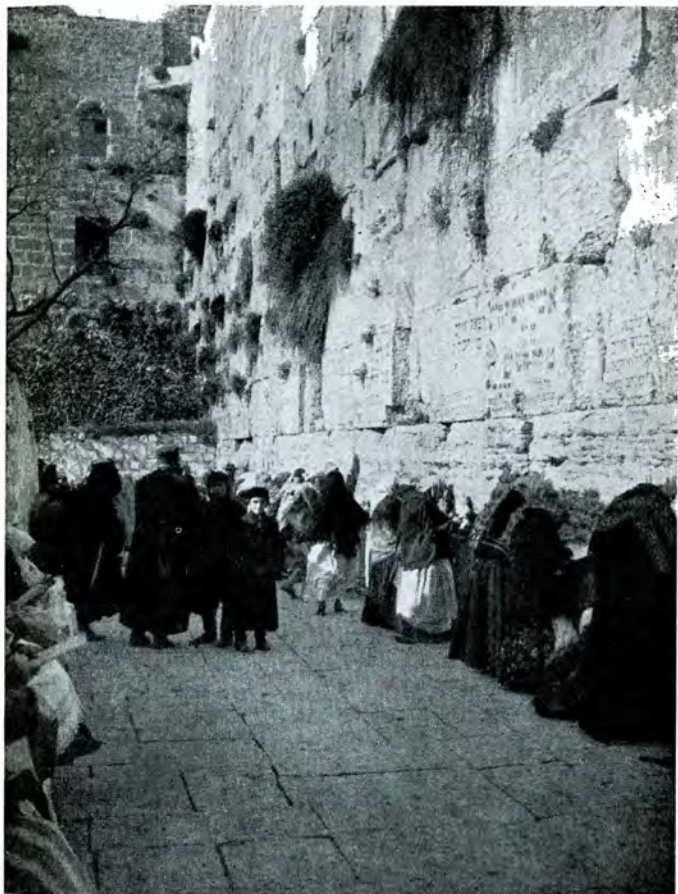
gathered thy children together, even as a hen gathereth her
38 chickens under her wings, and ye would not! Behold, your
39 house is left unto you desolate. For I say unto you, Ye shall
not see me henceforth, till ye shall say, Blessed *is* he that
cometh in the name of the Lord.

A Discourse on the Signs of the End

24 And Jesus went out from the temple, and was going
on his way; and his disciples came to him to shew
2 him the buildings of the temple. But he answered and said
unto them, See ye not all these things? verily I say unto you,
There shall not be left here one stone upon another, that
shall not be thrown down.

3 And as he sat on the mount of Olives, the disciples came
unto him privately, saying, Tell us, when shall these things
be? and what *shall be* the sign of thy coming, and of the end
4 of the world? And Jesus answered and said unto them, Take
5 heed that no man lead you astray. For many shall come in
my name, saying, I am the Christ; and shall lead many
6 astray. And ye shall hear of wars and rumours of wars: see
that ye be not troubled: for *these things* must needs come to
7 pass; but the end is not yet. For nation shall rise against
nation, and kingdom against kingdom: and there shall be
8 famines and earthquakes in divers places. But all these
9 things are the beginning of travail. Then shall they deliver
you up unto tribulation, and shall kill you: and ye shall be
10 hated of all the nations for my name's sake. And then shall
many stumble, and shall deliver up one another, and shall
11 hate one another. And many false prophets shall arise,
12 and shall lead many astray. And because iniquity shall be
13 multiplied, the love of the many shall wax cold. But he that
14 endureth to the end, the same shall be saved. And this
gospel of the kingdom shall be preached in the whole world
for a testimony unto all the nations; and then shall the end
come.

15 When therefore ye see the abomination of desolation,
which was spoken of by Daniel the prophet, standing in the
16 holy place (let him that readeth understand), then let them
17 that are in Judæa flee unto the mountains: let him that is on
the house-top not go down to take out the things that are



The Wailing Wall at Jerusalem. The lower courses of this wall are supposed to have formed part of the Temple built by Herod

18 in his house: and let him that is in the field not return back
19 to take his cloke. But woe unto them that are with child and
20 to them that give suck in those days! And pray ye that your
21 flight be not in the winter, neither on a sabbath: for then
shall be great tribulation, such as hath not been from the
22 beginning of the world until now, no, nor ever shall be. And
except those days had been shortened, no flesh would have
been saved: but for the elect's sake those days shall be
shortened.

23 Then if any man shall say unto you, Lo, here is the Christ,
24 or, Here; believe *it* not. For there shall arise false Christs,
and false prophets, and shall shew great signs and wonders;
25 so as to lead astray, if possible, even the elect. Behold, I
26 have told you beforehand. If therefore they shall say unto
you, Behold, he is in the wilderness; go not forth: Behold,
27 he is in the inner chambers; believe *it* not. For as the light-
ning cometh forth from the east, and is seen even unto the
28 west; so shall be the coming of the Son of man. Whereso-
ever the carcase is, there will the eagles be gathered together.
29 But immediately, after the tribulation of those days, the
sun shall be darkened, and the moon shall not give her
light, and the stars shall fall from heaven, and the powers of
30 the heavens shall be shaken: and then shall appear the sign
of the Son of man in heaven: and then shall all the tribes
of the earth mourn, and they shall see the Son of man
coming on the clouds of heaven with power and great glory.
31 And he shall send forth his angels with a great sound of a
trumpet, and they shall gather together his elect from the
four winds, from one end of heaven to the other.

32 Now from the fig tree learn her parable: when her branch
is now become tender, and putteth forth its leaves, ye know
33 that the summer is nigh; even so ye also, when ye see all
34 these things, know ye that he is nigh, *even* at the doors. Verily
I say unto you, This generation shall not pass away, till all
35 these things be accomplished. Heaven and earth shall pass
away, but my words shall not pass away.

36 But of that day and hour knoweth no one, not even the
angels of heaven, neither the Son, but the Father only.
37 And as *were* the days of Noah, so shall be the coming of the
38 Son of man. For as in those days which were before the

flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came, and took them all away; so shall be the coming of the Son of man. Then shall two men be in the field; one is taken, and one is left: two women *shall be* grinding at the mill; one is taken, and one is left.

Watch therefore: for ye know not on what day your Lord cometh. But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through. Therefore be ye also ready: for in an hour that ye think not the Son of man cometh. Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he will set him over all that he hath. But if that evil servant shall say in his heart, My lord tarrieth; and shall begin to beat his fellow-servants, and shall eat and drink with the drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and gnashing of teeth.

The Parable of the Ten Virgins

25 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were foolish, and five were wise. For the foolish, when they took their lamps, took no oil with them: but the wise took oil in their vessels with their lamps. Now while the bridegroom tarried, they all slumbered and slept. But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are going out. But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves. And while

they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the
11 door was shut. Afterward come also the other virgins, say-
12 ing, Lord, Lord, open to us. But he answered and said,
13 Verily I say unto you, I know you not. Watch therefore,
for ye know not the day nor the hour.

The Parable of the Talents

14 For *it is as when* a man, going into another country, called
15 his own servants, and delivered unto them his goods. And
unto one he gave five talents, to another two, to another one;
to each according to his several ability; and he went on his
16 journey. Straightway he that received the five talents went
17 and traded with them, and made other five talents. In like
18 manner he also that *received* the two gained other two. But
he that received the one went away and digged in the earth,
19 and hid his lord's money. Now after a long time the lord of
those servants cometh, and maketh a reckoning with them.
20 And he that received the five talents came and brought
other five talents, saying, Lord, thou deliveredst unto me
21 five talents: lo, I have gained other five talents. His lord
said unto him, Well done, good and faithful servant: thou
hast been faithful over a few things, I will set thee over
22 many things: enter thou into the joy of thy lord. And he also
that *received* the two talents came and said, Lord, thou
deliveredst unto me two talents: lo, I have gained other two
23 talents. His lord said unto him, Well done, good and faith-
ful servant; thou hast been faithful over a few things, I will
set thee over many things: enter thou into the joy of thy
24 lord. And he also that had received the one talent came and
said, Lord, I knew thee that thou art a hard man, reaping
where thou didst not sow, and gathering where thou didst
25 not scatter: and I was afraid, and went away and hid thy
26 talent in the earth: lo, thou hast thine own. But his lord
answered and said unto him, Thou wicked and slothful
servant, thou knewest that I reap where I sowed not, and
27 gather where I did not scatter; thou oughtest therefore to
have put my money to the bankers, and at my coming I
28 should have received back mine own with interest. Take ye
away therefore the talent from him, and give it unto him

29 that hath the ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that
30 hath not, even that which he hath shall be taken away. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and gnashing of teeth.

The Final Judgement

31 But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his
32 glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd
33 separateth the sheep from the goats: and he shall set the
34 sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you
35 from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink:
36 I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye
37 came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or
38 athirst, and gave thee drink? And when saw we thee a
39 stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee?
40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my
41 brethren, *even* these least, ye did it unto me. Then shall he say also unto them on the left hand, Depart from me, ye
cursed, into the eternal fire which is prepared for the devil
42 and his angels: for I was an hungred, and ye gave me no
43 meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in; naked, and ye clothed me
44 not; sick, and in prison, and ye visited me not. Then shall they also answer, saying, Lord, when saw we thee an
hungred, or athirst, or a stranger, or naked, or sick, or in
45 prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me.
46 And these shall go away into eternal punishment: but the righteous into eternal life.

Concluding Formula

- 2 **26** And it came to pass, when Jesus had finished all these words, he said unto his disciples, Ye know that after two days the passover cometh, and the Son of man is delivered up to be crucified.

THE PASSION AND THE RESURRECTION

The Priests' Plot and the Anointing at Bethany

- 3 Then were gathered together the chief priests, and the elders of the people, unto the court of the high priest,
 4 who was called Caiaphas; and they took counsel together
 5 that they might take Jesus by subtilty, and kill him. But they said, Not during the feast, lest a tumult arise among the people.
 6 Now when Jesus was in Bethany, in the house of Simon
 7 the leper, there came unto him a woman having an alabaster cruse of exceeding precious ointment, and she poured it
 8 upon his head, as he sat at meat. But when the disciples saw it, they had indignation, saying, To what purpose is this
 9 waste? For this *ointment* might have been sold for much,
 10 and given to the poor. But Jesus perceiving it said unto them, Why trouble ye the woman? for she hath wrought a
 11 good work upon me. For ye have the poor always with you;
 12 but me ye have not always. For in that she poured this ointment upon my body, she did it to prepare me for burial.
 13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

The Last Supper, the Betrayal, and the Arrest

- 14 Then one of the twelve, who was called Judas Iscariot,
 15 went unto the chief priests, and said, What are ye willing to give me, and I will deliver him unto you? And they weighed
 16 unto him thirty pieces of silver. And from that time he sought opportunity to deliver him *unto them*.
 17 Now on the first *day* of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make ready

- 18 for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I keep the passover at thy house with my
19 disciples. And the disciples did as Jesus appointed them; and they made ready the passover.
- 20 Now when even was come, he was sitting at meat with the
21 twelve disciples; and as they were eating, he said, Verily
22 I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began to say unto him every
23 one, Is it I, Lord? And he answered and said, He that dipped his hand with me in the dish, the same shall betray
24 me. The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born.
- 25 And Judas, which betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said.
- 26 And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take,
27 eat; this is my body. And he took a cup, and gave thanks,
28 and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is shed for many unto remis-
29 sion of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.
- 30 And when they had sung a hymn, they went out unto the mount of Olives.
- 31 Then saith Jesus unto them, All ye shall be offended in me this night: for it is written, I will smite the shepherd,
32 and the sheep of the flock shall be scattered abroad. But
33 after I am raised up, I will go before you into Galilee. But Peter answered and said unto him, If all shall be offended
34 in thee, I will never be offended. Jesus said unto him, Verily I say unto thee, that this night, before the cock crow,
35 thou shalt deny me thrice. Peter saith unto him, Even if I must die with thee, *yet* will I not deny thee. Likewise also said all the disciples.
- 36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto his disciples, Sit ye here, while I go
37 yonder and pray. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore
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38 troubled. Then saith he unto them, My soul is exceeding sorrowful, even unto death: abide ye here, and watch with
39 me. And he went forward a little, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou
40 wilt. And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not watch
41 with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.
42 Again a second time he went away, and prayed, saying, O my Father, if this cannot pass away, except I drink it, thy
43 will be done. And he came again and found them sleeping, for their eyes were heavy. And he left them again, and went
44 away, and prayed a third time, saying again the same words.
45 Then cometh he to the disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and
46 the Son of man is betrayed into the hands of sinners. Arise, let us be going: behold, he is at hand that betrayeth me.
47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from
48 the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall
49 kiss, that is he: take him. And straightway he came to Jesus, and said, Hail, Rabbi; and kissed him. And Jesus said unto
50 him, Friend, *do* that for which thou art come. Then they
51 came and laid hands on Jesus, and took him. And behold, one of them that were with Jesus stretched out his hand, and drew his sword, and smote the servant of the high
52 priest, and struck off his ear. Then saith Jesus unto him, Put up again thy sword into its place: for all they that take
53 the sword shall perish with the sword. Or thinkest thou that I cannot beseech my Father, and he shall even now send
54 me more than twelve legions of angels? How then should the scriptures be fulfilled, that thus it must be? In that hour
55 said Jesus to the multitudes, Are ye come out as against a robber with swords and staves to seize me? I sat daily in
56 the temple teaching, and ye took me not. But all this is come to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples left him, and fled.

The Trial by the Sanhedrin and by Pilate

57 And they that had taken Jesus led him away to *the house of*
Caiaphas the high priest, where the scribes and the elders
58 were gathered together. But Peter followed him afar off,
unto the court of the high priest, and entered in, and sat
with the officers, to see the end.

59 Now the chief priests and the whole council sought false
witness against Jesus, that they might put him to death;
60 and they found it not, though many false witnesses came.

61 But afterward came two, and said, This man said, I am able
to destroy the temple of God, and to build it in three days.

62 And the high priest stood up, and said unto him, Answerest
thou nothing? what is it which these witness against thee?

63 But Jesus held his peace. And the high priest said unto him,
I adjure thee by the living God, that thou tell us whether

64 thou be the Christ, the Son of God. Jesus saith unto him,
Thou hast said: nevertheless I say unto you, Henceforth ye

shall see the Son of man sitting at the right hand of power, and
65 coming on the clouds of heaven. Then the high priest rent his

garments, saying, He hath spoken blasphemy: what further
need have we of witnesses? behold, now ye have heard the

66 blasphemy: what think ye? They answered and said, He is
67 worthy of death. Then did they spit in his face and buffet

68 him: and some smote him with the palms of their hands, say-
ing, Prophecy unto us, thou Christ: who is he that struck thee?

69 Now Peter was sitting without in the court: and a maid
came unto him, saying, Thou also wast with Jesus the

70 Galilæan. But he denied before them all, saying, I know
71 not what thou sayest. And when he was gone out into the

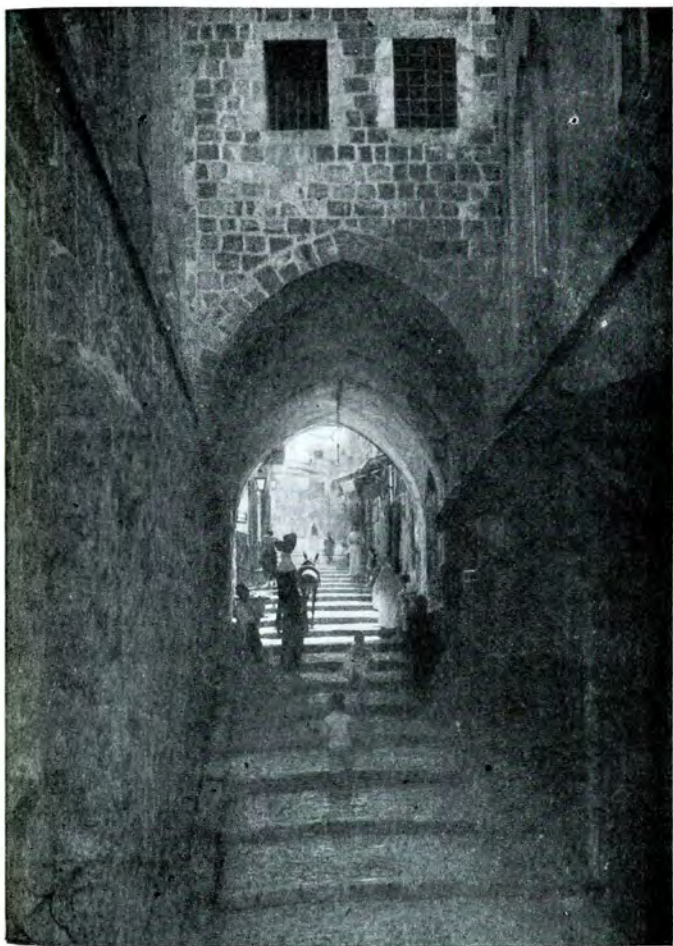
porch, another *maid* saw him, and saith unto them that
were there, This man also was with Jesus the Nazarene.

72 And again he denied with an oath, I know not the man.
73 And after a little while they that stood by came and said to

Peter, Of a truth thou also art *one* of them; for thy speech
74 bewrayeth thee. Then began he to curse and to swear, I

75 know not the man. And straightway the cock crew. And
Peter remembered the word which Jesus had said, Before
the cock crow, thou shalt deny me thrice. And he went out,
and wept bitterly.

- 27** Now when morning was come, all the chief priests and the elders of the people took counsel against
2 Jesus to put him to death: and they bound him, and led him away, and delivered him up to Pilate the governor.
3 Then Judas, which betrayed him, when he saw that he was condemned, repented himself, and brought back the
4 thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I betrayed innocent blood. But they
5 said, What is that to us? see thou *to it*. And he cast down the pieces of silver into the sanctuary, and departed; and he
6 went away and hanged himself. And the chief priests took the pieces of silver, and said, It is not lawful to put them
7 into the treasury, since it is the price of blood. And they took counsel, and bought with them the potter's field, to
8 bury strangers in. Wherefore that field was called, The
9 field of blood, unto this day. Then was fulfilled that which was spoken by Jeremiah the prophet, saying, And they took
the thirty pieces of silver, the price of him that was priced,
10 whom *certain* of the children of Israel did price; and they gave them for the potter's field, as the Lord appointed me.
11 Now Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And
12 Jesus said unto him, Thou sayest. And when he was accused by the chief priests and elders, he answered nothing.
13 Then saith Pilate unto him, Hearest thou not how many
14 things they witness against thee? And he gave him no answer, not even to one word: insomuch that the governor
15 marvelled greatly. Now at the feast the governor was wont to release unto the multitude one prisoner, whom they would.
16 And they had then a notable prisoner, called Barabbas.
17 When therefore they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas,
18 or Jesus which is called Christ? For he knew that for envy
19 they had delivered him up. And while he was sitting on the judgement-seat, his wife sent unto him, saying, Have thou
nothing to do with that righteous man: for I have suffered
20 many things this day in a dream because of him. Now the chief priests and the elders persuaded the multitudes that
21 they should ask for Barabbas, and destroy Jesus. But the governor answered and said unto them, Whether of the



The Via Dolorosa at Jerusalem, along which our Lord was led to Golgotha

twain will ye that I release unto you? And they said,
22 Barabbas. Pilate saith unto them, What then shall I do
unto Jesus which is called Christ? They all say, Let him be
23 crucified. And he said, Why, what evil hath he done? But
they cried out exceedingly, saying, Let him be crucified.
24 So when Pilate saw that he prevailed nothing, but rather
that a tumult was arising, he took water, and washed his
hands before the multitude, saying, I am innocent of the
25 blood of this righteous man: see ye *to it*. And all the people
answered and said, His blood *be* on us, and on our children.
26 Then released he unto them Barabbas: but Jesus he scourged
and delivered to be crucified.

The Crucifixion and Burial of the Messiah

27 Then the soldiers of the governor took Jesus into the
28 palace, and gathered unto him the whole band. And they
29 stripped him, and put on him a scarlet robe. And they
plaited a crown of thorns and put it upon his head, and a
reed in his right hand; and they kneeled down before him,
30 and mocked him, saying, Hail, King of the Jews! And they
spat upon him, and took the reed and smote him on the
31 head. And when they had mocked him, they took off from
him the robe, and put on him his garments, and led him
away to crucify him.
32 And as they came out, they found a man of Cyrene, Simon
by name: him they compelled to go *with them*, that he might
33 bear his cross. And when they were come unto a place
34 called Golgotha, that is to say, The place of a skull, they
gave him wine to drink mingled with gall: and when he had
35 tasted it, he would not drink. And when they had crucified
him, they parted his garments among them, casting lots:
36 and they sat and watched him there. And they set up over
37 his head his accusation written, THIS IS JESUS THE KING OF
38 THE JEWS. Then are there crucified with him two robbers,
39 one on the right hand, and one on the left. And they that
40 passed by railed on him, wagging their heads, and saying,
Thou that destroyest the temple, and buildest it in three
days, save thyself: if thou art the Son of God, come down
41 from the cross. In like manner also the chief priests mocking

- 42 *him*, with the scribes and elders, said, He saved others; himself he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe on him.
- 43 He trusteth on God; let him deliver him now, if he desireth
- 44 him: for he said, I am the Son of God. And the robbers also that were crucified with him cast upon him the same reproach.
- 45 Now from the sixth hour there was darkness over all the
- 46 land until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou forsaken me?
- 47 And some of them that stood there, when they heard it,
- 48 said, This man calleth Elijah. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put
- 49 it on a reed, and gave him to drink. And the rest said, Let
- 50 be; let us see whether Elijah cometh to save him. And Jesus cried again with a loud voice, and yielded up his spirit.
- 51 And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake; and the rocks
- 52 were rent; and the tombs were opened; and many bodies of
- 53 the saints that had fallen asleep were raised; and coming forth out of the tombs after his resurrection they entered
- 54 into the holy city and appeared unto many. Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was the Son of
- 55 God. And many women were there beholding from afar, which had followed Jesus from Galilee, ministering unto
- 56 him: among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.
- 57 And when even was come, there came a rich man from Arimathæa, named Joseph, who also himself was Jesus' disciple: this man went to Pilate, and asked for the body of
- 58 Jesus. Then Pilate commanded it to be given up. And Joseph took the body, and wrapped it in a clean linen cloth,
- 60 and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the tomb,
- 61 and departed. And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.

62 Now on the morrow, which is *the day* after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I rise again. Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first. Pilate said unto them, Ye have a guard: go your way, make it *as* sure as ye can. So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

The Resurrection

28 Now late on the sabbath day, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning, and his raiment white as snow: and for fear of him the watchers did quake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which hath been crucified. He is not here; for he is risen, even as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word. And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him. Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.

11 Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and

15 rid you of care. So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, *and continueth* until this day.

16 But the eleven disciples went into Galilee, unto the
17 mountain where Jesus had appointed them. And when they saw him, they worshipped *him*: but some doubted.

The World-wide Commission

18 And Jesus came to them and spake unto them, saying,
All authority hath been given unto me in heaven and on
19 earth. Go ye therefore, and make disciples of all the nations,
baptizing them into the name of the Father and of the Son
20 and of the Holy Ghost: teaching them to observe all things
whatsoever I commanded you: and lo, I am with you alway,
even unto the end of the world.

COMMENTARY

THE word *Gospel* means 'good tidings'. At first it was used to denote a spoken message, but by the middle of the second century A.D. it was applied to written documents, for Justin Martyr speaks of 'the memoirs of the Apostles which they composed and which are called Gospels'. The theme of 'the good tidings' as recorded by Matthew is the Kingdom of God (4²³, 9³⁵, 24¹⁴), proclaimed by Jesus, who is Himself the Messianic King, the fulfilment of all the hopes of Israel.

Originally the four Gospels, like all the ancient books, had no title. Each was regarded as being the author's version of *the Gospel*; hence the addition of the words 'according to Matthew', meaning the Gospel as Matthew was accustomed to teach it, or as he was believed to have written it.

1¹⁻¹⁷. THE GENEALOGY OF JESUS

The *book of the generation* of Jesus Christ. The same phrase occurs in the book of Genesis (5¹), where it is employed to describe a narrative, containing a list of descendants, as well as some account of the person concerned. Here it forms a suitable heading to chs. 1 and 2, in which the circumstances of Jesus' Birth and Infancy are recorded. The genealogy itself is artificial in structure, for not only have some royal names been omitted, but it has been divided of set purpose into three sections, each of which ends with the name of a king: David, the king who established the kingdom, Jeconiah, the king who lost it and who died in exile in Babylon, Jesus, the king who restored it.

Moreover, each section of the genealogy contains fourteen names or generations, a fact to which the Evangelist himself calls attention (v. 17). The numerical value of the consonants, which in Hebrew form the name of David, is fourteen, and by this device the genealogy is made to contain a numerical acrostic on the name of David, a procedure which would appeal to Christian Jews, though to us it may appear unusual (cf. the number of the Beast, Rev. 13¹⁸).

The names of women are not usually included in a formal

genealogy, but a didactic purpose has also been served by the inclusion in this case of the names of four women, two of whom were Gentiles, Rahab and Ruth, and three of whom were sinners. It is probable that these names were inserted in order to meet by implication Jewish slanders concerning the Mother of our Lord, which arose as soon as the facts of His Birth became known outside the Christian community. By means of this genealogy, which enshrines a genuine family tradition, the Evangelist intended to show the Davidic descent of the family of Joseph to which Jesus legally belonged, and also to prepare the minds of his readers for the narrative which follows. The true heir to the glories of Abraham and David was Jesus, the Messiah, in the circumstances of whose Birth God was seen to be at work, shaping the course of history to His purpose.

* I¹⁸⁻²⁵. THE BIRTH OF JESUS

The Birth of Jesus is recorded by Matthew and Luke only (Matt. 1, 2; Lk. 2¹⁻²⁰): in the former account attention is centred upon Joseph, while in the latter the figure of Mary stands out in lonely grandeur. The narratives are entirely independent of each other, and yet there is no serious discrepancy between them. Both declare that our Lord was miraculously conceived and that He was the expected Son of David: both state that He was born at Bethlehem. Both are ultimately derived from an early tradition preserved in Jewish-Christian circles in Palestine; and that they enshrine primitive Christian belief in the perfect moral and spiritual purity of the Son of God is unquestionable.

I¹⁸. *Betrothed*. According to Jewish law betrothal was a binding obligation, preliminary to, but distinct from, marriage. If the man legally regarded as the husband died, the woman was treated as his widow. A betrothal could not be broken by mutual consent, like a modern engagement, but only by a formal, though not necessarily public, divorce.

Holy Ghost. There is no article. Since the whole narrative is full of the atmosphere of the Old Testament, the Spirit should be understood in its Hebrew sense, that is, as the creative Power of the living God actively exercised in and

through man. 'Where God is present, He is always active, and no word gathers up His activity more completely than this word Spirit.'

¹⁹. A righteous man, i.e. a loyal and obedient servant of God, yet full of compassion. Joseph decided to take the milder course and to divorce Mary privately.

²⁰. Matthew alone employs the word 'in a dream' (cf. ²¹², ¹⁹, ²², ²⁷¹⁹) to express something which took place in the mind, or which was conveyed to the mind during sleep. Belief in dreams as a means of divine communication and in angelic appearances is not confined to Judaism.

²¹. In Lk. the Annunciation of the Birth of Jesus is made to Mary by the angel Gabriel; here it is made to Joseph. When the words of the angel are re-translated into Hebrew, they assume a poetic form, which has the same metre as the Benedictus (Lk. ¹⁶⁸⁻⁷⁹). This little poem and the canticles preserved by St. Luke may have been derived from the same source, a collection of Nativity poems treasured by Jewish Christians in Palestine.

Jesus, the Greek form of the Hebrew Joshua; it means 'Jehovah is salvation'. In the O.T., redemption is effected by God (Ps. ¹³⁰⁸); henceforth it is Jesus who will bring about redemption and set men free from the power of sin (Lk. ¹⁶⁸, ⁷⁷, ²⁴²¹). The play upon the words 'Jesus' and 'shall save' is only possible in Hebrew: a sign that a Hebrew original lies behind these lines.

²³. The Evangelist here inserts the first of the O.T. passages, which are characteristic of this Gospel. It is introduced by a special formula, which indicates that the passage probably came from a collection of proof-texts used by Christian evangelists, especially when appealing to Jews. This passage is taken from Isaiah ⁷¹⁴. The Hebrew word, translated *virgin* in the Septuagint, was used of any young woman of marriageable age, whether virgin or not. Matthew, knowing the facts of our Lord's birth, sees in this passage a deeper meaning than it had in the days of the prophet Isaiah, and interprets it of Jesus.

