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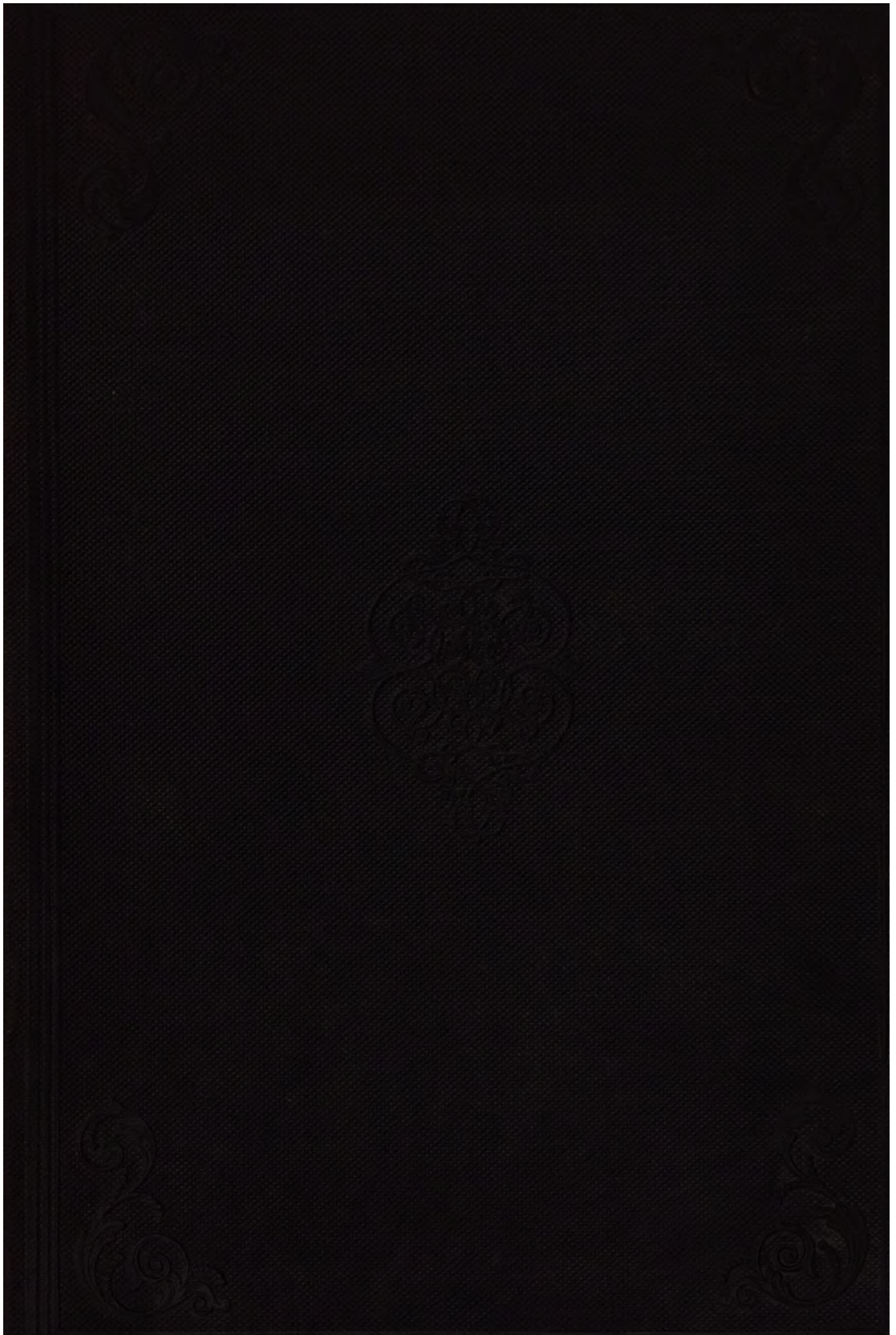
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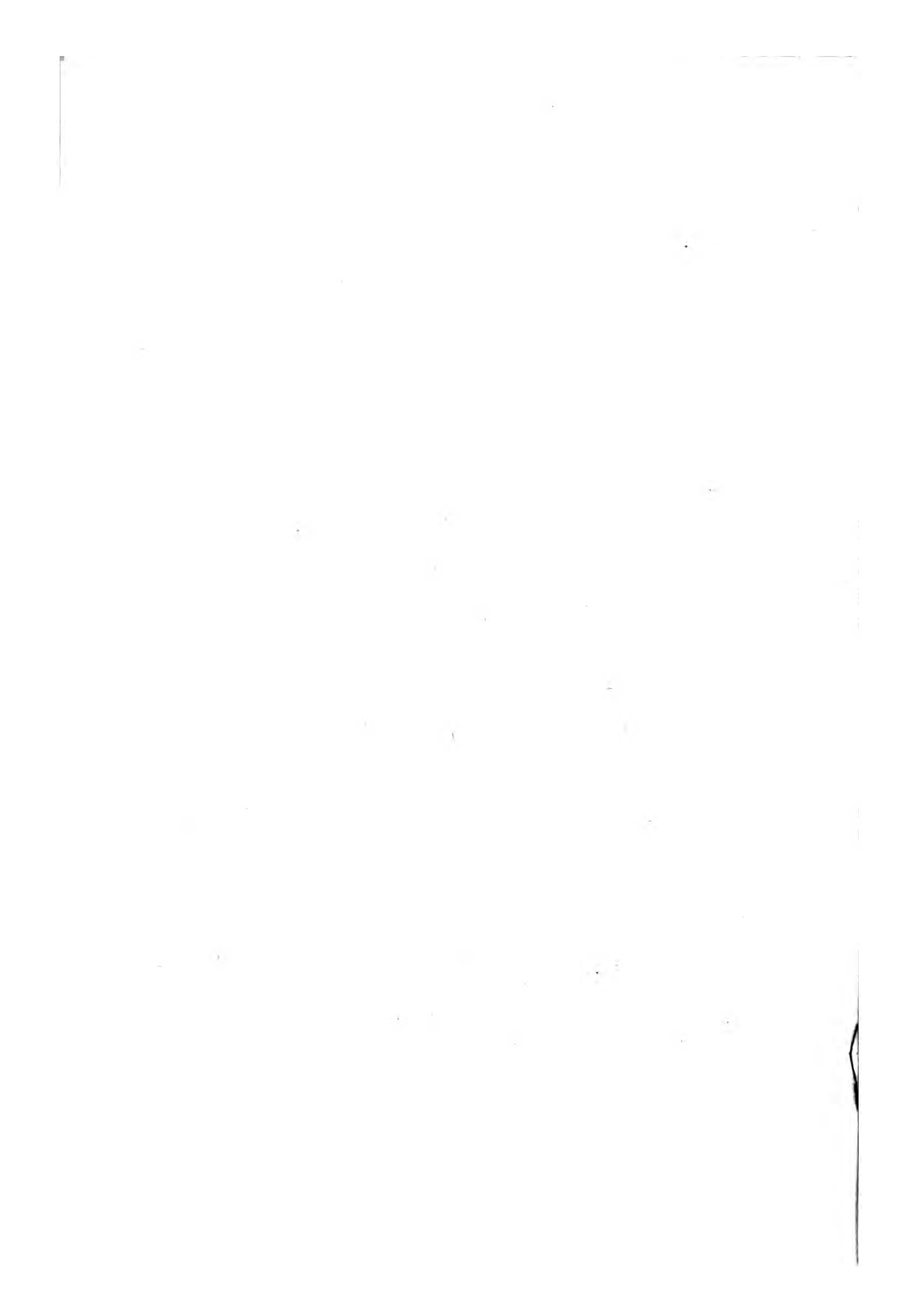




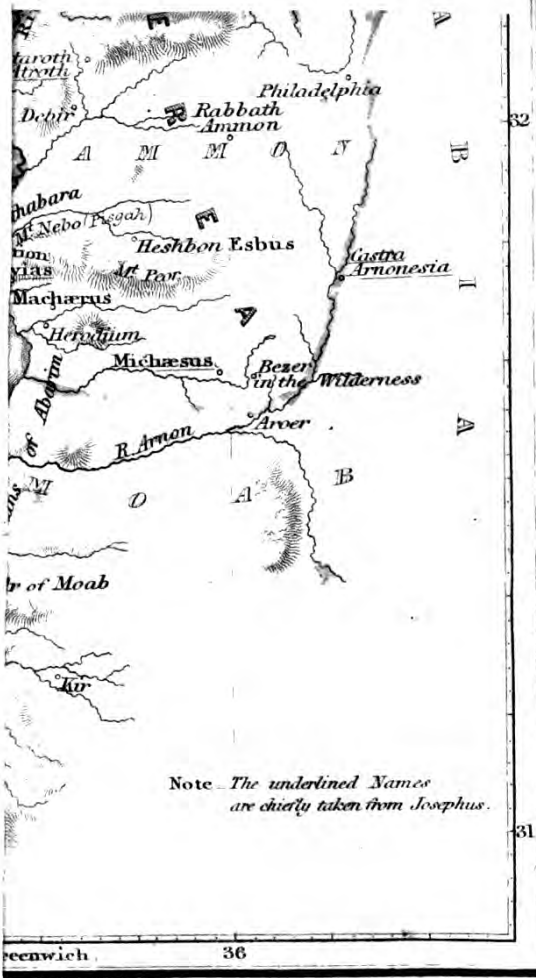
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E. Gover Sculp.

ter Rev.

A HARMONY

OF

THE FOUR GOSPELS,

In the Authorized Version.

FOLLOWING

THE HARMONY OF THE GOSPELS IN GREEK,

BY

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NEW YORK.

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AND REFERENCES TO PARALLEL AND ILLUSTRATIVE PASSAGES.

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P R E F A C E.

THE earliest attempt to exhibit the Gospels in a Harmony or Synopsis was made by Tatian the Syrian, about A. D. 170, in a work called Diatessaron, (*τὸ διὰ τεσσάρων*, that is, *the Gospel compiled by means of four*;) which is now lost, though it was well known and extensively used in the 5th century.¹ Since the revival of learning and religion, at the Reformation, so very many have attempted anew to accomplish the like object, that their works may be now computed at two hundred. This fact, it has been justly observed,² is sufficient to prove both the interest which has been taken in the subject of Harmonies, and the difficulty of such an undertaking. It is very easy to account for the interest thus manifested; for the vast importance of the history itself is such, that the Gospels cannot be studied with the attention which they claim, without being brought into comparison with each other, and also into harmony, so far as practicable. What earnest student can fail to seek a distinct impression of the concurrent testimony of the evangelists, and of the relation which the statements, the style, and the plan of one Gospel bear to those of the others? Indeed without such an effort, the mind cannot possibly form a well-defined and just conception of the life of Christ as a whole, though it may receive lively impressions of particular scenes and incidents. Another source of interest in the synoptical study of the Gospels lies in the fact, that it leads to the discovery of numerous undesigned agreements which would else have been unnoticed or not felt and appreciated. These incidental coincidences do in fact furnish one of the strongest proofs, that these records are genuine, emanating from the writers to whom they are ascribed, and that the transactions actually took place which they relate. And this remark suggests a most weighty reason for studying the evangelic harmony. This is incumbent on us, as believers in the genuineness and truth of the Gospels; for the enemies of our faith have often sought to discredit their testimony on account of the differences and difficulties which appear upon comparing them. We ought therefore to be prepared to meet such attempts, and to show that there is no necessary contradiction in the statements of the evangelists, though there may be difficulties in them, which we cannot wholly remove, arising from their confessedly fragmentary character, and from our imperfect knowledge.

In reading a Harmony, one cannot fail to be struck with the strong likeness which the Gospels bear to one another, particularly the first three of them. While each evangelist has a peculiar style, and follows more or less a different principle in selecting and arranging the particulars of the history, we often find a remarkable similarity in the language as well as in the matter. Sometimes the expressions are identical, or vary only in the arrangement of the words; and very frequently the words, without being precisely the same, present so decided a resemblance that it is impossible to regard the agreement as accidental.³ But how can this agreement be explained? This inquiry has naturally excited great attention, and given rise to much discussion among the learned.

Some have contended that the later evangelists made use of the earlier; for example,

¹ Hug's Introduction to the N. Test., Fosdick's Transl. p. 36.

² Preface to Greswell's Dissertations, p. ii.

³ This resemblance is best seen in a Greek Harmony; for in our English version, owing to an oversight of the translators, many expressions appear like which are unlike in the original, and also the contrary.

that Matthew's Gospel being first written was consulted by Mark and Luke. Others have maintained that these three evangelists followed, in common, some written history, which has since been lost. These two theories, with the numerous modifications which they have undergone, are now giving way to another which, though not free from doubt, deserves to be here stated, since it is favoured by some of the best critics of the present day. Their supposition is, that the first three Gospels are based on an early tradition, which for a time orally transmitted the principal facts of the evangelic history. The first history of Christ was no doubt an oral one; for it was what the apostles and evangelists delivered in the preaching of the gospel. And as there was occasion for the frequent repetition of the same accounts, they would naturally assume the same or a similar order in the minds of both preachers and hearers, and become clothed in the same or like language. The very words of the Saviour, or in case these were translated into another tongue, the words that most nearly corresponded to them, could be the more easily remembered, because the Jews were so accustomed to treasure up the exact expressions of their teachers, and because so much of Christ's teaching was in parables, which greatly assisted the memory. In this way we can conceive that the apostles, without any concert with each other, or any written guide to follow, might be led by memory and the influence of the Holy Spirit, to pursue in their discourses the like train of narration, and to employ corresponding expressions. Such oral histories satisfied the wants of the church for a season, until the death of some of the original witnesses, and the dispersion of others in foreign lands, when false teachers arose and preached another gospel. Then it became necessary that the apostles should not only set forth the life of Christ in their preaching, but also deliver in writing the truths which they taught, either with their own pens, or by directing the pens of their associates in labour. And thus, it is conceived, were composed the Gospels of Matthew, Mark, and Luke; each being based on oral apostolic teachings, which had become so familiar by frequent repetition, that the separate accounts often coincide in arrangement and in phraseology, especially where they give the discourses of the Saviour.¹

The present work is based upon, and has almost entirely followed, Dr. Robinson's *Harmony of the Greek Gospels*.² It is proper, therefore, to state the views of that distinguished author in his own language. "The public," he writes in the Preface, "will naturally be slow to expect any great amount of novelty in a work of this kind, on a subject which has been before the ablest minds of the church during many centuries. Yet in the lapse of centuries, and even of years, there is a constant progress in the discovery or observation of new facts and circumstances bearing upon the social and also the physical history of the Hebrews and other ancient nations. These all serve to enlarge the circle of Biblical knowledge; they add to the apparatus and means of the interpreter and harmonist; and thus enable him often to shed new light upon topics which before were dark or doubtful. It may also be truly said, that in no former period, perhaps, has there been accumulated a greater amount of such facts and of such progress, than in the almost seventy years which have elapsed since the publication of Newcome's *Harmony*. Hence, in a similar work issued at the present day, the scholar may justly require, that it shall exhibit the result of these later investigations into language, manners and customs, history, geography, and the like, so far as they are well founded; and thus become, to a certain extent, the representative of the present state of Biblical science in this particular de-

¹ See a valuable article on the *Synoptical Study of the Gospels*, by Prof. Hackett, in the *American Bibliotheca Sacra* for Feb. 1846.

² A *Harmony of the Four Gospels in Greek*, according to the text of Hahn. Newly arranged, with explanatory Notes, by Edward Robinson, D. D. LL. D. Professor of Biblical Literature in the Union Theological Seminary, New York, &c. 1 vol. 8vo. 1845.

partment. Such, accordingly, has been my aim in the preparation of this volume. I have also every where endeavoured faithfully to judge and write, according to the impressions left on my mind by a personal inspection of most of the scenes of the gospel history; a privilege enjoyed, I believe, by no previous Harmonist. There will be found, I trust, some new views, and also some new illustrations of old views, which are now-a-days assailed. This is true, especially in respect to the transactions during the last six months of our Lord's life and ministry; and the remark applies more particularly to the identification of the city Ephraim, and the return of Jesus from that place through Peræa; also to the important passover question; and to the mode of harmonizing the several accounts of the Lord's resurrection and its accompanying incidents."

After thus giving the learned professor's own judicious and modest representation, it is sufficient to observe, that his erudition and sound judgment pre-eminently qualified him for the task, and have secured for his work general confidence and adoption. In preparing this edition, however, two other very important works have been diligently compared, as they were not included in the list of works consulted by Dr. Robinson. One is Greswell's *Harmonia Evangelica*, with elaborate *Dissertations*, in 4 vols. 8vo. 1830—1834,—a work of very distinguished learning and ability. The result of this comparison has been that only one or two slight changes have been adopted in consequence. The other work is Wieseler's *Chronological Synopsis of the four Gospels*, published in 1843, which is in high estimation in Germany.¹ The examination of this work has tended, in the main, to support Dr. Robinson's arrangement.

The Notes consist of those given by Robinson, with occasional slight changes by the editor, together with a considerable number of others, partly original and partly compiled for this volume from Wieseler, Greswell, and others. They relate chiefly to points affecting the agreement of the four evangelists; but other topics of interest and importance are often noticed. As an introduction to his Notes, Dr. Robinson makes the following statements in reference to his mode of harmonizing the Gospel of John with the other three, and in regard to the aim of his work.

"The Gospels of Matthew, Mark, and Luke, along with many diversities, have nevertheless a striking affinity with each other in their general features of time and place. But, when compared with John's Gospel, there is seen to be a diversity no less striking between them and the latter, not only in respect to chronology, but likewise as to the part of the country where our Lord's discourses and mighty works mainly occurred. The three speak only of one passover, that at which Jesus suffered; and from this it would follow, that our Lord's ministry continued at most only about six months. John expressly enumerates three passovers, and more probably four, during Christ's ministry; which therefore must have had a duration of at least two and a half years, and more probably of three and a half. Again, Matthew, Mark, and Luke, place the scene of Jesus's public ministrations chiefly in Galilee; whence he goes up to Jerusalem only just before his death. John, on the other hand, narrates the miracles and discourses of our Lord as occurring principally at Jerusalem, on various former occasions as well as at his last visit.

"The first difference is at once set aside by the remark, that although the three evangelists do expressly mention only one passover, yet they do not any where, nor in any way, affirm, or even imply, that there were no more; while the testimony of John is express and definite. And further, the incident, narrated by all the three writers, of the disciples plucking ripe ears of grain as they went through the fields, necessarily presupposes the recent occurrence of a passover during our Lord's ministry, different from the

¹ See an able review of it in the *Theologische Studien und Kritiken* for 1846, pp. 1003—1028.

one at which he suffered ; and this is further confirmed by Luke's mention of the *second sabbath after the first* (σάββατον δευτερόπρωτον) in the same connexion. See Matt. 12. 1 ; Mark 2. 23 ; Luke 6. 1. See also Notes on §§ 25, 37.

“ This difference being thus satisfactorily explained, the existence of the second difference is of course accounted for. If John is right in enumerating several passovers, he is right in narrating what took place at Jerusalem on those occasions. But, more than this, we find in the other evangelists several things in which they too seem to allude to earlier visits and labours of Jesus in the holy city. So the language in which our Lord laments over Jerusalem, as having rejected his efforts, Matt. 23. 37 ; Luke 13. 34. So too the mention of scribes and Pharisees from Jerusalem, who seek to catch him in his words, Matt. 4. 25 ; 15. 1 ; and, further, his intimate relations with the family of Lazarus, Luke 10. 38, 39 ; comp. John 11. 1, 2.

“ For these reasons, I do not hesitate to follow, with most Commentators, the chronology of John's Gospel, and assign to our Lord's ministry four passovers, or a duration of about three and a half years. The second of these passovers is less certain than the rest, and depends on the interpretation of John 5. 1, which will be considered in its place ; see Note on § 36.

“ The Gospels, and especially the first three, can in no sense be regarded as methodical annals. It is therefore difficult, and perhaps impossible, so to harmonize them, in respect to time, as in all cases to arrive at results which shall be entirely certain and satisfactory. There is often no definite note of time ; and then we can proceed only upon conjecture, founded on a careful comparison of all the circumstances. In such cases, the decision must depend very much upon the judgment and taste of the Harmonist ; and what to one person may appear probable and appropriate, may seem less so to another.

“ It is the aim of the present work, not so much to ascertain and fix the true and precise chronological order (although this object is not neglected) as to place side by side the different narratives of the same events, in an order which may be regarded as at least a probable one ; and by so doing to exhibit the legitimate uses of a Harmony, and accomplish a threefold purpose, viz. to make the evangelists their own best interpreters ; to show how wonderfully they are supplemental to each other in minute as well as important particulars ; and in this way to bring out fully and clearly the fundamental characteristic of their testimony, UNITY IN DIVERSITY.”