Immanuel, i.e. God with us, used by Isaiah (⁷¹⁴, ⁸⁸⁻¹⁰) as a watchword in 734 B.C., when Jerusalem was besieged, and king and people were terror-stricken (Isa. ⁷¹⁻¹⁷). By Matthew

the word is applied to Jesus, the Messiah, for in His advent God has actively intervened in history to bring about the redemption of mankind.

1²⁵. Joseph publicly acknowledged Mary's Son as a lawfully born member of his family by bestowing upon Him His name. The reticence and sobriety of the narratives in which our Lord's Birth is recorded, and the intensely Jewish tone of the accounts, furnish a strong argument for the belief that they rest upon an early tradition. For obvious reasons, the facts could not at first be made widely known, nor is it possible to say how soon or through whom they were first revealed; but the small circle of faithful women, known to St. Luke, may have been the source through which the knowledge reached one Evangelist, and James and the brethren of the Lord (Acts 1¹⁴) may have communicated to the other the tradition as preserved in Joseph's family.

2¹⁻¹². *The Epiphany or Manifestation of Christ to the Gentiles*

Bethlehem lies five miles south of Jerusalem. Both Matthew and Luke stress the fact that Jesus was born in David's ancestral home.

Herod the Great became ruler of Galilee in 47 B.C. and received the title of king of Judaea from Anthony and Octavius (later known as Augustus) in 40 B.C. He was a powerful, capable, and brutal ruler, under whom the Jews suffered hardships and oppressions unparalleled in their history. He died in 4 B.C. Matthew dates our Lord's Birth in the reign of Herod the Great (2¹), and St. Luke places it in the same reign (Lk. 1⁵), but dates it more precisely by an enrolment made by Quirinius, governor of Syria. The year of our Lord's Birth cannot be determined with absolute certainty, but 6 B.C. is regarded as being the most likely, i.e. six years earlier than the generally accepted date for the beginning of the Christian era, as calculated by a Roman monk in the sixth century A.D., and now found to be inaccurate.

2¹. *Wise men from the east* (mg. *Magi* or *Magians*). St. Luke used the same title for Elymas (Acts 13⁸), and it is implied for Simon the wonder-worker of Samaria (Acts 8⁹⁻¹¹). By Matthew it appears to be used in the sense of astrologer. These men were held in great honour by the Persians and Chaldeans,

for they were learned in the science of their day. We do not know whence they came or how many there were, but Christian tradition has always inferred from the number of their gifts that there were three of them; the belief that they were kings may have been suggested by Isa. 49⁷, 60³⁻⁶.

At the beginning of our era the belief that a Saviour would come to deliver the world from sin and all its attendant miseries was wide-spread in the East. It is, therefore, by no means improbable that Babylonian astrologers, who came into close touch with Jews dwelling in Mesopotamia and Syria, may have heard of their Messianic hopes, and that they were impelled to make their way to Jerusalem at this time.

2². *His star in the east.* This does not necessarily mean a particular star, but one which the Magi regarded as a sign that the hoped-for Saviour was born. *In the east*, a technical phrase meaning at its rising (cf. v. 9).

2⁴. During the last years of his reign Herod was so suspicious of rivals to his throne that he even put two of his sons to death. His worst fears were aroused by the questions of the Magi, and he at once consulted the official rulers of the Jews, probably the Sanhedrin.

2^{5, 6}. The Christ, i.e. the Greek form of the Hebrew word Messiah. The Jews believed that the Messiah would be born at Bethlehem (cf. Jn. 7⁴¹). The quotation comes from Mic. 5², and was probably derived from the *Testimonia*.

2⁹. *The star went before them.* This does not mean that the star moved through the sky and led the Magi to their destination, for they had to ask their way. This verse seems to imply that they had not seen the star continuously since they set out; but, as they left Jerusalem and turned towards Bethlehem, they saw it again, and when they found the house they sought, the star was apparently overhead.

2¹¹. The gifts are costly, meet to be offered to the King of kings, but they are also symbolical.

2¹³⁻¹⁵. *The Flight into Egypt*

This story cannot be confirmed by any independent testimony. Jewish tradition refers to it, and a later form of the same tradition was known to Celsus, a heathen philosopher and critic of the Gospels, living towards the end of the second

century A.D. Egypt could easily be reached from Bethlehem, and, as many Jews lived there, the Holy Family would have little difficulty in finding shelter among those of their own faith. Herod could not interfere, for Egypt was a Roman province.

2¹⁵. The quotation is taken from Hos. 11¹. The prophet was referring to the Exodus from Egypt, and by 'my son' he meant the nation, Israel. Matthew finds a new and fuller meaning in the words.

2¹⁶⁻¹⁸. *The Massacre of the Innocents of Bethlehem*

Josephus, the Jewish historian, does not refer to this incident, but it might easily have been overlooked in a reign when 'scarce a day passed but someone was put to death'. The age limit given seems to indicate that the Magi arrived when the Holy Child was at least a year old, whereas when the shepherds came, He was still in the manger (Lk. 2¹²⁻¹⁶).

2¹⁷⁻¹⁸. The prophet Jeremiah (31¹⁵) is describing a mother in Israel, typified by Rachel, mourning for her sons as they pass Ramah on their way into exile. Ramah is five miles north of Jerusalem, and according to 1 Sam. 10² Rachel's tomb was there; but in Gen. 35¹⁹, 48⁷ the tomb is said to have been at Ephrath, a place identified with Bethlehem. To the mind of the Evangelist the parallelism was so obvious that he quoted the words of Jeremiah to illustrate his narrative.

2¹⁹⁻²³. *From Egypt to Nazareth*

Herod bequeathed to Archelaus, his eldest son, Samaria, Judaea, and Idumaea (= Edom), but Archelaus ruled so cruelly that his subjects protested and Augustus deposed him in A.D. 6. Joseph wisely avoided the territory of Archelaus and chose Nazareth in Galilee as his home. Nazareth is surrounded by hills of indescribable beauty, from which there is a splendid view of the surrounding country. It is a peaceful Galilean town, cultivating its own fields and orchards, busy with useful crafts, within sight of, yet cut off from, the great highway to the sea and the caravan routes.

2²³. *He should be called a Nazarene*

There is no passage in the 'Prophets' which connects the Messiah with Nazareth, a place which is not mentioned in

the O.T. Two explanations of Matthew's words have been suggested, and either of them may be correct. (i) The Evangelist is playing upon two Hebrew words, which have the same consonants, but which, when read with different vowels, may mean the Nazarene or Nazorean, a word used of their Master and of Christians in a contemptuous and even hostile way by those outside their fellowship (cf. Jn. 1⁴⁶; Acts 24⁵). (ii) It may be an allusion to the Hebrew word for 'the Branch', a designation of the Messiah as the Branch or shoot of Jesse's stem. The Evangelist was, therefore, endeavouring to express the conviction of Christian Jews that Jesus was the shoot of Jesse's stock, the Branch of whom the prophets had spoken (cf. Isa. 11¹; Jer. 23⁵; Zech. 3⁸), and that He fulfilled prophecies which were always explained by the scribes as referring to the Messiah. Matthew was writing as a Jewish Christian to others of his own race, who would have no difficulty in understanding what he meant. At a later date, and among Gentiles, the name applied to the followers of Jesus was Christian (Acts 11²⁶, 26²⁸).

Both Matthew and Luke have recorded the facts of our Lord's Birth and Infancy, but each has selected the incidents which he relates from a larger number preserved orally, or in writing, among followers of our Lord, and in the choice of material each writer has been guided by the needs or by the point of view of his readers. St. Luke, a Gentile, a disciple of St. Paul, traces the genealogy of the Saviour of mankind back to Adam (cf. Rom. 5¹²⁻¹⁹) and includes in his account the adoration of the Judæan shepherds and the recognition of the Messiah by the aged Simeon, as 'the light to lighten the Gentiles'. Matthew, a Hebrew of the Hebrews, whose mind is steeped in the scriptures, traces the genealogy of the Messiah from Abraham, the father of the faithful, through David, the king, and emphasizes the fulfilment of the hopes of Israel in the Son of David, the King Messiah, to whom the Gentiles bring their homage. But by means of the episodes related in ch. 2 the Evangelist also intended to suggest that in the Birth of Jesus, who is the second and greater Moses, the prophecy of Deut. 18¹⁵ was fulfilled. As Moses fled from Egypt to escape the hostility of Pharaoh (Exod. 2¹⁵), so Jesus fled from Palestine to escape the enmity of Herod. As Moses

returned from Egypt when his enemies were dead (Exod. 4¹⁹), in order to deliver the Hebrews from bondage, so too Jesus returned from Egypt after Herod's death, that He might set His people (i.e. mankind) free from the power of sin.

Therefore, by means of the incidents which he has chosen for inclusion at the opening of his Gospel, Matthew teaches that the promise made 'through the prophets in the holy scriptures' was fulfilled when God sent forth His Son, 'born of the seed of David according to the flesh' (Rom. 1³), to redeem the world. Moses, the first redeemer, prepared Israel, the chosen race, to enter the Promised Land, but Jesus, the last Redeemer, prepared the new Israel, to be the home in which a holy life of union with God and fellowship with man may be realized in the power of the Holy Spirit.

THE BEGINNING OF THE MINISTRY

3¹⁻¹². *The Herald of the Messiah*

An account of the work of John the Baptist formed part of the earliest tradition of the Palestinian community; here it is probably derived from the source known as Q. Unlike Luke (3^{1, 2}), Matthew provides no clear indication of the time of John's appearance.

John the Baptist is a historical figure, who exercised a considerable influence upon the mass of the people, by whom he was venerated as a prophet (21²⁶). What is recorded of him in the Gospels is confirmed by Josephus, who regarded John as a man sent from God. 'By his proclamation of the coming kingdom he thrilled the heart of the nation and drew forth the multitude into the wilderness to hear him.' 'This just man had called upon the Jews to follow the way of righteousness, to walk in piety before God and to come for baptism.'

With baptism as a rite of admission to Judaism, and as a symbol of purification after ceremonial defilement, the Jews were already familiar, but John's baptism differed from both of these. At a time when the Messianic judgement was regarded as being close at hand, the one thought uppermost in men's minds was how to be saved and received into the

Messianic kingdom. This assurance of salvation was offered by John in his baptism to those who, confessing their sins, renounced their past life, and signified their intention to live righteously in future. Hence the wrath of the Baptist against those who came to hear, but who were not prepared to adopt a new outlook on life (vv. 7, 8).

3¹. *Wilderness of Judæa*. The region which slopes from the Judæan highlands to the lower Jordan valley and the Dead Sea.

3². *Repent*. 'Change your minds, your whole outlook.'

The kingdom of heaven or of the heavens means the Messianic Kingdom, in which the rule of God is perfectly realized. St. Mark and St. Luke, writing for Gentiles, speak of the Kingdom of God, but the Jews, from a sense of reverence, avoided the use of the sacred name, and Matthew has followed Jewish usage.

3³. Isa. 40³⁻⁵. The prophet was referring to the return of the Jews from Exile in Babylon, but Christian teachers saw in this passage a reference to the work of John. In Mark it is combined with Mal. 3¹.

3⁴. John resembled the prophets of old, and especially Elijah (2 Kings 1⁸), whose garb and manner of life he seems to have adopted. Like the prophets, he taught the necessity of repentance and amendment of life, but unlike them he baptized those who sincerely repented, and pointed to the coming of One greater, in comparison with whom he was himself but a slave (v. 11).

3⁷. *Pharisees and Sadducees*. Matthew alone mentions the two leading religious parties among the Jews in this connexion. They are warned that it is useless for them to claim to be descendants of Abraham, if their conduct shows them to be unlike him in character (cf. Jn. 8³⁹).

Offspring of vipers (cf. 12³⁴). As vipers and scorpions flee from fire (cf. Acts 28³), so these religious leaders of the Jews seek refuge from the divine judgement, symbolized by fire.

3^{10, 12}. The herald employs two vivid metaphors to illustrate the need for a quick decision, for the matter is urgent. The winnowing-fan, or wooden shovel, was used to fling corn into the air after threshing, in order that the wind might separate

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the chaff from the good grain. The Messiah will separate the repentant from the unrepentant: the former He will gather into His granary (i.e. His Kingdom), and the latter He will leave to be burnt like chaff (cf. 13³⁰).

3¹¹. *With the Holy Ghost and with fire.* Mark omits *with fire*. These words contrast the two baptisms (cf. Acts 1⁵, 11¹⁶). Those who received John's baptism proved the sincerity of their repentance, but the action of St. Paul at Ephesus clearly shows that it could only be regarded as preparatory to Christian Baptism (Acts 19¹⁻⁷; cf. 18^{25f.}).

3¹³⁻¹⁷. *The Baptism of Jesus*

Matthew here follows Mark, though with the addition of vv. 14, 15; but it is probable that Q also contained an account of the baptism of our Lord by John.

3¹³⁻¹⁵. Jesus came from Nazareth (Mk. 1⁹) to the place where John (His kinsman, according to Luke) was baptizing, in order that He too might identify Himself with His countrymen 'in the expression of the new religious aspiration which John was quickening'. Since Matthew alone tells us that John was reluctant to baptize our Lord, it is probable that Jesus' answer explains the significance of the baptism of the Messiah as it was understood in Jewish-Christian circles: namely, that for Him, baptism is not the washing away of sin, but the anointing of the Servant of Jehovah for his office in accordance with the prophecy of Isa. 61¹. To 'fulfil all righteousness' means 'to leave nothing undone that has been revealed as the righteous will of God'.

3^{16, 17}. The story describes symbolically a real spiritual experience on the part of Jesus, who at the moment of His Baptism became conscious of His vocation to be the Messiah. Neither the dove nor the voice is to be taken literally; the Jews were accustomed to use picture language to express what we should call spiritual experience. In Gen. 1² the spirit of God is represented as a bird brooding upon the face of the waters, and this may be the source of the symbolism employed, not only here, but also in several Jewish writings.

'It would seem that if a Jewish-Christian teacher wished to give vivid expression to the thought that our Lord, at the moment of His Baptism, received from the heavenly Father

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a spiritual assurance which made Him finally certain of His Messianic "call", the symbolism of spirit, dove, and heavenly voice would be the natural one for him to use' (Rawlinson).

3¹⁷. *This is my beloved Son*. R.V. mg. *my Son; my beloved*. This is not an expression of affection, but a separate Messianic title (cf. Eph. 1⁶). The quotation comes from two sources, Ps. 2⁷ and Isa. 42¹ (cf. 12¹⁸⁻²¹).

4¹⁻¹¹. *The Temptation*

The account is derived from Q and is, like that just related, our Lord's own description of a spiritual experience. Conscious of His divine Sonship, Jesus went into the Judean wilderness to face the temptation to a misuse of powers which He knew Himself to possess.

Like that of the Baptism, the account of the Temptation is symbolical in form. Our Lord must Himself have related this experience to His disciples, for He alone knew what happened during that period of retirement. The fact that Jesus never yielded to temptation did not in the least diminish the force of temptation, which consists not in the possibility of doing wrong, but in the intensity of the struggle in the heart between good and evil. Our Lord, having Himself been tempted, is able to sympathize with and succour those who are themselves faced with temptation (Heb. 2¹⁸).

It should be remembered that temptation means testing, trial of worth; not only are all men tested, but everything of value in daily life is tested before it can be used. The more valuable a thing is, the more tests it has to undergo: e.g. a bridge before it is opened for use, the engines of a ship before its first voyage, a surgeon before he is allowed to practise. In order to resist temptation the Christian needs the armour which St. Paul describes in Eph. 6¹⁰⁻¹⁷ (cf. 1 Cor. 10¹³; Jas. 1^{13f.}; Rev. 2¹⁰, 7¹³⁻¹⁷).

4¹. *The devil*, called Satan by Mark. He personifies self-will in every shape and form. In the O.T. the devil is called Satan or the Adversary, and he is regarded as the enemy of Israel and the personal opponent of the Messiah (1 Chron. 21¹; Job 1⁶).

Forty days. Not to be taken arithmetically. In the O.T. forty is used to signify 'many', and it is so used here. The

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temptations illustrate the struggles which our Lord experienced throughout His ministry. They show His stern refusal (i) to take thought for self, (ii) to yield to demands for a sign, and (iii) to gain the kingdoms of the world by disloyalty to God. They represent three possible courses of action that might be adopted by One who knew Himself to be the Messiah.

4⁴. *Every word that proceedeth out of the mouth of God.* Cf. Deut. 8³. 'The mouth of God' was a common Jewish expression for the revealed will of God.

4⁵. *Pinnacle of the temple.* It was expected that the Messiah would appear on some lofty turret of the Temple, or perhaps on the Royal porch to the south of the Temple court, which overlooked a dizzy abyss. In the first temptation Christ had declared His absolute trust in God. That trust was now to be put to even greater test: let Him cast Himself down. Our Lord replies that to put God to the test is not to trust Him (cf. Deut. 6¹⁶).

4⁸. The third temptation is placed last by Matthew (second by Luke), because it forms a climax to the series. It is the temptation to grasp the sovereignty of the world by using the methods of the world, such as force, diplomacy, or cajolery, and to be such a Messiah as the majority of the Jews expected. The quotation is again taken from Deut. (6^{13f.}), the word 'worship' being substituted for 'fear'. 'The service of God is an exclusive service which leaves no room for a divided allegiance.' Luke adds 'the devil leaveth him for a season', for throughout His earthly life Jesus was tempted (16¹⁻⁴, 26³⁷⁻⁴²).

4¹²⁻²⁵. *The Mission in Galilee*

The Synoptic accounts of the beginning of our Lord's ministry do not exclude the possibility of an earlier ministry in Judaea, as recorded in the fourth Gospel (Jn. 2^{12ff.}; Lk. 4^{44mg.}). Matthew narrates the arrival of Jesus at Capernaum in such a way as to bring it closely into connexion with a passage in Isaiah (9^{1f.}), which he regards as foreshadowing it, but he follows Mark in dating the opening of the public ministry of our Lord from the arrest of John the Baptist by Herod. After describing the call of the first four disciples, the Evangelist compresses the rest of Mark's narrative into three verses (23-25), which serve as a brief introduction to Books I

and II, in which the Messiah's work as Teacher and Healer is recorded in detail.

Capernaum, or Capharnaum, the village of Nahum, is probably to be identified with Tell Hûm on the north shore of the Sea of Galilee. It was situated upon the great trade-route between Damascus, the Mediterranean, and Egypt, and the city was both prosperous and populous. A magnificent synagogue, perhaps the one referred to in Lk. 7¹⁻¹⁰ (cf. Jn. 6⁵⁹), has recently been excavated.

4¹⁵. The quotation is from Isa. 9^{1f.}. The original prophecy referred to the devastation of the northern Kingdom of Israel by the Assyrian armies (2 Kings 15²⁹, 17^{5f.}). This began under Tiglath Pileser III and was completed by Sargon, who took Samaria in 721 B.C. The name Galilee is derived from the Hebrew word for circuit; it was called the circuit of the nations, or Gentiles, on account of its mixed population.

4¹⁹. The prompt response of these brothers is difficult to understand unless, as Lk. (5³) and Jn. (1^{40ff.}) suggest, they were already friends of Jesus.

4²³. *The gospel of the kingdom*, i.e. the good tidings that the hope which had inspired the prophets was about to be realized.

4^{24, 25}. Before setting out the new Law of the Kingdom, the Evangelist gives a brief summary of Jesus' work as Teacher, and Healer of mental and bodily disease. Palsy is paralysis.

4²⁵. *Decapolis*. The name given to a confederation of Greek cities, originally ten in number, liberated from Jewish control by Pompey in 60 B.C. It included several towns on the east of the Jordan, such as Damascus, Gadara, and Gerasa, and one on the western side, Scythopolis.

5-7. THE FIRST BOOK OF MATTHEW

The New Law of Christian Character and Conduct

The Sermon on the Mount is contained in the first of the five Books into which Matthew has divided the central portion of his Gospel. It is clearly intended to be regarded as an authoritative system of moral principles, binding upon all Christians in the same way that the Law of Moses was bind-

ing on Jews. The first Christians did not in any sense regard themselves as free from the Law, but as under a new Law, which St. Paul calls the 'law of Christ' (1 Cor. 9²¹), St. James the 'perfect law of liberty' (Jas. 1²⁵), and St. John 'the new commandment' (1 Jn. 2⁸).

Although the Sermon, as it stands in Matt., is a collection of utterances of Jesus, not all of which were spoken on the same occasion, it is probable that the Evangelists are right in placing a sermon where they do, i.e. at the point at which Mark places the setting apart of the Twelve on a mountain in Galilee (Mk. 3¹³; Lk. 6²⁰). The time had come in the public life of our Lord, when it was necessary for Him to entrust some of the work of preaching and healing to men specially chosen for that purpose, and afterwards called 'Apostles'. Opposition had begun to grow (Mk. 2⁶) and Jesus had either been excommunicated, or had withdrawn of His own accord from the synagogue (Mk. 3⁶). It was now necessary to give some centre of unity to the numerous and unorganized body of His followers in Galilee and elsewhere. They needed leadership and, above all, principles of action which should supplement those which His teaching had plainly declared to be inadequate.

The Sermon, as found in Matt., consists of material derived from Q and M; it is longer than that recorded in Lk., and differs from it in many important particulars. By the first Evangelist the scene of the Sermon is placed on a mountain (cf. Lk. 6¹⁷: 'upon a level place'), because he thinks of Jesus as the second and greater Moses, who delivers to His people the new Law which fulfils and, therefore, supersedes that delivered from Mt. Sinai. The audience is clearly intended to represent the Christian community, and the Evangelist is addressing the Christian Church as a whole.

An Analysis of the Sermon on the Mount

- I. The beatitudes or dispositions which should mark the Christian (5¹⁻¹²). They represent a complete reversal of human values and involve persecution.
- II. Christian character should be effective in the world (5¹³⁻¹⁶).

III. The relation of the new Law of the Kingdom to the old Mosaic Law (5¹⁷⁻⁴⁸).

(a) It aims at greater perfection (5¹⁷⁻²⁰).

This principle illustrated in regard to the sixth, seventh, and third commandments (5²¹⁻³⁷).

(b) The old law, limiting retaliation, is replaced by the law of love; this is summed up in the law of perfection (5³⁸⁻⁴⁸).

IV. The Christian and his religious duties (6¹⁻¹⁸).

General principle (6¹).

(a) Almsgiving (6²⁻⁴).

(b) Praying, illustrated by the Lord's Prayer (6⁵⁻¹⁵).

(c) Fasting (6¹⁶⁻¹⁸).

V. The Christian standard of conduct (6¹⁹⁻³⁴).

(a) Treasure true and false (6¹⁹⁻²¹).

(b) Singleness of aim and service (6²²⁻²⁴).

(c) Entire dependence upon God (6²²⁻³⁴ and 7⁷⁻¹¹).

VI. The Christian and his companions (7¹⁻⁶ and 12-27).

(a) Avoidance of fault-finding, discrimination in teaching (7¹⁻⁶).

(b) The Golden Rule (7¹²).

(c) Final warnings: the two ways, the two guides, the two houses (7¹³⁻²⁷).

Concluding formula (7²⁸).

I. *The Beatitudes or Dispositions which should mark the Christian* (5¹⁻¹²)

5¹⁻¹². The beatitudes do not represent a code of behaviour, but indicate the character which is well pleasing to God. 'Christ requires us not to do such and such things, but to be such and such people.' Cf. Gal. 5²²; 1 Cor. 13.

5³. *The poor in spirit*

Luke has 'ye poor', but Matthew rightly adds 'in spirit', for these words do not refer to poverty in the usual sense, but to poor in the O.T. sense (Isa. 61¹), i.e. the loyal servants of God, often poor, usually persecuted, but 'righteous and devout, looking for the consolation of Israel' (cf. 2 Cor. 6¹⁰; Jas. 2⁵).

5⁵. *The meek* are those who do not stand on their dignity,

or assert themselves. Our Lord gave to the world the perfect example of meekness (1 Pet. 2²³).

5⁹. *The peacemakers* are they who 'seek peace, and pursue it' and who are a source of peace among their fellows, because they are at peace with God (cf. Jn. 14²⁷, 16³³).

II. *Christian Character* (5¹³⁻¹⁶)

Our Lord uses three metaphors in order to show that the Christian must by his life and by his teaching be effective in the world. Salt is a preservative, a lamp dispels darkness, and a hill-city is visible from afar. By their conduct Christians are to check evil in the world of men, by their teaching to throw light in the dark places of the earth (Phil. 2¹⁵), and by their lives to bear witness to their Christian profession (1 Pet. 4¹⁶). Yet our Lord adds the warning that His followers must be vigilant, lest the Christian standard be lowered, and they become as ineffective as savourless salt or the hidden lamp.

III. *The New Law of the Kingdom contrasted with the old Mosaic Law* (5¹⁷⁻⁴⁸)

(a) 5¹⁷⁻²⁰. The new Law does not stand in opposition to the old, but it fills it with a fuller and deeper meaning, and only supersedes it because the old is imperfect (cf. 1 Cor. 13^{9f.}).

5¹⁷. *The law or the prophets*: a phrase frequently used to mean the O.T. as a whole (cf. Lk. 24^{27, 44}).

5¹⁸. *Jot and tittle*. Jot or Yodh is the smallest letter in the Hebrew alphabet, here represented by iota, the smallest letter in the Greek alphabet. *Tittle* is a stroke made above a word to mark an abbreviation: hence any small stroke or mark.

5²⁰. *The scribes* were a comparatively small body of men who explained the meaning of the Law, taught it in the schools, and acted as judges. They were not all Pharisees; some were attached to the party of the Sadducees. They were much respected by the people as a whole, and exercised considerable influence.

5²¹⁻³⁷. *Examples of this Contrast*

They of 'old time' are the prophets and teachers of the Law who opened their message with 'Thus saith the Lord'. Jesus

speaks with a tone of authority very different from theirs, 'I say unto you', and Himself gives a deeper and more searching interpretation of the Law. 'He taught them like a sovereign, and not like the Rabbis' (Mk. 1²²).

5²¹. *The sixth commandment* dealt solely with the act of murder. The new law goes back to thoughts and feelings which may lead to murder if indulged in: these are to be regarded as equally sinful with the deed.

5²². *Raca*, an Aramaic word, meaning stupid, a defect of intelligence. *More*, rendered 'fool' (Gk. *moros*), may be a Hebrew expression meaning persistently wicked, a moral defect. *The council* is the Sanhedrin, the supreme legal court of the Jews. *Gehenna*, or valley of Hinnom, was a ravine to the west of Jerusalem. The city refuse was burnt there, and on account of its smouldering fires it became for the Jews a symbol of eternal punishment. The terms of abuse differ so little that the increasing severity of the punishment hardly seems justified, and it has been suggested that the last two clauses are current scribal precepts added by the Evangelist.

5²³⁻²⁶. These verses further illustrate the principle which Jesus had just laid down. The gift of one who has offended his neighbour by word or deed is not acceptable to God until reconciliation has taken place. That this should be done without delay is illustrated from the case of a man in debt.

5²⁷. *The seventh commandment*. The scribes interpreted this commandment of the act, but our Lord extended the scope of the law to include evil thoughts and desires. Vv. 29 and 30 are not to be taken literally: a principle of self-discipline is expressed in metaphorical language. The meaning is that 'any sacrifice is worth making sooner than that the lower part of man's nature should lord it over the higher' (Gore).

5^{31, 32}. *Divorce* was allowed by the Mosaic Law (Deut. 24¹⁻⁴) and two interpretations of it were current in our Lord's time. The famous teacher Shammai taught that the only ground for divorce was unfaithfulness on the part of the wife; but divorce for practically any cause was permitted by the equally famous teacher Hillel. Our Lord's own teaching appears in Mk. (10³⁻¹²) and also in Lk. (16¹⁸, derived from Q), and there can be no reasonable doubt that He regarded the exception in the Law as a concession to the hardness of men's hearts, and that

He intended His disciples to regard marriage as a permanent, lifelong union (cf. 19³⁻¹⁰). Otherwise, His precepts would have marked no advance in this respect upon the old Law, as interpreted by the best religious thought of His own day. The 'saving clause' found here (v. 32) is absent from Mk. and Lk.

5³³. *The third commandment.* In the East both seller and buyer use such oaths freely, but our Lord regards truthfulness in all circumstances as binding upon His disciples (cf. Jas. 5¹²). The oath required of witnesses in a court of law has been made necessary through men's disregard of truth in ordinary conversation.

(b) 5³⁸⁻⁴². The law of retaliation (Exod. 21²⁴) really limited revenge at an early and barbaric stage of Hebrew history; it was interpreted in our Lord's time in a strict sense by the disciples of Shammai, and in a milder way by those of Hillel. Jesus lays down for His disciples a definite law, for in personal matters all vindictiveness must be put aside, and evil must be overcome by good (cf. Rom. 12¹⁷⁻²⁰). Jesus is dealing with the individual, not with the civil authority, whose duty it is to preserve good order, and to punish those members of the community whose behaviour is a menace to society.

5³⁹. This commandment is then driven home by five illustrations taken from the life of that day; if taken literally they may be impracticable. E.g., the Romans often impressed men to carry baggage or render service (cf. Simon of Cyrene, 27³²), and our Lord tells His disciples to render such service willingly.

5⁴³⁻⁴⁷. The opening words are found in Lev. 19¹⁸, but the Law nowhere teaches hatred of enemies. The whole clause may, however, represent some current scribal interpretation, or it may be a method of emphasizing a distinction. The Christian virtue of love (Gk. *Agape*) does not consist in feeling or emotion, but in a deliberate direction of the will in a kindly disposition towards others. 'Actually in the N.T. it always signifies the love of God for man, which alone gives value to the human soul. It is this love, which we have undeservedly received from God, that we are commanded to pass on to our brothers, not for anything good or lovely in them, but because it must be our nature, as it is God's so to love.'

5⁴⁸. This verse sums up all that has come before it, for 'perfection in love seeks the good of all men'.

IV. *The Christian and his Religious Duties* (6¹⁻¹⁸)

The general principle underlying the outward religious duties of almsgiving, prayer, and fasting is that they are all to be done to the glory of God, and not to win the praise or approval of men. 'Human conduct looks in three directions, duty to God, to one's neighbour, and to one's self. Our duty to God expresses itself in prayer, to man in works of mercy or alms, towards ourselves in self-mastery, that is fasting. In your prayers, in your alms, in your fasting, you are to look to nothing lower than the praise of God' (Gore).

(a) *Almsgiving*

6². *Sound not a trumpet*. On days of public fasting, e.g. during a period of drought, services of prayer were held in streets or market-places, and the ram's horn was blown. As almsgiving was an important part of such services, this act of piety might be performed very ostentatiously.

Hypocrites. The word means one who plays a part, or who pretends to be what he is not. Here it is applied to any individual, whether Pharisee or Christian, who gives alms solely to gain popular approval.

6³. *Their reward*. The corresponding Greek word is often used in the papyri for a business receipt.

Let not thy left hand. A proverbial expression for secrecy.

(b) *Praying*

Standing was the usual attitude for prayer, which in the synagogue was uttered by one member of the congregation.

6⁷. *Vain repetitions as the Gentiles do*. The prayer life of the pagan world consisted then (as now) very largely of incantations, and the repetition of magical words and phrases. Cf. the incantation of the Tyrian prophets (1 Kings 18²⁶) with the prayer of Elijah (1 Kings 18^{36f.}). The object of Christian prayer is to bring our wills into obedience to God's will.

6⁹⁻¹⁵. *The Lord's Prayer*. St. Luke records a shorter form of this prayer, and adds that it was given on a different occasion, and in response to the disciples' request 'Teach us to pray' (Lk. 11¹⁻⁴). The longer form found here was probably

intended for use in public worship. The prayer is Jewish in thought, language, and form, but whenever our Lord makes use of existing material He handles it in such a way that it is transfigured.

6⁹. *After this manner.* Our Lord intended Christian prayer to conform to this model. It opens with praise of God, whose Name will truly be hallowed or revered, when His Kingdom, in which the divine will prevails, is realized on earth, as it already exists in heaven. 'Only when we have exalted God's glory above man's need, and merged our little schemes in God's great purpose, and bent our stubborn wills into harmony with His great will, as is done in heaven, only then are we allowed to express our own needs' (Gore).

As in heaven, so on earth. This clause properly belongs to each of the preceding petitions. The petitions for material things are limited to food, sufficient for our maintenance, to God's forgiveness, which depends upon our own forgiving treatment of our fellow men, and to deliverance from those dangers which beset us in our daily life in the exercise of our freedom to choose good or evil.

6¹¹. *Daily bread.* The word for 'daily' is rare: this clause probably means 'give us from day to day sufficient for our bodily needs', or 'our bread for the coming day' (cf. Lk. 11^{3mg.}).

6¹³. This petition expresses distrust in our ability to resist temptation unaided, and it is followed by an earnest prayer that we may be delivered from the evil which we know to be in our own heart and in the world around us. Our Lord taught His disciples, 'Watch and pray that ye enter not into temptation' (26⁴¹) and Himself prayed for their deliverance from evil (Jn. 17¹⁵). Both St. James and St. Peter repeat this warning (Jas. 4⁷; 1 Pet. 5⁸).

(c) *Fasting*

Fasting as a means of religious and moral self-discipline was taken for granted by those to whom Jesus was speaking (cf. Mk. 2¹⁸⁻²⁰). The principle underlying the practice is the same as that in regard to almsgiving and prayer: avoidance of ostentation, and in order that the body may become more obedient to the spirit.

V. *The Christian Standard of Conduct* (6¹⁹⁻³⁴)(a) *Treasure True and False* (6¹⁹⁻²¹)

The thief, moth, and rust were three foes of the house-keeper in the East. The first might dig into a house or field, where valuables were hidden for safety (cf. 13⁴⁴, 24⁴³). The second destroyed garments or carpets, and the third (here translated *rust*, but elsewhere rendered *eating*) refers to the destruction by mice or vermin of grain or other produce stored in barns.

6²⁰. *To lay up treasure in heaven*, i.e. to do acts which promote, or belong to, the divine Kingdom. The phrase and the idea are Jewish. *Heart*. In Jewish thought heart includes the intellect as well as the emotions.

(b) *Singleness of Aim and Service* (6²²⁻²⁴)

As the eye is the organ by which light enters the body, so the means by which the spiritual light enters the soul is the spiritual eye (or conscience). (Cf. Jn. 1⁴⁷, 8¹².) Unless conscience is spiritually educated it may become a false guide and plunge the whole man into darkness (cf. 15¹⁴). The two masters represent the motives which rule men's lives. Either mammon (i.e. possessions), or God must be the master principle; it is morally impossible to combine them. Unless God is put first, He 'becomes no more than the superficial decoration of a life devoted to something else' (Gore).

(c) *Entire Dependence upon God* (6²⁵⁻³⁴, 7⁷⁻¹¹)

Ps. 127² well expresses our Lord's meaning. Over-anxiety, worry, and feverish calculation are irreligious, for they are really due to lack of trust in God.

Stature, R.V. *mg. age*. No man by worrying can add anything to his height, for all growth depends upon God.

6²⁹. *Lilies*. The brightly coloured anemones and other spring flowers. They neither toil, like men, nor spin, like women. In Palestine the beauty of the spring flowers lasts but a short time, and then the dry stalks and grass are used for fuel.

6³². *The Gentiles*, i.e. pagan nations as distinct from Jews. The reference is to material blessings.

6³³. *First*. This emphasizes the true order of man's duty

(to God and his neighbour) as illustrated in the Lord's Prayer and the ten commandments of the Law (cf. 22³⁴⁻⁴⁰).

6³⁴. Our Lord employs a striking metaphor to warn His disciples against over-anxiety: He does not mean to discourage reasonable forethought or prudence. In Lk. 12¹⁶⁻²¹ this teaching is emphasized by the parable of the rich fool.

Evil here means calamity, or disaster; elsewhere in N.T., moral evil.

7⁷⁻¹¹. In the third Gospel this passage follows the parable of the friend at midnight (Lk. 11⁵⁻⁸) and the teaching about prayer; this is clearly the right connexion. Man is to persevere in prayer (ask, seek, knock), but God will answer the prayer as seems to Him best. In Gethsemane our Lord prayed 'not as I will, but as thou wilt', and man must accept the same limitation, since our heavenly Father is wiser than the best earthly parent.

VI. *The Christian and his Companions* (7¹⁻⁶, 12-27)

Avoidance of Fault-finding

7¹⁻⁵. Our Lord here condemns the critical temper, which was so marked a characteristic of the Pharisees. What He teaches is: be severe in criticism of yourself, and make the best of other people.

7². *Mete*. An old English word meaning to measure out. The saying occurs also in Mk. 4²⁴; it is a Jewish proverb equivalent to 'measure for measure'.

7⁴. *Mote*, a chip of wood or a small piece of straw.

Beam, one of the big rafters which support the house roof.

7⁶. *Discrimination in Teaching*

This saying may have been delivered to the Twelve before they were sent out on their Mission (10^{14f.}). The wise teacher does not press the precious things (pearls) of religion upon those who are indifferent, or incapable of appreciating them, but reserves them for those who show a desire for them. This was the method of the early Church, for the deepest truths of Christianity were only communicated to the baptized.

Dogs and swine, both of them despised in Palestine, were frequently used as terms of reproach for aliens and heathen.

7¹². *The Golden Rule*

In this saying of our Lord the Evangelist sums up the teaching already given. The negative form had already been taught by Hillel; but the positive form appears to be our Lord's own maxim. It makes demands upon conduct more far-reaching than any teaching found in the Hebrew scriptures.

Final Warnings (7¹³⁻²⁷)

The Evangelist has here collected a number of sayings found in different contexts in St. Luke's Gospel; two ways, two guides, and two houses are contrasted.

7¹³⁻¹⁴. The picture of the two ways is derived from Jer. 21⁸ but the comparison is found in Jewish as well as early Christian writings. Christianity was first called the Way, i.e. the Way of life (Acts 9², 19⁹) and two early Christian manuals, based upon a Jewish original, contain teaching about the way of light and the way of darkness.

7¹⁵⁻²³. Our Lord warns His disciples that evil as such cannot produce good, and that no success, however brilliant, can compensate for the absence of that inner character which He can recognize as being like His own.

7¹⁵. *Sheep's clothing*. A possible reference to the dress of a prophet. (2 Kings 1⁸; Zech. 13⁴.)

7²⁰. *By their fruits ye shall know them*, i.e. life and conduct, not by their words.

7²¹⁻²³. Our Lord here claims to be the final judge of the character of men. In Jewish writings of the last century B.C. the Messiah is represented as the vicegerent of God at the final judgement. 'On that day mine Elect One [i.e. the Messiah] will sit on the throne of glory and try their works' (Enoch 45³).

7²². *In that day*, i.e. the day of final judgement, frequently spoken of in the O.T. (cf. Mal. 3^{17f.}, 4¹⁻³).

7²³. *I never knew you*, i.e. recognize your right to teach in My name (cf. 25⁴⁵).

7²⁴⁻²⁷. *Two Houses*

The words with which Jesus prefaces this parable involve the same tremendous claim as do vv. 21-23. It is made, as before, 'with the serene confidence of a teacher who has no doubt as to His own authority'. Character is the only thing

7²⁷-8¹ The First Book of Matthew 115

which a man can take with him into the other world; his choice lies between building wisely and securely, i.e. upon the rock of Christ's teaching and character, and building foolishly (cf. 1 Cor. 3¹⁰⁻¹⁵).

In the concluding formula the Evangelist emphasizes the effect of Jesus' teaching upon His hearers, but particularly does he call attention to the note of authority in His teaching, which marked it out from that of the scribes, who were dependent upon tradition.

8¹-11¹. THE SECOND BOOK OF MATTHEW

The second Book of Matthew falls into two parts: Part I (chs. 8¹-9³⁸) contains a number of our Lord's mighty works, arranged in three groups of three, and separated from each other by short passages of teaching. The material is taken from Mk. as well as from Q, and is so grouped as to show our Lord's power to heal 'all manner of disease and all manner of sickness'. The order is different from that found in Mk., but the only passages omitted by Matthew are the two sabbath conflicts (Mk. 2²³⁻²⁸, 3¹⁻⁶) and the saying about the spiritual kindred of Jesus (Mk. 3³¹⁻³⁵); these are reserved appropriately for the next Book. Part I is brought to a close by a brief summary of Jesus' work in the cities and villages, similar to that found in 4²³. Part II (chs. 10¹-11¹) opens with the choice from among a number of His disciples of Twelve, 'whom also He named apostles' (Lk. 6¹³). The importance of this step, as implying the foundation by our Lord of a permanent ministry for the Church, is clearly indicated by the solemnity with which, in the Synoptic Gospels, the occasion is surrounded. St. Luke adds that Jesus spent the whole night in prayer to God before making choice of these twelve men (Lk. 6¹²), who were henceforth to share His work of teaching and healing, and to be trained by Him to act as His 'apostles' (i.e. envoys or delegates). The original address to the Twelve is probably contained in vv. 5-15 (cf. Mk. 6⁷⁻¹¹; Lk. 9³⁻⁵), for a different situation is pre-supposed in the last verses of the discourse (16-42). The Evangelist has apparently included at this point well-known and authentic sayings of Jesus, together with

warnings of persecution and words of encouragement, which were uttered by Him on various occasions, but especially, as the fourth Gospel records, at the Last Supper. No reference is made to the return of the Apostles (cf. Mk. 6³⁰; Lk. 9¹⁰), because the Evangelist has in mind not only the Apostles, but also Christians in all ages, who are their successors in the work of evangelization.

8¹⁻¹⁷. *Three Miracles of Healing*

The leper (8¹⁻⁴). Matthew omits the vivid Marcan details but, like the other Evangelists, he records our Lord's act of pity (v. 3). Many skin diseases were included under the head of leprosy; but the sufferer was isolated, and was only allowed to mix freely with other people after he had been declared 'clean', i.e. free from infection (cf. Lev. 13).

8⁴. *See thou tell no man*. Jesus did not wish to arouse that unhealthy excitement which is always stirred by the unusual or marvellous. To Jesus the teaching was primary, the mighty works secondary (cf. Jn. 4⁴⁸, 10²⁵, 14¹¹). Mark records the man's disregard of this injunction.

Shew thyself to the priest. Our Lord never encouraged disobedience to the Law. The regulations for the re-admission of the man to social and religious life occur in Lev. 14²⁻³².

The Centurion's Servant (8⁵⁻¹³)

8⁵. *Centurion*. A non-commissioned officer, probably under Herod Antipas, and a Gentile by birth, who was well disposed towards Judaism (cf. Lk. 7³⁻⁵). His servant (or slave) was paralysed, and was too ill to be brought to Jesus.

8⁷. Jesus' words are probably to be understood as a question, for the soldier apparently knows that a Jew may not enter the house of a Gentile (cf. Acts 10²⁸).

8⁹. He believes that Jesus' word of command to the disease will be obeyed as promptly as the orders which he gives to his troops.

8¹⁰. The faith of the Canaanite woman (15²⁸) and of this Gentile soldier surpassed that of the Jews. When Matthew compiled this Gospel the Gentiles had been admitted to the Church in large numbers.

8¹². *Sons of the kingdom*. A Semitic idiom used to mean the Jewish nation (cf. 13³⁸). *Outer darkness, weeping and gnashing of teeth*, are vivid metaphors, employed in Jewish writings to describe the condition of those who are condemned at God's final judgement (cf. 22¹³, 25³⁰).

Peter's Mother-in-law (8¹⁴, 15)

The vivid Marcan narrative (Mk. 1²⁹⁻³¹), probably due to St. Peter, should be compared with Matthew's brief account.

8¹⁶. *When even was come*, because, as Mark relates, it was the sabbath day, which ended at sunset.

8¹⁷. The Evangelist concludes this section with a brief summary of Jesus' work as Healer of disease and with a quotation from Isa. 53⁴, in which he sees a foreshadowing of this activity of the Messiah.

8¹⁸⁻²². *Two Offers of Service*

8¹⁹. *Master*, i.e. Teacher or Rabbi. Luke places this incident much later in the ministry (Lk. 9⁵⁷), when our Lord had literally no fixed abode.

8²⁰. *Nests*, rather roosting-places. 'Jesus by His reply discourages mere impulsiveness, which has not counted the cost.'

8²¹. The burial of the dead was a pious duty, but the man probably meant to put off his acceptance of discipleship indefinitely. Neither of these men realized the urgency of the call which had come to them.

8²². Jesus' answer probably represents a current proverbial saying, the meaning of which may be 'Leave the spiritually dead (those who have not responded to the call to discipleship) to bury the physically dead, but loftier claims have been made upon you' (cf. 10³⁷).

8^{23-9⁸}. *Three Signs of Power*

8²³⁻²⁷. *The Storm on the Lake*

The Sea of Galilee is surrounded by hills from which sudden squalls sweep down and render navigation dangerous. Matthew alone uses the word 'Lord', and softens Jesus' rebuke to the

terrified disciples. He omits our Lord's words, 'Peace, be still', as well as the vivid details characteristic of Mark's record (Mk. 4³⁶⁻⁴¹)

The Two Demoniacs (8²⁸⁻³⁴)

The place where this scene occurred is uncertain, but Kersa on the east side of the Lake seems to satisfy the conditions. 'Not only are there tombs near at hand, but here alone is there a cliff that falls sheer almost into the Lake' (Sanday). The inhabitants of this district were Gentiles, and consequently heathen. In the centuries immediately preceding the Christian era, as well as in Jesus' own day, belief in demons was universal and their names and functions were described in great detail. 'They haunt the earth and the air: they are most commonly to be found among ruins and in burial places. They cause diseases of every sort, especially nervous and mental disorders.' If beliefs such as these were common, it is not difficult to see why this narrative of the healing of two (Matt. only) maniacs assumed a form which, though puzzling to the mind to-day, is in the circumstances almost inevitable. That the story rests upon an historical basis there is no reason to doubt.

8²⁸. These maniacs were victims of uncontrolled impulses, and were not only dangerous but very strong.

8²⁹. They address Jesus as One possessing divine power. The popular belief was that demons were permitted to torment mankind until the Day of Judgement, when the Messiah would destroy them.

8³⁰. Swine were to the Jews unclean animals (Deut. 14⁸); as the inhabitants of this region were pagans, there would be nothing unusual in the presence of such a herd in this locality.

8³¹. It is really the demon-possessed men who are speaking. The stampede of the swine—how caused we do not know—convinced the maniacs and the onlookers that the evil spirits had left the men, and entered the brutes. The destruction of the swine was not due to any action on our Lord's part, nor was it in any case of the slightest importance in comparison with the restoration of human beings to sanity. Both Mark (5¹⁸⁻²⁰) and Luke (8^{38f.}) relate that when the man became rational he wished to follow Jesus. He was, however, bidden to become a missionary to his own race in Decapolis.

8³³, 34. That the inhabitants of the city, not the owners of the herd, besought Jesus to leave the district was due to their superstitious terror of One who could perform such wonders.

9¹⁻⁸. *The paralysed man at Capernaum*. The difficulties which the man's friends overcame in order to bring him to Jesus are omitted (cf. Mk. 2³¹; Lk. 5¹⁹).

9². *Seeing their faith*. In the Gospels faith is always a moral rather than an intellectual quality. In this case it was not only the man's faith, but that of his friends.

Thy sins are forgiven. To forgive sin is the prerogative of God alone. The Rabbis were accustomed to pronounce forgiveness of sins in the name of God, but our Lord does so in His own name and authority. Hence the objection of the Pharisees, who regarded His statement as blasphemous. They did not voice their objection, but Jesus read their thoughts.

9⁵. *It is easier to say*. Since it had long been a common belief of the Jews that all suffering was the consequence of sin (cf. Jn. 9²), only the recovery of the sufferer could prove that his sins were really forgiven. To Jesus the bodily healing was of minor importance in comparison with the setting free of the man's spirit, yet He effects the cure. 'The proof that He had received power to heal with a word was a guarantee that He had also received authority to forgive' (Plummer). The onlookers who had witnessed the power of Jesus were awestruck, but the scribes apparently remained hostile.

9⁹⁻¹³. *The Call of Matthew*

Matthew the Apostle has generally been identified with Levi, whose call is recorded by Mark and Luke at this point, immediately after the healing of the paralytic (Mk. 2¹⁴; Lk. 5²⁷); that the Evangelist intended his readers to identify them seems clear (cf. 10³).

The place of toll. The great road leading from Damascus to the Mediterranean skirted the northern end of the Sea of Galilee at a point where the territories of Herod Antipas and Herod Philip met. Since customs duties were levied on all exports carried across the Lake to places outside Antipas' jurisdiction, customs officers would be found seated by the landing-stage to collect the amounts due. The local tax-collectors were much disliked by the Jews not only on account

of their dishonesty, but also because they were anti-nationalists, and associated freely with Gentiles. Hence the popular phrase, publicans (= tax-collectors) and sinners (= Gentiles).

9¹¹. The Pharisees were held in great respect, and our Lord's disciples would of necessity be sensitive to their comments. But Jesus, with gentle irony, uses a well-known proverb in defence of His and their position. He who would heal sinners must mingle freely with sinners, but the spiritually whole, i.e. the Pharisees, who were in their own estimate righteous, do not, on their own showing, need Him.

9¹³. *Go ye and learn.* A formula in common use among Jewish teachers. The word 'mercy' in this saying was usually interpreted as referring to acts of loving-kindness (Hos. 6⁶).

9^{14, 15}. *A Question about Fasting*

This may have been raised on account of the feast just recorded, which took place, possibly, on one of the Jewish weekly fast-days (Mondays and Thursdays). In the Sermon on the Mount Jesus laid down the principle which should underlie fasting, which in itself is a natural and proper means of self-discipline. If John's disciples were fasting because their master was in prison and in great danger, fasting was for them both natural and appropriate. But for Jesus, the Bridegroom, and His disciples, the wedding-guests, it was as unnatural as fasting would be at wedding-festivities.

9^{16, 17}. These two little parables teach that the old order was changing, and that the new spirit in religion would require new forms in which to express itself.

9¹⁶. *Undressed cloth.* A patch from an uncared strip of cloth, i.e. one not cleaned by carding or combing.

9¹⁷. Newly made wine is liable to ferment, and, if put into old wine-skins, which are hard and dry, these are likely to burst under the strain. As new wine necessitates fresh wine-skins, so too the new spirit of Christ's teaching requires fresh forms of expression, or it will be as useless as spilt wine. At the Council of Jerusalem (Acts 15) the Church was faced with just such a situation, and the decision reached then prevented the spilling of the new wine, though the wine-skins of the Jewish ceremonial law had to be discarded. (Cf. Gal. 5¹.)

9¹⁸⁻³⁴. *Three Mighty Works*

9¹⁸. *A ruler*, called Jairus in Mk. and Lk. Each synagogue had several 'rulers' who administered its affairs, though they did not necessarily take part in the services.

9²⁰. *The border of his garment*. The garment itself was a large piece of linen or wool, covering the whole body, the loose end of which hung over the left shoulder. The *border* was the corner to which the tassels were hung in obedience to Num. 15³⁸, Deut. 22¹².

9²¹. The woman's complaint rendered her ceremonially unclean, so she crept up behind Jesus, hoping to escape notice, but strong in her faith that He could heal her.

9²³. *Flute-players* are mentioned among the hired minstrels by Matthew alone. At a wife's funeral even the poorest Jews were accustomed to hire two flute-players. They were so much in demand at Roman funerals that the number had to be restricted to ten.

9²⁴. *Not dead, but sleepeth*. This is found in each of the three accounts. Luke (8⁴⁹) makes it clear that the girl was dead, and Matthew evidently thought so (v. 18). Nothing is said of those who went with our Lord into the girl's room, her parents and three of the disciples (Mk. 5³⁷⁻⁴⁰). The words spoken by Jesus to the child and His injunction to give her food are also omitted. Jesus restored to life three persons, the daughter of Jairus, the only son of the widow of Nain (Lk. 7¹¹⁻¹⁶), and Lazarus (Jn. 11¹⁻⁴⁴). In a Jewish writing we find: 'There are three keys in the hand of the Holy One which He never entrusts to a messenger: the key of rain, the key of life, and the key of the revival of the dead.' In the parable of the vineyard, Jesus taught that He was no messenger, but the only Son of the owner of the vineyard, God.

9²⁷⁻³¹. *Two Blind Men*

This incident is recorded by Matthew alone. Mark relates the healing of one blind man on two separate occasions (Mk. 8²²⁻²⁶, 10⁴⁶⁻⁵²) but, as in the case of the demoniacs, Matthew doubles the number healed.

9²⁷. *Son of David*. A Messianic title, carrying with it all the nationalistic hopes of the Jews. It is used in this Gospel by

the people (12²³), by the Canaanitish woman (15²²), and by the blind men at Jericho (20^{30f.}) when addressing Jesus.

9³⁰. *Strictly charged them*, mg. *sternly*. Our Lord emphatically enjoined silence, for He did not wish to become famous as a mere wonder-worker (cf. 8⁴; 12¹⁶).

9³²⁻³⁴. *A Dumb Demoniac*

The terse account of the restoration of this man's power of speech completes the third group of three miracles.

9³⁴. *Prince of the devils*, in 12²⁴ called Beelzebub (cf. 10²⁵).

By his thrice-repeated mention of the growing fame of Jesus (vv. 26, 31, 33) the Evangelist intends to draw attention to the attitude of the mass of the people and to contrast it with the hostility shown by the Pharisees, who are driven to ascribe Jesus' deeds of mercy to an evil agency.

9³⁵⁻³⁸. These verses not only summarize our Lord's ministry of healing in the cities and villages of Galilee, but also serve to show the need for more labourers; thus, they lead up to the call and sending forth of the Twelve. To Jesus, the good shepherd, the simple folk of Galilee appeared like a flock of sheep at the mercy of hireling shepherds, and He was full of compassion for them. (Cf. Ezek. 34^{5-7, 15f.}; Ps. 23; Jn. 10¹¹⁻¹⁶.)

9³⁷. *The harvest is plenteous*. In Lk. these words precede the mission of the Seventy (Lk. 10²). In Jn. 4³⁵⁻³⁸ a similar figure of speech is used of the opportunity given to the reapers.

10¹⁻⁵. *The Call and Sending out of the Apostles*

Little is known of the history of the majority of the twelve Apostles. Even the identity of some of them is doubtful; for example, that of Matthew himself, who is here identified with the toll-collector or publican of 9⁹.

10². The name *Apostle* does not mean a servant, but a delegate or envoy who, by virtue of the powers imparted to him, represents in person the authority of a superior.

Simon Peter. In the Synoptic Gospels Peter's name heads the list of Apostles but Matthew adds *the first*, i.e. foremost, a position emphasized elsewhere in the Gospel by the words addressed to him by Jesus at Caesarea Philippi (16^{18f.}) as well as by the inclusion of incidents concerning him, which are not recorded by the other Evangelists.

James and John, surnamed Boanerges, sons of thunder, with reference to the incident in Lk. 9⁵¹⁻⁵⁴ (cf. Mk. 3¹⁷).

10³. *Philip*, like Peter and Andrew, came from Bethsaida (Jn. 1⁴⁴).

Bartholomew, a son of Talmai or Tolomai. Nothing is known of him, but he has been identified with Nathanael (Jn. 1⁴⁵⁻⁴⁹).

Simon the Cananaean. The word Cananaean is connected with a Hebrew word meaning 'to be zealous'; it may, therefore, indicate a feature in this Apostle's character. There was, however, a fanatically patriotic party known as Zealots, and of this he may have been a member. (Cf. Lk. 6¹⁶.)

10⁴. *Judas Iscariot*. Iscariot probably means a man of Kerioth, a city east of the Dead Sea. He is apparently the only disciple who was not a Galilean. The names are arranged in pairs, but Matthew does not actually say that the Apostles were sent out two by two (cf. Mk. 6⁷), though he probably was aware of the fact. Mark places the sending out of the Twelve some time after their call to Apostleship.

10⁵-11¹. *The Mission Charge to the Twelve*

This is the second of the five great discourses into which the Evangelist has collected the sayings of Jesus. The substance of the original charge to the Twelve (vv. 5-15) stood in Q, but with this Matthew has combined material taken from Mk. 6⁷⁻¹¹ and 13⁹⁻¹³, as well as various sayings found in Q which Luke employed in the Mission address to the Seventy (Lk. 10¹⁻¹⁶). The Evangelist may have had in mind the needs of the travelling evangelists of the early Church.

10⁵. *Go not into any way of the Gentiles*, i.e. depart not out of Jewish into Hellenistic territory, such as the Decapolis. The prohibition is peculiar to this Gospel, and was probably confined to the first missionary journey of the Twelve, for in His final charge our Lord commanded His Apostles to 'make disciples of all the nations' (28¹⁹). Jesus had Himself occasionally entered Samaritan and Gentile districts, but the Apostles were not yet ready to deal with any but Jews.

10⁷. The work of the Apostles is to prepare men for the coming of the Kingdom and to heal the sick.

10⁸. *Freely ye received, freely give* means that the Apostles are not to receive any payment for their missionary labours.

St. Paul steadily refused to take money from those whom he taught, and supported himself by a trade (Acts 20³³⁻³⁵).

In your purses. The purse was the girdle, which was made double in order to provide a safe receptacle for money. *The wallet* was the beggar's collecting-bag. The Jewish traveller usually walked with a staff, and carried a bag containing dried fruit and parched corn, but the Apostles are told to carry no staff (Mk. 6⁸ allows the staff as well as sandals), to wear no shoes, and to be satisfied with the food provided by those to whom they minister.

10¹³. *Your peace.* Upon entering a house the Aramaic salutation is *shēlām*, meaning both peace and greeting. Such a greeting is regarded as no mere formality, but as a real benediction. 'The ancient blessing, like the curse was thought of as possessing a sort of existence of its own, after it had once been uttered; its power varying with the degree of personal importance of the speaker.'