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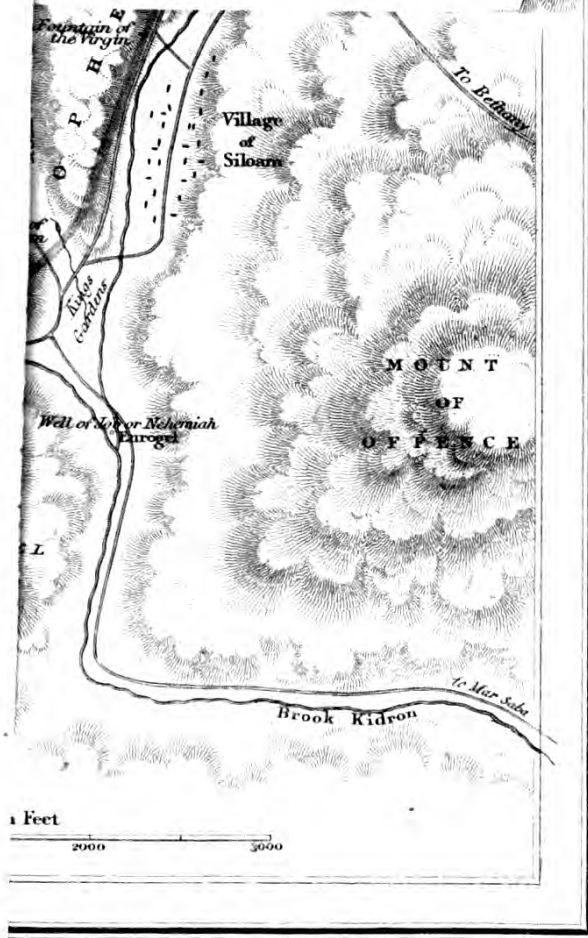
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ster Row.

HARMONY OF THE GOSPELS.

PART I.

EVENTS CONNECTED WITH THE BIRTH AND CHILDHOOD OF OUR LORD.

TIME: *About thirteen years and a half.*

§ 1. PREFACE TO LUKE'S GOSPEL.¹

LUKE I. 1—4.

1 FORASMUCH as many have taken in hand to set forth in order a de-
2 claration of those things which are most surely believed among us, even
3 as they delivered them unto us, which from the beginning were eyewit-
4 nesses, and ministers of the word; it seemed good to me also, having had
perfect understanding of all things from the very first, to write unto thee
in order,² most excellent Theophilus,³ that thou mightest know the cer-
tainty of those things, wherein thou hast been instructed.

§ 2. AN ANGEL APPEARS TO ZACHARIAS.⁴—*Jerusalem; in the Temple.*

LUKE I. 5—25.

5 There was in the days of Herod, the king of Judea, a certain priest
named Zacharias, of the course of Abia:⁵ and his wife *was* of the daughters

¹ The short Preface of Mark, and the longer one of John, are not put here, but in Part II.; because they both include a reference to the preaching of John the Baptist, and none at all to the infancy of Jesus.

² *In order* (καθεξῆς), i. e. in succession or continuously, without necessarily implying a strictly chronological arrangement. Though the order of time is doubtless generally followed in Luke's narrative, yet there are cases of obvious departure from it, as in ch. 3., where our Lord's baptism is related (ver. 21, 22) *after* John's imprisonment (ver. 19, 20). Even Greswell, who strenuously maintains (Dissert. I. vol. i.) the chronological regularity of this Gospel, and whose Harmony is arranged according to that view, allows that the order of time has not been strictly followed in the above instance, as well as in ch. 4. 5—8; ch. 21. 37, 38; ch. 22. 20; and ch. 22. 63—65. Robinson, with the majority of Harmonists, assumes the amount of irregularity to be much greater, and accordingly he transposes many other parts of Luke in the synoptical arrangement.

³ Acts 1. 1.

⁴ The vision of Zacharias is assumed by some as having occurred on the great day of Atonement, the tenth of the seventh month. But on that day the high priest himself officiated, entering into the holy of holies; Lev. 16. 3, 29, 32—34. Zacharias was an ordinary priest of the class of Abia, one of the twenty-four classes instituted by David for the service of the temple, which relieved each other in succession every sabbath: see 1 Chr. 24. 3—19; 2 Chr. 8. 14; Joseph. Ant. 7. 14. 7. Their service included the daily burning of incense on the altar of incense in the first or outer sanctuary; and this was what Zacharias was now doing; Luke 1. 9; Ex. 30. 6—8; 1 Chr. 23. 13.—It follows, that no inference whatever can hence be drawn as to the year, or season of the year, when the vision took place. Nor is it said how long a time elapsed between the vision and Elisabeth's conception; the expression *after those days*, in ver. 24, being quite vague.

⁵ 1 Chr. 24. 10, 19.

LUKE I.

6 of Aaron, and her name *was* Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord
7 blameless. And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

8 And it came to pass, that while he executed the priest's office before God
9 in the order of his course, according to the custom of the priest's office, his
10 lot was to burn incense when he went into the temple¹ of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the
11 right side of the altar of incense. And when Zacharias saw *him*, he was
12 troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee
13 a son, and thou shalt call his name John. And thou shalt have joy and
14 gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink;² and he
15 shall be filled with the Holy Ghost, even from his mother's womb. And
16 many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to
17 make ready a people prepared for the Lord.³ And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well
18 stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to
19 show thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because
20 thou believest not my words, which shall be fulfilled in their season. And the people waited for Zacharias, and marvelled that he tarried so long in
21 the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

22 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. And after those days his wife
23 Elisabeth conceived, and hid herself five months, saying, Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach⁴ among men.

§ 3. THE SAME ANGEL APPEARS TO MARY.—*Nazareth.*

LUKE I. 26—38.

26 And in the sixth month⁵ the angel Gabriel was sent from God unto a city
27 of Galilee, named Nazareth, to a virgin espoused to a man whose name was
28 Joseph, of the house of David;⁶ and the virgin's name *was* Mary. And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the
29 Lord *is* with thee: blessed *art* thou among women. And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour
31 with God. And, behold, thou shalt conceive in thy womb, and bring forth a

¹ *Temple* (ναός), i. e. the holy place or sanctuary, where the altar of incense stood (Ex. 30. 1, 6—8). When *temple* is used (as in most cases in the Gospels) for the courts or whole area about the sanctuary, it is always expressed by another word (*ιερόν*).

² Num. 6. 2—4.

³ Comp. Mal. 4. 5, 6.

⁴ Gen. 30. 23; Isa. 4. 1.

⁵ The sixth month here refers back, not to the vision, but to the conception of Elizabeth: see ver. 36.

⁶ The words of *the house of David* are, probably, intended here to describe not Joseph, though he too was of the royal descent, but Mary: for in ver. 32 she is told that her Son is to have the throne of *his father David*. See also the Note to § 13 in the Appendix.

LUKE I.

32 son, and shalt call his name JESUS. He shall be great, and shall be called
 33 the Son of the Highest: and the Lord God shall give unto him the throne
 34 of his father David: and he shall reign over the house of Jacob for ever;
 35 and of his kingdom there shall be no end.¹ Then said Mary unto the
 36 angel, How shall this be, seeing I know not a man? And the angel an-
 37 answered and said unto her, The Holy Ghost shall come upon thee, and the
 38 power of the Highest shall overshadow thee: therefore also that holy thing
 which shall be born of thee shall be called the Son of God. And, behold,
 thy cousin Elisabeth, she hath also conceived a son in her old age: and this
 is the sixth month with her, who was called barren. For with God nothing
 shall be impossible. And Mary said, Behold the handmaid of the Lord; be
 it unto me according to thy word. And the angel departed from her.

§ 4. MARY VISITS ELISABETH.—*Jutta?*

LUKE I. 39—56.

39 And Mary arose in those days, and went into the hill country with haste,
 40 into a city of Juda;² and entered into the house of Zacharias, and saluted
 41 Elisabeth. And it came to pass, that, when Elisabeth heard the salutation
 42 of Mary, the babe leaped in her womb; and Elisabeth was filled with the
 43 Holy Ghost: and she spake out with a loud voice, and said, Blessed art
 44 thou among women, and blessed is the fruit of thy womb. And whence is
 45 this to me, that the mother of my Lord should come to me? for, lo, as soon
 46 as the voice of thy salutation sounded in mine ears, the babe leaped in my
 47 womb for joy. And blessed is she that believed: for there shall be a per-
 48 formance of those things which were told her from the Lord.
 49 And Mary said, My soul doth magnify the Lord, and my spirit hath
 50 rejoiced in God my Saviour. For he hath regarded the low estate of his
 51 handmaiden: for, behold, from henceforth all generations shall call me
 52 blessed. For he that is mighty hath done to me great things; and holy is
 53 his name. And his mercy is on them that fear him from generation to
 54 generation. He hath showed strength with his arm; he hath scattered the
 55 proud in the imagination of their hearts. He hath put down the mighty
 56 from their seats, and exalted them of low degree. He hath filled the hungry
 with good things; and the rich he hath sent empty away. He hath helped
 his servant Israel, in remembrance of his mercy; as he spake to our fathers,
 to Abraham, and to his seed for ever.³ And Mary abode with her about
 three months, and returned to her own house.

§ 5. BIRTH OF JOHN THE BAPTIST.—*Jutta?*

LUKE I. 57—80.

57 Now Elisabeth's full time came that she should be delivered; and she
 58 brought forth a son. And her neighbours and her cousins heard how the
 Lord had showed great mercy upon her; and they rejoiced with her.
 59 And it came to pass, that on the eighth day⁴ they came to circumcise the
 60 child; and they called him Zacharias, after the name of his father. And
 61 his mother answered and said, Not so; but he shall be called John. And
 62 they said unto her, There is none of thy kindred that is called by this
 name. And they made signs to his father, how he would have him called.

¹ Comp. Mic. 4. 7.² Or perhaps, *into a city, Juda* (εις πόλιν Ιουδά). The conjecture of Reland is probably correct, viz. that *Juda* here is a softened form for *Juta*, Heb. יִטְיָה or יִטְיָה, i. e. *Jutah* or *Juttah*, a city of thepriests in the mountains of Judah, south of Hebron; Josh. 15. 55; 21. 16. The place still exists under the same name. See Relandi *Palæst.* p. 870. Robinson's *Bibl. Researches in Palest.* ii. p. 628.³ Comp. Isa. 41. 8, 9; Gen. 22. 16, sq.⁴ Lev. 12. 3.

LUKE I.

63 And he asked for a writing table, and wrote, saying, His name is John.
 64 And they marvelled all. And his mouth was opened immediately, and his
 65 tongue loosed, and he spake, and praised God. And fear came on all that
 dwelt round about them : and all these sayings were noised abroad through-
 66 out all the hill country of Judea. And all they that heard *them* laid *them*
 up in their hearts, saying, What manner of child shall this be ! And the
 hand of the Lord was with him.
 67 And his father Zacharias was filled with the Holy Ghost, and prophesied,
 68 saying, Blessed *be* the Lord God of Israel ; for he hath visited and redeemed
 69 his people, and hath raised up an horn of salvation for us in the house of
 70 his servant David ; as he spake by the mouth of his holy prophets, which
 71 have been since the world began : that we should be saved from our ene-
 72 mies, and from the hand of all that hate us ; to perform the mercy *promised*
 73 to our fathers, and to remember his holy covenant ; the oath which he
 74 sware to our father Abraham,¹ that he would grant unto us, that we being
 75 delivered out of the hand of our enemies might serve him without fear, in
 76 holiness and righteousness before him, all the days of our life. And thou,
 child, shalt be called the prophet of the Highest : for thou shalt go before
 77 the face of the Lord to prepare his ways ; to give knowledge of salvation
 78 unto his people by the remission of their sins, through the tender mercy
 79 of our God ; whereby the dayspring from on high² hath visited us, to give
 light to them that sit in darkness and *in* the shadow of death, to guide our
 80 feet into the way of peace. And the child grew, and waxed strong in
 spirit, and was in the deserts till the day of his showing unto Israel.

§ 6. AN ANGEL APPEARS TO JOSEPH.—*Nazareth.*

MATT. I. 18—25.

18 Now the birth of Jesus Christ was on this wise : When as his mother
 Mary was espoused to Joseph, before they came together, she was found
 19 with child of the Holy Ghost. Then Joseph her husband, being a just *man*,
 and not willing to make her a public example, was minded to put her away
 20 privily. But while he thought on these things, behold, the angel of the Lord
 appeared unto him in a dream, saying, Joseph, thou son of David, fear not
 to take unto thee Mary thy wife : for that which is conceived in her is of the
 21 Holy Ghost. And she shall bring forth a son, and thou shalt call his name
 22 JESUS : for he shall save his people from their sins. Now all this was done,
 that it might be fulfilled which was spoken of the Lord by the prophet, say-
 23 ing,³ Behold, a virgin shall be with child, and shall bring forth a son, and
 they shall call his name Emmanuel, which being interpreted is, God with us.
 24 Then Joseph being raised from sleep did as the angel of the Lord had
 25 bidden him, and took unto him his wife : and knew her not till she had
 brought forth her firstborn son : and he called his name JESUS.

§ 7. THE BIRTH OF JESUS.⁴—*Bethlehem.*

LUKE II. 1—7.

1 And it came to pass in those days, that there went out a decree from
 2 Cæsar Augustus, that all the world should be taxed. (*And this taxing was*
 3 *first made when Cyrenius was governor of Syria.*⁵) And all went to be taxed,

¹ Gen. 22. 15—18.² Mal. 4. 2 ; Isa. 9. 2.³ Isa. 7. 14.⁴ On the time of the Nativity, see note on this section in the Appendix.⁵ The rendering of this verse, according toGreswell, (Dissert. XII. p. 523. vol. i.,) ought rather to be—*This enrolment took place before Cyrenius was governor of Syria.* Wieseler forcibly maintains nearly the same opinion. *Chron. Synopse du 4 Evangelien*, p. 111—121.

LUKE I.

4 every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called
5 Bethlehem; (because he was of the house and lineage of David :) to be taxed with Mary his espoused wife, being great with child.
6 And so it was, that, while they were there, the days were accomplished
7 that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

§ 8. AN ANGEL APPEARS TO THE SHEPHERDS.—*Near Bethlehem.*

LUKE II. 8—20.

8 And there were in the same country shepherds abiding in the field, keeping
9 watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were
10 sore afraid. And the angel said unto them, Fear not: for, behold, I bring
11 you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.
12 And this *shall be* a sign unto you; Ye shall find the babe wrapped in swad-
13 dling clothes, lying in a manger. And suddenly there was with the angel
14 a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.
15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethle-
16 hem, and see this thing which is come to pass, which the Lord hath made
17 known unto us. And they came with haste, and found Mary, and Joseph,
18 and the babe lying in a manger. And when they had seen *it*, they made
19 known abroad the saying which was told them concerning this child. And
20 all they that heard *it* wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered *them* in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

§ 9. THE CIRCUMCISION OF JESUS, AND HIS PRESENTATION IN THE TEMPLE.
Bethlehem, Jerusalem.

LUKE II. 21—38.

21 And when eight days were accomplished for the circumcising of the child,¹
his name was called JESUS, which was so named of the angel before he
22 was conceived in the womb. And when the days of her purification ac-
cording to the law of Moses were accomplished, they brought him to Jeru-
23 salem, to present *him* to the Lord; (as it is written in the law of the Lord,²
24 Every male that openeth the womb shall be called holy to the Lord;) and
to offer a sacrifice according to that which is said in the law of the Lord,³
A pair of turtledoves, or two young pigeons.
25 And, behold, there was a man in Jerusalem, whose name *was* Simeon;
and the same man *was* just and devout, waiting for the consolation of Israel:
26 and the Holy Ghost was upon him. And it was revealed unto him by the
Holy Ghost, that he should not see death, before he had seen the Lord's
27 Christ. And he came by the Spirit into the temple: and when the parents
28 brought in the child Jesus, to do for him after the custom of the law, then
29 took he him up in his arms, and blessed God, and said, Lord, now lettest
30 thou thy servant depart in peace, according to thy word: for mine eyes
31 have seen thy salvation, which thou hast prepared before the face of all

¹ Gen. 17. 12; Lev. 12. 3.² Ex. 13. 2. Comp. Num. 8. 16, 17.³ Lev. 12. 6, 8.

LUKE II.

- 32 people; a light to lighten the Gentiles, and the glory of thy people Israel.
 33 And Joseph and his mother marvelled at those things which were spoken
 34 of him. And Simeon blessed them, and said unto Mary his mother, Be-
 hold, this *child* is set for the fall and rising again of many in Israel; and
 35 for a sign which shall be spoken against;¹ (yea, a sword shall pierce
 through thy own soul also,) that the thoughts of many hearts may be
 revealed.
 36 And there was one Anna, a prophetess, the daughter of Phanuel, of the
 tribe of Aser: she was of a great age, and had lived with an husband seven
 37 years from her virginity; and she *was* a widow of about fourscore and four
 years, which departed not from the temple, but served *God* with fastings
 38 and prayers night and day. And she coming in that instant gave thanks
 likewise unto the Lord, and spake of him to all them that looked for re-
 demption in Jerusalem.

§ 10. THE MAGI.²—*Jerusalem, Bethlehem.*

MATT. II. 1—12.

- 1 Now when Jesus was born in Bethlehem of Judea in the days of Herod
 2 the king, behold, there came wise men from the east to Jerusalem, saying,
 Where is he that is born King of the Jews? for we have seen his star in
 3 the east, and are come to worship him. When Herod the king had heard
 4 *these things*, he was troubled, and all Jerusalem with him. And when he
 had gathered all the chief priests and scribes of the people together, he de-
 5 manded of them where Christ should be born. And they said unto him,
 6 In Bethlehem of Judea: for thus it is written by the prophet,³ And thou
 Bethlehem, *in* the land of Juda, art not the least among the princes of Juda:
 for out of thee shall come a Governor, that shall rule my people Israel.
 7 Then Herod, when he had privily called the wise men, inquired of them dili-
 8 gently what time the star appeared. And he sent them to Bethlehem, and
 said, Go and search diligently for the young child; and when ye have
 found *him*, bring me word again, that I may come and worship him also.
 9 When they had heard the king, they departed; and, lo, the star, which they
 saw in the east, went before them, till it came and stood over where the
 10 young child was. When they saw the star, they rejoiced with exceeding
 11 great joy. And when they were come into the house, they saw the young
 child with Mary his mother, and fell down, and worshipped him: and when
 they had opened their treasures, they presented unto him gifts; gold, and
 12 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.

§ 11. THE FLIGHT INTO EGYPT. HEROD'S CRUELTY. THE RETURN.—*Bethlehem, Nazareth.*

MATT. II. 13—23.

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

¹ Comp. Isa. 8. 14.² The visit of the Magi at Bethlehem naturally follows the presentation in the temple; since, after the jealousy of Herod had been once roused, this public presentation could not well have taken place. Joseph and Mary return from Jerusalem

to Bethlehem, distant five English miles, where they had now been detained for nearly two months. Luke indeed does not allude to this return (2. 39); but neither does he mention the flight into Egypt.

³ Mic. 5. 2.

MATT. II.

until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying,¹ Out of Egypt have I called my son.

16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children² that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then

17 was fulfilled that which was spoken by Jeremy the prophet, saying,³

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

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the

20 young child's life. And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of

21 God in a dream, he turned aside

22 into the parts of Galilee: and he came and dwelt in a city called

23 Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.⁴

LUKE II. 39, 40.

And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

§ 12. AT TWELVE YEARS OF AGE JESUS GOES TO THE PASSOVER.—*Jerusalem.*

LUKE II. 41—52.

41 Now his parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom⁵ of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother

43 knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintances. And when they found him not, they turned back again to Jerusalem, seeking him.

44 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them

45 questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that

46 ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them.

47 And he went down with them, and came to Nazareth, and was subject

48 unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

¹ Hos. 11. 1.² *All the children*, rather, *all the boys* (πάντας τοὺς παῖδας): there was no inducement to kill the female children.³ Jer. 31. 15. Comp. Jer. 40. 1.⁴ Isa. 11. 1, in the Hebrew. Comp. Isa. 53. 2; Zech. 6. 12; Rev. 5. 5.⁵ Deut. 16. 1—8.

§ 13. THE GENEALOGIES.¹

MATT. I. 1—17.

LUKE III. 23—38, inverted.