10¹⁴. *Shake off the dust.* Dust is symbolical of pollution, and shaking it off implies complete separation from the inhospitable house or city. After their message had been rejected at Antioch in Pisidia, St. Paul and his companions 'shook off the dust of their feet against them' (Acts 13⁵¹).

10¹⁵. *Sodom and Gomorrah.* These cities of antiquity were believed to have been so abominably wicked that they incurred a striking punishment (Gen. 19⁴⁻¹¹; Isa. 1⁹; Amos 4¹¹). Our Lord here claims that those who refuse the message brought by His delegates incur a terrible responsibility (cf. Acts 13⁴⁶, 18⁶).

10¹⁶⁻³⁹. *Warnings of Persecution*

This saying (Lk. 10³) applies to the period after Pentecost rather than to the earliest missionary journey (cf. Jn. 16¹⁻⁴). The ambassadors of Christ are to employ what St. James calls 'the wisdom that is from above' (Jas. 3¹⁷), and to be prudent and sincere in their dealings with others. The *I* is emphatic.

10¹⁷. *Councils*, i.e. local courts. The elders of the synagogue formed the court and inflicted punishment, a beating, usually with the option of a fine. St. Paul suffered such a beating five times (2 Cor. 11²⁴; cf. Acts 22¹⁹).

10¹⁸. *Governors and kings.* The first represent the Roman government; at Caesarea, St. Paul was brought before the

procurator Felix and his successor Festus. The second are the Herodian princes such as Herod Agrippa I, by whom St. James was put to death and St. Peter imprisoned (Acts 12¹⁻⁴), and Agrippa II, before whom St. Paul 'made his defence' (Acts 26¹).

For a testimony unto them. The witness borne by the Apostles would serve as a proclamation of the Gospel to those outside Judaism. St. Paul realized this when he was brought before Nero (2 Tim. 4^{18f.}).

10²⁰. *Spirit of your Father.* The words contain a promise of inspiration through the Holy Spirit at the time of trial. An early example of such witness is St. Stephen (Acts 6^{5, 10}, 7⁵⁵).

10²². *For my name's sake*, i.e. for Me (cf. 24⁹). The name frequently stands for the person (cf. 1 Pet. 4¹⁶). Early in the second century the very name of Christian was a crime.

10²³. *This city*, i.e. Jerusalem. This verse is peculiar to Matthew. It is an encouragement to Jewish Christians in Palestine to persevere in missionary work. If compelled by persecution to leave Jerusalem, only a Jewish city should be chosen for a refuge. The disciples will not have exhausted the possible cities of refuge in Palestine before the Second Coming (or *Parousia*) of the Messiah.

10²⁴⁻³⁹. There is nothing to show when these sayings were uttered by Jesus, but the Evangelist has inserted them here because they deal with the subject of persecution. The meaning of v. 24 is that the disciple, or pupil, cannot expect better treatment than his teacher has received, or the servant (i.e. slave) than his master (cf. Jn. 13¹⁶, 15²⁰).

Beelzebub or Baal-zebul, a term of reproach. It probably means the Baal or lord of the nether regions, the dwelling-place of evil spirits. On tablets found at Ras Shamra the name occurs as a designation of the lord of the underground regions of springs and waters.

10²⁶. *Fear not.* This word of encouragement is repeated three times (vv. 26, 28, 31), and serves to connect the sayings which follow. The first is an encouragement to the open profession of Christianity in spite of human opposition. The second bids the disciples have no fear of men who can kill the body, but fear God, who is the righteous judge of mankind, able to save and to destroy (cf. Jas. 4¹²). The third reminds them of the love of the heavenly Father, whose providence

extends even to the sparrows, and who can be trusted to care for His children in their distress. *Farthing*, a small Roman coin worth about a halfpenny of our money.

10^{32, 33}. Because in Jesus the Kingdom of God is manifested among men, He claims for Himself a loyalty which is elsewhere reserved for God (cf. Lk. 10¹⁶). Steadfast loyalty or denial will each receive due recompense in the future.

10³⁴⁻³⁷. These verses, which reflect the words of Micah (7⁶), describe the effect which the profession of Christianity had in the first and second centuries A.D., as well as in many parts of the world to-day. 'The coming of Jesus brings to sharpest issue the struggle between the Kingdom of God and the forces of evil. It compels men to take sides: and members of the same family may be in opposite camps.'

10³⁸. *Take his cross*. Crucifixion was no mere metaphor to the Galileans, for many had been crucified as a result of the rebellion of a certain Judas of Galilee, A.D. 6-8. The criminal was usually compelled to carry the transverse beam of his own cross to the place of execution (Mk. 15²¹; Jn. 19¹⁷).

10³⁹. This saying refers primarily to the choice between death under persecution and apostasy (cf. 16²⁵; Mk. 8³⁵; Jn. 12²⁵).

10⁴⁰⁻⁴². In the concluding verses of this discourse warnings of persecution and of opposition give place to words of encouragement.

10⁴⁰. *He that receiveth you*. The Apostles are sent by Christ, who is Himself sent by the Father (cf. Jn. 12⁴⁴⁻⁵⁰, 13²⁰, 20²¹). These words are a solemn declaration of the divine authority of the Apostolic ministry. Clement, Bishop of Rome A.D. 95, wrote: 'the Apostles received the Gospel for us from the Lord Jesus Christ; Jesus Christ was sent forth from God. So then Christ is from God, and the Apostles are from Christ. Both, therefore, came of the will of God in the appointed order' (Ep. of Clement § 42).

10⁴¹. *He that receiveth a prophet*. We gather from early Christian literature that there was a distinct order of travelling teachers known as prophets. The meaning of this verse (peculiar to Matt.) is that every one who receives such a prophet or missionary for his own sake will receive the same reward as the missionary (cf. 25³⁴⁻⁴⁰).

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10⁴². *One of these little ones*. This tender expression does not refer to children as such, but to simple and obscure believers, 'the little ones of Christ, of whose weakness much is said in the N.T. but of whose great and single-hearted heroism little is elsewhere recorded'. The meaning is that the smallest service done to a disciple of Christ, simply for his own sake, will not fail to receive a reward from the Master whose servant he is.

11²-13⁵³. THE THIRD BOOK OF MATTHEW

The third of the five discourses found in this Gospel consists of seven parables, the first of which appears to reflect the experience of Jesus after the first period of His public ministry was over. In the introductory narrative, leading up to this discourse, the Evangelist has placed the question asked by the disciples of St. John the Baptist, and our Lord's declaration that the words of the prophet Malachi (3¹) had been fulfilled in the coming of John: a declaration which must have aroused in the Apostles' minds further questions, and which directly prepared the way for St. Peter's confession. The Evangelist also shows that after the proclamation of the Gospel in Galilee and the Mission preaching of the Twelve, hostility on the part of the religious teachers of Israel became more marked. In contrast to the rejection of the divine message by the unrepentant cities of Galilee (11²⁰⁻²⁴), and the sentence of spiritual death pronounced on those who wilfully call good evil (12²⁴⁻³⁷), Matthew places the acceptance of 'the good news' by those who prove themselves to be the true kindred of Jesus by hearing the word of God and by doing His will (12⁵⁰).

The material is principally derived from Q, but the Evangelist has at this point inserted the Marcan passages (Mk. 2²³⁻²⁸, 3¹⁻⁶, 31-35), omitted from Book II. The third Book ends with the brief formula, 'And it came to pass when Jesus had finished these parables he departed thence' (13⁵³).

11²⁻¹⁹. *John the Baptist and Jesus*

Herod Antipas had imprisoned John in the fortress of Machaerus, near the north-east end of the Dead Sea, for political as well as personal reasons (see note on 14¹⁻¹²). Reports of Jesus' work had reached the prophet, and the message

brought by two of his disciples was perhaps due to the fact that he had become doubtful of the Messiahship of Jesus. His own idea of the Messiah was in all probability that held by the majority of his countrymen at this time, and, as Jesus had as yet done nothing which the Messiah was expected to do, John's faith began to waver. It is this faith which Jesus helps John to recover by sending him back to the Old Testament scriptures and by the testimony to Jesus' mighty works borne by the two messengers.

11³. *He that cometh* can only mean the Messiah (3¹¹, 21⁹).

11⁵. Jesus seldom answered a question directly, but rather helped the questioner to find his own answer. On this occasion He summed up His mighty works in words which pointed to Isa. 35⁵ and 61¹⁻⁴, passages which were interpreted by Jewish teachers as signs of the Messianic age. Jesus, therefore, reminded John of an aspect of the Kingdom which he had forgotten, and John, having known the scriptures from boyhood, would interpret the message aright. He would realize that the Kingdom had come, and that he had been its herald.

11⁶. This gentle rebuke was intended to remind the prophet that he must not lose faith in his own vocation and in Jesus' mission.

11⁷⁻¹⁵. When the messengers had departed Jesus made clear to the bystanders the greatness of John. He was no weakling, but a strong man; no luxury-loving courtier, but the last and greatest of the prophets, for he was the herald of the Messiah Himself. Our Lord's two questions are easier to understand if the punctuation is altered slightly—'Why went ye out into the wilderness? To see a reed shaken with the wind? But why went ye out? To see a man', &c.

11¹¹. *He that is but little in the kingdom of heaven is greater than he*

We do not know in what connexion these words were originally spoken, but it can hardly be likely that Jesus meant to exclude John from the Kingdom, which in His own Person and power was already present among men. The meaning probably is that John, as herald of the Messiah, was unique among men, but to enter the Kingdom is a higher privilege than to announce it.

11¹². Part of this difficult saying appears in a different context in Lk. 16¹⁶. Apparently it is intended as a warning to those who believed that the blessings of the Kingdom were political in character, and who tried to obtain them by means of revolts against the Roman government.

11¹⁶⁻¹⁹. *The Parable of the Children at Play*

Two rows of children are playing a singing game in the market-place. The lines 'we piped unto you and ye did not dance' are chanted by one group, and 'we wailed and ye did not mourn' by the other group. Jesus quotes these rhymed responses in order to apply them to John and Himself. The Jews rejected John's warnings and his demand for repentance, and to Jesus, the friend of sinners, they were indifferent, but 'wisdom is justified [i.e. vindicated or declared to be right] by her works' (cf. Lk. 7³⁵, 'by her children', probably the original reading). In contrast with the shallow judgement of the men of 'this generation', who condemned the manner of life of both John and Jesus, our Lord places the insight of those who estimated His own and John's actions at their true worth, recognizing that each of them was inspired by the Divine Wisdom, i.e. by God Himself.

11²⁰⁻²⁴. *Condemnation of the Unrepentant Cities*

In this solemn dirge, or lament, over the unrepentant cities of Galilee our Lord's disappointment at the unresponsiveness of the people as a whole finds expression. They had crowded to see the miracle-worker but they failed to accept His teaching and repent, i.e. change their whole attitude towards God.

Chorazin. About two miles from Capernaum. No event is recorded as having taken place at Chorazin and very few at *Bethsaida*. *Tyre* and *Sidon*, two wealthy commercial cities, the sea pedlars of antiquity. They were denounced by the prophets for the 'unrighteousness of their traffic' and for their pride (Isa. 23; Ezek. 27). The mission of Jesus leads to judgement according as men do, or do not, recognize Him for what He is. Because Capernaum, His own city (9¹), did not appreciate the true significance of the mighty works which had taken place there, it would incur a severer judgement than had befallen Sodom (cf. 10¹⁵).

11²⁵⁻³⁰. *The Thanksgiving of Jesus*

'In striking contrast with the sentence of doom upon the cities of Galilee rings out the triumphant note of Jesus' 'thanksgiving for the revelation of the mystery of the Kingdom to the Son' and through Him to His followers.

11²⁵. *Babes*, i.e. the single-minded, the unlearned. Jesus does not mean that intellectual power is of necessity a hindrance to the acceptance of the Gospel, or that stupidity is a qualification for it. It is the humility of simple-hearted people that makes them welcome the message, while the intellectual pride of clever people frequently closes their minds to it (cf. 1 Cor. 1²⁶⁻²⁹).

11²⁷. There is no profounder teaching in the New Testament than that contained in this passage, which is closely connected with the central theme of the fourth Gospel. Yet it comes to us embedded in the earliest Christian document, Q, and is emphasized in every part of the N.T. If God the Father reveals any knowledge to men, He does so through Jesus, who is conscious of being in a unique way His only Son (cf. Jn. 17^{25f.}).

11²⁸⁻³⁰. This saying is peculiar to Matt.; the heavy-laden are those burdened with the weight of the Pharisees' interpretations of the Law (cf. 23⁴). The *yoke* of the Law was a common Jewish metaphor. In contrast with this heavy yoke (cf. Acts 15¹⁰) our Lord places His own yoke, which is easy (i.e. gentle), (cf. 1 Pet. 2²³; 2 Cor. 10¹).

12¹⁻³⁷. *The Growth of Pharisaic Opposition*

The growing hostility of the Pharisees is shown by their attitude in regard to two incidents which occurred on the sabbath, as well as by their accusation that Jesus was in league with the powers of evil represented by Beelzebub.

12¹. If the corn was ripe, this incident must have occurred in April or May. To pluck and eat corn when passing through a cornfield was allowed by the Law (Deut. 23²⁵); but rubbing the ears in the hand was regarded as threshing, so this was forbidden, not by the Law but by the 'traditions of the elders'. Certain exceptions to the strict observance of the sabbath were always recognized (e.g. Lk. 13¹⁵; Jn. 7²³) and our Lord here

points out two further instances of the way in which the Law was forced to give way in the face of human necessity.

12³. *Have ye not read.* Cf. 1 Sam. 21¹⁻⁶. A ceremonial regulation was relaxed by the priest at Nob in order that the need of David and his men might be satisfied.

12⁵. Certain duties enjoined by the Law (Lev. 24⁸; Num. 28^{8f.}) compelled the priests to break the letter of the Law in regard to the sabbath. Both the instances given by our Lord illustrate the principle summed up in v. 7.

12⁷. The quotation from Hosea (6⁶) is more suitable in this connexion than in 9¹³, but it may have been used by our Lord on several occasions.

12⁸. *The Son of man is lord of the sabbath.* By Matthew this saying is understood as referring to Jesus Himself as Messiah. It does not mean that man, as such, has the right to override an ordinance of God and to treat the sabbath as a human custom or convenience.

The title *Son of man* is found in each of the four Gospels but nowhere else in the N.T., except in Acts 7⁵⁶. It is used solely by our Lord in speaking of Himself, and it is never employed by others in addressing Him or in referring to Him. Though Messianic, this title was at no time widely used by the Jews in speaking of the Messiah. It occurs in the Similitudes of the book of Enoch (chs. 37-70), an apocalyptic writing of the last century B.C.; there it denotes a heavenly being, who exercises universal dominion and who is appointed by God to be the judge of mankind. 'He sat on the throne of his glory, and the sum of judgement was given unto the Son of Man' (Enoch 69²⁷). Until the end of His ministry our Lord refused to encourage those nationalistic Messianic hopes which were associated with the title 'Son of David' (cf. Isa. 9²⁻⁷, 11¹⁻⁹; Mic. 5²), but He adopted the title 'Son of Man' with all its vast supernatural claims, because its Messianic significance was veiled from 'the wise and prudent', and only discerned by those who were 'righteous and devout', looking for the Kingdom of God (e.g. Joseph of Arimathaea, Simeon, Anna). Jesus made this title His own, but in His hands it assumed a unique spiritual significance by being combined with the picture of the suffering Redeemer found in Isa. 42¹⁻⁴, 49¹⁻⁶, 50⁴⁻⁹, 52¹³-53¹². By so doing He profoundly modified it, for He that was

greatest was servant of all, and the road by which the Son of Man entered into His glory was by way of the Cross.

12⁹⁻¹⁴. *The Healing of a Man's Withered Hand*

Matthew gives few details of the healing itself, but Mark and Luke describe the way in which the Pharisees watched for an opportunity to make mischief, while Mark, recording St. Peter's account of what happened, mentions our Lord's swift glance round the synagogue, and His anger and grief at the callousness of the Pharisees. Medical relief was permitted even on the sabbath, if life was in danger, but that was not the case with this man. Jesus teaches that to do good, in this case to restore the man's paralysed hand, is a right and proper way to keep the sabbath, whereas to plot murder, as His critics were doing, was a flagrant breach of the sixth commandment as well as of the sabbath.

12¹⁸⁻²¹. Matthew alone quotes this passage from Isa. 42¹⁻⁴. By so doing he illustrates Jesus' avoidance of strife, even with the Pharisees. Our Lord cherished the least spark of good in men, and it was His purpose ultimately to proclaim, through His disciples, the 'good news' to the Gentiles, and so to fulfil Israel's vocation to the world (Isa. 49⁶).

12²²⁻³⁷. *The Healing of a Man Blind and Dumb*

This caused such astonishment that the onlookers exclaimed 'Surely this is the Son of David', i.e. the Messiah. But the Pharisees explained the cure by suggesting that Jesus' mighty works were done with the aid of evil powers, chief of whom was Beelzebub or Satan (9³⁴, 10²⁵). This charge is recorded in each of the Synoptic Gospels, as well as in Jn. 7²⁰, 8⁴⁸⁻⁵², and is, therefore, as well attested as the charge of breaking the sabbath. It also provides indirect evidence that our Lord performed miracles of healing too remarkable to be denied, since His enemies were driven to such straits to explain them away.

12²⁵. Our Lord reminds the Pharisees: (i) that their accusation is absurd, for evil is not likely to destroy evil; (ii) that their fellow Jews claimed to drive out evil spirits (cf. Acts 19¹³), and no such charge was brought against them. If, however, evil

is being driven out because God is at work healing the bodies and minds of men, then the Pharisees are committing the terrible sin of attributing the action of the 'Spirit of God' to the evil one. The parable of the strong man (v. 29) drives this teaching home, for the strong man, Satan, can only be conquered by a stronger than he, that is by Christ.

12³⁰. A reminder that in the war against evil there are two sides only: for Christ or against Him.

12³¹⁻³². Deliberate opposition to divine goodness may, if persisted in, bring a man to a condition in which he loses all sense of moral values. For such a sin no forgiveness is possible, for none is desired (cf. Jas. 3¹⁰⁻¹²).

12³⁸⁻⁴⁵. *The Demand for a Sign*

During His retirement in the wilderness our Lord deliberately rejected the temptation to win belief by means of some abnormal act or marvel, such as the Jews expected of the Messiah. The temptation recurs, but on this occasion it appears as a demand on the part of certain Pharisees (cf. Mk. 8¹¹) for a sign, which would justify the truth of our Lord's claim to unique authority. In His answer Jesus uses two illustrations from the scriptures. To the Ninevites an opportunity to repent was given, and they responded to the revelation of God's will, as it was declared to them by the prophet Jonah (Jonah 3). The queen of the South (1 Kings 10¹⁻¹³) also responded to the truth, as it was made known to her through the wisdom of Solomon, for wisdom is itself a divine endowment (Job 28²⁸). To the men of our Lord's generation an even greater opportunity was given through the life and ministry of One who was Himself the Word of God (Jn. 1¹⁻¹⁸), and the embodiment of Divine Wisdom (1 Cor. 1²⁴); but the men of His generation chose darkness rather than light. The comment of the Fourth Evangelist is: 'He came unto his own, and they that were his own received him not' (Jn. 1¹¹).

12⁴⁰. This verse is peculiar to Matt. It may represent the interpretation of Jesus' words current when the Evangelist wrote. To His followers our Lord's Resurrection was the supreme sign of His Messiahship (cf. Acts 2³⁶, 4¹⁰; 1 Cor. 15¹⁻²⁸).

12⁴³⁻⁴⁵. The parable of the return of the evil (or unclean) spirit. This strange story is meant as a warning that there can

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be no neutrality or standing-still in the moral life. Our Lord frequently used popular language, easily understood by His hearers: it was commonly believed that evil spirits haunted ruins and deserts (Isa. 13²¹, 34¹⁴).

12⁴⁶⁻⁵⁰. Jesus does not deny the claims of His mother and His kindred, but He uses this opportunity to teach that the bond which unites the family of God is obedience to the Divine Will. The Father was to Him and must be to His followers more than mother and brethren, however dear.

13¹⁻⁵³. *A Group of Parables*

Parables are not peculiar to the New Testament; they occur in various forms in the Old Testament as well as in later Jewish literature. The Hebrew word for parable may denote sayings of various kinds, proverb, metaphor, parable, allegory, all of which imply a comparison, but the parable proper is designed to express in a vivid way a particular truth or judgement, the details of which should not be pressed. Some of our Lord's parables conveyed a lesson which the listeners could easily remember, for the meaning was reasonably clear; others called forth effort on the part of the hearer, if the fullness of meaning enshrined in them was to be comprehended.

It is highly probable that small collections of Jesus' parables were made in different Christian communities (e.g. Jerusalem, Caesarea) at an early date, and it was from these larger groups that each Evangelist made his own selection. Mk. 4¹⁻³² contains five parables evidently chosen from a much larger group, for the Evangelist adds 'With many such parables spake He the word unto them, as they were able to hear it' (4³³). Luke knew many more, the majority of which differ from those found in the Gospels according to Mark and Matthew. But the Evangelists all agree in saying, (i) that parables were frequently used by Jesus as a means of presenting truth and awakening the conscience of the hearer; (ii) that casual listeners did not grasp the full meaning of the parable, though they might do so in time, if they were sufficiently in earnest to ponder over it; (iii) that the deep inner meaning, 'the mysteries of the kingdom of heaven', was explained by our Lord to the Twelve and others, who by repentance and faith had shown their response to the teaching they had already received.

13¹⁻⁹. *The Parable of the Sower*

This parable shows that the success of the sowing depends upon the ground which receives the seed; thus, it served to explain the unresponsive attitude of the Pharisees and the Galilean crowds.

13⁴⁻⁷. *The way side*: i.e. the well-trodden path which ran through, or beside, the field. *Rocky places*: in Palestine the limestone rock is in places so thinly covered with soil that plants soon wither. *Thorns*: the prickly, thorny weeds of Palestine choke the tender shoots and prevent free growth.

13⁹. *He that hath ears, let him hear*. In the New Testament this phrase is used by our Lord alone (except in Rev. 13⁹). It is intended to call particular attention to what has just been said (cf. 11¹⁵, 13⁴³). In the East, public proclamations are frequently prefaced with these words. (Cf. our own Oyez, oyez.)

13¹¹. *Mysteries of the kingdom of heaven*, i.e. fuller, more intimate knowledge possessed by a few, which it is their duty to reveal to others. The deeper meaning of the parables was taught to those of our Lord's followers who were faithful to Him and to His teaching. St. Paul speaks of the inclusion of the Gentiles in the Church as a 'mystery' (Eph. 3³⁻⁷).

13¹². This is a law of life. Knowledge acquired opens the way to further knowledge; but he who makes no advance gradually loses the little he had.

13¹³. Jesus did not use parables to mystify His hearers. The meaning of this verse appears to be: since the majority of those who came to Christ had no real wish to be led by Him, the parables veiled from them teaching which they were in no fit state to appreciate (cf. 7⁶).

13^{14, 15}. The quotation from Isa. 6^{9f.} is probably the Evangelist's own comment on what our Lord said (cf. Jn. 12^{39f.}). The experience of Jesus was the same as that of the prophet Isaiah; in both cases the message was unheeded by the nation as a whole.

13^{16, 17}. These verses, containing a blessing upon the Apostles for their teachableness, should immediately follow v. 13, with which they stand in sharp contrast.

13¹⁸⁻²³. *The Explanation of the Parable*

The parable of the sower is constructed more elaborately than the others in this group, and resembles an allegory in that meaning is conveyed by means of its details. The soil represents the state of heart of the hearers, and the seed the germ of that human character which reaches maturity only on 'good ground'. Various hindrances to free growth are enumerated, hardness of heart, superficiality, and devotion to worldly interests, and yet, in spite of hindrances, a goodly harvest is reaped. The chief purpose of this parable seems to have been to explain to the Twelve why so few had accepted their Master's teaching, and to prepare them for a similar experience.

13²⁴⁻³⁰. *Parable of the Tares* (peculiar to Matt.)

13²⁵. *Tares*, a common cornfield weed, darnel, which in the early stages of its growth closely resembles genuine wheat.

13^{31, 32}. *The Mustard Seed*

The mustard seed became proverbial for anything very small. This annual, which quickly shoots up to a height of from 6 to 9 feet, is still called by the Arabs a tree. Birds shelter in its branches, to which they are attracted by the grains of seed which they pick out of its fruit pods. In this and the following parable of the leaven our Lord emphasizes the contrast between the humble beginnings of the Kingdom and its ultimate growth until 'the earth shall be full of the knowledge of the Lord, as the waters cover the sea' (Isa. 11⁹).

13³³. *The Leaven*

Because leaven caused fermentation it was often used in Jewish and Christian writings to signify that which was evil (cf. 16⁶⁻¹²; 1 Cor. 5⁶⁻⁸; Gal. 5⁹). Here, however, it symbolizes the silent irresistible influence of the Christian standard upon society, until its whole character is gradually changed.

13^{34, 35}. The quotation from Ps. 78³ is inserted by the Evangelist, who believed that our Lord's teaching by parables was foreshadowed in the scriptures. This Psalm was one of those appointed to be sung at the Feast of Tabernacles or Ingathering of the fruits of the earth.

13³⁶⁻⁴³. *Explanation of the Parable of the Tares*

Strictly speaking the parable of the tares is an allegory, for it requires a detailed explanation. It must be remembered that Jewish expectations of the Kingdom of heaven included a belief in the exclusion from it of all that was evil, and the vindication of the 'sons of the Kingdom', i.e. those who had faithfully kept the Law. In the centuries immediately preceding our Lord's Birth these ideas found vivid and picturesque expression in writings known as Apocalypses (see p. 172). They were popular in our Lord's own day and also at a later date among Jewish Christians when severe persecution occurred. Since the explanation of this parable is so unlike our Lord's usual method of teaching, and since it contains many popular apocalyptic phrases, it is probable that the interpretation of the parable of the tares was not that given by our Lord, but that of the Church in the Evangelist's own day. The lesson drawn from the parable is, that there are in the Church good and bad members, but God alone can discriminate between them (cf. 7¹⁻⁵; 1 Cor. 4⁵).

13⁴⁴. *The Hidden Treasure* (peculiar to Matt.)

The point of this parable is that the man realizes the value of what he has found, and sacrifices all he has to obtain it. Jewish law of treasure trove differed from that in England to-day, for what was found belonged to the finder.

13^{45, 46}. *The Pearl of Great Price* (peculiar to Matt.)

This parable differs from the former in that the merchant had long been searching diligently for 'goodly pearls', whereas the treasure was discovered unexpectedly. But both men realize the surpassing worth of that which they have found. These two parables teach that the Kingdom of God is the highest good. Men can possess it here and now, if they recognize it for what it is and risk all for it.

13⁴⁷⁻⁵⁰. *The Draw Net* (peculiar to Matt.)

This parable teaches that human society, as well as the Church, contains both good and bad men, but God alone can be their judge. Judas was permitted to remain among the Twelve until the close of our Lord's ministry.

13^{51, 52}. *The Scribe*

The scribes were the recognized teachers, learned in the written and the oral law. One who has been instructed in the truths of the Kingdom and has become a disciple of Jesus is likened to a householder dispensing food to his household. He does not discard what is old (the treasures of the O.T. scriptures), but he enriches and adds to the old from new stores of learning.

13⁵⁴-19¹. THE FOURTH BOOK OF MATTHEW

The fourth Book of Matthew opens with incidents taken from the Gospel according to Mark, but the material has been expanded and passages containing information about St. Peter have been inserted from the Evangelist's own special source, e.g. 14²⁸⁻³³, 16¹⁷⁻¹⁹, 17²⁴⁻²⁷. The central thought of the brief discourse (18¹⁻³⁵) which forms the conclusion of this Book is the unity of the Church, which is endangered by self-seeking on the part of some of its members, and by lack of forbearance and humility on the part of others.

In the narrative portion of the Book, which, as in Books II and III, precedes the discourse, the Evangelist records the final rejection of Jesus at Nazareth (13⁵⁴⁻⁵⁸) and the martyrdom of John the Baptist by Herod Antipas at the instigation of Herodias (14¹⁻¹²); he also describes two occasions when the crowds who followed Jesus were fed (14¹³⁻²¹, 15³²⁻³⁹). On the borders of Phoenicia a Gentile woman appealed for help for her daughter, and, some time after, a father came to Jesus on behalf of his epileptic son: to both suppliants our Lord granted that for which they pleaded in faith (15²¹⁻²⁸, 17¹⁴⁻¹⁸). In two short summaries the Evangelist shows that the mighty works of Jesus on behalf of the lame, the blind, the dumb, and the maimed, awakened wonder among the dwellers in Gennesaret and elsewhere (14³⁴⁻³⁶, 15²⁹⁻³¹).

But it has long been recognized that the climax of each of the Synoptic Gospels is the confession of our Lord's Messiahship by St. Peter. This formal and solemn profession of belief in Jesus as the Christ marked a crucial stage in the training of

the Apostles and in the work which our Lord came to accomplish, and, having welcomed St. Peter's acknowledgement, He 'from that time' began to lay stress upon a conception of the Messiahship which was 'to the Jews a stumblingblock and to the Greeks foolishness' (16¹³⁻²⁸). The faith of three of the Apostles was shortly after confirmed and strengthened by the vision on the Mount; but both in regard to the vision and to their recognition of Him as the Messiah, Jesus enjoined silence 'until the Son of man be risen from the dead' (16²⁰, 17⁹).

The fourth Book ends with a formula similar to that found at the end of previous Books; but the Evangelist then goes on to say that Jesus crossed the Jordan, and in the Judæan lands beyond Jordan resumed His work of healing, perhaps among Galilean pilgrims going up to Jerusalem for the Passover. This withdrawal to the territory on the east of Jordan marks the beginning of the last journey to Jerusalem.

13⁵⁴⁻⁵⁸. *The Rejection at Nazareth*

His own country, i.e. the town and district of Nazareth where Jesus had grown to manhood. His countrymen marvelled at His wisdom and at the report of His mighty deeds, but they refused to accept teaching to which they were unaccustomed, from One with whose family and history they were familiar. The proverb, quoted by our Lord, is an apt comment on their conduct.

13^{55, 56}. The brothers and sisters mentioned here were believed by Christians in the fourth century to have been the children of Joseph by a former marriage, but the more natural interpretation is that they were younger members of the family (cf. 1²⁵). After the Resurrection the brethren of the Lord became believers (Acts 1¹⁴); James, surnamed the Just, who became head of the Church at Jerusalem (cf. Acts 15¹³⁻²¹, 21¹⁸; Gal. 1¹⁹, 2⁹⁻¹²), was martyred in A.D. 62, but of the others nothing is known.

13⁵⁸. *He did not many mighty works*. A feeling of reverence caused the Evangelist to soften Mark's 'He could there do no mighty work' (Mk. 6⁵). Our Lord never forced Himself upon those who did not trust Him, and the unbelief with which He was faced in His native town made it impossible for Him to help the people as He would.

14¹⁻¹². *The Martyrdom of John the Baptist*

No date is given for John's execution, but the account of it is inserted at this point to explain Herod's interest in our Lord. Herod Antipas, son of Herod the Great, ruled over Galilee and the Peraea, a district on the east of the Jordan. He had married the daughter of Aretas, King of Arabia, but he put her away in order to marry Herodias, sister of Agrippa I and granddaughter of Herod the Great, during the lifetime of her husband. Such a union was contrary to Jewish Law (Lev. 18¹⁶, 20²¹), and John incurred the enmity of Herodias, an able and unscrupulous woman, by his outspoken denunciation of this moral wrong. Josephus does not mention the incident recorded in the Gospels, but he states that John was imprisoned at Machaerus and eventually executed there, because Antipas feared that the prophet's influence over the people might lead to sudden rebellion (v. 5). In the Old Testament there is a striking parallel to this story (cf. 1 Kings 17-19, 21).

14¹. *Herod the tetrarch*. A more accurate description than that in Mk. (6¹⁴), though the courtesy title 'king' was commonly bestowed upon these local princes (cf. v. 9).

14⁸. *The daughter of Herodias* was, in all probability, Salome, daughter of Herodias by her first husband. It does not seem likely that a Herodian princess would so far degrade herself as to dance at a public banquet. The story, as related in the Gospels, may have been derived from the rumours of the bazaars and market-places, but it reflects faithfully the opinion entertained of Herod by his subjects.

14⁸. *A charger*. A flat plate or wooden dish.

14¹². The courage and loyalty of John's disciples are shown by this action. That they should go and tell Jesus is natural, though Matthew alone mentions this.

14¹³⁻²¹. *The Feeding of the Five Thousand* (cf. Jn. 6¹⁻¹⁴). This incident is recorded in each of the four Gospels, but in Mk. and Jn. the narrative is characterized by vivid details which are absent from Matthew's account. Mk. states (6³²) that immediately upon the return of the Twelve from their mission, Jesus and His disciples sought quiet across the Lake, but Matthew believes that our Lord's withdrawal was caused by the news of John's death, which He regarded as a prelude to His own

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(cf. 17¹²). That our Lord received warnings of Herod's intentions seems certain (see Lk. 13³¹).

14¹³. *A desert place*, i.e. a quiet place in the open country near the Lake side.

14¹⁶. Both Mark and John emphasize the large amount of food (200 pennyworth of bread) required to feed so great a crowd; John adds that it was Andrew who pointed out a lad who had five (barley) loaves and two fishes. Bread with salt fish was the ordinary food of the poor.

14¹⁹. Mark's reference to 'the green grass' suggests that this incident took place in the spring, and this is supported by the statement in the fourth Gospel 'Now the Passover was at hand' (Jn. 6⁴). *He blessed and brake*: this was apparently a familiar action on the part of our Lord, not one which was first employed by Him at the Last Supper (cf. 15³⁶, Lk. 24³⁰). At a very early date the same action became part of the Christian tradition in the celebration of the Eucharist. The discourse on the Bread of Life (Jn. 6⁵³⁻⁵⁸) emphasizes the close connexion between this miracle and the 'breaking of bread' (cf. 1 Cor. 11²⁴).

He gave the loaves to the disciples. The disciples distributed the food to those present, as the deacons did at the Eucharist.

14²²⁻³⁶. Matthew gives no reason for the sending away of the Twelve; on our Lord's part there is urgency, on theirs there is apparently some unwillingness. The fourth Gospel records that the effect of the miracle was so great that some of the crowd believed that Jesus was the prophet who would herald the Messiah; while others thought that He was Himself the Messianic King (Jn. 6^{14f.}). There was a tradition that the Messiah would feed His people with bread from heaven, and the crowd evidently drew their own conclusions. After Jesus had freed Himself from the people, He withdrew to the hill-side in order to pray.

14²⁵. *The fourth watch*, according to Roman reckoning, would be between 3 and 6 a.m. (cf. Mk. 13³⁵).

14²⁶. The fact of our Lord's coming to the boat, the distress of the disciples, and His reassuring words in response to their cry of fear are recorded in three of the Gospels (Mk. 6⁴⁷⁻⁵⁰; Jn. 6¹⁶⁻²¹), but Matthew alone mentions the incident in regard to St. Peter.

14²⁸⁻³¹. This narrative has no historical support, although it

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is entirely in harmony with the character of this impulsive, loving Apostle; in its present form it is probably a product of Christian tradition in the apostolic age. It should be noticed (i) that it has much in common with Lk. 5¹⁻¹¹ and Jn. 21⁷⁻¹⁵; (ii) that it may represent a tradition of our Lord's appearance to St. Peter after His Resurrection (cf. Lk. 24³⁴, and 1 Cor. 15⁵); (iii) it may originally have found a place in the lost ending of St. Mark's Gospel. Although we have no means of knowing how the Evangelist became acquainted with this story, the incident itself is full of spiritual meaning. St. Peter was not blamed for his impulsiveness, or even for his self-confidence, but for his lack of faith. For another instance of St. Peter's impulsiveness cf. Lk. 22³¹⁻³³ and Jn. 21⁷; for his failure Lk. 22⁵⁴⁻⁶², and for his restoration Jn. 21¹⁵⁻¹⁷.

14³³. The confession of the disciples and their homage represent Matthew's own conclusion to the narrative. Mark emphasizes the bewilderment and terror of the disciples, who had not yet realized the truth about Jesus (Mk. 6⁵⁰⁻⁵²).

14³⁴. *Gennesaret*, a plain of great fertility lying between Capernaum and Tiberias.

15¹⁻²⁰. *Teaching about Ceremonial Cleanliness*

There is no suggestion that the controversy with the Pharisees from Jerusalem took place in Gennesaret; it is more likely to have occurred in Judaea, where discussions of this kind often took place. Mark seems to have grouped together teaching on this subject, given by our Lord on various occasions, and Matthew has closely followed Mark's order. The question whether Jewish Christians might eat with Gentile Christians was a burning one in the early days of the Church, but it was decided at Jerusalem (Acts 15) chiefly through the clear thinking and determination of St. Paul. Nevertheless, echoes of the controversy remained, especially in Jewish-Christian circles, and teaching of our Lord, which threw light on the matter, would be carefully preserved.

The discourse itself falls into three parts: (a) addressed to the scribes (vv. 1-9), (b) to the people (vv. 10, 11), and (c) to the disciples (vv. 12-20).

15². *Tradition of the elders*. The elders represent the great teachers of the past who had gradually built up round the Law

a vast system of oral precepts, intended to protect the written Law and to help men to keep it. Ever since the time of Ezra (397 B.C.) this oral or traditional law had been regarded as being of equal importance with the written Law.

They wash not their hands. The strict Pharisees washed their hands before meals, not for the sake of personal cleanliness, but because, having come in contact with Gentiles in the course of business, or having accidentally touched some 'unclean' thing, they regarded themselves as ceremonially unclean or defiled. 'The question raised is whether there is such a thing as religious impurity in a material sense, whether *things* are unclean or only *persons*, and whether persons can be spiritually defiled by things' or only by themselves. The great principle which our Lord proclaims lays the whole emphasis on moral and inner unclean-ness as the only religious unclean-ness.'

15³. Jesus leaves the Pharisees' question unanswered, but Himself accuses His critics of disregarding, not traditions, but the Law itself, and He selects the fifth commandment as an example. The Jews were very careful about giving due honour to parents, but Jesus is referring to some Pharisees who allowed a man to evade the duty enjoined in the commandment, by pleading that the money which might otherwise have been available for the support of his parents was *dedicated*, i.e. set apart for religious purposes. Mark uses the Aramaic word *Corban*, given to God, which Matthew avoids.

15⁶. *He shall not honour his father.* Our Lord means that by admitting the validity of *Corban*, the Pharisees, who professed to be zealous for the Law, were in fact encouraging men to break it. Hence His stern condemnation of them.

15^{8, 9}. The quotation from Isa. 29¹³ was inserted by the Evangelist at this point because he saw in the Pharisees of our Lord's day the same faults which the prophet Isaiah had denounced in his contemporaries seven centuries before.

15^{10, 11}. These words are addressed to the crowd which seems to have gathered during the discussion with the Pharisees and scribes from Jerusalem. They provide a direct answer to the question asked in v. 2. Nothing from without can really pollute the spiritual part of a man, but the evil which arises within him and which finds expression in his words and deeds, this makes a man unclean in a religious sense. The Pharisees

made a serious mistake when they regarded mere externals as the essence of religion.

15¹²⁻²⁰. In answer to the question of His disciples (vv. 12, 13 are peculiar to Matt.) our Lord makes still more clear the principle which He has just laid down. The Pharisees, like the tares in the parable, are not of God's planting, but they must be left for His judgement. The saying about blind guides may have been proverbial.

15¹⁵. Matthew, who shows particular interest in St. Peter, states that it was he who asked for further explanation of our Lord's words. This section (17-20) really adds nothing essential to what Jesus has already said. The gist of the matter is that evil thoughts lead to evil deeds, and these defile a man, not the food he eats.

15²¹⁻²⁸. *The Canaanitish Woman*

From Gennesaret Jesus made His way in a northerly direction. He did not enter the cities of Tyre or Sidon, or Phoenician territory, but He passed along the frontier between Galilee and Phoenicia. Mark, however, believed that Jesus crossed the border and entered into a house (Mk. 7²⁴).

15²². This woman was a Greek-speaking Gentile, a descendant of the Syrian (as distinct from Carthaginian) Phoenicians. In her eagerness to obtain help for her daughter she appears to have crossed the border into Galilee, where she met Jesus and His disciples. Having failed to obtain her request, she kept on crying out, until the disciples were annoyed with her. The use of the title 'son of David' may indicate a certain faith on the part of the woman, or she may have used it without knowing all that it implied.

15²⁴. Our Lord breaks silence in order to answer the disciples' rather selfish complaint, by reminding them that His mission was primarily to the house of Israel (cf. 9³⁶ and Rom. 1¹⁶). It was only by confining His teaching to a comparatively small circle, that Jesus could hope to lay a firm foundation. The Jews were afterwards to be missionaries to their own race, as well as to the Gentiles (cf. 28^{19f.}).

15²⁵. Jesus replies to the woman's simple appeal in words which, to us, sound harsh: the household food, reserved for the children, should not be given to the pet dogs.

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15²⁶. *Dogs*. A term of contempt commonly used by Jews of Gentiles, and later of Christians, but one which our Lord would be unlikely to employ discourteously to any person. He probably answered with a smile, using the diminutive in a half-humorous way to signify household pets, for the woman saw in His manner something which encouraged her to persist.

15²⁷. *Lord* (cf. v. 25) is equivalent to *sir*. *The crumbs* are the portions of bread upon which the diners wiped their fingers, and which were then thrown to the dogs.

15²⁸. The woman accepts the position, but she still maintains that these pets belong to the family, for they receive what the children do not want; in fact, she cleverly turns the reason given for refusing her request into a reason for granting it, and Jesus commends her quick wit, her courage, and her perseverance.

15²⁹⁻³¹. Matthew again records briefly (cf. 14³⁴⁻³⁶) the mighty works of Jesus on behalf of the sick and infirm who came from districts to the east and south-east of the Lake. The multitude, amazed, gave glory to 'the God of Israel', an expression (rare in the N.T.) which shows that the crowd referred to, and subsequently fed, consisted mainly of Gentiles.

15³²⁻³⁹. *The Feeding of the Four Thousand*

St. Luke entirely omits the Marcan section (6^{45-8²⁶}) in which this miracle occurs. It has been suggested that we have here a slightly different account of the feeding of the 5,000 rather than a second feeding of a crowd. The details are similar, though the numbers, which easily become altered in tradition, are different (cf. 14¹³-15²⁸ with 15^{32-16¹²}).

15³⁷. *Seven baskets full*. The word here used for baskets denotes a flexible wicker basket such as fishermen used. In 14²⁰ a different word is employed, denoting one more suitable for agricultural purposes.

15³⁹. *Magadan*. Mark has Dalmanutha, but neither place has been identified.

16¹⁻⁴. *Demand for a sign from heaven*. The combination of Pharisees and Sadducees (found only in Matt.) is unusual, for these two religious parties had nothing in common. The ardent and patriotic Pharisees had most influence with the mass of the people, by whom they were much revered; the Sadducees, who were chiefly to be found at Jerusalem, were closely connected

with the best priestly families (cf. Acts 5¹⁷). Josephus says that 'they persuaded only the well-to-do and had no following among the masses'. Hostility to our Lord on more than one occasion united those who were usually at enmity.

16²⁻³. These verses, which were inserted here at an early date (cf. R.V. mg.), are absent from some MSS. The meaning is that any one who is at all observant can read the signs of good and bad weather, but the religious and political leaders of the Jews were blind to the signs of disaster, which then threatened the Jewish Church and State.

16⁵⁻¹². *The Leaven of the Pharisees and Sadducees*

16⁶. In the parable of the leaven (13³³) Jesus used 'leaven' in a good sense, but here leaven is used in a bad sense to mean the evil in man's nature, expressed in teaching or example.

16⁷. The disciples were slow to grasp the meaning of our Lord's warning, for they interpreted His words as a rebuke for their lack of foresight. Since this saying appears in a different context in each of the Synoptic Gospels, it is clear that the Evangelists no longer possessed the key to its original meaning. In Mk. (8¹⁵) the saying refers to the conspiracy of the Pharisees and Herodians, and to the danger to Jesus which might result from such a combination (Mk. 3⁶, 12¹³): in Lk. (12¹) the leaven of the Pharisees is hypocrisy: in Matt. the saying is interpreted of the doctrine of both parties. The teaching of the Pharisees was vitiated by formalism and insincerity, and that of the Sadducees by materialism. Jesus once more returned to the east side of the Lake, and, moving in a northerly direction, sought retirement for Himself and the Twelve at the foot of Mt. Hermon.

16¹³⁻²⁰. *St. Peter's Confession of Faith*

It has long been recognized that St. Peter's confession of our Lord as the Messiah (the Christ) marks a turning-point in the ministry. Hitherto Jesus had made no open claim to be the fulfilment of the Messianic Hope of Israel, and when any such recognition came from others, He at once checked it (Jn. 6¹⁴). Now, however, it was essential to draw from the disciples an open expression of the conviction which had been slowly maturing in their minds, in consequence of all that they had

seen, and heard, and experienced during months of intimate companionship with their Master. Unless their faith and insight had led them to a right understanding of Him, Jesus could not speak openly of many things which He had yet to entrust to them (cf. Jn. 16¹²⁻¹⁴). The disciples' conception of the Messiah was still defective, for it was naturally influenced by current Jewish beliefs, in which the figure of the anointed King of David's line, the restorer of national glory and the redeemer of the nation, was central. Further teaching on the part of our Lord was necessary before, through the Spirit of truth, His followers were guided into the full realization of all that was implied in St. Peter's words, 'Thou art the Christ'.

16¹³. *Into the parts of Caesarea Philippi*. Our Lord and His disciples went north some twenty miles until they reached the southern slopes of snow-capped Mt. Hermon. Caesarea Philippi had been rebuilt by a son of Herod the Great, Philip the tetrarch, and so named to distinguish it from Caesarea on the coast, the virtual capital of Palestine and the seat of the Roman procurator, Pontius Pilate. Formerly it had been called Paneas, for the Jordan had its source in a rocky gorge in the neighbourhood, where there was a shrine dedicated to 'Pan and all the nymphs', and a white marble temple in honour of Augustus had been built hard by this shrine. Yet it was in this strange and beautiful locality where 'side by side, the forces of nature and the incarnation of political power were worshipped' that the first clear confession of Christ's divine Sonship was made, and His claims upon the faith of mankind recognized. Apparently our Lord did not enter the city, but only visited villages in the neighbourhood. The questions to the disciples were put 'in the way' (Mk. 8²⁷), that is, as they walked along the road.

Jeremiah. Matthew is the only Evangelist to mention him (2¹⁷, 27⁹). Though despised in his lifetime, Jeremiah was greatly venerated in the centuries immediately before the Christian era. The Jews believed that some of the famous dead (cf. 27^{52f.}) would appear before the Messianic age. 'One of the prophets' may mean Isaiah.

16¹⁶. *The Christ*, i.e. in Hebrew the Messiah. Although our Lord welcomed the acknowledgement of His Messiahship made by Simon Peter, nevertheless He hastened to correct it, for His conception of the Messiah's vocation differed

fundamentally from that of His fellow countrymen. The doctrine of Messiahship apart from the Cross could only be misleading, and yet to the Jews the Cross was, and still is, 'a stumblingblock' (1 Cor. 1²³).

The Son of the living God, found only in Matt. The Evangelist appears to be putting into St. Peter's mouth a phrase which summed up the belief of the Church at the time when this Gospel was written (Acts 9²⁰; Heb. 1¹⁻⁴).

16¹⁷⁻¹⁹. These verses are peculiar to Matt. The passage is full of Jewish expressions, reflecting a very early date, but its present order and connexion appear to be due to the Evangelist, who himself gathered together detached sayings in honour of an Apostle whom he calls 'the first' (10²).

16¹⁷. *Bar-Jonah*, son of Jonah, or John (Jn. 1⁴², 21¹⁵).

Flesh and blood hath not revealed it, i.e. you have not reached this belief through the use of your natural faculties, but by a revelation from the Father in heaven.

16¹⁸. *Thou art Peter*. The play upon the words Peter (*Petros*) and rock (*petra*) is clear in Aramaic, where the equivalent would be 'Thou art Kepha (Cephas, 1 Cor. 15⁵), and upon this kepha (rock) I will build'.

Upon this rock. Two interpretations are possible: (i) the rock is Peter himself, who, in virtue of his confession of Jesus as the Messiah, is 'the foundation member of the community of the New Israel', which Jesus will build up out of the ruins of the old. The promise is personal and indicates the place which St. Peter by his faith will occupy after Pentecost, and the way in which others will rest upon him as a man of faith (cf. Lk. 22³²). (ii) The rock represents the truth to which St. Peter had just given expression. The recognition of Jesus as the Messiah was the bed-rock upon which the faith of the Church was to be built (Acts 2³⁶; Col. 1²³). Both interpretations are found in Christian writings of the first four centuries.

My church. This was the natural term for the Evangelist to use for the new Israel, the Christian society. It had long been current when he wrote, and the development of the Christian community, first within and then apart from Judaism, can only be explained by the belief that Jesus Himself made His disciples the nucleus of such a fellowship (Acts 2⁴²⁻⁴⁷, 8¹, 14²⁷, &c.).

Gates of Hades. The powers of evil are thought of as

having their abode in a fortress called Hades or Sheol, having gates which are locked and barred (cf. Isa. 38¹⁰; Job 17¹⁶, 38¹⁷). In contrast, there is the city of God, the heavenly Jerusalem, whose walls rest on twelve foundations and whose twelve gates stand open (Rev. 21¹⁰⁻²²⁵).

16¹⁹. *Keys of the kingdom*. The keys symbolize authority, and in ecclesiastical art St. Peter is usually represented holding a key. As a steward was handed the keys of the house over which he was to exercise authority (Isa. 22²²), so St. Peter is given authority to admit others to the Kingdom. The Rabbinic phrase 'bind and loose' means forbid and permit; it was a term commonly used in the Jewish schools of decisions, based on expert knowledge and given in conformity with the Law. In 18¹⁸ the same authority is bestowed upon all the Apostles. It must be remembered that St. Peter played an important part in admitting Gentiles into the Church (Acts 10-11¹⁸, 15⁷⁻¹¹).

16²⁰. The injunction to silence was necessary in view of popular and nationalistic misconceptions in regard to the Messiah. It has been suggested that it may have been on this occasion that our Lord told His disciples the substance of those temptations, which came to Him in the wilderness at the opening of His ministry (4¹⁻¹¹).

16²¹⁻²⁸. *First Prediction of the Passion*

In the Synoptic Gospels the transition from the earlier public ministry of Jesus to the later, which ended in His rejection and death at Jerusalem, is marked by this reference to the Passion. The first revelation of this came as a shock to His followers, and St. Peter's outburst is a natural expression of what all must have felt. Jesus was Himself tempted to seek some less costly road by which He might fulfil the Will of the Father and accomplish the work which had been given Him to do (Jn. 7^{16f.}, 8^{28f.}, 17⁴).

Elders, chief priests, and scribes formed the Sanhedrin, the chief Council of the Jews, which met at Jerusalem. The majority of its members were Sadducees.

The third day. Our Lord was crucified on the Friday and rose from the dead on the third day, counting the day of crucifixion as the first (Acts 10⁴⁰; 1 Cor. 15⁴). The Christian Sunday is the joyful commemoration of our Lord's Resurrection.

16²². St. Peter's exclamation was prompted by affection as well as by incredulity. His words are recorded by Matthew alone and are equivalent to: 'Heaven grant Thee something much better than that' or 'God forbid *that*' (cf. 'Be it not so', Lk. 20^{16mg.}).

16²³. Our Lord's stern rebuke was addressed to St. Peter in the presence of the Twelve, for he was without doubt voicing their thoughts as well as his own. The third temptation is once again being presented to Jesus, but it is one of His own disciples who is playing the tempter's part: hence His use of the word Satan (adversary) as in 4¹⁰.

16²⁴⁻²⁸. The conditions of true discipleship are three: (i) self-surrender, i.e. refusal to make self-pleasing and self-will the aim of life; (ii) cross-bearing (cf. 10³⁸), i.e. public humiliation and readiness to sacrifice even life itself; and (iii) loyal obedience to Christ as Master and King (cf. 10³⁷⁻³⁹).

16²⁵. Deliberately to make happiness one's aim in life is to court disaster. The happiest man is not he who has great possessions, but he who has gladly sacrificed all in Christ's service (cf. Lk. 9²⁴; Jn. 12²⁵).

16²⁷. A similar passage occurs in Mk. (8³⁸), but Matthew stresses the nearness of the coming judgement. In one apocalyptic writing the Son of Man is depicted as judge, 'For that Son of Man has appeared and has seated himself on the throne of his glory, and all evil shall pass away before his face' (Enoch 69²⁹; cf. 61⁸, 62²).

With his angels. After the return from Exile the Jews, through contact with Persia, developed a doctrine of angels. They taught that the angels were God's messengers, sent by Him to guide, protect, and sometimes to punish men (cf. 13³⁹, where the angels act as reapers); in heaven their duty is to praise God (Ps. 103²⁰ and the Song of the Three Children). The picture is one of judgement in which the Son of Man, coming as judge, is accompanied by the heavenly servants of God.

16²⁸. When we remember that our Lord taught that in His coming the Kingdom of heaven was in a sense present, then this saying may mean 'Some of you who stand here will have clear and convincing evidence of its presence before you die'. Such evidence may be found in the Resurrection, or in the gift of the Holy Spirit at Pentecost, when the Church was endued

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with 'power from on high'. But belief in the nearness of the 'day of the Lord' was general at that time, and that our Lord, His disciples, and this Evangelist shared those beliefs should not surprise us.

17¹⁻⁸. *The Transfiguration*

The Transfiguration took place upon a mountain slope, probably that of Mt. Hermon, within a week of the disciples' recognition of their Master as the Christ of God. On that occasion there was vouchsafed to Peter, James, and John a revelation of the invisible power of God breaking through the barriers of the visible world. St. Luke tells us that it was as Jesus was praying that 'the fashion of his countenance was altered', (9²⁹), the divine glory shining through and irradiating the humanity (2 Pet. 1¹⁶⁻¹⁸). The presence of Moses, representing the Law, and Elijah the prophets, signified the end of the time of preparation, in which these had played their part, and the fulfilment of all they stood for in the Christ, the Son of the living God.

17⁴. St. Peter again acted as spokesman for his companions. On special occasions it was customary to erect a tent or canopy to shelter distinguished visitors, and St. Peter's half-dazed and rather random suggestion was due (as Mk. says, 9⁶) to his not knowing what to say.

17⁵. *A bright cloud* (cf. Exod. 40^{34f.}) symbolized in the O.T. the perpetual presence of God; from it the divine Voice repeated the assurance given at the Baptism (3¹⁷) and bade the disciples, 'hear ye *him*', for the Law and Prophecy had now given place to the Beloved, or unique Son of God. Matthew alone states that the disciples hid their faces in awe and fear, until Jesus touched them, and spoke words of reassurance.

17⁹⁻¹³. *A Question about Elijah*

Having seen Elijah on the Mount the thoughts of the disciples turned naturally to the teaching of the scribes about Elijah, as herald of the Messiah (cf. Mal. 4⁵). Our Lord's reply is that Elijah had already come in the person of John the Baptist, who had been put to death before he could restore all things. The fate of the herald foreshadows the fate of the Messiah: v. 13 is the comment of the Evangelist.

17¹⁴⁻²¹. *The Cure of the Epileptic Boy*

Mark's account of the scene which greeted our Lord and His three disciples as they descended the hill is fuller and more dramatic than that in the first and third Gospels. Many of the details may have been supplied by St. Peter, for the story is told from the point of view of some one approaching the crowd with Jesus.

17¹⁵. The symptoms are those of a violent epileptic seizure, which in those days would be ascribed to some demon, dwelling in and controlling the boy.

17¹⁷. *Faithless and perverse generation* (cf. evil and adulterous, 16⁴). The words are addressed to the disciples and the bystanders, and appear to have been wrung from our Lord in utter weariness. He was profoundly conscious of the short time left in which 'to work the works of him that sent me' (Jn. 9⁴).

17²⁰. As the grain of *mustard seed* was used metaphorically to denote something very small, so *mountain* was employed to denote something difficult. A scribe, who by careful explanation removed the difficulties of his pupils, was called 'uprooter of mountains', a term of high praise.

17²⁴⁻²⁷. *Payment of the Temple Tax*

The incident is peculiar to this Gospel and belongs to the group of stories about St. Peter inserted by Matthew at suitable places in his narrative (cf. 14²⁸, 16¹⁷⁻²⁰). These tax-collectors were not *publicani*, who collected tolls for the Roman or Herodian government, but officials sent by the Sanhedrin to collect the tax of half a shekel, about 1s. 4½d. of our money, paid annually by every Jew over 20 years of age for the support of the Temple and its services (Exod. 30¹¹⁻¹⁶). After the destruction of the Temple in A.D. 70 the tax was still levied by the Romans, who devoted it to the upkeep of the pagan temple of Jupiter Capitolinus. The Evangelist appears to have included this story in his Gospel because it gave an answer to a question frequently asked in his own day: were Christian Jews to continue to pay this annual levy? It shows (i) that Christ Himself paid the tax, in spite of the fact that He was the divine Son, (ii) that Christians, who belong to the royal circle of the Messiah, may also claim exemption, yet rather than cause needless offence, they should continue to submit

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to this levy. The tax was certainly paid, though we are not told that the coin was found in the fish's mouth. If the story reached the Evangelist orally, it may have suffered considerably in transmission, especially in regard to the actual words spoken by our Lord.