- 1 The book of the generation of Jesus Christ, the Son of David, the son of Abraham.³
- 2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; and Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; and Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; and Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; and Jesse begat David the king;
- And David the king begat Solomon of her *that had been the wife of* Urias; and Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; and Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; and Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; and Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; and Josias begat Jechonias and his brethren, about the time they were carried away to Babylon.
- 12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; and Zorobabel 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;
- 38 *The son of God,² the son of Adam, the son of Seth, the son of Enos, the son of Cainan, the son of Maleleel, the son of Jared, the son of Enoch, the son of Mathusala, the son of Lamech, the son of Noe, the son of Sem, the son of Arphaxad, the son of Sala, the son of Heber, the son of Phalec, the son of Ragau, the son of Saruch, the son of Nachor, the son of Thara, the son of Abraham, the son of Isaac, the son of Jacob, the son of Juda, the son of Phares, the son of Esrom, the son of Aram, the son of Aminadab, the son of Naasson, the son of Salmon, the son of Booz, the son of Obed, the son of Jesse, the son of David, the son of Nathan, the son of Mattatha, the son of Menan, the son of Melea, the son of Eliakim, the son of Jonan, the son of Joseph, the son of Juda, the son of Simeon, the son of Levi, the son of Matthat, the son of Jorim, the son of Eliezer, the son of Jose, the son of Er, the son of Elmodam, the son of Cosam, the son of Addi, the son of Melchi, the son of Neri, the son of Salathiel, the son of Zorobabel, the son of Rhesa, the son of Joanna, the son of Juda, the son of Joseph, the son of Semei, the son of Mattathias, the son of Maath, the son of Nagge, the son of Esli, the son of Naum, the son of Amos, the son of Mattathias,*

¹ See the Note on this section in the Appendix.² The words *which was the son* are supplied in our version all through, and as such ought to be in *italics*. It would be better, however, to supply simply *son of*, and to understand it of Jesus, all through the list. This change is accordingly made in the text, especially because it facilitates the inversion of Luke's order.³ Matthew, as writing particularly for Jews, traces our Lord's descent only to David and to Abraham; but Luke, as writing for Gentiles,traces it rather to Adam. The two genealogies thus prove Jesus to be—1. *The Son of David*, who should, according to promise, sit on the throne of Israel (Isa. 9. 6, 7; Luke 1. 32; Acts 2. 30). 2. *The Seed of Abraham*, in whom all nations of the earth should be blessed, according to the covenant made with the father of the faithful (Gen. 22. 18; Gal. 3. 14—16). 3. *The Son of man*, or "the seed of the woman," who should bruise the serpent's head (Gen. 3. 15; Heb. 2. 14).

MATT. I.

LUKE III.

- and Eleazar begat Matthan; and 24 *the son of Joseph, the son of Janna,*
 16 Matthan begat Jacob; and Jacob *the son of Melchi, the son of Levi,*
 begat Joseph the husband of Mary, *the son of Matthat, the son of Heli,*
 of whom was born Jesus, who is 23 *the son of Joseph,—And Jesus him-*
 called Christ. *self . . . being (as was supposed)—*
 17 So all the generations from Abra-
 ham to David *are* fourteen generations; and from David until the carrying
 away into Babylon *are* fourteen generations; and from the carrying away
 into Babylon unto Christ *are* fourteen generations.

PART II.

ANNOUNCEMENT AND INTRODUCTION OF OUR LORD'S
 PUBLIC MINISTRY.

TIME: *About one year.*¹

§ 14. THE MINISTRY OF JOHN THE BAPTIST.²—*The desert. The Jordan.*

LUKE III. 1—18.

- 1 NOW in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate
 being governor of Judea, and Herod being tetrarch of Galilee, and his bro-
 2 the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word
 of God came unto John

MATT. III. 1—12.

MARK I. 1—8.

- | | | |
|---|--|---|
| <p>1 In those days came
 John the Baptist,
 preaching in the wil-
 2 derness of Judea, and
 saying, Repent ye: for
 the kingdom of heaven
 3 is at hand. For this is
 he that was spoken of
 by the prophet Esaias,
 saying,⁴ The voice of
 one crying in the wil-
 derness, Prepare ye the
 way of the Lord, make
 4 his paths straight. And
 the same John had his
 raiment of camel's</p> | <p>1 The beginning of the
 gospel of Jesus Christ,
 4 the Son of God.—John
 did baptize in the wil-
 derness, and preach
 the baptism of repent-
 2 ance for the remission
 of sins.—As it is writ-
 ten in the prophets,³
 Behold, I send my
 messenger before thy
 face, which shall pre-
 3 pare thy way before
 thee. The voice of one
 crying in the wilder-
 ness,⁴ Prepare ye the</p> | <p>3 the wilderness. And he
 came into all the coun-
 try about Jordan,
 preaching the baptism
 of repentance for the
 4 remission of sins; as it
 is written in the book
 of the words of Esaias
 the prophet, saying,⁴
 The voice of one cry-
 ing in the wilderness,
 Prepare ye the way of
 the Lord, make his
 5 paths straight. Every
 valley shall be filled,
 and every mountain</p> |
|---|--|---|

¹ This is made out by reckoning the six months of John's ministry before he baptized the Saviour, and about six more between that event and our Lord's first passover: see § 21.

² The time of John's entering on his ministry, as specified in Luke 3. 1, is stated in the second paragraph of the Note to § 7, in the Appendix.

³ Mal. 3. 1; Isa. 40. 3.

⁴ Isa. 40. 3, sq.

MATT. III.

hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.
 5 Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,
 6 and were baptized of him in Jordan, confessing their sins.

MATT. III.

7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?
 8 Bring forth therefore fruits meet for
 9 repentance: and think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.
 10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

MATT. III.

11 I indeed³ baptize you with water unto repentance: but he that

MARK I.

way of the Lord, make his paths straight.—
 6 And John was clothed with camel's hair,¹ and with a girdle of a skin about his loins; and he did eat locusts and wild honey.— And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.—

MARK I.

7 And preached, saying,³
 8 —I indeed have baptized you with water;
 7 —There cometh one

LUKE III.

and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth; and all flesh shall see the salvation of God.

LUKE III.

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.
 9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast
 10 into the fire. And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans² to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.
 15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ,
 16 or not; John answered, saying unto *them* all,³ I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to un-

¹ Comp. Isa. 20. 2; Zech. 13. 4.

² The *publicans* (τελωναι) were farmers of the taxes imposed on the Jews by the Roman government. They were particularly odious to the people, who considered them as no better than traders in the slavery of their country, and moreover found them often abusing their office for the purpose of extortion (see Luke 19. 8).

³ There is a difference, here, in the words of the Baptist as quoted by the three Evangelists; so also in the utterance of the voice at Christ's baptism, Matt. 3. 17; Mark 1. 11; Luke 3. 22.

A like difference is seen in the four copies of the title on the cross, Matt. 27. 37; Mark 15. 26; Luke 23. 38; John 19. 19. And still more, in the solemn words of our Lord at the institution of the cup, Matt. 26. 28; Mark 14. 24; Luke 22. 20; 1 Cor. 11. 25. Similar varieties of expression in the different reports of the same language are found in the following passages, as well as very many others: Matt. 3. 11; Mark 1. 7; Luke 3. 16; John 1. 27.—Matt. 9. 11; Mark 5. 16; Luke 5. 30.—Matt. 15. 27; Mark 7. 28.—Matt. 16. 6-9; Mark 8. 17-19.—Matt. 20. 33; Mark 10. 51; Luke

MATT. III.	MARK I.	LUKE III.
cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, ¹ and <i>with</i> fire:	mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and un-	loose: he shall baptize you with the Holy Ghost ¹ and with fire:
12 whose fan <i>is</i> in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquench-	8 loose:—but he shall baptize you with the Holy Ghost. ¹	17 whose fan <i>is</i> in his hand, and he will thoroughly purge his floor, and will gather the wheat into his gar-
able fire.	ner; but the chaff he will burn with fire unquenchable.	
	18 And many other things in his exhortation preached he unto the people. [Verses 19, 20, in § 24.]	

§ 15. THE BAPTISM OF JESUS.²—*The Jordan.*

MATT. III. 13—17.	MARK I. 9—11.	LUKE III. 21—23.
13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and com-	9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.	21 Now when all the people were baptized, it came to pass, that Jesus also being baptized,
15 est thou to me? And Suffer <i>it to be so</i> now: for thus it becometh us to fulfil all righteousness. Then he suffered him.	Jesus answering said unto him, Suffer <i>it to be so</i> now: for thus it becometh us to fulfil all righteousness. Then he suffered him.	and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.
16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.	10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: and there came a voice from heaven, <i>saying</i> , Thou art my beloved Son, in whom I am well pleased.	22 and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.
	11	23 And Jesus himself began to be about thirty ³ years of age.—

§ 16. THE TEMPTATION.⁴—*Desert of Judea.*

MATT. IV. 1—11.	MARK I. 12, 13.	LUKE IV. 1—13.
1 Then was Jesus led up of the spirit into	12 And immediately the Spirit driveth him	1 And Jesus being full of the Holy Ghost re-

18. 41.—Matt. 21. 9; Mark 11. 9; Luke 19. 38.—Matt. 26. 39; Mark 14. 36; Luke 22. 42.—Matt. 28. 5, 6; Mark 16. 6; Luke 24. 5, 6.—All these examples go only to show, that where the evangelists profess to record the expressions used by our Lord and others, they usually give them according to the *sense*, and not according to the *letter*. As Le Clerc expresses it; "Apostoli magis sententiam, quam locutiones, exprimere volunt;" Harm. p. 518.

¹ Acts 1. 5; 2. 2—4; 11. 15.
² As to the time of the baptism, as indicated in Luke 3. 23, see Note to § 7, in the Appendix.
³ Comp. Num. 4. 3, 35, 39, 43, 47.
⁴ That the temptation of Jesus took place immediately after his baptism, appears from Mark 1. 12; and also from a comparison of John 1. 29, 35, 44.—According to Mark and Luke, Jesus was subjected to temptation during the forty days. Matthew and Luke specify three instances of

MATT. IV.	MARK I.	LUKE IV.
the wilderness to be tempted of the devil.	13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.	turned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended,
2 And when he had fasted forty days and forty nights, he was afterward an hungred.		2 he afterward hungered. And the devil said unto him, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, ¹ Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, ² He shall give his angels charge concerning thee: and in <i>their</i> hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, ³
3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, ¹ Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, ² He shall give his angels charge concerning thee: and in <i>their</i> hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, ³	3 he afterward hungered. And the devil said unto him, If thou be the Son of God, command that these stones be made bread. And Jesus answered him, saying, It is written, ¹ That man shall not live by bread alone, but by every word of God.	3 he afterward hungered. And the devil said unto him, If thou be the Son of God, cast thyself down from hence: for it is written, ² He shall give his angels charge over thee, to keep thee: and in <i>their</i> hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering said unto him, It is said, ³ Thou shalt not tempt the Lord thy God.—And the devil, taking him up into an high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.
4 made bread. But he answered and said, It is written, ¹ Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, ² He shall give his angels charge concerning thee: and in <i>their</i> hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, ³	4 that it be made bread. And Jesus answered him, saying, It is written, ¹ That man shall not live by bread alone, but by every word of God.	5 God.—And the devil, taking him up into an high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.
5 mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, ² He shall give his angels charge concerning thee: and in <i>their</i> hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, ³	5 —And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: for it is written, ² He shall give his angels charge over thee, to keep thee: and in <i>their</i> hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering said unto him, It is said, ³ Thou shalt not tempt the Lord thy God.—And the devil, taking him up into an high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.	6 in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.
6 the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, ² He shall give his angels charge concerning thee: and in <i>their</i> hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, ³	6 in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.	7 If thou therefore wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, ⁴ Thou shalt worship the Lord thy God, and him only shalt thou serve.
7 stone. Jesus said unto him, It is written again, ³	7 If thou therefore wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, ⁴ Thou shalt worship the Lord thy God, and him only shalt thou serve.	8 all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, ⁴ Thou shalt worship the Lord thy God, and him only shalt thou serve.
8 tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee,	8 all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, ⁴ Thou shalt worship the Lord thy God, and him only shalt thou serve.	9 —And when the devil had ended ⁵ all the temptation, ⁶ he departed from him for a season. ⁷
9 world, and the glory of them; and saith unto him, All these things will I give thee,	9 —And when the devil had ended ⁵ all the temptation, ⁶ he departed from him for a season. ⁷	
10 tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee,		
10 tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee,		
11 Then the devil leaveth him, and, behold, angels came and ministered unto him.		
11 Then the devil leaveth him, and, behold, angels came and ministered unto him.		

temptation, but in a different order. One of these apparently must have occurred at the end of the forty days. The order of Matthew is perhaps the most natural of the two; it is, at least, clearly indicated by the words *then—again*.

¹ Deut. 8. 3.

² Psa. 91. 11.

³ Deut. 6. 16.

⁴ Deut. 6. 13.

⁵ *All the temptation* (πάντα πειρασμὸν), rather every temptation, the three cases being regarded as types or samples of the three classes into which all temptations may be divided; namely, the lust of the flesh, and the lust of the eyes, and the pride

of life, according to 1 John 2. 16. Taking the cases in Matthew's order, the first is addressed to a natural appetite, and is a sample of sensual temptations; the second, to the principle of ostentation, or the display of superior worth in God's estimation, a sample of temptations addressed to the pride (ἀλαζονεία, *vain-glory*) of life; the third, to the love of wealth, honour, and power, a sample of temptations addressed to the lust of the eyes. See Greswell, vol. ii. p. 186.

⁶ Comp. Heb. 4. 15.

⁷ Comp. John 14. 30.

§ 17. PREFACE TO JOHN'S GOSPEL.

JOHN I. 1—18.

1 In the beginning was the Word, and the Word was with God, and the
 2, 3 Word was God. The same was in the beginning with God. All things
 were made by him; and without him was not any thing made that was
 4, 5 made. In him was life; and the life was the light of men. And the light
 shineth in darkness; and the darkness comprehended it not.
 6, 7 There was a man sent from God, whose name *was* John. The same
 came for a witness, to bear witness of the Light, that all *men* through him
 8 might believe. He was not that Light, but *was sent* to bear witness of that
 9 Light. *That* was the true Light, which lighteth every man that cometh
 10 into the world. He was in the world, and the world was made by him, and
 11 the world knew him not. He came unto his own, and his own received
 12 him not. But as many as received him, to them gave he power to be-
 13 come the sons of God, *even* to them that believe on his name: which were
 born, not of blood, nor of the will of the flesh, nor of the will of man, but of
 14 God. And the Word was made flesh, and dwelt among us, (and we be-
 held his glory, the glory as of the only begotten of the Father,) full of grace
 and truth.
 15 John bare witness of him, and cried, saying, This was he of whom I spake,
 16 He that cometh after me is preferred before me: for he was before me. And
 17 of his fulness have all we received, and grace for grace. For the law was
 18 given by Moses, *but* grace and truth came by Jesus Christ. No man hath
 seen God at any time; the only begotten Son, which is in the bosom of the
 Father, he hath declared *him*.

§ 18. TESTIMONY OF JOHN THE BAPTIST TO JESUS.—*Bethabara beyond Jordan.*

JOHN I. 19—34.

19 .And this is the record of John, when the Jews sent priests and Levites
 20 from Jerusalem to ask him, Who art thou? And he confessed, and denied
 21 not; but confessed, I am not the Christ. And they asked him, What
 then? Art thou Elias? And he saith, I am not.¹ Art thou that prophet?²
 22 And he answered, No. Then said they unto him, Who art thou? that we
 23 may give an answer to them that sent us. What sayest thou of thyself? He
 said, I *am* the voice of one crying in the wilderness, Make straight the way
 24 of the Lord, as said the prophet Esaias.³ And they which were sent
 25 were of the Pharisees. And they asked him, and said unto him, Why bap-
 tizest thou then, if thou be not that Christ, nor Elias, neither that prophet?
 26 John answered them, saying, I baptize with water: but there standeth one
 27 among you, whom ye know not; he it is, who coming after me is preferred
 28 before me, whose shoe's latchet I am not worthy to unloose. These things
 were done in Bethabara⁴ beyond Jordan, where John was baptizing.
 29 The next day John seeth Jesus coming unto him, and saith, Behold the
 30 Lamb of God, which taketh away the sin of the world! This is he of
 whom I said, After me cometh a man which is preferred before me: for he
 31 was before me. And I knew him not:⁵ but that he should be made manifest

¹ Here John declares that he was not Elias, meaning that he was not Elias risen from the dead: in Matt. 17. 12, Christ declares that "Elias is come already," meaning that John had come "in the spirit and power of Elias," Luke 1. 17.

² Deut. 18. 15, 18.

³ Isa. 40. 3.

⁴ *Bethabara* (or as the best texts read, *Bethany*) was a place on the eastern bank of the Jordan, and taking its name (*place of passage*) from a *ford* of the river at that spot. It is probably the same as *Bethbarah* in Judges 7. 24.

Relandi Palæst. p. 632.

⁵ Here the Baptist says he knew not Jesus; yet in Matt. 3. 14, (§ 15,) he appears to have known who he was. The discrepancy is thus removed: John did not know Jesus *personally* before he came to be baptized, when a sign was given to point him out as the Messiah; but he must have been acquainted with the events of his own childhood and that of Jesus, and had now appeared preaching and baptizing as his forerunner, ver. 26—30.

JOHN I.

32 to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God.

§ 19. JESUS GAINS DISCIPLES.—*The Jordan. Galilee?*

JOHN I. 35—51.

35, 36 Again the next day after John stood, and two of his disciples; and 37 looking upon Jesus as he walked, he saith, Behold the Lamb of God! And 38 the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where 39 dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. 40 One of the two which heard John *speak*, and followed him, was Andrew, 41 Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, 42 the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, a stone. 43 The day following Jesus would go forth into Galilee, and findeth Philip, 44 and saith unto him, Follow me. Now Philip was of Bethsaida, the city of 45 Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of 46 Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. 47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite 48 indeed,¹ in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called 49 thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of 50 Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than 51 these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.²

§ 20. THE MARRIAGE AT CANA OF GALILEE.—*Capernaum.*

JOHN II. 1—12.

1 And the third day³ there was a marriage in Cana of Galilee; and the 2 mother of Jesus was there: and both Jesus was called, and his disciples, 3 to the marriage. And when they wanted wine, the mother of Jesus saith 4 unto him, They have no wine. Jesus saith unto her, Woman, what have I 5 to do with thee? mine hour is not yet come. His mother saith unto the 6 servants, Whatsoever he saith unto you, do *it*. And there were set there six waterpots of stone, after the manner of the purifying of the Jews,⁴ contain-

¹ Psa. 73. 1; Rom. 2. 28.

² Comp. Gen. 28. 12; Heb. 1. 14.

³ The *third day* refers back to John 1. 43. The journey in returning to Galilee did not require more than two days; the distance being, in any position of Bethabara, not beyond about fifty

miles. Cana, now *Kāna el-Jelīl*, was situated about seven miles north of Nazareth, and about three miles N. by E. of Sepphoris: see *Bibl. Res. in Palest. III.* p. 204.

⁴ Comp. Mark 7. 3.

JOHN II.

7 ing two or three firkins¹ apiece. Jesus saith unto them, Fill the waterpots
8 with water. And they filled them up to the brim. And he saith unto
them, Draw out now, and bear unto the governor of the feast. And they
9 bare *it*. When the ruler of the feast had tasted the water that was made
wine, and knew not whence it was: (but the servants which drew the water
10 knew;) the governor of the feast called the bridegroom, and saith unto him,
Every man at the beginning doth set forth good wine; and when men have
well drunk, then that which is worse: *but* thou hast kept the good wine
11 until now. This beginning of miracles did Jesus in Cana of Galilee, and
manifested forth his glory; and his disciples believed on him.
12 After this he went down to Capernaum, he, and his mother, and his bre-
thren, and his disciples: and they continued there not many days.

PART III.

OUR LORD'S FIRST PASSOVER, AND THE SUBSEQUENT
TRANSACTIONS UNTIL THE SECOND.TIME: *One year.*§ 21. AT THE PASSOVER JESUS DRIVES THE TRADERS OUT OF THE TEMPLE.
Jerusalem.

JOHN II. 13—25.

13 AND the Jews' passover was at hand,² and Jesus went up to Jerusalem,
14 and found in the temple those that sold oxen and sheep and doves, and
15 the changers of money sitting: and when he had made a scourge of small
cords, he drove them all out of the temple, and the sheep, and the oxen;
16 and poured out the changers' money, and overthrew the tables; and said

¹ *Firkins* (μετρητάς): one of these is generally reckoned equal to seven and a half gallons. The large quantity made the miracle more striking and serviceable, since the feast probably lasted seven days, (see Judges 14. 12,) and many guests were present.

² This our Lord's first passover, during his public ministry, is mentioned only by John; though the language of the other evangelists implies, that he had been again in Judea; Matt. 4. 12; Mark 1. 14. John connects with this first passover the cleansing of the temple and the casting out of the traders; while the other evangelists describe a like transaction at his last passover, Matt. 21. 12, sq.; Mark 11. 15, sq.; Luke 19. 45, sq. The question is raised, whether these were different transactions. That our Lord was accustomed to repeat the substance of his discourses, or at least the more striking parts of them, at different times and before different persons, is sufficiently obvious. Compare Luke 11. 37—54, uttered in Galilee, with Matt. 23. 1—39, delivered at

Jerusalem; likewise Matt. 5. 13, in the sermon on the mount, with Mark 9. 50, and Luke 14. 34, 35, spoken elsewhere; and also the different examples of the Lord's prayer, Matt. 6. 9—13; Luke 11. 2—4. Such examples indeed may be multiplied almost indefinitely, as the pages of the Harmony every where show. Now if this is true in respect to the discourses of Christ, why might he not just as well have repeated, after an interval of two or three years, and before different persons, this public symbolical act, so significant in itself, and so expressive of his character and authority as the Messiah? The Jews, it seems, did not question his right to perform such an act, provided he was a true prophet. They only demanded some sign of his authority; John 2. 18. This Jesus gave, and had already given in his mighty works, wrought at the same passover, ver. 23; works which drew from Nicodemus, a Pharisee and member of the Sanhedrim, the admission, that he was "a teacher come from God," John 3. 2.

JOHN II.

unto them that sold doves, Take these things hence ; make not my Father's
17 house an house of merchandise. And his disciples remembered that it was
written,¹ The zeal of thine house hath eaten me up.

18 Then answered the Jews and said unto him, What sign showest thou unto
19 us, seeing that thou doest these things? Jesus answered and said unto
20 them, Destroy this temple, and in three days² I will raise it up. Then said
the Jews, Forty and six years was this temple in building, and wilt thou
21, 22 rear it up in three days? But he spake of the temple of his body. When
therefore he was risen from the dead, his disciples remembered that he had
said this unto them ; and they believed the Scripture, and the word which
Jesus had said.

23 Now when he was in Jerusalem at the passover, in the feast *day*, many
24 believed in his name, when they saw the miracles which he did. But Jesus
25 did not commit himself unto them, because he knew all *men*, and needed
not that any should testify of man : for he knew what was in man.³

§ 22. OUR LORD'S DISCOURSE WITH NICODEMUS.—*Jerusalem.*

JOHN III. 1—21.

1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews :
2 the same came to Jesus by night, and said unto him, Rabbi, we know that
thou art a teacher come from God : for no man can do these miracles⁴ that
3 thou doest, except God be with him. Jesus answered and said unto him,
Verily, verily, I say unto thee, Except a man be born again, he cannot see
4 the kingdom of God. Nicodemus saith unto him, How can a man be born
when he is old? can he enter the second time into his mother's womb, and
5 be born? Jesus answered, Verily, verily, I say unto thee, Except a man
be born of water and of the Spirit, he cannot enter into the kingdom of
6 God. That which is born of the flesh is flesh ; and that which is born of
7 the Spirit is spirit. Marvel not that I said unto thee, Ye must be born
8 again. The wind bloweth where it listeth, and thou hearest the sound
thereof, but canst not tell whence it cometh, and whither it goeth : so is
every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?
10 Jesus answered and said unto him, Art thou a master of Israel, and knowest
11 not these things? Verily, verily, I say unto thee, We speak that we do
12 know, and testify that we have seen ; and ye receive not our witness. If
I have told you earthly things, and ye believe not, how shall ye believe, if
13 I tell you of heavenly things? And no man hath ascended up to heaven,
but he that came down from heaven, *even* the Son of man which is in heaven.
14 And as Moses lifted up the serpent in the wilderness,⁵ even so must the
15 Son of man be lifted up : that whosoever believeth in him should not perish,
but have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that
whosoever believeth in him should not perish, but have everlasting life.
17 For God sent not his Son into the world to condemn the world ; but
18 that the world through him might be saved. He that believeth on him
is not condemned : but he that believeth not is condemned already, be-
cause he hath not believed in the name of the only begotten Son of God.
19 And this is the condemnation, that light is come into the world, and men
20 loved darkness rather than light, because their deeds were evil. For every
one that doeth evil hateth the light, neither cometh to the light, lest his

¹ Psa. 69. 9.² On the *three days* here, see Note to Matt.
12. 40, in § 49.³ Comp. John 4. 17—19; 16. 19; Matt. 9. 4;
12. 25; Mark 12. 15; Luke 6. 8; 9. 47.⁴ John 2. 23.⁵ Comp. Num. 21. 8, sq.

JOHN III.

21 deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

§ 23. JESUS LEAVES JERUSALEM, BUT REMAINS IN JUDEA AND BAPTIZES.¹
FURTHER TESTIMONY OF THE BAPTIST.—Ænon.

JOHN III. 22—36.

22 After these things came Jesus and his disciples into the land of Judea ;
23 and there he tarried with them, and baptized. And John also was baptizing
in Ænon near to Salim,² because there was much water there : and they
24 came, and were baptized. For John was not yet cast into prison.³
25 Then there arose a question between *some* of John's disciples and the
26 Jews about purifying. And they came unto John, and said unto him, Rabbi,
he that was with thee beyond Jordan, to whom thou barest witness, be-
27 hold, the same baptizeth, and all *men* come to him. John answered and
28 said, A man can receive nothing, except it be given him from heaven. Ye
yourselves bear me witness, that I said, I am not the Christ, but that I am
29 sent before him. He that hath the bride is the bridegroom : but the friend
of the bridegroom, which standeth and heareth him, rejoiceth greatly be-
30 cause of the bridegroom's voice : this my joy therefore is fulfilled. He must
31 increase, but I *must* decrease. He that cometh from above is above all : he
that is of the earth is earthly, and speaketh of the earth : he that cometh
32 from heaven is above all. And what he hath seen and heard, that he testi-
33 fieth ; and no man receiveth his testimony. He that hath received his testi-
34 mony hath set to his seal that God is true. For he whom God hath sent
speaketh the words of God : for God giveth not the Spirit by measure *unto*
35 *him*. The Father loveth the Son, and hath given all things into his hand.
36 He that believeth on the Son hath everlasting life : and he that believeth
not the Son shall not see life ; but the wrath of God abideth on him.

§ 24. JESUS DEPARTS INTO GALILEE AFTER JOHN'S IMPRISONMENT.

MATT. IV. 12.

12 Now when Jesus had heard that John was cast into prison, he departed into Galilee.

MARK I. 14.

14 Now after that John was put in prison, Jesus came into Galilee,—

LUKE IV. 14.

14 And Jesus returned in the power of the Spirit into Galilee :—

MATT. XIV. 3—5.

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

MARK VI. 17—20.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife : for he had married her.

LUKE III. 19, 20.

19 But Herod the tetrarch, being reprov'd by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut

4

For John 18 For John had said unto

¹ The order of this section and the following is determined by comparing John 3. 24 with Matt. 4. 12 ; Mark 1. 14. Jesus goes out with his disciples from Jerusalem into the country of Judea ; where he remains until after John was cast into prison. See the Note on John 4. 35, in § 25.

² Ænon and Salim appear, according to Eusebius and Jerome, to have been both situated on the Jordan, about eight miles to the south of

Scythopolis, the ancient Betshean. Relandi Palæstina, p. 480.

³ This is the only mention made of the Baptist's imprisonment in this Gospel, and its brief and incidental character may be regarded as one proof in support of the common opinion, that John intended his Gospel to follow the others as a supplement : see § 24.

MATT. XIV.

said unto him, It is not lawful for thee to have
5 her. And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

MARK VI.

Herod, It is not lawful for thee to have thy
19 brother's wife. Therefore Herodias had a quarrel against him, and would have killed him; but she could not: for Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

LUKE III.

up John in prison.

JOHN IV. 1—3.

1 When therefore the Lord knew how the Pharisees had heard that Jesus
2 made and baptized more disciples than John, (though Jesus himself bap-
3 tized not, but his disciples,) he left Judea, and departed again into Galilee.

§ 25. OUR LORD'S DISCOURSE WITH THE SAMARITAN WOMAN. MANY OF THE SAMARITANS BELIEVE ON HIM.—*Sychar, that is, Shechem or Neapolis.*

JOHN IV. 4—42.

4, 5 And he must needs go through Samaria. Then cometh he to a city of Samaria, which is called Sychar,¹ near to the parcel of ground that Jacob gave to his son Joseph.² Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.³
7 There cometh a woman of Samaria to draw water: Jesus saith unto her,
8 Give me to drink. (For his disciples were gone away unto the city to buy
9 meat.) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the
10 Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have
11 given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living
12 water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst
14 again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of
15 water springing up into everlasting life. The woman saith unto him, Sir,
16 give me this water, that I thirst not, neither come hither to draw. Jesus
17 saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well
18 said, I have no husband: for thou hast had five husbands; and he whom
19 thou now hast is not thy husband: in that saidst thou truly. The
20 woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain;⁴ and ye say, that in Jerusalem is the
21 place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at
22 Jerusalem, worship the Father. Ye worship ye know not what: we know
23 what we worship: for salvation is of the Jews.⁵ But the hour cometh, and

¹ *Sychar* is the ancient *Shechem*, either with the same name slightly changed by the Jews, in their enmity, so as to denote a *lie*, or a *drunkard*; or more probably with a distinct name, in the sense of *purchase*, (from סָחַר *sachar*, to buy,) not expressive of contempt, but commemorative of Jacob's purchase of the parcel of ground close by (Gen. 33. 19). See Wieseler, pp. 256—258.

² Josh. 24. 32.

³ *Sixth hour*, i. e. about *noon*, when the heat was greatest.

⁴ *This mountain*, i. e. *Gerizim*, between which and mount *Ebal* the town of Sychar or Shechem lay: see Deut. 11. 29, 30; Judg. 9. 7.

⁵ Isa. 2. 1—3; Zech. 8. 20—23.

JOHN IV.

now is, when the true worshippers shall worship the Father in spirit and in
24 truth: for the Father seeketh such to worship him. God *is* a Spirit: and
25 they that worship him must worship *him* in spirit and in truth. The woman
saith unto him, I know that Messias cometh, which is called Christ: when
26 he is come, he will tell us all things. Jesus saith unto her, I that speak
unto thee am *he*.

27 And upon this came his disciples, and marvelled that he talked with the
woman: yet no man said, What seekest thou? or, Why talkest thou with
28 her? The woman then left her waterpot, and went her way into the city,
29 and saith to the men, Come, see a man, which told me all things that ever
30 I did: is not this the Christ? Then they went out of the city, and came
unto him.

31, 32 In the mean while his disciples prayed him, saying, Master, eat. But
33 he said unto them, I have meat to eat that ye know not of. Therefore said
the disciples one to another, Hath any man brought him *ought* to eat?
34 Jesus saith unto them, My meat is to do the will of him that sent me, and to
35 finish his work. Say not ye, There are yet four months,¹ and *then* cometh
harvest? behold, I say unto you, Lift up your eyes, and look on the fields;
36 for they are white already to harvest. And he that reapeth receiveth
wages, and gathereth fruit unto life eternal: that both he that soweth and
37 he that reapeth may rejoice together. And herein is that saying true, One
38 soweth, and another reapeth. I sent you to reap that whereon ye bestowed
no labour: other men laboured, and ye are entered into their labours.

39 And many of the Samaritans of that city believed on him for the saying
40 of the woman, which testified, He told me all that ever I did. So when the
Samaritans were come unto him, they besought him that he would tarry
41 with them: and he abode there two days. And many more believed be-
42 cause of his own word; and said unto the woman, Now we believe, not
because of thy saying: for we have heard *him* ourselves, and know that this
is indeed the Christ, the Saviour of the world.

§ 26. JESUS TEACHES PUBLICLY IN GALILEE.

JOHN IV. 43—45.

43, 44 Now after two days he departed thence, and went into Galilee. For
Jesus himself testified, that a prophet hath no honour in his own² country.³
45 Then when he was come into Galilee, the Galileans received him, having
seen all the things that he did at Jerusalem at the feast:⁴ for they also went
unto the feast.

MATT. IV. 17.

MARK I. 14, 15.

LUKE IV. 14, 15.

17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is	14 —Preaching the gos- pel of the kingdom of God, and saying, The time is fulfilled, and the	14 —And there went out a fame of him through all the region round about. And he taught
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¹ John 4. 35 contains a specification of time which is tolerably definite: "Say ye not, There are yet four months, and the harvest cometh?" According to Lev. 23. 5—7, 10, 11, 14, 15, and Jos. Antiq. 3. 10. 5, the first-fruits of the barley-harvest were presented on the second day of the paschal week; while the wheat-harvest was two or three weeks later: see Bibl. Res. in Palest. II. p. 99, sq. Hence this journey of our Lord must have been made in the latter part of November or in December, about eight months after the preceding passover. It follows, (allowing one year to the events in Part II.,) that the public

ministry of John the Baptist had continued for at least a year and six months, before his imprisonment.

² *His own country*: as applied to Christ, this means here *Judea*, where he had been born; compare ver. 47 of this chapter. It may be observed, that it is only in this place we find John even alluding to the fact, that our Lord was born in Bethlehem; but this slight passing allusion is a striking confirmation of the explicit statements of Matthew (ch. 2. 1) and Luke (ch. 2. 4).

³ Comp. Luke 4. 24.

⁴ John 2. 23.

MATT. IV.	MARK I.	LUKE IV.
at hand. [Ver. 13—16 in § 28.]	kingdom of God is at hand: repent ye, and believe the gospel.	in their synagogues, being glorified of all. [See § 28.]

§ 27. JESUS AGAIN AT CANA, [see § 20,] WHERE HE HEALS THE SON OF A NOBLEMAN LYING ILL AT CAPERNAUM.—*Cana of Galilee.*

JOHN IV. 46—54.

46 So Jesus came again into Cana of Galilee, where he made the water
47 wine. And there was a certain nobleman, whose son was sick at Caper-
48 naum. When he heard that Jesus was come out of Judea into Galilee, he
49 went unto him, and besought him that he would come down, and heal his
50 son: for he was at the point of death. Then said Jesus unto him, Except
51 ye see signs and wonders, ye will not believe. The nobleman saith unto
52 him, Sir, come down ere my child die. Jesus saith unto him, Go thy way;
53 thy son liveth. And the man believed the word that Jesus had spoken unto
54 him, and he went his way. And as he was now going down, his servants
55 met him, and told *him*, saying, Thy son liveth. Then inquired he of them
56 the hour when he began to amend. And they said unto him, Yesterday at
57 the seventh hour the fever left him. So the father knew that *it was* at the
58 same hour, in the which Jesus said unto him, Thy son liveth: and himself
59 believed, and his whole house. This *is* again the second ¹ miracle *that* Jesus
60 did, when he was come out of Judea into Galilee.

§ 28. JESUS AT NAZARETH; ² HE IS THERE REJECTED; AND FIXES HIS ABODE
AT CAPERNAUM.

LUKE IV. 16—31.

16 And he came to Nazareth, where he had been brought up: and, as his
17 custom was, he went into the synagogue on the sabbath day, and stood up
18 for to read. And there was delivered unto him the book of the prophet
19 Esaias. And when he had opened the book, he found the place where it
20 was written, ³ The Spirit of the Lord *is* upon me, because he hath anointed ⁴
21 me to preach the gospel to the poor; he hath sent me to heal the broken-
22 hearted, to preach deliverance to the captives, and recovering of sight to
23 the blind, to set at liberty them that are bruised, to preach the acceptable
24 year of the Lord. ⁵ And he closed the book, and he gave *it* again to the
25 minister, ⁶ and sat down. And the eyes of all them that were in the syna-
26 gogue were fastened on him. And he began to say unto them, This day is
27 this scripture fulfilled in your ears. And all bare him witness, and wonder-
28 ed at the gracious words which proceeded out of his mouth. And they
29 said, Is not this Joseph's son? And he said unto them, Ye will surely say
30 unto me this proverb, Physician, heal thyself: whatsoever we have heard
31 done in Capernaum, ⁷ do also here in thy country. And he said, Verily I
32 say unto you, No prophet is accepted in his own country. But I tell you of
33 a truth, many widows were in Israel in the days of Elias, when the heaven
34 was shut up three years and six months, when great famine was throughout
35 all the land; but unto none of them was Elias sent, save unto Sarepta, *a*

¹ John 2. 11.

² The visit to Nazareth is inserted here on the testimony of Luke 4. 16, sq., which is supported by Matt. 4. 13. The visit mentioned in Matt. 13. 54, sq.; Mark 6. 1, sq., was later, and took place after the raising of Jairus's daughter.

³ Isa. 61. 1. Comp. Isa. 58. 6.

⁴ *Hath anointed me* (ἐχρίσέ με): by the application of this prophecy our Lord intimated that he was *The Christ* (ὁ Χριστός), or the *Messiah*

(מְשִׁיחַ) i. e. *The Anointed One.*

⁵ Comp. Lev. 25. 8—10.

⁶ *The minister* (ὑπηρέτης), rather *servant*, or *attendant*, whose business it was to take care of the sacred rolls (books) and other things in the synagogue, not very unlike the clerk of a parish church.

⁷ What is here meant we gather only from John 4. 46—54: see § 27.

LUKE IV.

27 *city* of Sidon, unto a woman *that was* a widow.¹ And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, 28 saving Naaman the Syrian.² And all they in the synagogue, when they 29 heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was

MATT. IV. 13—16.

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of 14 Zabulon and Nephthalim: that it

30 headlong. But he passing through the midst of them went his way, and came down to Capernaum, a city of Galilee. [See in § 30].

might be fulfilled which was spoken by Esaias the prophet, saying,³ 15 The land of Zabulon, and the land of Nephthalim, *by* the way of the 16 sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. [Ver. 17 in § 26.]

§ 29. THE CALL OF SIMON PETER AND ANDREW, AND OF JAMES AND JOHN, WITH THE MIRACULOUS DRAUGHT OF FISHES.⁴—*By the Sea of Galilee; near Capernaum.*

LUKE V. 1—11.

1 And it came to pass, that, as the people pressed upon him to hear the word 2 of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* 3 nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and 4 taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. 5 And Simon answering said unto him, Master, we have toiled all the night,

MATT. IV. 18—22.

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

MARK I. 16—20.

16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

and have taken nothing: nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes: and their net brake. And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came,

¹ 1 Kings 17. 1, 9.

² 2 Kings 5. 14.

³ Isa. 9. 1, 2.

⁴ That the call of the four apostles belongs here, in accordance with Mark's order, is obvious; since they were present with Jesus at the healing of the demoniac and of Peter's wife's mother, §§ 30, 31.—The three accounts all probably relate to the same transaction, though many writers prefer to take what is narrated in Luke 5. 1—11, as a wholly distinct and later event, which preference is very ably supported by Greswell, Dissert. IX. vol. ii. Luke relates more particularly the former part, including the putting off upon the lake in Simon's boat and also the miraculous draught, and passes lightly over the latter part. Matthew and Mark, on the other hand, narrate the former

part only generally, but the latter part with more detail. In the one part, Luke introduces circumstances which the others omit; in the other part, Matthew and Mark mention facts which Luke has not noted. The remark of Spanheim is here just: "Nihil vero frequentius, quam quædam prætermitti ab his, suppleri ab aliis; *ne vel scriptores sacri ex compacto scripsisse viderentur, vel lectores uni ex illis reliquis spretis hærent:*" that is, Particulars are frequently omitted by one evangelist, which are supplied by others; *lest the sacred writers should even seem to have used collusion,* and lest we should delight to read one of them to the neglect of the rest. Dubia Evang. Tom. III. Dub. 72. vii.

LUKE V.

and filled both the ships, so that they began to sink. When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me;¹ for I am a sinful man, O Lord.²

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

MATT. IV.

19 And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left *their* nets, and followed him.

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

22 And they immediately left the ship and their father, and followed him. [See in § 32.]

MARK I.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw James *the son* of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

11 And when they had brought their ships to land, they forsook all, and followed him. [See in § 33.]

§ 30. THE HEALING OF A DEMONIAK IN THE SYNAGOGUE.—*Capernaum.*

MARK I. 21—28.

21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and

22 taught. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. And there was in their synagogue a man with an unclean spirit; and he cried out, saying, Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the

LUKE IV. 31—37.

31 —And taught them on the sabbath days. And they were astonished at his doctrine: for his word was with power.

33 And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, saying, Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who

¹ It may be inferred from this expression, that our Lord's Divinity was now first discerned by Peter: see the following references.

² Comp. Ex. 20. 19; Judg. 13. 22; Isa. 6. 5.

MARK I.

LUKE IV.

<p>25 Holy One of God. And Jesus rebuked him, saying, Hold thy peace, 26 and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came 27 out of him. And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine <i>is</i> this? for with authority commandeth he even the unclean 28 spirits, and they do obey him. And immediately his fame spread abroad throughout all the region round about Galilee.</p>	<p>35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came 36 out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, What a word <i>is</i> this! for with authority and power he commandeth the unclean spirits, and they come out. 37 And the fame of him went out into every place of the country round about.</p>
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§ 31. THE HEALING OF PETER'S WIFE'S MOTHER, AND MANY OTHERS.—*Capernaum.*

MATT. VIII. 14—17.

MARK I. 29—34.

LUKE IV. 38—41.