18¹–19¹. *Discourse on Hindrances to the Unity of the Church*

The basis of this discourse, is the Marcan section 9^{33–48}, but, in accordance with his usual custom, Matthew has combined with it other sayings of Jesus, which were treasured by the apostolic Church in its struggle to keep 'the unity of the spirit in the bond of peace'. The whole discourse expresses the same longing for unity as do the discourses in Jn. 15–17.

18^{1–8}. Mark states that the disciples on the way to Capernaum had been discussing among themselves who was the greatest, and that they were reluctant to answer when Jesus questioned them about it. Matthew places the question in the mouth of the disciples, and omits all reference to their dispute.

18^{3–4}. These verses are peculiar to Matt. The disciples were over-anxious about precedence, but Jesus teaches them that an unassuming child-like spirit will alone entitle them to enter the Kingdom of heaven, and that humility is essential to true greatness (cf. 23¹²).

18^{5–6}. *One of these little ones* refers to humble disciples of Christ rather than to children, and the contrast is emphasized between those who receive (i.e. welcome) such, as the representatives of Christ, and those who hinder them from doing what they know to be right. St. Paul's teaching is in accordance with that of our Lord, when he warns those whose conscience is robust, to be careful not to lead into temptation one whom he calls a weak brother, 'lest in sinning against the brethren, ye sin against Christ' (1 Cor. 8^{1–13}).

A great millstone, i.e. one driven by an ass, as distinct from the small hand-mill used by women.

18^{7–9}. *Occasions of Stumbling*

18^{8, 9}. Here the occasions of stumbling, i.e. temptations, come not from outside but from within a man's own nature. The body and its members must be disciplined that a man may be free to serve God (cf. 5^{29f.}).

18¹⁰. *Their angels*. The popular Jewish belief was that nations as well as individuals had their guardian angels (Ps. 91¹¹); Michael was the guardian angel of Israel (Dan. 10¹³). A development of this idea is seen in the Angels of the Seven Churches (Rev. 1²⁰), who are their Churches' representatives in the heavenly courts. Our Lord here uses a current belief in order to teach that such 'little ones' are especially dear to God.

Behold the face of my Father. This is one form of an Oriental metaphor employed of courtiers (cf. 1 Kings 10⁸). It means that they stand in the presence of God (cf. Lk. 1¹⁹).

18¹²⁻¹⁴. *The Parable of the Lost Sheep*

The teaching just given is illustrated by a short parable showing God's loving care for His children. During the Exile, Ezekiel had spoken of God as the shepherd of Israel, who sought His sheep and brought them home to a 'good fold' (Ezek. 34¹¹⁻¹⁶); but Jesus stresses the joy of the shepherd at the recovery of the lost one (cf. Lk. 15¹¹⁻³²). The metaphor of the shepherd in one form or another occurs in each Gospel, but it reaches its highest expression in Jn. 10²⁻¹⁶.

18¹⁵⁻²⁰. This section, the greater part of which is peculiar to Matt., describes what should be done to restore right relations between fellow Christians, one of whom has wronged the other. The first step is for the injured person to speak to the offender privately (v. 15; cf. Lk. 17³). If that fails, then, in accordance with Deut. 19¹⁵, two witnesses should be called to testify that a sincere attempt at reconciliation has been made. Finally, the person wronged should bring the matter before the Church, the local Christian community, and if the sinner still remains impenitent, he is to be excluded from the fellowship, in fact excommunicated (cf. 1 Cor. 5^{12f.}). Matthew here appears to show what was in his day the established rule of the Church in regard to sin in general; the motive throughout is the recovery of the sinner, and the restoration of the unity of the Church.

18¹⁷. *The Gentile and the publican*. In view of our Lord's attitude to publicans and sinners, and His warm words of commendation to the Gentile centurion (8^{10f.}), this can hardly be regarded as His own saying.

18¹⁸. See also 16¹⁹, where the power to bind and loose is

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granted to St. Peter. Here it is bestowed upon the Apostles as a body representing the Church (cf. Jn. 20²³).

18¹⁹, 20. The Christians were at first only few in number, but the history of the early Church makes it clear that they were in a very real sense conscious of the presence and fellowship of their Lord (cf. Acts 4²⁹⁻³¹; 2 Tim. 4¹⁷).

18²¹. Matthew alone tells us that it was Peter who asked the question about forgiveness. Our Lord's reply means that man should set no limit to his forgiveness of another, since he has himself so great a need of God's forgiveness. The parable of the unmerciful servant illustrates the petition in the Lord's Prayer about forgiveness.

18²⁴. *Ten thousand talents*. An enormous sum, since a talent was worth about £240. This sum is intended to suggest the greatness of the servant's debt to his master in comparison with the insignificant amount of 100 denarii (about £4) owed by the debtor's fellow servant.

18²⁵. This was the usual procedure in case of debt (2 Kings 4¹; Neh. 5⁵⁻⁸).

18³⁵. St. Paul may have had the teaching contained in this parable in mind when he wrote 'Be ye kind to one another, tender-hearted, forgiving one another even as God also in Christ forgave you' (Eph. 4^{31f.}).

19²-26¹. THE FIFTH BOOK OF MATTHEW

In the fifth and final Book the Gospel mounts steadily to a tremendous climax in a long discourse consisting of sayings of Jesus, which describe the Messianic judgement, its suddenness, its nearness, and its awe-inspiring nature. In Mk., the Gospel of the predominantly Gentile Church in Rome, the characteristic features of Jewish apocalyptic are not prominent; but in Matt. the vivid and highly symbolical language, which distinguishes this type of Jewish literature, is freely employed, especially in the last of the five great discourses (chs. 24, 25), which are so striking a feature of this Gospel.

In the introductory narrative (19³-22⁴⁶) Matthew relies, as usual, almost entirely upon Mark, though passages from Q and his own particular source are frequently employed to enrich and amplify the record. Teaching about marriage (19³⁻¹²) is

closely connected with the blessing of the children (19¹³⁻¹⁵); the question of the rich young man introduces the subject of great possessions (19¹⁶⁻³⁰); the request of the sons of Zebedee leads up to the call for complete self-sacrifice and service, if His disciples would follow the example of Christ Himself (20²⁰⁻²⁸). The final prediction of the Passion was uttered as Jesus and His followers were making their way to Jerusalem for the Passover. Near Jericho, where two blind men were healed, the last stage of the journey was reached, and preparations were made for Jesus' entrance into the city amid scenes of such enthusiasm that 'all the city was stirred, saying, Who is this?' (21¹⁻¹¹). Matthew also follows Mark's order closely, when relating the events of the last week spent in and near Jerusalem: after the cleansing of the Temple court (21^{12f.}) questions were asked about (i) our Lord's authority for this action, (ii) payment of tribute, (iii) the resurrection, (iv) the great commandment (21^{23-22⁴⁰}). Yet fresh material has also been introduced: for example, two of the three parables of warning (21^{28-22¹⁴}) as well as those appended to the great discourse about the last things (24^{43-25³⁰}) are peculiar to this Gospel. In the last verses of ch. 25 a picture of judgement is presented, which forms a unique and splendid ending to the fifth Book. The royal aspect of the Messiah in His heavenly glory is strongly emphasized, yet side by side with it are set forth the tender compassion and loving sympathy manifested by the Son of God 'in the days of his flesh'. A formula similar to those used in each Book brings the discourse to a close (26¹).

19²⁻³⁴. *The Journey to Jerusalem*

Jesus and His disciples were making their way towards Jerusalem on the east side of the Jordan, and 'multitudes', probably Galilean pilgrims anxious to avoid Samaritan territory, were doing the same. Our Lord had without doubt visited Jerusalem before for the festivals, as the fourth Gospel relates (Jn. 2^{13, 23}, 4⁴⁵, 5¹, 7^{10, 37}, 10²²), but Matthew, following Mark, mentions no visit but this.

19³⁻¹⁰. *Teaching about Marriage and Divorce* (cf. 5^{31f.})

By appealing to Gen. 1²⁷, 2²⁴ our Lord lays down the principle that marriage, for citizens of the Kingdom, was intended to be

'a spiritual union of such a quality that it is inevitably life long'. When His questioners quoted the Law, He reminded them that Moses (i.e. the Law) only permitted divorce and regulated the practice, because men were unable to reach a higher standard. Since Jesus' prohibition of divorce was absolute (cf. Mk. 10⁵⁻¹²; Lk. 16¹⁸) the saving clause (v. 9; cf. 5³²) must have been added later. The important thing is not to confuse legislation, necessitated by the imperfection of the world as we know it, with the higher standard which God sets before His children, and which the Holy Spirit enables them to reach.

19¹⁰⁻¹². *Celibacy*, i.e. an unmarried state. In every age there have been Christians who have voluntarily renounced marriage as well as riches, not because both are bad in themselves, but in order that they may be free to devote themselves more entirely to the service of God and man (cf. vv. 28f.; 1 Cor. 7⁷).

19¹³⁻¹⁵. *Blessing the Children*

Apparently these were very young children (cf. 18¹⁻⁶) for St. Luke calls them 'babes' (18¹⁵). The laying on of hands with prayer was the usual form of benediction and these parents desired for their little ones the blessing of so holy a teacher. Children, as such, do not possess the Kingdom, but those, whether young or old, who show the best qualities of childhood, perfect trust, humility, sincerity, and readiness to serve others.

19¹⁶⁻³⁰. *The Rich Young Man*

This man, in all probability a Pharisee, was deeply dissatisfied with his spiritual state, and earnestly desired to serve God better (cf. St. Paul's experience, Rom. 7¹⁵⁻²⁵). First, by challenging his use of the word 'good', Jesus reminds him that goodness in its perfection belongs to God alone; then He refers him to the ten commandments, for these represent God's will for man, and they are necessary for the training of character. Like St. Paul the young man can honestly say that he has kept these injunctions (cf. Gal. 1¹⁴), but he realizes that there is an even higher standard, which he calls 'eternal life'. How can he obtain that? So Jesus offers him a far sterner test of his sincerity by calling him to that complete self-surrender which discipleship to Himself involves; for this test the youth

(Matt. only) was unprepared, and, unable to make so whole-hearted a sacrifice, he went sorrowfully away.

19²³⁻²⁶. After the rich man had gone, our Lord pointed out to the Twelve how serious a hindrance to spiritual progress riches can be. He illustrated His teaching by a figure of speech with which His hearers would be familiar, for the simile of the camel and the needle's eye was commonly used to express something so difficult that it was almost impossible. In the Talmud there is a similar saying, but elephant is used instead of camel. Among our Lord's followers there were very few rich or influential men (cf. 1 Cor. 1²⁶⁻³¹), yet Zacchaeus, Joseph of Arimathea, Nicodemus, and Joseph Barnabas (Acts 4^{36f.}) prove that wealth was not necessarily an obstacle to discipleship.

19²⁷⁻³⁰. Again St. Peter voices the thoughts of the Twelve and bluntly asks: 'What will our reward be, seeing we have left all?' The answer (found in vv. 29f.) is that the recompense will be generous, but a warning is added, which, to judge from his question, St. Peter sorely needed.

19²⁸. This verse, which reflects ideas often found in apocalyptic writings of this period, is probably derived from Matthew's special source (cf. Lk. 22³⁰).

The regeneration (cf. Acts 3²¹) refers to the new and spiritual heaven and earth, which were expected before the establishment of the Kingdom (cf. Rev. 21¹⁻⁵). 'Judging' means ruling or administering, as in the book of Judges. Having shared the humiliation of the Son of Man, the Twelve (representing the twelve tribes of Israel) will share His glory (cf. 25³¹). In one apocalyptic writing we read 'and he sat on the throne of his glory and the sum of judgement was given unto the Son of Man' (Enoch 69²⁷). 'I will bring forth those who have loved my holy name, and I will seat each on the throne of his honour' (Enoch 108¹²).

20¹⁻¹⁶. *The Parable of the Labourers in the Vineyard*

This parable, recorded by Matthew alone, teaches the lesson that 'all service ranks the same with God, there is no last nor first', and that the reward which He bestows is not the reward of merit, but His free unconditional gift (cf. 1 Chron. 29¹⁴).

20². *A penny*, i.e. a denarius, the regular pay for a day's work, worth about 9½d. of our money.

20³. *Third hour*, about 9 a.m. *Even* represents the end of the day, when the steward paid off the labourers. The order of payment was unusual, but it serves to draw attention to the angry protests of those who had worked all day.

20¹⁵. *Is thine eye evil* . . . means 'Are you envious because I am generous?' The 'evil eye' denotes a mean and envious disposition. In reading this parable it is important to divest our minds of Western ideas of rates of wages, hours of work, and other modern regulations, or we shall miss the lesson which it was intended to convey. God does not deal with men on the basis of strict justice, for 'His love cannot be portioned out in quantities nicely adjusted to the needs of each individual'. He gives freely to all alike. 'We are unprofitable servants; we have done that which it was our duty to do' (cf. Lk. 17¹⁰).

20¹⁷⁻³⁴. *On the Way to Jerusalem*

That this journey marked a crisis is well brought out by Mark (10³²), who describes Jesus as walking alone ahead of His disciples, who are first amazed, and then filled with awe. A final decision, involving an intense inward struggle, had to be made when Jesus went up to Jerusalem to offer Himself to the nation and its leaders as the Messiah, for He clearly foresaw what the consequences to Himself must be. He would be condemned by the Sanhedrin, but the sentence would be carried out by the Gentiles, i.e. the Roman government. The form of death to which He would be condemned is here mentioned for the first time.

20²⁰⁻²⁸. *The Request of the Two Sons of Zebedee*

The two sons of Zebedee were closely related to Jesus, and this may have prompted the request, made either by the brothers (Mk. 10³⁵⁻⁴⁰), or by their mother, Salome, who was probably a sister of the Virgin Mary (cf. Mk. 15⁴⁰; Jn. 19²⁵).

20²¹. *Right and left hand*. The places of honour. The brothers evidently held the popular idea of the King-Messiah.

20²². *To drink the cup*. In the O.T. this metaphor is frequently used to signify suffering or sorrow (cf. Isa. 51^{17, 22}; Jer. 49¹²). Here the allusion appears to be not only to the cup of suffering (Mk. 14³⁶) but also to the baptism of death (cf. Lk. 12⁵⁰), though it is doubtful whether the brothers fully

understood all that Jesus meant at the time. Our Lord recognizes and welcomes their loyalty, and assures them that they will indeed share His suffering; the disposal of places of honour belongs, however, to His Father alone. James was the first of the Apostles to suffer martyrdom; he was put to death in A.D. 44 by Herod Agrippa I (Acts 12²). John lived to a great age and died at Ephesus in the reign of Trajan (A.D. 98-117).

20²⁵⁻²⁸. The sayings about precedence, inserted by Matthew at this point, are by Luke connected with the Last Supper (Lk. 22²⁴⁻²⁷). Our Lord here entirely reverses the generally accepted idea of service; in His eyes to serve, not to be served, is the highest honour, and His disciples, following the example of their Master, are exhorted to vie with one another in their readiness to serve others. This lesson was also impressed upon the minds of the Twelve by our Lord's action at the Last Supper, as well as by His words on that occasion (Jn. 13¹²⁻¹⁷).

20²⁸. *A ransom for many*. In the O.T. the Hebrew word, of which ransom is the equivalent, is used to mean a monetary compensation for a person or thing (e.g. Lev. 25²⁴, of land; Num. 18¹⁵, of the first-born). It is highly probable that Jesus, in using this word as a description of His work, had in mind the redemption of many, described as the culminating act of the Servant of the Lord (Isa. 53^{11f.}). Here the word expresses the voluntary surrender of life on the part of 'one', Jesus, the Messiah, as a means of deliverance of 'many' from the power of sin.

20²⁹⁻³⁴. *The Healing of Two Blind Men*

When Jesus and His followers reached Jericho, then a fine city which Herod the Great had beautified, two blind beggars appealed to Him for help. Mark, who describes the incident vividly, mentions one only, named Bartimaeus. On this occasion Jesus and His disciples formed part of a band of pilgrims, who were going up to the Holy City for the Passover festival, and the rumour that Jesus was, in some sense, the Messiah had evidently spread, for He was hailed by the blind men by the Messianic title 'Son of David'. As Jericho was the last stage on the way to Jerusalem, the silence hitherto imposed by our Lord upon the Twelve and others was definitely abandoned, and the way was thus prepared for His entrance into the city as the Messiah, the Son of David.

21¹⁻¹¹. *The Triumphal Entry*

The manner of our Lord's entrance into Jerusalem was undoubtedly arranged beforehand (Mk. 11³⁻⁶). The time had come to make clear His claim to be the Son of David, so long expected (Isa. 9²⁻⁷, 11¹⁻⁹); but He chose to fulfil the ideal of Zech. 9⁹ and to enter Jerusalem as King-Messiah 'having salvation, just, lowly, riding upon an ass', rather than to proclaim Himself as the warrior Christ of popular expectation, the avenger of Israel's wrongs and their deliverer from 'unrighteous rulers, that trample her [i.e. Jerusalem] to destruction' (Pss. of Solomon 17²³⁻²⁶). The Synoptists regard this as the first visit of our Lord to Jerusalem, but the fourth Evangelist relates that Jesus, like every devout Jew, went regularly to Jerusalem to keep the Passover as well as other festivals.

21¹. *The mount of Olives* is about a mile east of Jerusalem, from which it is separated by the valley of the Kidron. *Bethphage* has not been identified; the name of this village does not occur elsewhere in the Gospels.

Bethany was the home of Martha and Mary (Lk. 10³⁸⁻⁴²), whose brother Lazarus was restored to life by our Lord (Jn. 11). If Bethphage was nearer Jerusalem, the two disciples (perhaps Peter and John) may have been sent on ahead, as our Lord was leaving Bethany. It seems clear that the ass was borrowed from some one who already knew Jesus, for the owner lent it readily on receiving His message (Mk. 11³⁻⁶).

21^{4, 5}. The Evangelist, seeing in our Lord's action a fulfilment of prophecy, has here inserted two passages (Isa. 62¹¹; Zech. 9⁹) from his collection of proof-texts; but he misunderstood the last line of Zechariah, which is parallel to the previous one, and speaks of two animals, an ass and her foal, though the other Evangelists mention one only, a young ass or colt 'whereon no man ever yet sat'. By using an ass instead of a horse our Lord stressed the peaceful nature of His mission.

21⁷. As the ass was probably unsaddled, the disciples placed their cloaks upon it to make a more comfortable seat. The spreading of garments in the road was an act of royal homage on the part of some of the crowd (cf. 2 Kings 9¹³); others kept cutting down branches from the trees as they passed along.

John (12¹³) alone mentions the palm branches, from which Palm Sunday has taken its name.

21⁹. *Hosanna* means 'Save now' and, like *Amen* and *Hallelujah*, it has retained its Hebrew form when used in Christian worship. In Ps. 118²⁵ it expresses a supplication addressed to God or to the king; but in the Gospels it is employed to express joy, or as a shout of welcome.

Blessed is he that cometh. Pilgrims were welcomed with these words (Ps. 118²⁶) on their arrival at the Temple for one of the great festivals, but the Evangelists use it of the Messiah, who comes in the name of God.

21^{10, 11}. These verses are peculiar to Matt. At this time Jerusalem was crowded with Jews, who had come from other districts as well as from distant countries, and they naturally asked for an explanation of the popular enthusiasm. The answer was given by the Galilean pilgrims, to whom Jesus was known as 'the prophet from Nazareth' (cf 16¹⁴).

21¹²⁻¹⁷. *The Cleansing of the Temple Court*

Matthew places this incident on the same day as the triumphal entry (i.e. Sunday), but Mark records it as happening on the following day (Monday). In the fourth Gospel it is placed at the opening of our Lord's ministry (Jn. 2¹³⁻²²). The outer court of the Temple, known as the Court of the Gentiles, was used as a market, where animals, birds, and other necessities for sacrifice (e.g. wine, oil, salt) were sold. There, too, the money changers exchanged Greek or Roman coins for the half-shekel required to pay the Temple tax. On this occasion our Lord, challenged the authority of the official custodians of the Temple and its precincts, and Himself claimed control of it in His Father's name. His action was prompted by a holy indignation before which the traders quailed, but it was regarded by the chief priests as a direct attack upon their privileges and interests, and they 'sought how they might destroy him' (Mk. 11¹⁸).

21¹³. The quotation is from Isa. 56⁷, but the words 'den of thieves' have been inserted from Jer. 7¹¹. The Court of the Gentiles was the only place where devout Gentiles like the Roman centurion (8¹⁰⁻¹³) or Cornelius (Acts 10) could worship; it was, therefore, particularly shameful to desecrate it and to use it for commercial purposes.

21¹⁴⁻¹⁶. These verses are peculiar to this Gospel. The boys' repetition of the shouts of the crowd scandalized the Temple officials, who appealed to Jesus to check the lads; but He, defending them, quoted Ps. 8² (cf. Ps. 149²).

21¹⁸⁻²². *The Barren Fig-tree*

Matthew abbreviates Mark's narrative and compresses two stories into one; in Lk. (13⁶⁻⁹) the story is told as a parable. This narrative is very difficult to understand in the form in which Matthew and Mark have given it to us, and it is possible that we have here the account of some incident which, in a highly dramatic manner, symbolized the condemnation of Jerusalem and the Jewish nation. In spite of the luxuriance of its foliage the fig-tree was barren and, like the savourless salt or the hidden lamp, it failed to serve its purpose. So too the Jewish nation was spiritually incapable of bringing forth fruit (7¹⁷⁻²⁰), and was fit only for destruction. For sayings about the efficacy of faithful prayer, cf. 7⁷⁻¹¹, 17²⁰, 18^{19f.}.

21²³⁻²⁷. *The Chief Priests' Question*

This took place on the third day, i.e. Tuesday in Holy Week, sometimes called the day of questions, and is by far the most important of the incidents which, according to Mark, occurred on that day. The members of the Sanhedrin were responsible for the maintenance of order in the Temple and its precincts, and, by causing a disturbance, as well as by teaching in its courts without permission, Jesus had challenged their authority. The chief priests (Sadducees) were, therefore, fully justified in asking for an explanation. Our Lord did not evade their question, but replied to it, (a) by asking a counter-question, and (b) by the parable of the wicked husbandmen.

21²⁴. The work of John the Baptist was closely connected with that of Jesus, and by the multitude John was rightly regarded as a prophet sent from God. Unless a man had accepted the mission and baptism of John, there was little prospect of his understanding or accepting the divine mission of Jesus. But the chief priests did not accept John's teaching, or regard it as divinely inspired, yet they could not say so for fear of offending the people. After some hesitation they excused themselves by a plea of ignorance.

21²⁸⁻³². *The Parable of the Two Sons* (Matt. only)

The first son, who refused to do his father's bidding, is intended to represent the sinful folk ('publicans and harlots') who, having refused to obey God's law, repented at John's preaching, and completely changed their attitude towards God. The second son, who made a promise which he failed to keep, represents the religious leaders of the Jews, self-righteous and outwardly pious, who felt no need of John's message. The lesson of the parable is that sinners, who repent and serve God humbly and earnestly, are truer children of their heavenly Father than those whose religion is insincere. This parable has some points of contact with that of the Prodigal Son (Lk. 15¹¹⁻³²).

21³³⁻⁴⁶. *The Wicked Husbandmen*

Our Lord's hearers would be familiar with the imagery used in this parable. For references to the vine (= Israel, e.g. Ps. 80⁸⁻¹⁶; Ezek. 15¹⁻⁶, 19¹⁰⁻¹⁴) and to the vineyard are frequent in the O.T. (e.g. Isa. 5¹⁻⁷; Hos. 10¹).

21³³. A *hedge* or fence, usually of stone, to protect it from animals. The *winepress* consisted of two troughs hollowed out of the solid rock. The juice of the grapes, crushed in the upper trough, trickled down into the lower one. The *tower* was used by the watchmen and by the vine dressers. The *husbandmen* rented the vineyard from the owner, to whom they paid a portion of the produce as rent. The meaning of the parable was quite clear to our Lord's hearers (v. 45). Jesus is distinguished from the servants (i.e. the prophets), for He is the heir, the Beloved or only Son of God, the owner of the vineyard.

21⁴¹. The judgement pronounced on the husbandmen is similar to that pronounced on the men of Judah by Isaiah (Isa. 5⁵), but Christians saw in the destruction of Jerusalem and the Temple in A.D. 70 a striking fulfilment of these words (cf. Mk. 12⁹; Lk. 20¹⁶, where the words in v. 41 are spoken by our Lord).

21⁴²⁻⁴⁶. *The Rejected Corner Stone*

In imagery taken from Ps. 118^{22f.}, our Lord reaffirms the teaching which the parable of the vineyard was meant to convey. The stone, cast aside by the builders, is restored to its

rightful place by divine power; so the Messiah, rejected by the leaders of Israel, will become the most exalted figure in the Kingdom. *The head stone of the corner* is the most important stone in the foundation (cf. Isa. 28¹⁶).

22¹⁻¹⁴. *The Parable of the Wedding-feast*

A similar parable is recorded in Lk. 14¹⁶⁻²⁴, but it differs from the one related here in several particulars (e.g. vv. 6, 7) and teaches a different lesson (Lk. 14¹²⁻¹⁴). The parable may already have been included in Q, but Matthew, by adding the story of the wedding-garment, has emphasized the original application, namely, the situation of the Jewish people invited the divine judgement. This is the third of a series of parables, grouped by Matthew, in order to teach that, the leaders of the Jews being unworthy, their place will be taken by those whom they despise.

22³. The guests had already been invited, but they are now told that their presence is required. The excuses they offer prove that they do not realize the importance of the occasion or value the royal invitation.

22^{6, 7}. These verses have evidently been added later, for they refer to the persecution of Christian apostles and evangelists and to the destruction of Jerusalem by the Roman armies in A.D. 70.

22⁹. *Partings of the highways*, i.e. the central point in a city upon which various roads converge, and where people, bad and good, would be likely to congregate.

22¹¹⁻¹⁴. The parable of the wedding-garment is peculiar to Matt.; it teaches a lesson similar to that of the parables of the drag net and of the tares: those who are unworthy from whatever cause to share the joys of the Kingdom will at the Advent of the King be excluded.

22¹³. The servants here play the same part as do the angels in the two earlier parables (cf. 13^{39, 41, 49}). To bind the feet of a man expelled from court is said to be an Arab custom. *Outer darkness*, meaning Gehenna, the place of punishment, is a phrase found only in Matt. (8¹², 25³⁰).

22¹⁵⁻²². *The Question about the Tribute Money*

In itself the question was not unreasonable, but it was asked from a bad motive by those who thought to set a trap for our

Lord. The tribute money, or poll tax, was paid in a silver denarius, a coin bearing the image of the reigning Emperor, in this case Tiberius, and a superscription. This tax, levied upon all Jews between 14 and 65 years of age, was bitterly resented by them and especially by the Pharisees, for they saw in it a proof of their servitude to Rome. The Herodians, as permanent officials attached to the court of Herod Antipas, naturally raised no objection to this levy. By sending a deputation of Pharisees and Herodians with this inquiry the Sanhedrin felt certain that Jesus would compromise Himself in some way. If He spoke in favour of the tribute, His popularity with the people would be at an end; if He spoke against it, He laid Himself open to a charge of treason.

22¹⁸⁻²². In His answer Jesus did not attempt to avoid the difficulty but to state a principle. Caesar's authority was recognized, and to render tribute (i.e. to pay what is due) was a moral obligation (cf. Rom. 13¹⁻⁷; 1 Pet. 2¹³⁻¹⁷). But to pay tribute, or even to endure a subjection which was unjust, was not necessarily incompatible with rendering to God His due, for 'man's true offering to God is the offering of himself'.

22²³⁻³³. *The Question of the Sadducees*

The Sadducees were the aristocratic and conservative party in the Sanhedrin. They accepted the Law, but they rejected the traditions of the elders and the doctrine of a future life, which had developed during the second century B.C. The instance which they gave was a gibe, or a stock argument by which they hoped to make their opponents, the Pharisees, look ridiculous. Our Lord, however, not only sided with the Pharisees against the Sadducees, but in His answer made use of a passage from the very Law upon which the latter had relied to prove their case. 'The chief rational ground for believing in a future life lies in the existence of a good God: it is inconceivable that God should create beings, whose end is to know and love Him, and then in a few years sweep them out of existence' (Balmforth).

22²⁴. The law of the Levirate marriage is found in Deut. 25^{5f.}, but at this time the custom was rarely, if ever, practised. The best example of it in the O.T. is found in the story of Ruth.