<p>14 And when Jesus was come into Peter's house, he saw his wife's¹ mother laid, and sick of a fever. 15 And he touched her hand, and the fever left her: and she arose, and ministered unto them. 16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with <i>his</i> word, and healed all 17 that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying,³ Himself took our infirmities, and bare <i>our</i> sicknesses. [See in § 56.]</p>	<p>29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. 30 But Simon's wife's mother lay sick of a fever, and anon they tell him 31 of her. And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto 32 them. And at even, when the sun did set,² they brought unto him all that were diseased, and them that were possessed with devils. 33 And all the city was gathered together at 34 the door. And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak,⁴ because they knew him.</p>	<p>38 And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's¹ mother was taken with a great fever; and they besought him for her. And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them. Now when the sun was setting,² all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking <i>them</i> suffered them not to speak:⁴ for they knew that he was Christ.</p>
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<p>¹ Comp. 1 Cor. 9. 5. ² <i>When the sun was setting</i>—the sabbath was then considered to be over, and hence the people</p>	<p>felt at liberty to come for healing. ³ Isa. 53. 4. ⁴ Comp. Acts 16. 16—18.</p>
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§ 32. JESUS WITH HIS DISCIPLES GOES FROM CAPERNAUM THROUGHOUT GALILEE.

MARK I. 35—39.

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. And Simon and they that were with him followed after him. And when they had found him, they said unto him, All men seek for thee. And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

LUKE IV. 42—44.

42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them. And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent. And he preached in the synagogues of Galilee.

MATT. IV. 23—25.

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis,¹ and from Jerusalem, and from Judea, and from beyond Jordan. [Matt. ch. 5. in § 41.]

§ 33. THE HEALING OF A LEPER.—Galilee.

MATT. VIII. 2—4.

2 And, behold, there came a leper and worshipped him, saying,

Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth *his* hand, and touched him,² saying, I will; be thou clean.

And immediately his leprosy was cleansed.

4 And Jesus saith unto

MARK I. 40—45.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth *his* hand, and touched him,² and saith unto him, I will; be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away; and saith unto him, See

LUKE V. 12—16.

12 And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth *his* hand, and touched him,² saying, I will: be thou clean. And immediately the leprosy departed from him.

¹ *Decapolis*: the name of a region embracing certain *ten cities*, which lay (with perhaps one exception, Scythopolis) on the eastern side of the sea of Galilee and the Jordan.

² *Touched him*: this act, according to the law of Moses, rendered unclean (Lev. 13. 44—46;

Num. 5. 2, 3); but the contact did not so affect our Lord, since he was not susceptible of impurity, the touch being in his case a sure means, if he so pleased, of curing the disease, and not of contracting its defilement.

MATT. VIII.

him, See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.¹ [§ 42.]

MARK I.

thou say nothing to any man: but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.¹
 45 But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

LUKE V.

14 And he charged him to tell no man: but go, and show thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.¹
 15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities. And he withdrew himself into the wilderness, and prayed.

§ 34. THE HEALING OF THE PARALYTIC.—*Capernaum.*

MARK II. 1—12.

1 And again he entered into Capernaum after *some* days; and it was noised that he was in the house.
 2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door:

MATT. IX. 2—8.

2 And, behold, they brought to him a man sick of the palsy, lying on a bed:

and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. And, behold, certain of the

LUKE V. 17—26.

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was *present* to heal them. And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.
 18 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the house top, and let him down through the tiling with *his* couch into the midst before Jesus. And when he saw their faith, he said unto him,
 19 Man, thy sins are forgiven thee.
 20 And the scribes and the Phari-

18 heal them. And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.
 19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the house top, and let him down through the tiling with *his* couch into the midst before Jesus. And when he saw their faith, he said unto him,
 20 Man, thy sins are forgiven thee.
 21 And the scribes and the Phari-

3 and he preached the word unto them. And they come unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.
 5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. But there were certain of the scribes sitting

21 And the scribes and the Phari-

¹ Comp. Lev. 14. 2, sq.

MATT. IX.

scribes said within themselves, This *man* blasphemeth.¹

4 And Jesus knowing their thoughts said,

Wherefore think ye evil in your hearts?

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

6 But that ye may know that the Son of man hath power on earth to forgive sins,² (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house. But when the multitude saw *it*, they marvelled, and glorified God, which had given such power unto men.

MARK II.

there, and reasoning in their hearts, Why doth this *man* thus speak blasphemies? who can forgive sins but God only?¹

8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in

9 your hearts? Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed,

10 and walk? But that ye may know that the Son of man hath power on earth to forgive sins,² (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

LUKE V.

sees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?¹ But when Jesus perceived their thoughts, he answering said unto them,

What reason ye in your hearts?

Whether is easier, to say, *Thy* sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins,² (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

§ 35. THE CALL OF MATTHEW.—*Capernaum*,

MATT. IX. 9.

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

[See in § 58.]

MARK II. 13, 14.

13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. And

14 as he passed by, he saw Levi the *son* of Alpheus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

[See in § 58.]

LUKE V. 27, 28.

27 And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. And he left all, rose up, and followed him. [See in § 58.]

¹ Comp. Isa. 43. 25.

² Luke 7. 47—49; Acts 5. 31; Col. 3. 13.

PART IV.

OUR LORD'S SECOND PASSOVER, AND THE SUBSEQUENT TRANSACTIONS UNTIL THE THIRD.

TIME: *One year.*

§ 36. THE POOL OF BETHESDA; THE HEALING OF THE INFIRM MAN; AND OUR
LORD'S SUBSEQUENT DISCOURSE.—*Jerusalem.*

JOHN V. 1—47.

- 1 AFTER this there was a feast of the Jews;¹ and Jesus went up to Jerusa-
2 lem. Now there is at Jerusalem by the sheep *market* a pool, which is called
3 in the Hebrew tongue Bethesda,² having five porches. In these lay a great
4 multitude of impotent folk, of blind, halt, withered, waiting for the moving
5 of the water. For an angel went down at a certain season into the pool,
6 and troubled the water: whosoever then first after the troubling of the
7 water stepped in was made whole of whatsoever disease he had. And a
8 certain man was there, which had an infirmity thirty and eight years.
9 When Jesus saw him lie, and knew that he had been now a long time *in*
10 *that case*, he saith unto him, Wilt thou be made whole? The impotent man
11 answered him, Sir, I have no man, when the water is troubled, to put me
12 into the pool: but while I am coming, another steppeth down before me.
13 Jesus saith unto him, Rise, take up thy bed, and walk. And immediately
14 the man was made whole, and took up his bed, and walked: and on the
15 same day was the sabbath.
- 16 The Jews therefore said unto him that was cured, It is the sabbath day:
17 it is not lawful for thee to carry *thy* bed.³ He answered them, He that
18 made me whole, the same said unto me, Take up bed, and walk. Then
19 asked they him, What man is that which said unto thee, Take up thy bed,
20 and walk? And he that was healed wist not who it was: for Jesus had
21 conveyed himself away, a multitude being in *that* place.
- 22 Afterward Jesus findeth him in the temple, and said unto him, Behold,
23 thou art made whole: sin no more, lest a worse thing come unto thee. The
24 man departed, and told the Jews that it was Jesus, which had made him
25 whole. And therefore did the Jews persecute Jesus, and sought to slay
26 him, because he had done these things on the sabbath day.
- 27 But Jesus answered them, My Father worketh hitherto, and I work.
28 Therefore the Jews sought the more to kill him, because he not only had
29 broken the sabbath, but said also that God was his Father, making himself
30 equal with God.⁴

¹ That this *feast of the Jews* was our Lord's second passover, is shown in the Note to this section in the Appendix.

² *Bethesda* (בֵּית הַרְחֵם place of mercy) was near the sheep *gate* (see Neh. 3. 1, 32; 12. 39) and not *market*, and hence it must have been on the north-east side of the temple. It is perhaps

the same as the pool *Amygdalon* of Josephus (Bel. Jud. 5. 11. 4.), which lay on the north side of the old town, and which was possibly so named (from מִיְדָה אֱלֹהִים *God's boon*, which is in effect the same as *Bethesda*) in reference to the cures effected in it. See Wieseler, p. 259.

³ Comp. Jer. 17. 21, 22.

⁴ Phil. 2. 6.

JOHN V.

19 Then answered Jesus and said unto them, Verily, verily, I say unto you,
 20 The Son can do nothing of himself, but what he seeth the Father do: for
 21 what things soever he doeth, these also doeth the Son likewise. For the
 22 Father loveth the Son, and showeth him all things that himself doeth: and
 23 he will show him greater works than these, that ye may marvel. For as
 24 the Father raiseth up the dead, and quickeneth *them*; even so the Son
 25 quickeneth whom he will. For the Father judgeth no man, but hath com-
 26 mitted all judgment unto the Son: that all *men* should honour the Son, even
 27 as they honour the Father. He that honoureth not the Son honoureth not
 28 the Father which hath sent him. Verily, verily, I say unto you, He that
 29 heareth my word, and believeth on him that sent me, hath everlasting life,
 30 and shall not come into condemnation; but is passed from death unto life.
 31 Verily, verily, I say unto you, The hour is coming, and now is, when the
 32 dead shall hear the voice of the Son of God: and they that hear shall live.
 33 For as the Father hath life in himself; so hath he given to the Son to have
 34 life in himself; and hath given him authority to execute judgment also, be-
 35 cause he is the Son of man. Marvel not at this: for the hour is coming, in
 36 the which all that are in the graves shall hear his voice, and shall come
 37 forth; they that have done good, unto the resurrection of life; and they
 38 that have done evil, unto the resurrection of damnation.¹ I can of mine
 39 own self do nothing: as I hear, I judge: and my judgment is just; because
 40 I seek not mine own will, but the will of the Father which hath sent me.
 41 If I bear witness of myself, my witness is not true. There is another
 42 that beareth witness of me; and I know that the witness which he witness-
 43 eth of me is true. Ye sent unto John, and he bare witness unto the truth.
 44 But I receive not testimony from man: but these things I say, that ye might
 45 be saved. He was a burning and a shining light: and ye were willing for
 46 a season to rejoice in his light.² But I have greater witness than *that* of
 47 John: for the works which the Father hath given me to finish, the same
 48 works that I do, bear witness of me, that the Father hath sent me. And
 49 the Father himself, which hath sent me, hath borne witness of me. Ye
 50 have neither heard his voice at any time, nor seen his shape. And ye have
 51 not his word abiding in you: for whom he hath sent, him ye believe not.
 52 Search³ the Scriptures; for in them ye think ye have eternal life: and they
 53 are they which testify of me.⁴ And ye will not come to me, that ye might
 54 have life. I receive not honour from men. But I know you, that ye
 55 have not the love of God in you. I am come in my Father's name, and ye
 56 receive me not: if another shall come in his own name, him ye will re-
 57 ceive. How can ye believe, which receive honour one of another, and
 58 seek not the honour that *cometh* from God only? Do not think that I
 59 will accuse you to the Father: there is *one* that accuseth you, *even* Moses,
 60 in whom ye trust. For had ye believed Moses, ye would have believed me:
 61 for he wrote of me.⁵ But if ye believe not his writings, how shall ye be-
 62 lieve my words?

§ 37. THE DISCIPLES PLUCK EARS OF GRAIN ON THE SABBATH.—*On the way to Galilee?*

MATT. XII. 1—8.

MARK II. 23—28.

LUKE VI. 1—5.

1 At that time Jesus 23 And it came to pass, 1 And it came to pass
 went on the sabbath that he went through on the second⁶ sab-

¹ Comp. Dan. 12. 2.

² Comp. Matt. 21. 26.

³ Acts 17. 11, 12.

⁴ Comp. Luke 24. 27.

⁵ Comp. Gen. 3. 15; 49. 10; Num. 24. 17; Deut. 18. 15—18.

⁶ The circumstances here narrated show that a passover had just been celebrated; see Note on § 25. The sabbath here named (*σάββατον δευτερόπρωτον*) was probably *the first sabbath after the second day of the passover*, or of unleavened

MATT. XII.

day through the corn ;
and his disciples were
an hungred, and be-
gan to pluck the ears of
2 corn, and to eat.¹ But 24
when the Pharisees
saw it, they said unto
him, Behold, thy dis-
ciples do that which is
not lawful to do upon
3 the sabbath day. But 25
he said unto them,
Have ye not read what
David did, when he
was an hungred, and
they that were with
4 him ;² how he entered 26
into the house of God,
and did eat the show-
bread, which was not
lawful for him to eat,
neither for them which
were with him, but on-
5 ly for the priests ?⁴ Or
have ye not read in the
law,⁵ how that on the
sabbath days the
priests in the temple
profane the sabbath,
and are blameless ?
6 But I say unto you,
That in this place is
7 one greater than the
temple. But if ye
had known what *this*
meaneth, I will have 27
mercy, and not sacri-
fice,⁶ ye would not
have condemned the
8 guiltless. For the Son 28
of man is Lord even of
the sabbath day.

MARK II.

the corn fields on the
sabbath day ; and his
disciples began, as
they went, to pluck
the ears of corn.¹ And
the Pharisees said un-
to him, Behold, why 2
do they on the sab-
bath day that which is
not lawful ?
And he said
unto them, Have ye
never read what David
did, when he had need,
and was an hungred,
he, and they that were
with him ?² how he
went into the house of
God in the days of
Abiathar³ the high
priest, and did eat the
showbread, which is
not lawful to eat but
for the priests, and
gave also to them
which were with him ?
27 And he said unto
them, The sabbath was
made for man, and not
man for the sabbath :
28 therefore the Son of
man is Lord also of
the sabbath.

LUKE VI.

bath after the first,
that he went through
the corn fields ; and his
disciples plucked the
ears of corn, and did
eat, rubbing *them* in
2 *their* hands.¹ And cer-
tain of the Pharisees
said unto them, Why
do ye that which is not
lawful to do on the sab-
3 bath days ? And Jesus
answering them said,
Have ye not read so
much as this, what
David did, when him-
self was an hungred,
and they which were
4 with him ;² how he
went into the house of
God, and did take and
eat the showbread, and
gave also to them that
were with him ; which
it is not lawful to eat
but for the priests
alone ?⁴
5 And he said unto
them, That the Son of
man is Lord also of the
sabbath.

bread ; that is, the first of the seven sabbaths reckoned between that day and Pentecost : see the Lexicons, also Scaliger *Emendat. Tempp.* VI. 557. Our Lord would seem to have hastened away from Jerusalem ; for which a reason is found in John 5. 16, 18.

¹ Deut. 23. 25. ² 1 Sam. 21. 1—7.

³ *Abiathar* is here named as the high priest, but in 1 Sam. 21. 1—6, we find that his father *Ahimelch* was then in the office. This discre-

pancy may be removed by simply understanding the words to mean—'in the days of Abiathar, who was afterwards the high priest.' His name is mentioned rather than his father's, because he too was present on the occasion alluded to (see 1 Sam. 22. 22), and having immediately succeeded his father, became better known in the history of David.

⁴ Lev. 24. 9.

⁶ Hos. 6. 6.

⁵ Num. 28. 9, 10, 18, 19.

§ 38. THE HEALING OF THE WITHERED HAND ON THE SABBATH.—*Galilee : Capernaum ?*

MATT. XII. 9—14.

9 And when he was departed thence, he went into their syna-
10 gogue: and, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

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

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

MARK III. 1—6.

1 And he entered again into the synagogue; and there was a man there which had a
2 withered hand. And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand
4 forth. And he saith unto them, Is it lawful

to do good on the sabbath days, or to do evil? to save life, or to kill? But they held

5 their peace. And when he had looked round about on them with anger,¹ being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

6 And the Pharisees went forth, and straightway took counsel with the Herodians² against him, how they might destroy him.

LUKE VI. 6—11.

6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.
7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation

8 against him. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood
9 forth. Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy *it*? And looking round about upon them all,

he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. And they were filled with madness; and communed one with another what they might do to Jesus. [See in § 40.]

§ 39. JESUS ARRIVES AT THE SEA OF TIBERIAS, AND IS FOLLOWED BY MULTITUDES.

MATT. XII. 15—21.

15 But when Jesus knew *it*, he withdrew himself from thence: and

MARK III. 7—12.

7 But Jesus withdrew himself with his disciples to the sea: and a great

¹ *With anger*: this is a remarkable statement respecting the meek and gracious Redeemer, and it affords a striking illustration of the compatibility of holy resentment with perfect benevolence. Compare Eph. 4. 26, "Be ye angry and sin not." Anger is not, as many think, necessarily sinful.

² *The Herodians* were Jews who were political adherents or civil servants of Herod Antipas, and as such maintained, in opposition to the Pharisees, the propriety of yielding obedience and tribute to the Roman government, from which Herod derived his authority. See § 118.

MATT. XII.

great multitudes followed him, and he healed them all;

16 and charged them that they
17 should not make him known: that
it might be fulfilled which was
18 spoken by Esaias the prophet, saying,¹ Behold my servant, whom I have
19 chosen; my beloved, in whom my soul is well pleased: I will put my spirit
20 upon him, and he shall show judgment to the Gentiles. He shall not strive,
21 nor cry; neither shall any man hear his voice in the streets. A bruised
reed shall he not break, and smoking flax shall he not quench, till he send
forth judgment unto victory. And in his name shall the Gentiles trust. [See
in § 48.]

MARK III.

multitude from Galilee followed
8 him, and from Judea, and from Je-
rusalem, and from Idumea, and
from beyond Jordan; and they
about Tyre and Sidon, a great mul-
titude, when they had heard what
great things he did, came unto him.
9 And he spake to his disciples, that
a small ship should wait on him
because of the multitude, lest they
10 should throng him. For he had
healed many; insomuch that they
pressed upon him for to touch him,
11 as many as had plagues. And un-
clean spirits, when they saw him,
fell down before him, and cried,
saying, Thou art the Son of God.
12 And he straitly charged them that
they should not make him known.

§ 40. JESUS WITHDRAWS TO THE MOUNTAIN, AND CHOOSES THE TWELVE;² THE
MULTITUDES FOLLOW HIM.—Near Capernaum.

MARK III. 13—19.

13 And he goeth up in-
to a mountain, and
callesth unto him whom
he would: and they
14 came unto him. And
he ordained twelve,
that they should be
with him, and that he
might send them forth
15 to preach, and to have
power to heal sickness-
es, and to cast out de-
16 vils: and Simon he
17 surnamed Peter;³ and
James the son of Ze-
bedee, and John the
brother of James; and
he surnamed them

LUKE VI. 12—19.

12 And it came to pass
in those days, that he
went out into a moun-
tain to pray, and con-
tinued all night in
13 prayer to God. And
when it was day, he
called unto him his dis-
ciples: and of them
he chose twelve, whom
also he named apos-
14 tles; Simon, (whom
he also named Peter,³)
and Andrew his bro-
ther, James and John,
Philip and Bartholo-
15 mew, Matthew and
Thomas, James the

MATT. X. 2—4.

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

¹ Isa. 42. 1—3. Comp. Isa. 11. 10.
² The appointment of the twelve follows here according to Mark and Luke. Matt. 10. 2—4 gives their names, as having been already appointed. Lebbeus, called also Thaddeus by Matthew and Mark, is the same as Jude the brother of James

in Luke. The epithet Zelotes (ὁ ζηλωτής), Zealot, is the Greek translation of ὁ κανανίτης, (improperly given as the Canaanite in our version,) derived from Heb. קנני, Aram. קנני.

³ Comp. John 1. 42.

MATT. X.

Bartholomew; Thomas, and Matthew the publican; James the son of Alpheus, and Lebbeus, whose surname was Thaddeus; 4 Simon the Canaanite, and Judas Iscariot, who also betrayed him. 19
[See in § 62.]

MARK III.

Boanerges, which is, The sons of thunder: and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alpheus, and Thaddeus, and Simon the Canaanite, and Judas Iscariot, which also betrayed him.—
[See in § 48.]

LUKE VI.

son of Alpheus, and Simon called Zelotes, and Judas the brother of James, and Judas Iscariot, which also was the traitor.

And he came down with them, and stood in the plain,¹ and the company of his disciples, and a great multitude of people out of all Judea and Jerusa-

lem, and from the sea coast of Tyre and Sidon, which came to hear him, 18 and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed *them* all. 19

§ 41. THE SERMON ON THE MOUNT.²—Near Capernaum.

MATT. V. 1—VIII. 1.

1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto 2 him: and he opened his mouth, 3 and taught them, saying, Blessed are the poor in spirit: for theirs is 4 the kingdom of heaven.³ Blessed are they that mourn: for they shall 5 be comforted.⁴ Blessed are the meek: for they shall inherit the 6 earth.⁵ Blessed are they which do hunger and thirst after righteousness: for they shall be filled.⁶ 7 Blessed are the merciful: for they 8 shall obtain mercy.⁷ Blessed are the pure in heart: for they shall 9 see God.⁸ Blessed are the peacemakers: for they shall be called 10 the children of God.⁹ Blessed are they which are persecuted for righteousness' sake: for theirs is the 11 kingdom of heaven. Blessed are ye, when *men* shall revile you, and

LUKE VI. 20—49.

20 And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.³ Blessed are ye that hunger now: for ye shall be filled.⁶ Blessed are ye that weep now: for ye shall laugh.⁴

22 Blessed are ye, when men shall hate you, and when they shall separate

¹ *In the plain* (ἐπὶ τόπου πεδινῷ), properly on a level place, i. e. a piece of table-land on a mountain, and not what we should call *the plain*, which would be either ἡ πεδινή or τὸ πῆδιον. That this level spot lay on some high ground or mountain is indicated by the use (in preference to the dative) of the genitive case, which is not employed with ἐπὶ except when the noun governed denotes something that is conceived to be itself elevated; so in Luke 22. 40, we have ἐπὶ τοῦ τόπου (on the spot) used of Gethsemane, which lay on the slope of Mount Olivet; compare also Matt. 24. 3, 30; Luke 4. 29; 22. 21; Acts 20. 9; 21. 40; and Zech. 14. 10 in the Septuagint. This peculiarity (hitherto

unnoticed) in the usage of the genitive after ἐπὶ is submitted to the examination of Greek scholars. The result of this strict rendering of the expression is highly interesting, as it enables us at once to harmonize the statements of the evangelists, inasmuch as Luke too shows that the sermon was delivered on a mountain, or some high ground, though on a level place.

² See the Note to this section in the Appendix.

³ Isa. 66. 2.

⁴ Isa. 61. 2, 3.

⁵ Comp. Psa. 37. 11, 22, 29.

⁶ Isa. 25. 6; 55. 1—3.

⁷ Isa. 58. 10, 11.

⁸ Heb. 12. 14.

⁹ Rom. 12. 18.

MATT. V.

persecute *you*, and shall say all manner of evil against you falsely,
 12 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.¹

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you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward *is* great in heaven: for in the like manner did their fathers unto
 24 the prophets.¹ But woe unto you that are rich! for ye have received
 25 your consolation. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for
 26 ye shall mourn and weep. Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

MATT. V.

13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast
 14 out, and to be trodden under foot of men. Ye are the light of the world.
 15 A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all
 16 that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
 17 Think not that I am come to destroy the law, or the prophets: I am not
 18 come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be
 19 fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom
 20 of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. For I say unto you, That except your
 righteousness shall exceed *the righteousness* of the scribes and Pharisees,² ye shall in no case enter into the kingdom of heaven.
 21 Ye have heard that it was said by them of old time,³ Thou shalt not
 22 kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool,
 23 shall be in danger of hell fire.⁴ Therefore if thou bring thy gift to the altar,

¹ 1 Kings 19. 10; 2 Chron. 16. 10; 24. 19—21; Jer. 26. 8, 20—23.

² *The scribes and Pharisees*: the former were a learned profession, (not a religious sect,) whose business was to write copies of the law, and also to expound its meaning; hence they were called also *lawyers* (Matt. 22. 35 comp. with Mark 12. 28) and *doctors of the law* (Luke 5. 17 comp. with 21). As religionists they generally favoured the views and abetted the party of the Pharisees; hence the mention of both together in this and many other places (see particularly in Matt. 23.).

The *Pharisees* were the most numerous sect among the Jews, professing (as the name *separatists* imports) to distinguish themselves from such religionists as the Sadducees by a peculiar devotedness and strictness in the observance of the law; to which however they added the "tradition of the elders," and so made void the commands of God (see in § 67). They believed that,

by observing the law and the traditions, a man might be justified before God, and even attain to the merit of supererogation; and accordingly they were generally self-righteous, and manifested a proud aversion to the gospel doctrine of justification by faith, or salvation by grace (see Luke 18. 9—14; Rom. 10. 3).

³ Ex. 20. 13; Lev. 24. 21.

⁴ Christ here speaks of three degrees of punishment, according to what was then known among the Jews. 1. *The judgment* (*κρισις*), or inferior court of seven judges which existed in every city. 2. *The council* (*συνέδριον*, commonly called *Sanhedrim*), consisting of seventy men—"elders of the people and the chief priests and scribes" (Luke 22. 66), who alone could inflict the severer punishments. 3. *Hell fire* (*γέεννα του πυρός*), properly *gehenna of fire*, so called from the *Valley of Hinnom* (*גיא הנוב*) on the south of Jerusalem, where once children had been burnt to Moloch, and afterwards the dead bodies of beasts and ma-

MATT. V.

24 and there rememberest that 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, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou
26 be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 Ye have heard that it was said by them of old time,¹ Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to
28 lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole
30 body should be cast into hell. And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

31 It hath been said,² Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 Again, ye have heard that it hath been said by them of old time,³ Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by heaven; for it is God's
35 throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head,
37 because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

38 Ye have heard that it hath been said,⁴ An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also. And whosoever shall compel thee to go a mile,
41 go with him twain. Give to him that asketh of thee, and from him that would borrow of thee turn not thou away.

43 Ye have heard that it hath been said,⁵ Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you,⁶ do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just

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29 And unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloke forbid not *to take thy* coat also. Give to every man that taketh away thy goods ask *them* not again. [Ver. 31 below on p. 37.]

27 —But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you.—

lefactors were consumed in a fire constantly kept up (2 Kings 23. 10); hence it served as a figure to denote the place of eternal torment, "where the worm dieth not and the fire is not quenched" (Mark 9. 44).

¹ Ex. 20. 14. ² Deut. 24. 1.

³ Ex. 20. 7; Lev. 19. 12.

⁴ Ex. 21. 24; Lev. 24. 20.

⁵ Comp. Lev. 19. 18; Deut. 23. 6.

⁶ Comp. Prov. 25. 21.

MATT. V.

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- 46 and on the unjust.¹ For if ye love 32 them which love you, what reward
have ye? do not even the publi-
47 cans the same? And if ye salute 33 your brethren only, what do ye more
than others? do not even the publi-
cans so? 34 even the same. And if ye lend to
them of whom ye hope to receive,
what thank have ye? for sinners
also lend to sinners, to receive as
35 much again. But love ye your ene-
mies, and do good, and lend, hoping
for nothing again; and your reward
shall be great, and ye shall be the
children of the Highest: for he is
kind unto the unthankful and to the
evil.
- 48 Be ye therefore perfect, even as 36 Be ye therefore merciful, as your
your Father which is in heaven is
perfect. Father also is merciful.
- VI. 1. Take heed that ye do not your alms before men, to be seen of them:
2 otherwise ye have no reward of your Father which is in heaven. Therefore
when thou doest *thine* alms, do not sound a trumpet before thee, as the
hypocrites do in the synagogues and in the streets, that they may have
3 glory of men. Verily I say unto you, They have their reward. But when
thou doest alms, let not thy left hand know what thy right hand doeth:
4 that thine alms may be in secret: and thy Father which seeth in secret
himself shall reward thee openly.
- 5 And when thou prayest, thou shalt not be as the hypocrites *are*: for they
love to pray standing in the synagogues and in the corners of the streets,
that they may be seen of men. Verily I say unto you, They have their
6 reward. But thou, when thou prayest, enter into thy closet, and when thou
hast shut thy door, pray to thy Father which is in secret; and thy Father
7 which seeth in secret shall reward thee openly. But when ye pray, use not
vain repetitions, as the heathen *do*: for they think that they shall be heard for
8 their much speaking. Be not ye therefore like unto them: for your Father
9 knoweth what things ye have need of, before ye ask him. After this man-
ner therefore pray ye:² Our Father which art in heaven, Hallowed be thy
10 name. Thy kingdom come. Thy will be done in earth, as *it is* in heaven.
11, 12 Give us this day our daily bread. And forgive us our debts, as we for-
13 give our debtors. And lead us not into temptation, but deliver us from
evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.
- 14 For if ye forgive men their trespasses, your heavenly Father will also for-
15 give you: but if ye forgive not men their trespasses, neither will your Fa-
ther forgive your trespasses.
- 16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance:³
for they disfigure their faces, that they may appear unto men to fast. Verily
17 I say unto you, They have their reward. But thou, when thou fastest,
18 anoint thine head, and wash thy face; that thou appear not unto men to fast,
but unto thy Father which is in secret: and thy Father, which seeth in
secret, shall reward thee openly.
- 19 Lay not up for yourselves treasures upon earth, where moth and rust doth
20 corrupt, and where thieves break through and steal: but lay up for your-
selves treasures in heaven, where neither moth nor rust doth corrupt, and

¹ Acts 14. 17.² Comp. Luke 11. 2-4; see in § 88.³ Comp. Isa. 58. 5-7.

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21 where thieves do not break through nor steal: for where your treasure is,
 22 there will your heart be also. The light of the body is the eye: if there-
 23 fore 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
 24 that is in thee be darkness, how great *is* that darkness! No man can
 serve two masters: for either he will hate the one, and love the other; or
 else he will hold to the one, and despise the other. Ye cannot¹ serve God
 25 and mammon.² Therefore I say unto you, Take no thought for your life,
 what ye shall eat, or what ye shall drink; nor yet for your body, what ye
 shall put on. Is not the life more than meat, and the body than raiment?
 26 Behold the fowls of the air: for they sow not, neither do they reap, nor
 gather into barns; yet your heavenly Father feedeth them. Are ye not
 27 much better than they? Which of you by taking thought can add one cu-
 28 bit unto his stature? And why take ye thought for raiment? Consider the
 29 lilies of the field, how they grow; they toil not, neither do they spin: and
 yet I say unto you, That even Solomon in all his glory was not arrayed like
 30 one of these. Wherefore, if God so clothe the grass of the field, which to-
 day is, and to morrow is cast into the oven, *shall he* not much more *clothe*
 31 you, O ye of little faith? Therefore take no thought,³ saying, What shall
 we eat? or, What shall we drink? or, Wherewithal shall we be clothed?
 32 (for after all these things do the Gentiles seek:) for your heavenly Father
 33 knoweth that ye have need of all these things. But seek ye first the king-
 dom of God, and his righteousness; and all these things shall be added un-
 34 to you. Take therefore no thought for the morrow: for the morrow shall
 take thought for the things of itself. Sufficient unto the day *is* the evil
 thereof.

LUKE VI.

VII. 1. Judge not, that ye be not 37 Judge not, and ye shall not be
 2 judged. For with what judgment 38 judged: condemn not, and ye shall
 ye judge, ye shall be judged: and 39 not be condemned: forgive, and ye
 with what measure ye mete, it shall 40 shall be forgiven: give, and it shall
 be measured to you again. be given unto you; good measure,
 pressed down, and shaken together,
 and running over, shall men give
 into your bosom. For with the
 same measure that ye mete withal
 it shall be measured to you again.
 39 And he spake a parable unto them,
 Can the blind lead the blind?
 40 shall they not both fall into the
 ditch? The disciple is not above
 his master: but every one that is
 perfect shall be as his master. And
 why beholdest thou the mote that
 is in thy brother's eye, but perceiv-
 est not the beam that is in thine
 own eye? Either how canst thou
 41 say to thy brother, Brother, let me
 pull out the mote that is in thine
 eye, when thou thyself beholdest not
 the beam that is in thine own eye?
 Thou hypocrite, cast out first the
 beam out of thine own eye, and then
 shalt thou see clearly to pull out the
 3 And why beholdest thou the mote 41
 that is in thy brother's eye, but con- 42
 siderest not the beam that is in thine
 4 own eye? Or how wilt thou say to
 thy brother, Let me pull out the
 mote out of thine eye; and, behold,
 5 a beam *is* in thine own eye? Thou
 hypocrite, first cast out the beam
 out of thine own eye; and then
 shalt thou see clearly to cast out
 the mote out of thy brother's eye.
 6 Give not that which is holy unto

¹ Comp. Luke 16. 9, 11, 13.² *Mammon* is an Aramean word for *riches*, so called probably from the idea of *support* and *reli-**ance* (from root מנן). Here our Lord speaks of wealth as personified into an idol god.³ Phil. 4. 6; 1 Pet. 5. 7.

MATT. VII.

the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 Ask,¹ and it shall be given you; seek, and ye shall find; knock, and

8 it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be open-

9 ed. Or what man is there of you, whom if his son ask bread, will he

10 give him a stone? or if he ask a

11 fish, will he give him a serpent? If ye then, being evil,² know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things

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

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

14 in thereat: because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be

15 that find it. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are

16 ravening wolves.³ Ye shall know them by their fruits. Do men

17 gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a

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

19 Every tree that bringeth not forth good fruit is hewn down, and cast

20 into the fire. Wherefore by their

21 fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which

22 is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and

LUKE VI.

mote that is in thy brother's eye.—

31 And as ye would that men should do to you, do ye also to them likewise.—

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush

45 gather they grapes.—For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.—A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

¹ Comp. Luke 11. 9—13.

² *Being evil*: here is a striking testimony borne by Christ, in an incidental manner, to the uni-

versal depravity of our race.

³ Comp. Acts 20. 29, 30.

MATT. VII.

LUKE VI.

in thy name have cast out devils?
and in thy name done many won-
derful works? And then will I
23 profess unto them, I never knew
you: depart from me, ye that work
iniquity.

24 Therefore whosoever heareth
these sayings of mine, and doeth
them, I will liken him unto a wise
man, which built his house upon a
25 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 a
26 rock. And every one that heareth
these sayings of mine, and doeth them
not, shall be likened unto a foolish
man, which built his house upon the
27 sand: and the rain descended, and
the floods came, and the winds
blew, and beat upon that house; and
it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the
29 people were astonished at his doctrine: for he taught them as *one*
having authority, and not as the scribes.

VIII. 1. When he was come down from the mountain, great multi-
tudes followed him. [Ver. 2—4 in § 33.]

§ 42. THE HEALING OF THE CENTURION'S SERVANT.—*Capernaum.*

MATT. VIII. 5—13.

5 And when Jesus was entered into
Capernaum, there came unto him a
6 centurion,¹ beseeching him, and
saying, Lord, my servant lieth at
home sick of the palsy, grievously
tormented.

7 And Jesus saith unto
him, I will come and heal him.
8 The centurion answered and said,
Lord, I am not worthy that thou

LUKE VII. 1—10.

1 Now when he had ended all his
sayings in the audience of the peo-
ple, he entered into Capernaum.
2 And a certain centurion's servant,
who was dear unto him, was sick,
3 and ready to die. And when he
heard of Jesus, he sent unto him
the elders of the Jews, beseeching
him that he would come and heal
4 his servant. And when they came
to Jesus, they besought him in-
stantly, saying, That he was worthy
5 for whom he should do this: for he
loveth our nation, and he hath built
6 us a synagogue. Then Jesus went
with them. And when he was now
not far from the house, the centurion
sent friends to him, saying unto him,
Lord, trouble not thyself: for I am

¹ In Matthew, the centurion seems to come in person to Jesus; in Luke, he sends the elders of the Jews. This diversity is satisfactorily explained by the old law-maxim: *Qui facit per alium, facit per se*; that is, What one does by means of another, he does himself. Matthew nar-
rates briefly. Luke gives the circumstances more

fully. In like manner, in John 4. 1, Jesus is said to baptize, when he did it by his disciples. In John 19. 1, and elsewhere, Pilate is said to have scourged Jesus; certainly not with his own hands. In Mark 10. 35, James and John come to Jesus with a certain request; in Matt. 20. 20, it is their mother who prefers the request.

MATT. VIII.

shouldst come under my roof: but
 speak the word only,¹ and my serv-
 9 ant shall be healed. For I am a man
 under authority, having soldiers un-
 der me: and I say to this *man*, Go,
 and he goeth; and to another, Come,
 and he cometh; and to my servant,
 10 Do this, and he doeth *it*. When
 Jesus heard *it*, he marvelled, and
 said to them that followed, Verily
 I say unto you, I have not found so
 11 great faith, no, not in Israel. And
 I say unto you, That many shall
 come from the east and west, and
 shall sit down with Abraham, and
 Isaac, and Jacob, in the kingdom
 12 of heaven. But the children of the
 kingdom shall be cast out into outer
 darkness: there shall be weeping
 13 and gnashing of teeth.² And Jesus
 said unto the centurion, Go thy way;
 and as thou hast believed, *so* be it
 done unto thee. And his servant
 was healed in the selfsame hour.

[See in § 31.]

LUKE VII.

not worthy that thou shouldst enter
 7 under my roof: wherefore neither
 thought I myself worthy to come
 unto thee: but say in a word,¹ and
 8 my servant shall be healed. For I
 also am a man set under authority,
 having under me soldiers, and I say
 unto one, Go, and he goeth; and to
 another, Come, and he cometh; and
 to my servant, Do this, and he doeth
 9 *it*. When Jesus heard these things,
 he marvelled at him, and turned him
 about, and said unto the people that
 followed him, I say unto you, I have
 not found so great faith, no, not in
 Israel.

10 And they that were sent, return-
 ing to the house, found the servant
 whole that had been sick.

§ 43. THE RAISING OF THE WIDOW'S SON.—*Nain*.

LUKE VII. 11—17.

11 And it came to pass the day after, that he went into a city called Nain;
 12 and many of his disciples went with him, and much people. Now when
 he came nigh to the gate of the city, behold, there was a dead man carried
 out, the only son of his mother, and she was a widow: and much people
 13 of the city was with her. And when the Lord saw her, he had compassion
 14 on her, and said unto her, Weep not. And he came and touched the bier:
 and they that bare *him* stood still. And he said, Young man, I say unto thee,
 15 Arise. And he that was dead sat up, and began to speak. And he delivered
 16 him to his mother. And there came a fear on all: and they glorified God,
 saying, That a great prophet is risen up among us; and, That God hath
 17 visited his people. And this rumour of him went forth throughout all Judea,
 and throughout all the region round about.

§ 44. JOHN THE BAPTIST IN PRISON SENDS DISCIPLES TO JESUS.—*Galilee: Capernaum?*

MATT. XI. 2—19.

2 Now when John³ had heard in the prison⁴ the works of Christ, he sent

LUKE VII. 18—35.

18 And the disciples of John showed
 19 him of all these things. And John

¹ Comp. Gen. 1. 3; John 1. 1—3.

² Comp. Luke 13. 25—28.

³ Matthew places this narrative after the sending out of the twelve, Matt. 11. 1: see § 62. But it was during their absence John was beheaded: see Mark 6. 30; Matt. 14. 13. The order of Luke is therefore followed. Our Lord was pro-

bably at or near Capernaum, or perhaps Nain: comp. § 45.

⁴ *In the prison*: this was, according to Josephus (Antiq. 18. 5. 2), in Machærus, a castle or fortress situated on the southern border of Peræa, near the Dead Sea, and not very far from Livias (see Wieseler, p. 243—247), a town in which Herod

MATT. XI.

3 two of his disciples, and said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and show John again those things which ye do hear and see: 5 the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.¹ And 6 blessed is *he*, whosoever shall not be offended in me.

7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A 8 reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft *clothing* 9 are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than 10 a prophet. For this is *he*, of whom it is written,² Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of 12 heaven is greater than he.³ And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent 13 take it by force. For all the prophets and the law prophesied until 14 John. And if ye will receive *it*, this is Elias, which was for to come.⁴ 15 He that hath ears to hear, let him 16 hear. But whereunto shall I liken

LUKE VII.

calling *unto him* two of his disciples sent *them* to Jesus, saying, Art thou he that should come? or look we for 20 another? When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look 21 we for another? And in the same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight.

22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.¹ 23 And blessed is *he*, whosoever shall not be offended in me.

24 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This 27 is *he*, of whom it is written,² Behold, I send my messenger before thy face, which shall prepare thy way before thee. For I say unto you, 28 Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

31 And the Lord said, Whereunto then shall I liken the men of this generation?

had a residence, and where he probably held the grand feast, during which he ordered the beheading of the Baptist: see in § 63.

¹ Comp. Isa. 35. 5, sq.; 42. 6, 7.

² Mal. 3. 1.

³ Comp. Gal. 4. 1—7.

⁴ Mal. 4. 5.

MATT. XI.

LUKE VII.

17 this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil.

18 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.¹

32 and to what are they like? They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! But wisdom is justified of all her children.¹ [See in § 46.]

§ 45. REFLECTIONS OF JESUS ON APPEALING TO HIS MIGHTY WORKS.—*Capernaum?*

MATT. XI. 20—30.

20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee,² Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 At that time³ Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent,⁴ and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*. Come unto me, all *ye* that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke *is* easy, and my burden is light. [Ch. 12. 1—21 in §§ 37—39.]

§ 46. WHILE SITTING AT MEAT WITH A PHARISEE, JESUS IS ANOINTED BY A WOMAN WHO HAD BEEN A SINNER.—*Capernaum?*

LUKE VII. 36—50.