22²⁹. Jesus severely blamed the Sadducees for two reasons: (a) they were ignorant of the scriptures which they professed to revere, and also (b) of the power of the living God. The passage quoted by Jesus (Exod. 3⁶) was probably used by the Pharisees in their arguments with the Sadducees, for it occurs in 4 Macc. 7¹⁹, 16²⁵. In this world marriage is necessary that the race may be preserved, but in the life to come, where death is abolished, marriage and birth also are out of place.

22³⁰. The comparison with the angels occurs in each of the Synoptic Gospels. Our Lord here implies that the Pharisees, who believed in immortal spiritual beings called angels, were right (cf. 18¹⁰, 24³¹).

22³⁴⁻⁴⁰. *The Great Commandment*

This incident is found in a different connexion in Lk. 10²⁵⁻²⁸, where, by means of the parable of the Good Samaritan, Jesus draws from the man the answer to his own question. Among Jewish teachers of the Law (i.e. lawyers) this question was often discussed, and the Pharisee may have been quite sincere in seeking to know the opinion of our Lord. Mark implies that he was friendly (Mk. 12²⁸), but Matthew, always hostile to the Pharisees, says he was tempting, i.e. testing or proving Jesus.

22³⁷. In His answer our Lord quoted (v. 5) from Deut. 6⁴⁻⁹, which, together with Deut. 11¹³⁻²¹ and Num. 15³⁷⁻⁴¹, was called the *Shema*, from the opening Hebrew word, meaning 'hear'. But with the *Shema* Jesus coupled the injunction from Lev. 19¹⁸, in which the second part of the Decalogue is gathered up. In this summary of true religion, duty to God comes first, for love of others is inspired and sustained by love of God.

22⁴¹⁻⁴⁶. *Our Lord's own Question about the Messiah*

In reply to Jesus' own question the Pharisees answered that the Messiah was to be a descendant of David. This was the current belief, based on Isa. 9²⁻⁷, 11¹⁻⁹ and expressed in the Psalms of Solomon (70-40 B.C.). But our Lord presses the Pharisees further by asking the meaning of the words in Ps. 110¹, a Psalm ascribed to David, though probably composed in honour of the priest-king Simon (143-135 B.C.). The argument is that the Messiah must be more than David's Son, if the writer of the Psalm (presumed to be David) speaks of him as

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'my Lord', thus exalting him to an honour greater than that of any earthly king. At the time, this particular Psalm was interpreted in a Messianic sense, and our Lord was trying to make the Pharisees see that, on the strength of the scriptures, their own nationalistic view failed to do full justice to the Hope of Israel. This passage is frequently quoted in the New Testament (e.g. Acts 2^{34f.}) and is enshrined in the Christian Creed in the words 'He sitteth at the right hand of God'.

31-36. *Condemnation of the Scribes and Pharisees*

In this stern denunciation of the religious leaders of the Jews Matthew has gathered together sayings of Christ spoken on various occasions. The inclusion of one brief passage found in Mk. (12³⁸⁻⁴⁰) as well as Lk. (20⁴⁵⁻⁴⁷) seems to show that the Jewish leaders were condemned by Jesus in the Temple court at this time, and that the three Evangelists have placed this incident in its true historical setting. There are, however, a number of sayings of a similar character, common to Matt. and Lk. and probably derived from Q, which each Evangelist was anxious to preserve. These, Luke inserted in the central section of his Gospel (11³⁹⁻⁵²), while Matthew, after adding other sayings of the same kind, arranged his material in a series of seven woes, leading up to the sorrowful lament over Jerusalem.

In this chapter very stern words are attributed to Jesus, yet we cannot believe that our Lord deliberately and publicly held the scribes and Pharisees up to scorn, for we know He was friendly with individual Pharisees, e.g. Nicodemus (Jn. 3¹⁻¹⁵, 7⁵⁰⁻⁵²), and that He corrected them, hoping for their repentance (cf. Lk. 7³⁶, 11³⁷, 13³¹, 14¹). Originally these sayings may have been addressed privately to His disciples, as a warning against similar tendencies in themselves and those whom they would in future teach: formalism, ostentation, and spiritual pride are sins of which religious people in every age have been guilty. Nor should it be forgotten that Matthew was a Christian Jew, writing towards the end of the first century A.D. to Christians of his own race who, like St. Paul, had suffered much from the bitter hostility of the Jewish leaders (cf. Acts 9²³, 13⁵⁰, 14¹⁹, 21²⁷, 23^{20f.}). In fact, this discourse owes its intensity not only to the Evangelist's own feeling in regard to the Jewish authorities and to the way in which he has piled up sayings of a

condemnatory character, but also to passages which may have been inserted later (e.g. vv. 5, 8, 10, 15-22, 24, and 33).

23¹⁻². Jesus' teaching was addressed to His disciples, but it was also of interest to a wider circle. The *scribes* alone were the real heirs to Moses, for they acted as legal experts, and their decisions were generally regarded as final.

Moses' seat. Apparently this was a stone seat placed near the south wall of the synagogue and reserved for distinguished elders. Two such seats have recently been discovered in Palestine.

23⁴. The vast number of petty rules, evolved by the scribes, became so burdensome that the ordinary folk made no attempt to keep them. They were a heavy 'yoke' (cf. Acts 15¹⁰). Contrast this with our Lord's words, 11³⁰.

23⁵. The *phylactery* was a small leather box, containing four strips of parchment, on which were inscribed in Hebrew passages from the Law (Exod. 13¹⁻¹⁰, 11-16; Deut. 6⁴⁻⁹, 11¹³⁻²¹). They are still worn by Jews during daily prayer, strapped upon the forehead and left arm. *Borders* or tassels of twisted threads were attached to the four corners of the shawl-like outer garment (cf. 9²⁰).

23⁹. Father, *Abba*, an Aramaic title, reserved for God alone. In later Judaism it was used for great teachers of the past, but never employed in addressing a living person.

23¹². This saying (Lk. 14¹¹) is illustrated by the parable of the Pharisee and the publican (Lk. 18⁹⁻¹⁴).

23¹³⁻³². *The Seven Woes*

The scribes professed to teach men how to enter the Kingdom of heaven, but they failed utterly in their object. In order to emphasize the note of deep sorrow which underlies these sayings and which reaches a climax in the lament over Jerusalem, it is better to render the words 'woe unto you' as 'Alas for you'.

23¹⁵. The Jews of the Dispersion carried on an energetic missionary campaign among the Gentiles, and every synagogue became the centre of a group of Gentile adherents, known as God-fearers, who endeavoured to keep the Jewish moral law. It was among them that Christianity found its greatest opportunity (Acts 10², 13¹⁶⁻⁴⁸, 16¹⁴, &c.). *Proselytes* were few in number (cf. Acts 6⁵); they accepted circumcision and were Jews

in everything but race. *Son of hell* = *Gehenna*, a Hebrew expression signifying an evil person (cf. 13³⁸).

23¹⁶⁻²². These hair-splittings showed how far the scribes were prepared to go in discriminating between oaths. For our Lord's teaching see 5³³⁻³⁷. '*He is a debtor*' means he is bound by his oath.

23²³. The Law ordered that a tithe or tenth part of all produce should be given to God (Lev. 27³⁰; Deut. 14²²). The scribes extended this injunction to include every kind of herb. The three here mentioned are small garden herbs used for cooking, like our mint, thyme, and parsley. *Anise* is dill; *cummin* resembles caraway-seed. Jesus does not condemn attention to detail in itself, but only when it leads to the neglect of first principles such as justice, fidelity, and mercy (cf. Micah 6⁸). The teaching is driven home by a proverb.

23²⁵⁻²⁶. The fifth woe appears in a somewhat different form in Lk. 11³⁹, though the meaning conveyed is the same. Religion which is concerned solely with externals (like the outside of the cup) is valueless. If the contents of the cup or platter (i.e. the food) have been obtained by wrong means (e.g. greed, cheating, sweated labour, &c.) it is useless to think that matters can be put right by attending to the outside (cf. 15¹⁶⁻²⁰).

23²⁷. The sixth woe enforces the same lesson under another form. Before Passover, tombs, which had become dingy after the winter rains, were whitened afresh, so that those who wished to enter the Temple precincts might avoid them, and not be ceremonially defiled by contact with them (Num. 19¹⁶). The contrast between their external purity and their contents is as marked as the contrast between the outward professions of the Pharisees and their real character.

23²⁹⁻³². The seventh woe, though addressed to the scribes and Pharisees, is concerned with the nation as a whole. The burial places of reputed holy men have always been venerated in the East. The self-righteousness with which the Pharisees adorned the tombs of those whom their forefathers had persecuted to the death is here condemned. To profess to be distressed at the conduct of their ancestors, while plotting to kill Jesus, was sheer hypocrisy (cf. St. Stephen's denunciation, Acts 7⁵²).

23³⁴⁻³⁶. It is Christ who is the Sender, and Christian missionaries, sent by Him, are described in terms borrowed

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from the O.T. (Jer. 18¹⁸). They represent three permanent types, possessing diversities of gifts, all of which are necessary for the building-up of the Body of Christ (cf. 1 Cor. 12⁸⁻³⁰).

23³⁴. *Crucify, scourge, persecute* refer to the sufferings endured by Christians towards the end of the first century. St. Paul was scourged (2 Cor. 11²⁴), and he and his companions were driven from city to city (Acts 13⁵⁰, 14^{6, 19f.}). It is said that St. Peter was crucified.

23³⁵. Abel to Zechariah, i.e. 'in all your national history'. The murder of Abel is recorded in the first book of the Hebrew Bible (Gen. 4⁸⁻¹⁰) and that of Zechariah, son of Jehoiada (2 Chron. 24²⁰⁻²²), in the last. The murder of Zechariah by the king, whose life his father, Jehoiada, had saved (2 Kings 11⁴⁻²⁰), made a deep impression upon the Jews, and is often referred to in later Rabbinic literature.

23³⁷⁻³⁹. *The Lament over Jerusalem*

With tragic solemnity and deep sorrow our Lord laments the failure of Jerusalem, representing the nation, to respond to the will of God as it had been proclaimed there in the past by the prophets. Now that Jesus, the Christ, the Son of God, has also been rejected, the last opportunity has gone, and 'your house' (i.e. the Temple; cf. Isa. 64¹¹) is abandoned (omit 'desolate', R.V. mg.). The divine guardianship, symbolized by the hen spreading her wings over her chickens (2 Esdras 1³⁰), has been refused, and with appalling swiftness the end is approaching (24²). Jesus left the Temple court with the warning that He would not return again until He returned in judgement as the heavenly Messiah (Ps. 118²⁶).

24¹⁻⁵¹. *A Discourse on the Last Things*

In each of the Synoptic Gospels is found, immediately before the story of the Passion, a lengthy discourse delivered by Jesus from the Mount of Olives, a point from which the Temple buildings could be seen in all their splendour. The discourse is preceded by the declaration that the Temple will be destroyed; the signs which are to herald 'the end of the world' are then enumerated, and emphasis is laid upon the duty of preparedness and watchfulness in view of its swift and sudden coming.

Teaching in regard to 'the day of the Lord', generally known as *eschatology*, or the doctrine of the last things, had been characteristic of the prophets' message since the eighth century, but such teaching underwent a unique and powerful development during the last two centuries B.C., when a new type of literature, called apocalyptic, came into being. The word *apocalypse*, generally used to describe these writings, means taking the veil from something hidden, i.e. unveiling or revelation, and Daniel in the O.T. and the book of Revelation in the N.T. are the best-known examples of such writings. Others, such as the books of Enoch and the Psalms of Solomon, were familiar to Jews of our Lord's day, though they never found a place in 'the scriptures'. The authors of these books were living in an age of political and religious tribulation, and their aim was to encourage their brethren to be loyal to God, who would, they believed, intervene to vindicate the righteous and punish their oppressors. Therefore, they pointed to a time when His sovereignty would be universally acknowledged, and to the establishment of a Kingdom in which 'the righteous shall have peace and an upright way in the name of the Lord of Spirits for ever and ever' (Enoch 71¹⁷). But that reign of peace was to be ushered in by a period of catastrophe and anguish, known as 'the beginning of travail' (24⁸), and the worse their sufferings the more confident were the apocalyptists that the intervention of God was close at hand.

When the Jews were subject to Rome (from 63 B.C.) apocalyptic writings were eagerly read, and it is inconceivable that our Lord should have been ignorant of the leading ideas of a literature which created the mental atmosphere of His own day, or that He should have omitted to present His own ideas about this subject in the thought-forms of His generation, when speaking to men to whom they were as household words. Yet here, as in all His teaching, He transformed current Jewish beliefs, even while generally accepting them, 'for His eschatology was a wider, simpler and greater thing than ordinary Jewish apocalyptic' (Streeter).

We have already seen that the Evangelists, and Matthew in particular, were in the habit of combining into a connected whole sayings of our Lord spoken on various occasions, and there seems little reason to doubt that this has been the case in

regard to the discourse on 'the last things'. Our Lord undoubtedly warned His disciples that the destruction of the Holy City and the Temple was imminent. That He could foresee the persecution which would befall His disciples and that He should speak of His triumph under the apocalyptic picture of a Return is by no means impossible; He may even have connected the doom of Jerusalem very closely with teaching about universal judgement. Yet there are in this discourse a certain number of passages quite unlike our Lord's very characteristic manner of teaching and so full of the ideas and phrases found in apocalyptic writings that we cannot feel confident that they are His utterances. Various explanations have been suggested, but the one which finds widest acceptance is that in Mk. 13 three passages of an apocalyptic nature (Mk. 13⁵⁻⁸, 14-23, 24-27) have been added to the authentic sayings of our Lord. Having been incorporated by Mark, they were afterwards used by Matthew (24⁴⁻⁷, 15-25, 29-31) and to a lesser extent by Luke. When read consecutively these passages form a little Apocalypse, probably of Jewish-Christian origin, written about A.D. 40 by a Christian prophet who believed himself entrusted with a message from the risen Christ to His Church. But because the writer gave expression to beliefs and expectations then current among Christians, his little Apocalypse was inserted into Mark's narrative in good faith, and so passed into the Synoptic tradition.

If, as we believe, Matthew's Gospel was written after the fall of Jerusalem and in the last quarter of the first century A.D., the writer was himself living in a period of intense apocalyptic expectation. Between A.D. 64 and 65 a ruthless persecution of Christians had taken place in Rome at the instigation of Nero; in A.D. 67 fierce outbreaks of rebellion in Palestine led Vespasian to undertake a systematic campaign which ended in the tragedy of A.D. 70. Both Jews and Christians, basing their calculations on Dan. 12^{11f}, expected 'the end of the world' within four years of the fall of Jerusalem (Rev. 11^{1f}), and it is, therefore, not surprising that Matthew, a Christian Jew, should show particular interest in apocalyptic and that he should give the impression throughout his Gospel that 'the coming' (or *Parousia*) will not be long delayed (10²³, 16²⁸, 24^{33f}). It is also significant that he reads into the second question of the disciples

(v. 3) more than could possibly have been there when it was asked, by adding the words 'what shall be the sign of *thy* coming?'. Thus the 'end of the world' is identified with the coming of 'the Son of man in his glory'.

As the years went by and the Second Coming did not take place, the Church realized that it was not, as the Jews had expected, a single event, but a gradual process which, beginning with the ministry of the Son of Man and the inauguration of the Kingdom of God (cf. parables of the mustard-seed and of the leaven) and inspired at Pentecost 'by power from on high', will reach its final consummation at a time known only to God (v. 36; Acts 1⁷).

The Final Discourse

24¹⁻². *The Doom of Jerusalem*

As Jesus left the Temple precincts His disciples drew His attention to the size, splendour, and stability of the buildings which made up the sacred enclosure. The third Temple, begun by Herod the Great in 20 B.C., was built on a much vaster scale than its predecessors. It was only finished in A.D. 64 and was destroyed by fire in A.D. 70. Although for many years great blocks of stone showed where the foundations had been, not a vestige was left of those buildings to which our Lord referred.

24³⁻¹⁴. *Signs of the End*

The first great discourse in this Gospel was delivered from a hill-side in Galilee (5¹⁻⁷27): the last was spoken from the Mount of Olives, overlooking the Kidron Valley and in full view of the Temple. Mark (13³) states that the question 'when shall these things be?' was asked by one of the four fishermen who were first called to be disciples of Christ.

24³. *Privately*. Revelation to a chosen few is characteristic of an apocalypse.

Thy coming (or *Parousia*) is frequently used in the Epistles of Christ's Advent, but this is the only place where it occurs in the Synoptic Gospels.

24⁴⁻⁸ (cf. Mk. 13⁵⁻⁸). The first passage from the little Apocalypse.

24⁶⁻⁷. Wars and political unrest together with earthquake,

famine, and disease belong to the imagery of apocalyptic literature. Such disasters were sometimes called the birth-pangs of the Messiah (v. 8), i.e. the anguish which ushers in a new order (cf. Isa. 26¹⁷; Jer. 22²³).

24⁹. Persecution followed the proclamation of Christianity in Palestine (Acts 9^{1f.}, 12¹⁻⁴), and in Rome under Nero it was marked 'by every refinement of cruelty'. That Christians were hated is a well-established fact, to which Tacitus and others bear witness.

24¹⁰⁻¹². These verses, peculiar to Matthew, refer to Christians who, led astray by false teachers, or becoming faint-hearted, give up their faith and even betray their brethren (cf. 10^{21f.}). The reward promised to 'those who set a pattern of patient endurance' is 'the crown of life' (2 Tim. 4^{7f.}; Rev. 2¹⁰).

24¹⁴. By 'the whole world' is meant the farthest bounds of the Roman Empire, an ideal which the labours of St. Paul brought very near (cf. 28^{19f.}).

24¹⁵⁻²⁵. A second passage (cf. Mk. 13¹⁴⁻²³), derived wholly or in part from the incorporated Apocalypse.

24¹⁵. *The abomination of desolation*, i.e. the profanation that appals (Dan. 9²⁷, 11³¹, 12¹¹). This phrase was used originally of the altar to Zeus Ouranios erected in 167 B.C. by order of Antiochus Epiphanes on the site of the altar of burnt offering. Here it refers to some desecration of the Holy Place by the Romans, such as the erection of a statue of Titus on the site of the ruined Temple, or to that incarnation of evil known as Anti-Christ, of whom St. Paul speaks in 2 Thess. 2^{3ff.}.

24¹⁶. *Let him that readeth understand* (cf. Mk. 13¹⁴). This is an aside on the part of the apocalypticist or the Evangelist, calling the reader's attention to the new and horrible meaning which this phrase from Daniel has acquired. It may have been in obedience to this oracle that the majority of Christians in Jerusalem, led by their Bishop Symeon, fled in the spring of A.D. 68 to Pella in the Peraea. Although this city was not itself in the mountains, the way to it led across the Judaean and Moabite hills.

24¹⁷⁻¹⁸. The need for haste is emphasized. The man resting or praying upon the flat roof of his house must escape by the outer staircase without going inside to save his property. The farmer in the field must flee swiftly without waiting to pick up

the outer garment which he had laid aside while working. In winter torrential rain would increase the hardships of flight, and on the sabbath (Matt. only) Christian Jews might hesitate to go beyond a sabbath day's journey (Acts 1¹²), i.e. the immediate vicinity of Jerusalem.

24²¹⁻²². The period of great tribulation (Dan. 12¹; Rev. 7¹⁴) was expected to be limited to 3½ years (Dan. 12⁷⁻¹¹), but for the sake of the faithful this period will, by the mercy of God, be cut short. The elect—Christians are meant—are those who are to inherit the Messianic Kingdom.

24²³⁻²⁷. The warning against false Messiahs is repeated (vv. 4, 5) with the assurance that, when the true Messiah appears, His coming will be as clearly visible as the lightning, which illuminates every part of the sky.

24²⁸. This proverb emphasizes the inevitableness of the *Parousia*. As surely as the vultures (eagles do not touch dead bodies) come to the carrion, so surely will the Son of Man come.

24²⁹⁻³¹. *The Return* (cf. Mk. 13²⁴⁻²⁷). Disturbance of the ordered movement of the heavenly bodies before the end of the existing order of things was one of the commonest features of Jewish eschatology. It was based on the symbolical language of the prophets (e.g. Isa. 13¹⁰; Ezek. 32^{7f.}; Joel 2¹⁰; Amos 8⁹).

24³⁰. The sign of the Son of Man (cf. Dan. 7¹³). The Son of Man is the title used by our Lord of Himself during His ministry, but here it is used of Him as He comes in glory, accompanied by the angelic hosts (13⁴¹); 'the sign' (Matt. only) may refer to the vision of the Christ in His glory, rather than to any special manifestation.

24³¹. Prophets as well as apocalyptists believed that the Jews of the Dispersion would be gathered from among the nations to join the faithful in Judaea. *The trumpet* is a familiar feature in eschatological writings (cf. 1 Thess. 4¹⁶; 1 Cor. 15⁵²).

24³²⁻³⁶. When the bare twigs of the fig-tree burst into leaf it is a sure sign that summer is close at hand; in the same way the nearness of the end may be inferred from the signs which herald it (Mk. 13²⁸⁻³²).

24³⁶. Knowledge of the exact day and hour of the Advent of the Son of Man is one of those things which 'the Father hath set within his own authority' (Acts 1⁷): the Son in His human consciousness has no power to reveal it (cf. 20²³).

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24³⁷⁻⁵¹. The story of the Deluge (Gen. 7, 8) was often used in apocalypses as an example of swift disaster. The unpreparedness of mankind is stressed (v. 38) as well as the need for watchfulness (vv. 42, 44), alertness (v. 43), and a true sense of duty and responsibility (v. 46). The parable of the householder and the thief and that of the faithful and careless servants emphasize the need for readiness, in view of the immediacy of the Coming.

24⁴³. *Broken through*. Houses were often built of mud and the thief entered by digging through the wall (cf. 1 Thess. 5²).

24⁴⁵⁻⁵¹. The faithful and wise servant holds a responsible position and is really a steward entrusted with the control of the household. The parable is clearly intended to suggest that the Jewish religious leaders are God's unfaithful servants.

24⁵¹. *Cut him asunder*. This horrible punishment was actually practised in ancient times, and tradition says that the prophet Isaiah suffered in this way (cf. Heb. 11³⁷).

25¹⁻⁴⁶. The greater part of ch. 25 forms a sequel to the preceding chapter; it is peculiar to Matthew.

25¹⁻¹³. *The Ten Virgins*

This parable describes one episode of a Jewish wedding in the time of our Lord. The marriage takes place in the evening; hence the need for lamps, sometimes carried on poles, to guide the bridal procession through the unlighted streets. When all is prepared, the bridegroom sets out, accompanied by his friends, to escort the bride from her father's house to his own. At the bride's home, where the festivities take place, ten maidens are awaiting the arrival of the bridegroom; their lamps are small, and consequently vessels containing extra oil are carried to replenish them, for it is their duty to be ready at the critical moment. Five of the maidens have made careful provision; the other five have not, and it is these foolish ones who are the central figures in the story.

25⁴⁻⁸. The oil for the lamps symbolizes all that is needed by way of preparation for the Messiah. Hence, it is impossible for the prudent to supply the needs of the foolish.

25¹¹⁻¹². These verses are probably an appendix, for the speaker is not the bridegroom but God, acting as judge.

25¹⁴⁻³⁰. *The Parable of the Talents*

This parable has many points of contact with the parable of the pounds (Lk. 19¹¹⁻²⁷), but the differences involve a difference in the teaching conveyed by the story. The chief lesson taught by Matthew's parable is that natural and spiritual gifts are bestowed by God 'to each according to his several ability' (cf. 1 Cor. 12^{4f.}); unless used, these gifts become useless.

25¹⁵. Three servants are selected, and to each a large sum is entrusted (a talent = about £240). The amount varies because the master is well aware of the capabilities of his servants.

25²⁰. Two servants proved faithful and, having made good use of the treasure, were praised by their lord and admitted to the joy of the divine Kingdom (cf. Lk. 15^{7, 10}). Both are given further opportunities for service and wider responsibility.

25²⁴. The third servant approaches defiantly and, having made no effort at all, excuses his own laziness by accusing his master of injustice and avarice. The master makes no attempt to justify himself, but blames the man for his sloth. The first servant receives the extra talent, rather than the second, for he will not be worried by the extra responsibility involved, as the second might have been. The master acts on the principle laid down in 13¹². *Outer darkness, weeping and gnashing of teeth*, phrases characteristic of this Gospel, are not to be taken literally; they are often used in apocalyptic writings to describe the punishment of the wicked.

25³¹⁻⁴⁶. *The Sheep and the Goats*

Strictly speaking this is not a parable but a simile. It is based on 16²⁷ and presents a picture of the Final Judgement, which has many points of contact with apocalyptic writings and especially with portions of the book of Enoch and the Testaments of the XII Patriarchs (Test. of Joseph 15-7). Some expressions in this passage are incompatible with our Lord's teaching (e.g. vv. 41, 46), and it seems possible that one of our Lord's parables was edited at an early date by the addition of eschatological ideas, and then used by the Church in teaching about the Final Judgement. It is not possible to decide what the original form of the parable may have been, nevertheless it remains 'one of the noblest passages of the entire Gospel' (Montefiore), and the beauty of its teaching is no way affected.

25³². The judgement concerns men of every race, and its purpose is to separate the good, represented by sheep, from the evil (cf. wheat and tares, 13³⁸⁻⁴³).

25³⁴⁻⁴⁰. The Son of Man in His glory, invested with royal functions and attended by the angelic hosts, is depicted as King of kings and Judge of all mankind. The righteous are judged by their deeds, because these are the outcome of character (cf. 7¹⁶⁻²⁰). The best Jewish thought put acts of kindness on a very high level, but the uniqueness of these verses lies in the fact that the exalted Son of Man identifies Himself with all suffering humanity, and accepts all service done to others as rendered to Himself. 'In the whole range of Jewish apocalyptic the awe-inspiring Messiah is never depicted as a Being of human love and sympathy' (McNeile).

25⁴¹⁻⁴⁶. The punishment of the wicked is described in the symbolical language of Jewish apocalyptic (Enoch 10⁴⁻⁶). Evil, represented by the devil and his angels (Rev. 12⁷⁻⁹), is destroyed.

26-28. THE PASSION AND RESURRECTION

The Date of the Last Supper and the Crucifixion

There appears to be a contradiction between Mark and John in regard to the actual date of our Lord's Crucifixion, and consequently of the Last Supper, which took place 'on the night that He was betrayed'. Apparently the Synoptists regard the Last Supper as the Passover meal, whereas John states more than once (e.g. 18²⁸, 19³¹) that the Passover had not been celebrated when the Supper took place, and that Jesus was crucified on the day of 'Preparation of the passover' (19¹⁴, 31, 42): that is during the afternoon when final arrangements were being made for the feast. John's account is clear and consistent, but that of Mark contains some statements which are inconsistent with each other (e.g. 14², 15⁴², contrasted with 14^{1, 12}) and others which are in harmony with John's dating. For example, it was unlawful to carry arms (14⁴³⁻⁴⁷), to do work of any kind (15²¹), to buy and sell (15⁴⁶, 16¹), to hold a trial and carry out an execution (14⁵³⁻⁶⁴, 15¹⁻⁵) on a sabbath or a festival, but such things were legitimate on 'the day of Preparation'. The haste with which our Lord's Body was removed from the cross can

only be explained by the fact that at sunset the sabbath as well as the festival would begin. Therefore, when examined carefully, the details of Mark's Gospel, upon which that of Matthew is based, are seen to be in keeping with John's account (cf. also 1 Cor. 5^{7f.}, 11²³), and we can be certain that Jesus was crucified on Friday afternoon, and that the Last Supper, which took place on Thursday, was not the Passover meal. The room would naturally be prepared a day or two in advance by the disciples (26¹⁷⁻¹⁹), but the description of the Supper itself, given in detail by the Synoptists, suggests that they knew it was not the Passover, for no mention is made of the lamb, an essential element in the meal, or of other important details. It may, however, have been the Kiddûsh, a solemn religious rite celebrated weekly by Jews on the eve of the sabbath and before great festivals. In this particular year, Kiddûsh could not be held on Friday afternoon, owing to the Passover ceremonies, and it would, therefore, in accordance with ancient use, be put back to Thursday, the day on which Christian tradition has always placed the institution of the Eucharist. Moreover, had the Last Supper been the Passover meal, our Lord's command, 'this do in remembrance of me' (1 Cor. 11²⁴), might have been interpreted to mean an annual commemoration like the Passover itself, whereas from the earliest date to which it can be traced the Christian Eucharist was a weekly festival.

26¹⁻⁵. *The Priests' Plot*

Jewish reckoning of time was inclusive; since the Crucifixion took place on Friday, the incidents related in vv. 1-16 occurred on Wednesday afternoon and evening (Nisan 12).

26². *Passover*. This is Tyndale's translation of the Hebrew word applied to the feast, as well as to the lamb offered and then eaten. Originally the feasts of Passover (Nisan 14, at even) and unleavened bread (Nisan 15-22) were distinct, but they were eventually regarded as almost equivalent (Lev. 23⁵⁻⁸).