36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman⁵ in the city, which was a sinner, when she knew that *Jesus* sat at

¹ *Wisdom is justified, &c.*: this obscure sentence has been well explained, in harmony with the context, thus,—The Divine wisdom, which has done all that was possible to draw her children to herself, by using diverse methods in the ministry of John and in that of Christ (see verses 16—19), is in this manner absolved from the complaints of her children, namely, the wayward Jewish

people, who are called also, "the children of the kingdom" (Matt. 8. 12), and "the children of the prophets and of the covenant" (Acts 3. 25). Instead of *but*, we should, according to the Greek (*καί*), read *and* at the beginning of the sentence.

² Comp. Luke 10. 13—15: see in § 81.

³ Comp. Luke 10. 21.

⁴ 1 Cor. 2. 14.

⁵ *And, behold, a woman*: the common opinion,

LUKE VII.

38 meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and
 39 anointed *them* with the ointment. Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that
 40 toucheth him: for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.
 41 There was a certain creditor which had two debtors: the one owed five
 42 hundred pence,¹ and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love
 43 him most? Simon answered and said, I suppose that *he*, to whom he for-
 44 gave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet:² but she hath washed my feet with tears, and wiped *them* with the hairs of her head.
 45 Thou gavest me no kiss:³ but this woman since the time I came in hath
 46 not ceased to kiss my feet. My head with oil thou didst not anoint: but
 47 this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to
 48 whom little is forgiven, *the same* loveth little. And he said unto her, Thy
 49 sins are forgiven. And they that sat at meat with him began to say within
 50 themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace.

§ 47. JESUS, WITH THE TWELVE, MAKES A SECOND CIRCUIT IN GALILEE. [See § 32.]

LUKE VIII. 1—3.

1 And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve *were* with him, and certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene,⁴ out of whom went seven devils, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.⁵

§ 48. THE HEALING OF A DEMONIAIC.⁶ THE SCRIBES AND PHARISEES BLASPHEME. *Galilee.*

MARK III. 19—30.

19, 20 —And they went into an house. And the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard *of it*, they went out to lay hold on him: for they said, He is beside himself.

that this was Mary Magdalene, is wholly without foundation, and even contrary to all appearance; for she is evidently mentioned by Luke, as for the first time, in ch. 8. 2, and that not as a *sinner*, (like this woman,) but as afflicted formerly with *seven devils*, which is no certain evidence of a depraved life.—The omission of this woman's name is to be attributed, most likely, to delicacy of moral feeling in the apostles and evangelists, who could not help relating in the churches this most touching and instructive story, but yet thought it right to withhold the name.

¹ *Pence*: the Roman penny (*denarius*) is considered equal in value to seven pence halfpenny of our money.

² Gen. 18. 4.

³ 2 Sam. 15. 5.

⁴ *Magdalene*: so called from Magdala, the town she belonged to, and to distinguish her from the other Marys mentioned in the Gospels, of whom there are at least three, namely, the mother of our Lord, the wife of Alpheus or Clopas, and the sister of Lazarus.

⁵ Comp. 2 Cor. 8. 9.

⁶ The order of Mark is here resumed, who places these transactions next after the appointment of the twelve, omitting the sermon on the mount and other intervening matters. The narrative of Luke is obviously parallel, although given by him in a different place. See Introductory Note to Part VI.

MATT. XII. 22—37.

22 Then was brought
unto him one possess-
ed with a devil, blind,
and dumb: and he
healed him, insomuch
that the blind and
dumb both spake and
23 saw. And all the
people were amazed,
and said, Is not this
the Son of David?
24 But when the Phari-
sees heard *it*, they
said, This *fellow* doth
not cast out devils,
but by Beelzebub¹ the
prince of the devils.
25 And Jesus knew their
thoughts, and said unto
them, Every kingdom
divided against itself
is brought to desola-
tion; and every city or
house divided against
itself shall not stand:
26 and if Satan cast out
Satan, he is divided
against himself; how
shall then his kingdom
stand? And if I by
27 Beelzebub cast out de-
vils, by whom do your
children cast *them* out?²
therefore they shall be
28 your judges. But if I
cast out devils by the
Spirit of God, then
the kingdom of God
is come unto you.
29 Or else how can one
enter into a strong
man's house, and spoil
his goods, except he
first bind the strong
man? and then he
will spoil his house.

MARK III.

22 And the scribes which
came down from Jeru-
salem said, He hath
Beelzebub,¹ and by the
prince of the devils
casteth he out devils.
23 And he called them
unto him, and said unto
them in parables, How
can Satan cast out Sa-
tan? And if a king-
24 dom be divided against
itself, that kingdom
cannot stand. And if
25 a house be divided a-
gainst itself, that house
cannot stand. And if
26 Satan rise up against
himself, and be di-
vided, he cannot stand,
but hath an end.
27 No man can enter into
a strong man's house,
and spoil his goods,
except he will first
bind the strong man;
and then he will spoil
his house.

LUKE XI. 14, 15, 17—23.

[Ver. 16 in § 49.]

14 And he was casting
out a devil, and it was
dumb. And it came
to pass, when the de-
vil was gone out, the
dumb spake; and the
people wondered. But
15 some of them said,
He casteth out devils
through Beelzebub¹
the chief of the devils.
17 —But he, knowing
their thoughts, said un-
to them, Every king-
dom divided against
itself is brought to de-
solation; and a house
divided against a house
18 falleth. If Satan also
be divided against him-
self, how shall his king-
dom stand? because
ye say that I cast out
devils through Beel-
zebub. And if I by
19 Beelzebub cast out de-
vils, by whom do your
sons cast *them* out?²
therefore shall they be
20 your judges. But if I
with the finger of God
cast out devils, no
doubt the kingdom of
God is come upon you.
21 When a strong man
armed keepeth his
palace, his goods are
in peace: but when a
stronger than he shall
come upon him and
overcome him, he tak-
eth from him all his
armour wherein he
trusted, and divideth
his spoils.—

¹ *Beelzebub*, or more correctly *Beelzebub*: the former name signifies *lord of flies*, and belonged to an idol of the Philistines (2 Kings 1. 2), which they fancied could protect against the annoyance of such insects; the latter (differing only in a single letter) signifies *lord of dung*, and was em-

ployed by the Israelites to express their contempt for that idol, and their sense of the filthiness of idolatry. Hence this became a name for the devil, as the god of idolaters.

² Comp. Acts 19. 13—16.

MATT. XII.

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

31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the Holy Ghost shall not be forgiven unto men.¹ And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.² O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified,³ and by thy words thou shalt be condemned.

§ 49. THE SCRIBES AND PHARISEES SEEK A SIGN. OUR LORD'S REFLECTIONS.
Galilee

MATT. XII. 38—45.

38 Then certain of the scribes and of the Pharisees answered, 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 given to it, but the sign of the prophet Jonas: 40 for as Jonas was three days and three nights in the whale's belly;⁴ so shall the Son of man be three days and three nights⁵ in the heart

LUKE XI.

23 He that is not with me is against me: and he that gathereth not with me scattereth.

MARK III.

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness,¹ but is in danger of eternal damnation: 30 because they said, He hath an unclean spirit. [See in § 50.]

LUKE XI. 16, 24—36.

16 And others, tempting *him*, sought of him a sign from heaven.—

29 And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites,⁵ so shall also the Son of man be to this generation.—

¹ Comp. Luke 12. 10.

² Comp. Matt. 7. 16—18.

³ Rom. 10. 10.

⁴ Jonah 1. 17.

⁵ The specification in Matt. 12. 40, that Jesus should be "three days and three nights" in the sepulchre, seems at first view not to harmonize with the accounts of his burial and resurrection. From these latter it appears, that he was laid in the tomb before sunset on the sixth day of the week, or Friday, and rose again quite early on the first day of the week, or Sunday; having lain in the grave not far from thirty-six hours. See §§ 159, 160, and Notes. This accords with the usual formula which our Lord employed in speaking of his resurrection, namely, that "he should rise on the *third day*;" Matt. 16. 21; 20. 19; Mark 9. 31; 10. 34; Luke 9. 22; 18. 33, etc. Equivalent to this is also the expression, "after *three days* I will rise again," Matt. 27. 63; Mark 8. 31; John 2. 19, etc. This latter idiom is found also in John

20. 26, where *eight days* is put for a week. So too in German, the expression, *nach drey Tagen*, "after three days," is always the same as, *am dritten Tage*, "on the third day," the day after to-morrow; and *acht Tage*, "eight days," is the more common phrase, instead of *eine Woche*, "a week."

In the present instance, Matt. 12. 40, the apparent difficulty arises from the form of expression, "three days and three nights," which our Lord uses here, and here alone, because he is quoting from Jonah 1. 17. The phrase is doubtless in itself equivalent to the Greek *νυκθημερον*, a day and night of twenty-four hours. But the Hebrew form, *three days and three nights*, was likewise used generally and indefinitely for *three days* simply; as is obvious from 1 Sam. 30. 12, 13, and the circumstances there narrated. Such also is manifestly the case here.

MATT. XII.

41 of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas;¹ and, behold, a greater
42 than Jonas *is* here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon;² and, behold, a greater than Solomon *is* here.

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth
44 none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished.
45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first.³ Even so shall it be also unto this wicked generation.

LUKE XI.

32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas;¹ and, behold, a greater than Jonas *is* here.—The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the uttermost parts of the earth to hear the wisdom of Solomon;² and, behold, a greater than Solomon *is*
33 here.—No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which
34 come in may see the light. The light of the body is the eye: therefore when thine eye is single, thy whole body also *is* full of light; but when *thine eye* is evil, thy body
35 also *is* full of darkness. Take heed therefore that the light which is in thee be not darkness. If thy
36 whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.—When the unclean
24 spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I
25 came out. And when he cometh, he findeth *it* swept and garnished.
26 Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.³
27 And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps
28 which thou hast sucked. But he said, Yea rather, blessed *are* they that hear the word of God, and keep it.

¹ Jonah 3. 4, 5.² 1 Kings 10. 1—13.³ Comp. Heb. 6. 4—8; 2 Pet. 2. 20—22.

§ 50. THE TRUE DISCIPLES OF CHRIST HIS NEAREST RELATIVES.—*Galilee.*

MATT. XII. 46—50.

46 While he yet talked 31
to the people, behold,
his mother and his
brethren stood with-
out, desiring to speak 32
47 with him. Then one
said unto him, Behold,
thy mother and thy
brethren stand with-
out, desiring to speak
48 with thee. But he an- 33
swered and said unto
him that told him, Who
is my mother? and
who are my brethren? 34
49 And he stretched forth
his hand toward his
disciples, and said, Be-
hold my mother and
50 my brethren! For who- 35
soever shall do the will
of my Father which is
in heaven, the same is
my brother, and sister,
and mother.
[See in § 54.]

MARK III. 31—35.

31 There came then his 19
brethren and his mo-
ther, and standing
without, sent unto him,
calling him. And the
multitude sat about 20
him, and they said
unto him, Behold, thy
mother and thy bre-
thren without seek for
thee. And he answer- 21
ed them, saying,
Who
is my mother, or my
brethren? And he
looked round about on
them which sat about
him, and said, Behold
my mother and my
brethren! For who-
soever shall do the will
of God, the same is
my brother, and my
sister, and mother.
[See in § 54.]

LUKE VIII. 19—21.

19 Then¹ came to him
his mother and his
brethren, and could
not come at him for
the press.

20 And it
was told him *by certain*
which said, Thy mo-
ther and thy brethren
stand without, desiring
to see thee. And he
answered and said un-
to them,

My mother and
my brethren are these
which hear the word
of God, and do it.
[See in § 54.]

§ 51. AT A PHARISEE'S TABLE, JESUS DENOUNCES WOES AGAINST THE PHARISEES AND OTHERS.—*Galilee.*

LUKE XI. 37—54.

37 And as he spake,² a certain Pharisee besought him to dine with him: and
38 he went in, and sat down to meat. And when the Pharisee saw *it*, he mar-
39 velled that he had not first washed before dinner.³ And the Lord said unto
him, Now do ye Pharisees make clean the outside of the cup and the platter;⁴
40 but your inward part is full of ravening and wickedness. *Ye* fools, did not
41 he that made that which is without make that which is within also? But
rather give alms of such things as ye have; and, behold, all things are clean
42 unto you. But woe unto you, Pharisees! for ye tithe mint and rue and all
manner of herbs, and pass over judgment and the love of God: these ought
43 ye to have done, and not to leave the other undone.⁵ Woe unto you, Pharisees!
for ye love the uppermost seats in the synagogues, and greetings in the mark-
44 ets.⁶ Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves
which appear not,⁷ and the men that walk over *them* are not aware of *them*.
45 Then answered one of the lawyers, and said unto him, Master, thus say-
46 ing thou reproachest us also. And he said, Woe unto you also, *ye* lawyers!
for ye lade men with burdens grievous to be borne, and ye yourselves touch
47 not the burdens with one of your fingers. Woe unto you!⁸ for ye build the

¹ *Then* is here a mistranslation of *δέ*, [*and*,] which merely connects without denoting time. This portion of Luke is here transposed to its proper chronological place, as nearly all Harmonists agree, except Greswell.

² The order here connects back with Luke 11.

36, in § 49. Jesus received the invitation of the Pharisee, while he was speaking. See Introductory Note to Part VI.

³ Mark 7. 3.

⁵ Matt. 23. 23.

⁷ Matt. 23. 27, 28.

⁴ Comp. Matt. 23. 25, 26.

⁶ Matt. 23. 6.

⁸ Matt. 23. 29—36.

LUKE XI.

48 sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed
 49 them, and ye build their sepulchres. Therefore also said the wisdom of God,¹ I will send them prophets and apostles, and *some* of them they shall
 50 slay and persecute: that the blood of all the prophets, which was shed from
 51 the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple:² verily I say unto you, It shall be required of this
 52 generation. Woe unto you, lawyers!³ for ye have taken away the key of knowledge: ye enter not in yourselves, and them that were entering in ye hindered.
 53 And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many
 54 things: laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

§ 52. JESUS DISCOURSES TO HIS DISCIPLES AND THE MULTITUDE.—*Galilee.*

LUKE XII. 1—59.

1 In the mean time,⁴ when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees,⁵
 2 which is hypocrisy. For there is nothing covered, that shall not be re-
 3 vealed;⁶ neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.
 4 And I say unto you my friends, Be not afraid of them that kill the body,
 5 and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to
 6 cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold
 7 for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye
 8 are of more value than many sparrows. Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before
 9 the angels of God: but he that denieth me before men shall be denied
 10 before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth
 11 against the Holy Ghost it shall not be forgiven. And when they bring you unto the synagogues,⁷ and unto magistrates, and powers, take ye no
 12 thought how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say.
 13 And one of the company said unto him, Master, speak to my brother,
 14 that he divide the inheritance with me. And he said unto him, Man, who
 15 made me a judge or a divider over you? And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the
 16 abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plenti-
 17 fully: and he thought within himself, saying, What shall I do, because I
 18 have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my

¹ *The wisdom of God*: by this our Saviour means himself (compare 1 Cor. 1. 24), as may be clearly seen from the corresponding utterance in Matt. 23. 34, *Behold, I send, &c.* Here he declares his eternal purpose after the manner of an ancient prophecy, with allusion, probably, to Prov. 1. 24—31.

² Gen. 4. 8; 2 Chron. 24. 20—22.

³ Matt. 23. 13.

⁴ Luke ch. 12. is directly connected with the preceding by the phrase, *In the mean time.*

⁵ Comp. Matt. 16. 6.

⁶ Matt. 10. 26—33.

⁷ Matt. 10. 19, 20.

LUKE XII.

19 fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry.

20 But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So *is* he that layeth up treasure for himself, and is not rich toward God.

22 And he said unto his disciples, Therefore I say unto you, Take no thought¹ for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body *is more* than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart

35, 36 be also. Let your loins be girded about, and *your* lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch,² and find *them* so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? And the Lord said, Who then is that faithful and wise steward,³ whom *his* lord shall make ruler over his household, to give *them* their portion of meat in due season? Blessed *is* that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many stripes. But he that knew not,⁴ and did commit

¹ Comp. Matt. 6. 25—33.

² *Second and third watch*, that is, the depth of night, (from nine to three o'clock,) when men generally feel most sleepy, which made the wakefulness of the servants more commendable.

³ Comp. Matt. 24. 45—51.

⁴ *He that knew not, &c.* This shows that even those who sin *in ignorance* may be more or less guilty, the ignorance itself being sinful, which holds true, in a great degree, of even the heathen, and far more of all who have means of religious instruction in Christian lands.

LUKE XII.

things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

- 49 I am come to send fire¹ on the earth; and what will I, if it be already
50 kindled? But I have a baptism to be baptized with; and how am I strait-
51 ened till it be accomplished! Suppose ye that I am come to give peace on
52 earth? I tell you, Nay;² but rather division: for from henceforth there shall
53 be five in one house divided, three against two, and two against three.
The father shall be divided against the son, and the son against the father;
the mother against the daughter, and the daughter against the mother;
the mother-in-law against her daughter-in-law, and the daughter-in-law
against her mother-in-law.
54 And he said also to the people, When ye see a cloud rise out of the west,
55 straightway ye say, There cometh a shower; and so it is. And when ye
56 see the south wind blow, ye say, There will be heat; and it cometh to pass.
57 Ye hypocrites, ye can discern the face of the sky and of the earth; but
58 how is it that ye do not discern this time? Yea, and why even of your-
selves judge ye not what is right? When thou goest with thine adversary
to the magistrate, *as thou art* in the way, give diligence that thou mayest
be delivered from him; lest he hale thee to the judge, and the judge de-
59 liver thee to the officer, and the officer cast thee into prison. I tell thee,
thou shalt not depart thence, till thou hast paid the very last mite.

§ 53. THE SLAUGHTER OF CERTAIN GALILEANS. PARABLE OF THE BARREN FIG TREE.—*Galilee*.

LUKE XIII. 1—9.

- 1 There were present at that season³ some that told him of the Galileans,
2 whose blood Pilate had mingled with their sacrifices. And Jesus answer-
ing said unto them, Suppose ye that these Galileans were sinners above
3 all the Galileans, because they suffered such things? I tell you, Nay: but,
4 except ye repent, ye shall all likewise perish. Or those eighteen, upon
whom the tower in Siloam fell, and slew them, think ye that they were
5 sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, ex-
cept ye repent, ye shall all likewise perish.
6 He spake also this parable;⁴ A certain *man* had a fig tree planted in his
7 vineyard; and he came and sought fruit thereon, and found none. Then
said he unto the dresser of his vineyard, Behold, these three years I come
seeking fruit on this fig tree, and find none: cut it down; why cumbereth
8 it the ground? And he answering said unto him, Lord, let it alone this
9 year also, till I shall dig about it, and dung *it*: and if it bear fruit, *well*:
and if not, *then* after that thou shalt cut it down.⁵ [See in § 94.]

¹ *I am come to send fire*: by this we may understand a fire of purifying (Isa. 4. 4; Matt. 3. 11) and of holy zeal, as connected with fiery trials and persecutions, which the following verses (51—53) clearly set forth.

² Comp. Matt. 10. 34—36.

³ This verse fixes the order of this chapter, as coming properly next to ch. 12.

⁴ *Parable*, from παραβολή, etymologically sig-

nifies *juxta-position*, as when two things are put side by side for comparing them, whence it denotes a *comparison*, and then an *illustration by comparison*. In explaining the parables, we should remember that the comparison or similitude is generally to be found only in the principal parts or *scope*, the minor parts being intended merely as the *drapery* or *filling up* of the picture.

⁵ Comp. Isa. 5. 5—7.

§ 54. PARABLE OF THE SOWER.¹—*Sea of Galilee : near Capernaum?*

MATT. XIII. 1—23.

1 The same day went Jesus out of the house,² and sat by the sea side.
 2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the
 3 shore. And he spake many things unto them in parables, saying,

Behold, a sower went forth to sow;

4 and when he sowed, some seeds fell by the way side, and the fowls came and devoured
 5 them up: some fell upon stony places, where they had not much earth: and forthwith they sprang up, because they had no
 6 deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered
 7 away. And some fell among thorns; and the thorns sprang up, and
 8 choked them: but other fell into good ground, and brought forth fruit, some an hundredfold,³ some sixtyfold, some thirtyfold.

9 Who hath ears to hear, let him hear.
 10 And the disciples came, and said unto

MARK IV. 1—25.

1 And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the
 2 sea on the land. And he taught them many things by parables, and said unto them in
 3 his doctrine, Hearken; Behold, there went out a sower to sow:
 4 and it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it
 5 up. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:
 6 but when the sun was up, it was scorched; and because it had no root, it withered away.
 7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no
 8 fruit. And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some
 9 an hundred. And he said unto them, He that hath ears to hear, let him hear.

10 And when he was alone, they that were

LUKE VIII. 4—18.

4 And when much people were gathered together, and were come to him out of every city, he spake
 5 by a parable: A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. And some
 6 fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.
 8 And other fell on good ground, and sprang up, and bare fruit an hundredfold.

And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him, saying,

¹ The order here depends on Matt. 13. 1; the intervening events in §§ 51—53 being supplied by Luke. The place was probably Capernaum; but this is not certain.