26³. The Sanhedrin was presided over by Joseph Caiaphas, high priest from A.D. 18 to 36. Matthew leaves no doubt that the Sadducees, led by Caiaphas, were directly responsible for Jesus' death. They dreaded any disturbance which would be likely to attract the attention of the Romans (cf. Jn. 11^{47f.}), and

26³⁻²⁴ The Passion and Resurrection 181

the enthusiasm which accompanied our Lord's entrance into Jerusalem had alarmed them. They were, therefore, ready to seize the opportunity, afforded by Judas, to get rid of Jesus before the festival began (v. 5).

26⁶⁻¹³. *The Anointing at Bethany*

In the fourth Gospel this woman is identified with Mary, sister of Martha and Lazarus; Simon the leper (mentioned in Matt. and Mk. only) may have been her father.

26⁷. Genuine nard (spikenard, Mk. 14³; Jn. 12³), made from a rare Indian plant, was very costly. Jesus accepted the lavish gift, because of the love which prompted it; it was one of the last kindnesses shown to Him on earth. John (12⁴) says that it was Judas who criticized the woman's action.

26¹⁴⁻¹⁶. *The Treachery of Judas Iscariot*

Why Judas betrayed His Master we do not know. What he betrayed to the chief priests was the place where Jesus would be found at night, alone with His disciples (Jn. 18³).

26¹⁵. The amount which Judas received (30 shekels = £4 16s.) is specified only by Matthew, who may have inferred it from Zech. 11¹². It was the price fixed by the Law as compensation for a slave (Exod. 21³²).

26¹⁷⁻³⁰. *The Last Supper*

Luke says that Peter and John were sent to arrange about the room, and that the man whom they were to address was clearly indicated (Lk. 22^{8, 10}). Our Lord had friends in the city, and the danger in which He stood made secrecy imperative. It is possible that the Last Supper took place in the upper room of the house of John Mark's mother, Mary; later it became the head-quarters of the Christians in Jerusalem (Acts 1¹³, 12¹²).

26²³. All the disciples had dipped into the deep bowl, i.e. had shared the meal with Christ, so that the traitor was not pointed out directly (cf. Ps. 41⁹).

26²⁴. 'The Son of man goeth' on His destined path to His death (cf. Jn. 13^{3, 31-33}). Passages in the O.T. such as Ps. 22 and Isa. 53 would be regarded as revealing God's counsels concerning Him.

26²⁵. When Jesus said that one of His disciples would betray Him, the Twelve had protested (v. 22) and among them Judas (v. 25). The words addressed to Judas are recorded only by Matthew; they may have been spoken in a low voice, warning him and giving him a last opportunity to repent.

26²⁶⁻³⁰. *The Institution of the Eucharist* (cf. 1 Cor. 11²³⁻²⁵)

That this took place while the supper was in progress is another indication that it was not the Passover meal, every detail of which was prescribed by custom. Our Lord, as head of the little company, had frequently offered the customary thanksgiving to God (cf. 14¹⁹, 15³⁶), but on this occasion His acts and His words, perhaps also His manner, had a special significance.

26²⁶. Our Lord's invitation to the disciples is given in solemn and mysterious words, which express a bond of fellowship with Him and with each other of a peculiarly intimate and sacred character. He describes the bread which He gives as His body, and the wine over which in like manner He proceeds to give thanks as 'my blood of the covenant', and He thus interprets for them beforehand the significance of His death. It is not merely a martyr's death, but an act of redemptive sacrifice. Our Lord is offering Himself consciously on behalf of many (cf. 20²⁸; Mk. 10⁴⁵), Jews as well as Gentiles, and His blood, shed in sacrifice, is covenant blood, ratifying a new covenant between God and His people (cf. Heb. 9¹⁵). Not only does the thought of the original Mosaic Covenant (Exod. 24⁶⁻⁸) lie behind our Lord's words, but also that of the suffering servant, whose life was offered for 'a covenant of the people' (Isa. 49⁸) and as a means of deliverance or redemption for many (Isa. 53^{11f.}).

Unto remission of sins is found only in Matthew. It combines the thought of the peace offering (i.e. communion) with that of the sin offering (i.e. reconciliation) and again emphasizes unmistakably the thought of sacrifice (cf. Heb. 9¹⁴⁻²⁶, 10²⁹).

26²⁹. The metaphor of a banquet was frequently used of the joys of the Messianic kingdom (cf. 8¹¹; Enoch 62¹⁴), but here it signifies perpetual fellowship. 'If death is certain, so is reunion' (Blunt). *A hymn*, i.e. a Psalm, not of necessity one of the Hallel Psalms (Pss. 113-118) which were sung at Passover.

26³¹⁻⁵⁶. *Gethsemane*

On the way to the Mount of Olives, when our Lord warned His disciples of their desertion (cf. Zech. 13⁷), St. Peter's vehement assertion of loyalty was met by a solemn warning, which at the moment was unheeded by him. By the time the Gospels were written St. Peter's weakness in the face of danger had been redeemed by his martyrdom in Rome.

26³⁴. *Cock-crow* is a proverbial expression for early morning or before dawn. After the third watch (12-3 a.m.) the Roman guard at the Castle of Antonia was changed, and it is said that a signal (known as the *gallicinium* or cock-crowing) was blown on a bugle; this would be clearly heard all over the city.

26³⁶. *Gethsemane* means olive-press. It was an olive-orchard to which Jesus and His disciples often retired (Jn. 18¹). The majority of the disciples remained near the entrance while Jesus, taking with Him the chosen three, went apart to pray.

26³⁹. The prayer of Jesus expresses the shrinking of His human spirit from the Cross which awaits Him; at first He prays that it may even now be averted (v. 39), but the second prayer (v. 42) suggests that He has surrendered His own will in calm acceptance of the divine purpose (cf. Heb. 5⁷⁻¹⁰). His resolve is maintained and confirmed by the repetition of the prayer (v. 44).

26⁴⁰. *Watch*, i.e. keep awake. The disciples are neither watchful nor prayerful; therefore, when the crisis comes, they are unready for it.

26⁴⁶⁻⁴⁷. Jesus was probably facing the entrance to the garden and in the light of the Paschal moon He could see men approaching. The 'multitude', consisting of Temple police, armed with swords and clubs, had been authorized by the Sanhedrin to make the arrest.

26⁴⁸. *A sign* or token by which Jesus might be distinguished from His disciples. A kiss was the customary greeting to a guest or a Rabbi.

26⁵¹. Matthew does not say which of 'them which were with Jesus' dealt the blow, but John states that it was Peter (18¹⁰), and that the sufferer, Malchus, was a servant of Caiaphas.

26⁵²⁻⁵⁴. These verses occur only in Matthew. The meaning seems to be 'If I fight or pray for angelic help, how can the

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scriptures be fulfilled?' A suffering Messiah had been foretold in the Old Testament, though the Jews never realized it (e.g. Isa. 53).

26⁵⁷⁻⁶⁸. *Before the Sanhedrin*

This was not a formal trial: it was a preliminary examination or inquiry, in order that a case might be presented to Pilate.

26⁶⁰. Jewish law required that the evidence of at least two witnesses should agree before a prisoner could be pronounced guilty (Deut. 17⁶, 19¹⁵). An authentic saying of Jesus lay behind the charge of wishing to destroy the Temple (Jn. 2¹⁹), but it was open to more than one interpretation and it could not be proved.

26⁶³. By the triumphal entry and in the parable of the Vineyard, Jesus had already claimed to be the Messiah, but in His answer to the high priest He made this claim clearly and unmistakably. (Dan. 7¹³ and Ps. 110¹ are combined.)

Son of God was not widely used as a title of the Messiah by the Jews, though it could be inferred from Pss. 2⁷, 89^{28f.}. It is not, of course, used here in the unique sense which it has in the Christian Creed.

26⁶⁵. Caiaphas was shocked at our Lord's answer, which, unless true, would be sheer blasphemy. The rending of garments was a sign of horror or grief (cf. Isa. 37¹; Acts 14¹⁴).

26⁶⁶. By the Sanhedrin Jesus was declared to be worthy of death for claiming to be the Messiah, but the Jews could not pass sentence, so the case had to be referred to Pontius Pilate.

26⁶⁷⁻⁶⁸. The insults. Both Mark (14⁶⁵) and Matthew state that members of the Sanhedrin were guilty of this inhuman conduct (cf. Isa. 50⁶); but Luke, with more probability, attributes it to the men who held Jesus in custody (Lk. 22⁶³).

26⁶⁹⁻⁷⁵. *Peter's Denials*

The detailed and vivid account of St. Peter's conduct can only have been supplied by the Apostle himself. Peter, having followed at a distance (v. 58), made his way into the courtyard, where he was challenged by two maid-servants and by a man, who ridiculed his Galilean dialect (v. 73). Having been surprised into one lie, St. Peter was driven to employ a second, supported by an oath; eventually he completely denied any

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knowledge of Him whom he had confessed to be the Messiah (16¹⁶). Luke alone adds that 'while he yet spake, the Lord turned and looked upon Peter' (Lk. 22⁶¹).

27¹⁻⁶⁶. *The Crucifixion*

A formal meeting of the Sanhedrin took place about 6 a.m. at which the verdict given earlier was confirmed (26⁶⁶). As it was the eve of a festival and also of the sabbath, the matter had to be decided before sunset to avoid the delay which the seven days of Passover would entail (cf. Acts 12^{3f.}).

Pontius Pilate was governor of Judaea from A.D. 26 to 36. He usually resided at Caesarea, the centre of Roman administration, but he came to Jerusalem for the Passover, in case a disturbance should occur. He was detested by the Jews, who described him as 'cruel by nature, hard-hearted, entirely lacking in remorse'. His government of Judaea was marked by 'bribes, vainglorious and insolent conduct, robbery, oppressions, humiliations, men sent to death untried, incessant and unmitigated cruelty'. He was ultimately recalled to Rome in order to explain his brutal treatment of the Samaritans. The Gospels do not minimize the faults of Pilate, yet they depict him in a better light than do the Jewish writers Josephus and Philo.

27³⁻¹⁰. *The Death of Judas*

Matthew's account of the death of Judas appears to have been derived from Palestinian traditions of secondary importance (cf. Acts 1¹⁸⁻²⁰). Probably more than one story of Judas' death was current among Christians: that he came to a violent end, that a field was bought with the blood-money he received, and that it was called Akeldama are features common to them all.

27⁶. Judas' ill-gotten gains could not be used by the Sanhedrin for religious purposes (Deut. 23¹⁸), so the money was devoted to the purchase of a cemetery, originally known as Potter's Field, in which strangers were buried. The name Akeldama (Field of Blood, i.e. purchased by blood-money) is a corruption of an Aramaic word for cemetery, but it received its sinister interpretation from its traditional connexion with Judas.

27⁹. The passage alluded to is Zech. 11^{12f.}. The only link with Jeremiah is the prophet's purchase of a field (Jer. 32^{6ff.}) and his visit to the potter's house (Jer. 18^{2f.}). Matthew

interprets the passage in Zechariah as referring to Christ, the Good Shepherd, who was valued at a paltry sum by the Jewish rulers.

27¹¹⁻²⁶. *The Trial before Pilate*

John (18²⁸) states that this took place outside the Praetorium, the official residence of a governor, in order that the Jewish accusers should not be defiled by entering a Gentile building, and thus be prevented from keeping the Passover.

27¹¹. Pilate rightly interpreted the Jewish title, Messiah, as a claim to be King of the Jews, and yet Jesus had resolutely refused to be the Messiah in any political sense. John's narrative shows that after talking with the prisoner Pilate was convinced that Jesus was no political agitator (Jn. 18³⁸, 19⁶). Had it been possible to set Him free without causing a disturbance, he would have done so (Mk. 15^{10, 14}; Lk. 23¹³⁻¹⁶; Jn. 19¹²).

27¹⁶. *Barabbas* was a well-known rebel, a Zealot who had committed murder (Acts 3¹⁴) and, having been condemned, was awaiting execution.

27¹⁷. The suggestion that the populace should decide which prisoner should be set free as an act of clemency came from Pilate, who was anxious to be free from the responsibility of condemning One who was manifestly innocent. Apart from the Gospels, nothing is known of the custom of liberating a prisoner before Passover, though something similar is alluded to in a papyrus of the first century A.D.

27¹⁹. The intervention of Pilate's wife is not recorded elsewhere. The story belongs to the same group of traditions as vv. 24f., 52f., and 62-66. It is highly improbable that a Roman matron would interfere with the administration of justice.

27²⁰. Pilate, urged on by the chief priests, resisted the demands of the mob as long as he dared; but, as the fourth Gospel relates (19¹²), he yielded to the veiled threat of Caiaphas (Jn. 19¹²). His record as governor was far from satisfactory, and he could ill afford to have a report sent to the Emperor that he had acquitted a prisoner accused of setting Himself up as a king.

27²⁴⁻²⁵. See note above. Matthew has included the story in order to emphasize the responsibility of the Jewish nation, here represented by its leaders. Even if Pilate knew of this

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specially Jewish custom (Deut. 21⁶⁻⁹), which is most unlikely, he would not, as a Roman official, have had recourse to it to justify his action in a court of law.

27²⁸. According to Roman custom scourging normally preceded crucifixion. The whip used was made of leather thongs, loaded with pieces of bone or metal (Acts 22²⁴⁻²⁹).

27²⁷⁻³¹. While preparations were being made for the execution, the soldiers on duty amused themselves by ridiculing the prisoner. A soldier's scarlet cloak represented the robe of imperial purple, a roughly plaited wreath of some thorny plant took the place of a royal diadem or the victor's laurel garland, and the reed replaced the sceptre; finally the Christ was hailed with mock homage as King of the Jews (cf. Jn. 19¹⁻⁵).

27³²⁻⁵⁰. *The Crucifixion of the Messiah*

The Romans usually insisted that condemned criminals should carry the transverse beam of the cross to the place of execution, but Jesus was far too exhausted to do so for more than a short distance (Jn. 19¹⁷). Therefore, Simon of Cyrene, whose sons seem to have been well known to Mark (15²¹; cf. Rom. 16¹³), was compelled to relieve Jesus of this burden, and to carry it to Golgotha, a skull-shaped mound outside the city wall (Heb. 13¹²).

27³⁴. The soldiers on duty were more merciful than those in Pilate's head-quarters, for they offered the prisoner a cup of wine mingled with frankincense to deaden His pain. It is said that wealthy women of Jerusalem used to show their compassion for the condemned by providing this relief (cf. Lk. 23²⁷⁻³¹). But Jesus chose to suffer in full possession of His senses, and He refused the proffered drug.

27³⁵. Four soldiers were usually on duty at an execution, and the clothes of the victim were their perquisites. These soldiers, seated at the foot of the cross, apportioned their shares, casting lots for the long cassock-shaped coat, which was woven in one piece and of some value (cf. Jn. 19^{23f.}).

27³⁶. The cross was not lofty; as the head of the sufferer was only raised about two feet above the heads of the bystanders, it was possible for him to hear and to be heard.

27³⁷. The accusation or *titulus* was a piece of wood covered with white gypsum on which the condemned man's crime was

inscribed. John (19²⁰) says that our Lord's *titulus* was written in Hebrew (Aramaic), Latin, and Greek. Since Jesus was condemned for claiming to be 'King of the Jews', a statement found in all the records, this was the inscription attached to His cross. Pilate may have meant it as a covert insult to the Jewish rulers rather than to Jesus Himself; the fourth Gospel records that the chief priests appealed to Pilate to alter it, but it was the expression of a legal decision, and he refused to do so (Jn. 19^{21f.}).

27⁴⁰⁻⁴⁴. Matthew and Mark state that two thieves (i.e. bandits or robbers), crucified at the same time, joined with the priests, the scribes, and the passers-by in reviling Jesus, but Luke, whose account of the Crucifixion has been supplemented from a different tradition, relates the story of the penitent thief, who received from our Lord words of reassurance and hope (Lk. 23³⁹⁻⁴³). Luke and John between them record six words spoken by our Lord from the cross (Lk. 23^{34, 43, 46}; Jn. 19^{26ff., 30}).

27⁴⁵. From the sixth to the ninth hour (12 noon to 3 p.m.) an extraordinary gloom, due possibly to natural causes, brooded over the scene. It could not be an eclipse (Lk. 23⁴⁵) for that would not be possible at the time of the Passover full moon; the Evangelists in relating the story may have been influenced by Jewish apocalyptic beliefs (cf. Isa. 60²; Amos 8⁹).

27⁴⁶. The words uttered by Jesus are found in Psalm 22, a psalm which teaches the redemptive purpose of suffering and closes on a note of triumph. It is impossible for us to enter into our Lord's experience at this moment, for it is beyond our limited human understanding. We can only suppose that the intolerable burden of this world's sin lay between Him and God, and wrung from Him this cry of utter desolation. From Luke (23⁴⁶) we learn that it was followed by words of trust and confidence, 'Father, into thy hands I commend my spirit' (Ps. 31⁵). In the Psalm it is the trustful prayer of life; on the lips of Jesus (and ever after, cf. Acts 7⁵⁹) it has been a prayer of the dying.

27⁴⁸. This act of kindness was probably performed by a soldier, who dipped a sponge into the jar of sour wine brought for the guards' refreshment, and held it to our Lord's parched lips (cf. Jn. 19²⁹ and Ps. 69²¹).

27⁴⁹. The bystanders seem to have protested. *Let be* means 'stay, do not relieve Him'. The reference to Elijah shows that this verse is the continuation of v. 47. In Jewish legends

Elijah appears not only as the herald of the Messiah, but also as the helper of those in distress. The bystanders spoke in bitter mockery.

27⁵⁰. The loud cry with which our Lord voluntarily surrendered His spirit (cf. Jn. 10¹⁸, 19³⁰) was unusual, for a person crucified was usually too exhausted to cry out. There may be a reference to Isa. 53¹².

27⁵¹. The rending of the Temple veil, like the darkness, is meant to be symbolical. It signified either the opening of direct access to God or the approaching destruction of the Temple and the end of Judaism. The veil or curtain referred to is that which divided the Holy Place from the Holy of Holies (cf. Heb. 10²⁰).

27⁵²⁻⁵³. The opening of the tombs of the saints appears to be misplaced, or the words 'after his resurrection' have been added to safeguard the Christian belief expressed by St. Paul in 1 Cor. 15²⁰; Col. 1¹⁸.

27⁵⁴. The utterance of the centurion should not be regarded as a confession of faith on his part. Our Lord's whole bearing impressed this Roman soldier with the sense of a presence of more than human greatness. Probably Luke expresses his meaning better in the words, 'Certainly this was a righteous man' (23⁴⁷).

27⁵⁵⁻⁵⁸. Both Matthew and Luke mention the fact that women from Galilee ministered to our Lord (Lk. 8¹⁻³). The three mentioned here appear to have moved nearer to the foot of the cross, where the Mother of Jesus and the beloved disciple had been stationed (cf. Jn. 19²⁵⁻²⁷).

27⁵⁷⁻⁶¹. The Romans usually left the bodies of those who had been crucified upon the cross till they decayed; but in Palestine they seem to have respected Jewish religious scruples (Deut. 21^{22f.}), for they handed over the bodies to relatives or friends for burial. Joseph of Arimathaea, a member of the Sanhedrin, and a man of importance in Jerusalem (Lk. 23^{50f.}), boldly approached Pilate and asked for the body of Jesus. Matthew and John say that Joseph, like Nicodemus, was a disciple of Jesus, though not an avowed one (Jn. 19³⁸). He owned a rock-hewn tomb not far from the place of execution, and there the body of Jesus, wrapped in a linen cloth, was reverently laid. There was no time to perform the customary rites, for 'the day of Preparation' was rapidly drawing to a

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close, and at sunset the sabbath and the first day of the feast of unleavened bread would begin. The great stone, which closed the door of the tomb and protected it from desecration, was rolled into place; the faithful women, who waited until the men had finished their task, noticed carefully the position of the tomb, for it was their intention to return as soon as possible to complete the burial rites.

27⁶²⁻⁶⁶. This passage can with difficulty be accepted as historical. (i) It is unlikely that the Jewish rulers knew that Jesus had spoken of His Resurrection (v. 63). (ii) Pilate, who hated the priests, would not readily lend them a guard of Roman soldiers (64-66). (iii) Matthew's expression of time (v. 62) may be equivalent to Mark's (15⁴²), but it reads as if the deputation went to Pilate on the sabbath itself, which would be quite impossible.

27⁶⁴. *The last error will be worse than the first.* The last error would be belief in the Resurrection of Jesus; the first that He was the Messiah.

27⁶⁵. *Ye have a guard* means 'take a guard' of Roman soldiers. The Sanhedrin had control of the Temple police, who could have been employed without going to the governor.

28¹⁻¹⁹. *The Resurrection*

No human eyes witnessed the Resurrection of the Lord, but the evidence of the New Testament to the fact that the disciples saw Jesus alive after His death is both clear and convincing. The Gospels all agree that on the third day the tomb was empty and that Jesus was seen alive, but the accounts of the appearances of the Risen Lord vary in regard to details, because they record personal memories, written down after a lapse of years. Both the Gospels and Acts bear witness to the complete transformation which took place in the lives and characters of the Apostles as a result of a conviction which nothing could shake (Acts 1²², 4², 5³⁰⁻³²), and the observance of the first day of the week as the weekly commemoration of the Resurrection, at first in addition to the Jewish sabbath, and then in place of it, can only be explained by the fact itself. Matthew's account of the Resurrection is briefer than that of Luke (ch. 24), for it is based on Mk. 16¹⁻⁸. The Evangelist appears to be less concerned with the significance of the appearance of the Risen

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Lord than with 'the universality of the Kingdom with which Christ has been invested by the Father, and of the commission to extend it, with which He Himself invests His Church'.

28¹. The note of time used here is strange. Apparently it means when the sabbath was over and the first day of the week began to dawn (Mk. 16¹, ⁹). *The other Mary* was mother of James and Josès (Mk. 15⁴⁰; Lk. 24¹⁰) and wife of Clopas (Jn. 19²⁵). All the accounts contain the name of Mary of Magdala.

Since Matthew has already stated that the tomb was sealed and guarded, he omits Mark's reference to the purpose of the women's visit (Mk. 16¹), and to the practical difficulty with which their minds were preoccupied (Mk. 16³).

28²⁻⁴. These verses, peculiar to Matthew, form the sequel to 27⁵¹. That the stone was rolled away is stated in all the Gospels, but no attempt is made to explain the fact. The story here has several points of contact with that contained in the apocryphal Gospel of Peter (written about A.D. 150).

28⁴. *As dead men*, i.e. they fainted.

28⁷. *Galilee*. Both Mark and Matthew emphasize Galilee. This is in keeping with a promise given at the Last Supper (26³²; Mk. 14²⁸). An appearance of the Lord in Galilee is related in Jn. 21 and is also implied in the fragment of the Gospel of Peter, just where it breaks off. It is by no means improbable that some of the Apostles returned to Galilee, where they again saw the Lord, and then made their way back to Jerusalem for the feast of Pentecost.

28⁹⁻¹⁰. Found only in Matthew. There appears to be some connexion between this story and that of our Lord's appearance to Mary Magdalene (cf. Jn. 20¹⁴⁻¹⁸). *My brethren*, i.e. My disciples (cf. 12^{49f.}).

28¹¹⁻¹⁵. These verses belong to 27⁶²⁻⁶⁶. The section is of interest chiefly because it shows how the Jews tried to account for the fact of the empty tomb. When the Gospel was written this explanation was current, and in one form or another it has persisted to the present day. Both Justin Martyr and Tertullian refer to it.

28¹⁶. Some spot in the hills overlooking the Lake of Galilee seems to be indicated (cf. 5¹, 14²³, 15²⁹).

28¹⁷. If this is the occasion to which St. Paul refers (1 Cor. 15⁶) others beside the Apostles were present, and it was among

them that doubters were found. The incredulity of one of the Apostles had been dispelled in Jerusalem (Jn. 20²⁶⁻²⁹).

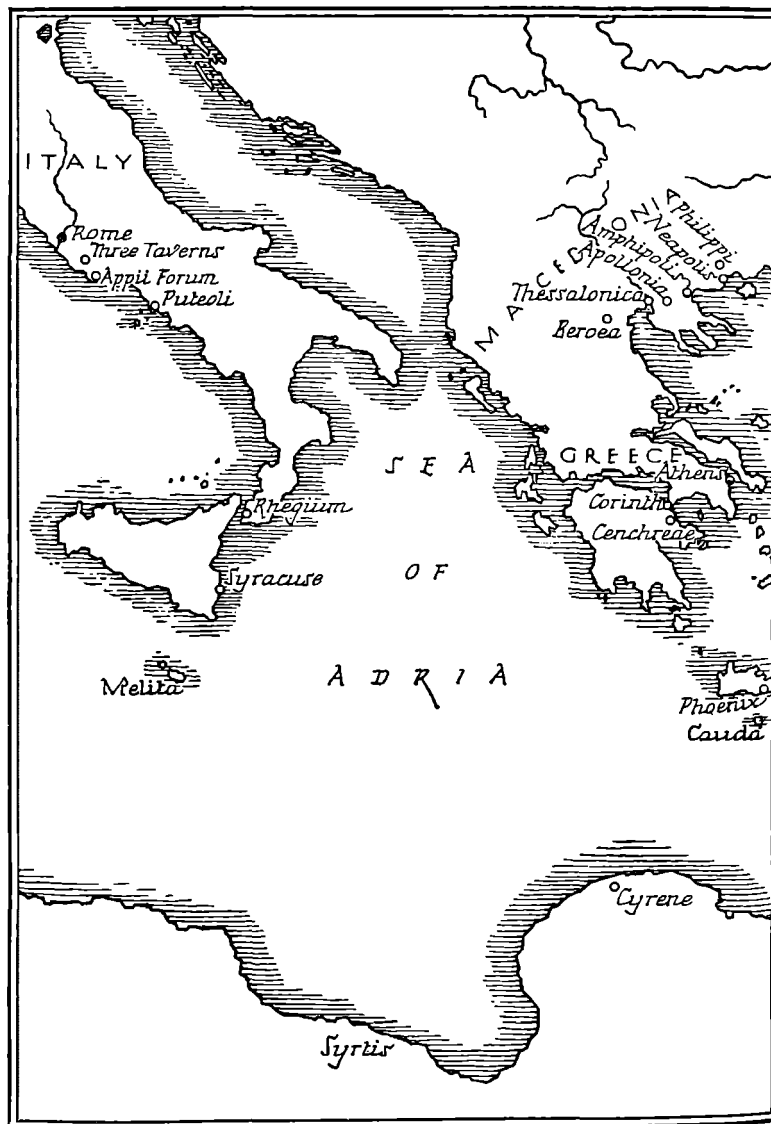
28¹⁸. In this simple statement made with such calm serenity the Risen Lord declares that nothing less than the Divine government of the universe has been entrusted to Him (cf. Eph. 1¹⁹⁻²³) and that His authority is boundless (cf. Phil. 2⁹⁻¹¹).

28¹⁹. The Apostles, who had recently failed so signally, are reinstated in their office (cf. Jn. 20^{21ff.}) and a world-wide commission is bestowed upon them (Acts 1⁸). The charge to them is threefold: (a) to evangelize the world; (b) to admit into the Christian fellowship by Baptism; (c) to teach the new Law of the Kingdom and proclaim the Saviour of the world.

The early and universal use of the rite of Baptism by the Church can best be understood by Matthew's statement that Jesus did command it. From the Acts of the Apostles and St. Paul's epistles it is clear that Baptism was at first into the name of the Lord Jesus (Acts 2³⁸, 8¹⁶, 10⁴⁸, 19⁵; Rom. 10⁹; 1 Cor. 12³), not formally into that of the Trinity. Nevertheless, 'whoever professes that Jesus is Lord professes also the Father, Who gave to Him the Name, which is above every Name, and the Holy Spirit in whom Jesus Christ is with us' (Sasse).

Into the name of. The phrase is frequently found in Hellenistic inscriptions and papyri in reference to a sum of money paid into the account or entered as the possession of someone. Here it signifies that the baptized enter into fellowship with, or become the possession of, the Father, Son, and Holy Spirit. The words describe the end which is secured in and through Baptism, not of necessity the formula prescribed for Baptism, though it became so at a very early date (cf. 2 Cor. 13¹⁴; 1 Jn. 1³, 3^{23f.}). It is found in the Didaché and in the first Apology of Justin Martyr.

28¹⁹⁻²⁰. No Gospel has a more splendid ending than this with which the first Evangelist brings to a close his inspired record of the words and works of Jesus, the Christ. In the plenitude of His divine authority the Risen Lord gives to His Apostles and to His Church His last great charge to make disciples of every race, and leaves to them His last great promise. And it is in entire reliance upon that promise and in obedience to that command that men and women all down the ages have gone forth, and have experienced the reality of His abiding Presence in their midst.



The Near East in



the first century A.D.