² *The house*: namely, that in which Christ

usually tarried at Capernaum.

³ *An hundredfold*: such increase, though not frequent among us, is commonly yielded in the more fertile parts of Palestine, such as Galilee, and in Egypt.

MATT. XIII.

him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries¹ of the kingdom of heaven,² but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith,³ By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 for this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear.⁴ For verily I say unto you, That many prophets and righteous men have desired to see

MARK IV.

about him with the twelve asked of him the parable. And he said unto them, Unto you it is given to know the mystery¹ of the kingdom of God:² but unto them that are without, all *these* things are done in parables:

12 that seeing they may see, and not perceive; and hearing they may hear, and not understand;³ lest at any time they should be converted, and *their* sins should be forgiven them.

LUKE VIII.

What might this parable be?

10 And he said, Unto you it is given to know the mysteries¹ of the kingdom of God:² but to others in parables;

that seeing they might not see, and hearing they might not understand.³

¹ *Mystery*, from *μυστήριον*, denotes something *secret*, which is not known except by revelation. It does not necessarily denote, as employed in Scripture, something *incomprehensible*, for it is used generally, as here, for what may be *known by instruction or revelation*. Yet a fact or truth, as revealed, may involve more than we can com-

prehend, (which holds true also of the facts and truths of science,) and hence a Scripture mystery, though declared, may leave us in mystery still: so it is, at least, with the "great mystery of godliness," 1 Tim. 3. 16.

² Comp. 1 Cor. 2. 6—10.

³ Isa. 6. 9, 10.

⁴ Comp. Eph. 1. 17—19.

MATT. XIII.

those things which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*. Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while:¹ for when tribulation or persecution ariseth because of the word, by and by he is offended.

He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness² of riches, choke the word, and he becometh unfruitful.

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

MARK IV.

21 And he said unto them, Is a candle³ brought to be put under a bushel, or under a bed? and not to be set on a

MARK IV.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 The sower soweth the word. And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

15 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; and have no root in themselves, and so endure but for a time:¹ afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. And

16 these are they which are sown among thorns; such as hear the word, and the cares of this world, and the deceitfulness² of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

17 And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

LUKE VIII.

11 Now the parable is this: The seed is the word of God. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

12 They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.¹

13 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.

14 But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

LUKE VIII.

15 No man, when he hath lighted a candle,³ covereth it with a vessel, or putteth *it* under a bed; but setteth

¹ Comp. Heb. 10. 35—39; Eph. 3. 17—19.

² Comp. Acts 5. 1—11.

³ Comp. Matt. 5. 14—16.

MARK IV.

22 candlestick? For there is nothing
hid, which shall not be manifested;
23 neither was any thing kept secret,
but that it should come abroad. If
any man have ears to hear, let him
24 hear. And he saith unto them, Take
heed what ye hear: with what mea-
sure ye mete, it shall be measured to
you: and unto you that hear shall
25 more be given. For he that hath,¹
to him shall be given: and he that
hath not, from him shall be taken
even that which he hath.

LUKE VIII.

it on a candlestick, that they which
17 enter in may see the light. For no-
thing is secret, that shall not be
made manifest; neither *any thing*
hid, that shall not be known and
28 come abroad. Take heed therefore
how ye hear: for whosoever hath,¹
to him shall be given; and whoso-
ever hath not, from him shall be
taken even that which he seemeth
to have. [See in § 50.]

§ 55. PARABLE OF THE TARES. OTHER PARABLES.—Near Capernaum?

MATT. XIII. 24—53.

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

MARK IV. 26—34.

26 And he said, So is the kingdom of God, as if a man should cast seed
27 into the ground; and should sleep, and rise night and day, and the seed
28 should spring and grow up, he knoweth not how. For the earth bringeth
forth fruit of herself; first the blade, then the ear, after that the full corn in
29 the ear. But when the fruit is brought forth, immediately he putteth in
the sickle, because the harvest is
come.

MATT. XIII.

31 Another parable put he forth unto 30 And he said, Whereunto shall we
them, saying, The kingdom of liken the kingdom of God? or with
heaven is like to a grain of mus- what comparison shall we compare
tard seed, which a man took, and 31 it? *It is* like a grain of mustard
sowed in his field: which indeed is seed, which, when it is sown in the
32 the least of all seeds: but when it earth, is less than all the seeds that
is grown, it is the greatest among 32 be in the earth: but when it is sown,
herbs, and becometh a tree, so that it groweth up, and becometh greater
the birds of the air come and lodge than all herbs, and shooteth out
33 in the branches thereof. Another great branches; so that the fowls of
parable spake he unto them; The the air may lodge under the shadow
kingdom of heaven is like unto of it.
leaven, which a woman took, and
hid in three measures of meal, till
the whole was leavened.
34 All these things spake Jesus unto 33 And with many such parables
the multitude in parables; and with- spake he the word unto them, as

¹ Comp. Matt. 13. 12.

MATT. XIII.

MARK IV.

- 35 out a parable spake he not unto them: that it might be fulfilled which was spoken by the prophet, saying,¹ I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.
- 36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man;² the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.
- 44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.
- 45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it.
- 47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.
- 51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.
- 53 And it came to pass, that when Jesus had finished these parables, he departed thence. [See in § 61.]

§ 56. JESUS DIRECTS TO CROSS THE LAKE. INCIDENTS. THE TEMPEST STILLED.
Sea of Galilee.

MATT. VIII. 18—27.

MARK IV. 35—41.

LUKE VIII. 22—25.

- 18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.
- 19 And a certain scribe came, and said unto
- 35 And the same day, when the even was come,³ he saith unto them, Let us pass over unto the other side.
- 22 Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake.

¹ Psa. 78. 2.

² Comp. Dan. 7. 13.

³ Mark here fixes the order of time, "the same day at evening." Very similar to Matt. 8. 19—22 is the incident related by Luke, ch. 9. 57—62, but which is in a wholly different connexion [see §

80]. It is however put in this section in Robinson's Harmony, because he thinks that two incidents so similar cannot well be supposed to have occurred. The conversation takes place as our Lord was on his way from the house (Matt. 13. 36) to the boat.

MATT. VIII.
 him, Master, I will
 follow thee whitherso-
 20 ever thou goest. And
 Jesus saith unto him,
 The foxes have holes,
 and the birds of the
 air *have* nests; but the
 Son of man¹ hath not
 where to lay *his* head.
 21 And another of his
 disciples said unto
 him, Lord, suffer me
 first to go and bury my
 22 father. But Jesus said
 unto him; Follow me;
 and let the dead bury
 their dead.
 23 And when he was
 entered into a ship, his
 disciples followed him.
 24 And, behold, there a-
 rose a great tempest in
 the sea, insomuch that
 the ship was covered
 with the waves: but he
 25 was asleep. And his
 disciples came to *him*,
 and awoke him, say-
 ing, Lord, save us: we
 26 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 was a great
 calm.
 27 But the men marvel-
 led, saying, What man-
 ner of man is this, that
 even the winds and the
 sea obey him!

MARK IV.
 36 And when they had
 sent away the multi-
 tude, they took him
 even as he was in the
 ship. And there were
 also with him other
 37 little ships. And there
 arose a great storm of
 wind, and the waves
 beat into the ship, so
 that it was now full.
 38 And he was in the
 hinder part of the ship,
 asleep on a pillow:
 and they awake him,
 and say unto him, Mas-
 39 ter, carest thou not
 that we perish? And
 he arose, and rebuked
 the wind, and said un-
 to the sea, Peace, be
 still. And the wind
 ceased, and there was
 40 a great calm. And
 he said unto them,
 Why are ye so fearful?
 how is it that ye have
 41 no faith? And they
 feared exceedingly,
 and said one to an-
 other, What manner
 of man is this, that
 even the wind and the
 sea obey him?

LUKE VIII.
 23 And they launch-
 ed forth. But as they
 sailed he fell asleep:
 and there came down
 a storm of wind on the
 lake; and they were
 filled *with water*, and
 were in jeopardy.
 24 And they came to him, and
 awoke him, saying,
 Master, master, we
 perish. Then he arose,
 and rebuked the wind
 and the raging of the
 water: and they ceas-
 ed, and there was a
 calm.
 25 And he said unto them,
 Where is your faith?
 And they being afraid
 wondered, saying one
 to another, What man-
 ner of man is this! for
 he commandeth even
 the winds and water,
 and they obey him.

¹ *The Son of man*: this name is often applied to himself by Christ, with reference to Dan. 7. 13, 14 (comp. Rev. 1. 13), to indicate that he was the Messiah, found in fashion as a man, but destined to have supreme and universal dominion (Phil. 2.

6—11). Perhaps this name was chosen to indicate also, that Christ was *the* son of Adam (man) who was to bruise the serpent's head and become the second Adam (comp. 1 Cor. 15. 47).

§ 57. THE TWO DEMONIACS OF GADARA.—*S. E. coast of the sea of Galilee.*

MATT. VIII. 28—34. IX. 1.

MARK V. 1—21.

LUKE VIII. 26—40.

28 And when he was come to the other side into the country of the Gergesenes,¹ there met him two possessed with devils, coming out of the tombs,² exceeding fierce, so that no man might pass by that way.

1 And they came over unto the other side of the sea, into the country of the Gadarenes.¹
 2 And when he was come out of the ship, immediately there met him out of the tombs² a man with an unclean spirit,
 3 who had *his* dwelling among the tombs; and no man could bind him, no, not with
 4 chains: because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him.
 5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with
 6 stones. But when he saw Jesus afar off, he ran and worshipped
 7 him, and cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not. For he said unto him, Come out of the man, *thou* unclean spirit. And he asked him, What *is* thy name? And he answered, saying, My

26 And they arrived at the country of the Gadarenes,¹ which is over against Galilee. And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

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

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not. (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters;

¹ Origen says that a city *Gergesa* anciently stood on the eastern shore of the lake of Tiberias, Opp. IV. p. 140. *Gadara* was a larger city, whose district or jurisdiction apparently extended to the lake, and included *Gergesa*. In Matt. 8. 28, Greisbach and Knapp read *Gerasenes*, and Scholz *Gadarenes*.

Mark and Luke speak of only one demoniac; Matthew of two. Here the maxim of Le Clerc holds true: *Qui plura narrat, pauciora complectitur; qui pauciora memorat, plura non negat;*

that is, the fuller account comprises the shorter; the shorter does not contradict the fuller. Something peculiar in the circumstances or character of one of the persons, rendered him more prominent, and led the two former evangelists to speak of him particularly. But their language does not *exclude* another. See *Bibliotheca Sacra*, 1845. No. 1. p. 169.

² *Out of the tombs*: these are, in the East, either excavations in rocky cliffs and hills, or like our vaults, and hence easily serving for shelters and lurking-places.

MATT. VIII.

MARK V.

LUKE VIII.

- 10 name is Legion: for we are many. And he besought him much that he would not send them away out of the country.
- 30 And there was a good way off from them an herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.¹
- 33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And, behold, the whole city came out to meet Jesus:
- 11 Now there was there nigh unto the mountains a great herd of swine feeding. And all the devils besought him, saying, Send us into the swine, that we may enter into them.
- 13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.¹
- 14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done. And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid. And they that saw *it* told them how it befell to him that was possessed with the devil, and *also*
- and he brake the bands, and was driven of the devil into the wilderness.) And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. And they besought him that he would not command them to go out into the deep.
- 32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.
- 33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.¹
- 34 When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country.
- 35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.
- 36 They also which saw *it* told them by what means he that was possessed of the devils was

¹ The owners of the swine were probably Jews, for our Lord as yet confined his ministry to that people (comp. Matt. 10. 5, 6); and the loss may therefore have been inflicted on them, as a punishment for trading in swine's flesh, which they were strictly forbidden to eat themselves, and, by implication, to provide for their Gentile neigh-

bours for the sake of gain. But yet the mercy in this wonderful transaction far outweighed the judgment, for it brought relief to the possessed man, and rid the neighbourhood of a great source of terror and annoyance (Matt. 8. 28), while it admonished the Jews against violating the spirit, if not the letter, of the law, through love of gain.

MATT. VIII.

and when they saw him, they besought *him* that he would depart out of their coasts.

MARK V.

concerning the swine. 37 And they began to pray him to depart out of their coasts. 18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. Howbeit 19 Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion 20 on thee. And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel.

LUKE VIII.

healed. Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again. Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying, Return to thine own house, and show how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

MATT. IX.

1 And he entered into a ship, and passed over, and came into his own city.¹ [See in § 34.]

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

40 And it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

§ 58. LEVI'S FEAST.²DISCOURSE CONCERNING FASTING.—*Capernaum.*

MATT. IX. 10—17.

10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners³ came and sat down with him and his disciples.

MARK II. 15—22.

15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners³ sat also together with Jesus and his disciples: for there were many, and they

LUKE V. 29—39.

29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

11 And when 16 followed him. And 30

But their scribes

¹ *His own city*, i. e. Capernaum, where he generally tarried after removing from Nazareth: see Matt. 4. 13.

² The *call* of Levi or Matthew is placed by the three evangelists immediately after the healing of the paralytic in Capernaum: see §§ 34, 35. Very naturally, too, they all three connect with his call an account of the *feast* which he afterwards made for Jesus; in order to bring together and present at once all that was personal to Matthew. But from Matt. 9. 18 [see § 59] it appears, that while our Lord was reclining and discoursing at that feast, Jairus comes to beseech him to visit his daughter lying at the point of death; and Jesus goes with him. Now this transaction,

according to Mark and Luke, did not happen until immediately after the return from the eastern shore of the lake. Hence the narrative of the feast is also to be transferred to this place; and that too with the more certainty, because the twelve appear to have also been present at it: see Matt. 9. 10; Mark 2. 15.

³ *Sinners*. There is no good reason for supposing that *Gentiles* are meant by this word, as used here and in similar places. Jews rather are intended who were in bad reputation, as transgressors of the law in its ceremonial, and perhaps in some of its moral precepts, and so passing for scarcely better than heathens.

MATT. IX.

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

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

13 But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice:¹ for I am not come to call the righteous, but sinners to repentance.²

14 Then came to him the disciples of John,³ saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bridechamber⁴ mourn, as long as the bridegroom is with them?

But the days will come, when the bridegroom shall be taken from them, and then shall they fast.

16 No man putteth a piece of new cloth⁵ unto an old gar-

MARK II.

when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sin-

ners? When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.²

18 And the disciples of John³ and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? And Jesus said unto them, Can the children of the bridechamber⁴ fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the days

will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of new cloth⁵ on an old garment: else

LUKE V.

and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance.²

33 And they said unto him, Why do the disciples of John³ fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make the children of the bridechamber⁴ fast, while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. And

36 he spake also a parable unto them; No man putteth a piece of

¹ Hos. 6. 6; comp. 1 Sam. 15. 22.
² Luke 15. 8—10; 1 Tim. 1. 15.
³ *The disciples of John.* Here it appears many of these did not follow the counsel of their master, by becoming the disciples of Jesus, and acknowledging him as the Messiah, but remained a distinct sect, with a leaning towards the Pharisees. A very notable trace of this peculiar sect is again found in Acts 19. 3—5, where several of its adherents receive baptism under the direction of the apostle Paul, their former baptism being not recognised as proper, inasmuch as it had been administered not by John himself in Judea, (some twenty years before,) but by some propagator of

the sect in Asia. Even now some followers of the party are said to be found in the East under the name of *Sabii* or *Natsoræans*. See Neander's *Kirchengeschichte*, I. 646.
⁴ Comp. Judges 14. 10, 11.
⁵ *New cloth*, properly cloth *unfulled* (*ἀγναφος*), which is apt to shrink much when wet, and so would rend the old cloth around it. In Luke the illustration is quite different. Our Lord may have used both. A better rendering of Luke's words would be this: "No man putteth a piece of a new garment upon an old garment; but if otherwise, both he cuts the new and the piece from the new does not match the old."

MATT. IX.	MARK II.	LUKE V.
ment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.	the new piece that filled it up taketh away from the old, and the rent is made worse.	a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was <i>taken</i> out of the new agreeth not with the old. And no man putteth new wine into old bottles; else the new wine will burst the bottles, ¹ and be spilled, and the bottles shall perish. ² But new wine must be put into new bottles; and both are preserved. No man also having drunk old <i>wine</i> straightway desireth new: for he saith, The old is better. [See in § 37.]
17 Neither do men put new wine into old bottles: else the bottles ¹ break, and the wine runneth out, and the bottles perish: ² but they put new wine into new bottles, and both are preserved.	22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, ¹ and the wine is spilled, and the bottles will be marred: ² but new wine must be put into new bottles. [See in § 37.]	37 not with the old. And no man putteth new wine into old bottles; else the new wine will burst the bottles, ¹ and be spilled, and the bottles shall perish. ² But new wine must be put into new bottles; and both are preserved. No man also having drunk old <i>wine</i> straightway desireth new: for he saith, The old is better. [See in § 37.]

§ 59. THE RAISING OF JAIRUS'S DAUGHTER. THE WOMAN WITH AN ISSUE OF BLOOD.—*Capernaum.*

MATT. IX. 18—26.	MARK V. 22—43.	LUKE VIII. 41—56.
18 While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.	22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, and besought him greatly, saying, My little daughter lieth at the point of death: <i>I pray thee</i> , come and lay thy hands on her, that she may be healed; and she shall live. And <i>Jesus</i> went with him; and much people followed him, and thronged him.	41 And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: for he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.
19 And Jesus arose, and followed him, and so <i>did</i> his disciples.	24 And a certain woman, which had an issue of blood ³ twelve years, and had suffered many things of many physi-	42 And a woman having an issue of blood ³ twelve years, which had spent all her living upon physicians,
20 And, behold, a woman, which was diseased ³ with an issue of blood twelve years,	25 And a certain woman, which had an issue of blood ³ twelve years, and had suffered many things of many physi-	43 And a woman having an issue of blood ³ twelve years, which had spent all her living upon physicians,

¹ *Bottles*, not of earthenware or glass, but of *skins*, and so liable to be *rent* (ρήννται).

² Comp. Josh. 9. 4.

³ *A woman—diseased*, &c. Her disorder was one of those maladies which, according to the law (Lev. 15. 25—27), defiled by contact; and this

may account for her timid and almost stealthy manner of approaching Christ, for her doing no more than touching the hem of his garment, and also for her alarm on being discovered. But in the midst of all, she had faith, and was accordingly healed and blessed.

MATT. IX.

came behind *him*, and touched the hem of his garment: for she said within herself, If I may but touch his garment, I shall be whole.—
22 And the woman was made whole from that hour.—

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole.—

MARK V.

cians, and had spent all that she had, and was nothing bettered, but rather grew worse,
27 when she had heard of Jesus, came in the press behind, and touched his garment. For she said, If I may touch but his clothes, I shall be whole. And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.
30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?
31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And he looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.
34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.
35 While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Master
36 any further? As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be

LUKE VIII.

neither could be healed of any,

came behind *him*, and touched the border of his garment: and immediately her issue of blood stanch-ed.

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee, and press *thee*, and sayest thou, Who touched me? And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me. And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.
49 While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master. But when Jesus heard *it*, he answered him, saying, Fear not: believe only, and she shall be made whole.

MATT. IX.	MARK V.	LUKE VIII.
<p>23 And when Jesus came into the ruler's house,</p> <p style="padding-left: 40px;">and saw the minstrels and the people making a noise,¹</p> <p>24 he said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.</p> <p>25 But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.</p>	<p>38 not afraid, only believe.—And he cometh to the house of the ruler of the synagogue.—</p> <p>37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.—And he seeth the tumult, and them that wept and wailed greatly. And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say</p> <p>42 unto thee, arise. And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.</p> <p>43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.</p>	<p>51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead. And he put them all out,</p> <p style="padding-left: 40px;">and took her by the hand, and called, saying, Maid, arise. And her spirit came again, and she arose straightway: and he commanded to give her meat. And her parents were astonished: but he charged them that they should tell no man what was done.</p>

§ 60. TWO BLIND MEN HEALED, AND A DUMB SPIRIT CAST OUT.—*Capernaum?*

MATT. IX. 27—34.

27 And when Jesus departed thence, two blind men followed him,² crying, 28 and saying, *Thou Son of David,*³ have mercy on us. And when he was

¹ *Minstrels and people making a noise.* It was customary to have a kind of funereal music and mourning women to wail for the dead (comp. 2 Chron. 35. 25; Jer. 9. 17, 18).

² Comp. Matt. 20. 30—34.

³ *Son of David.* This appears to have been the favourite title among the people for designating the Messiah; but as it might seem to favour the

MATT. IX.

come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know *it*. But they, when they were departed, spread abroad his fame in all that country.

As they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. But the Pharisees said, He casteth out devils through the prince of the devils. [See in § 62.]

§ 61. JESUS AGAIN AT NAZARETH, AND AGAIN REJECTED. [See § 28.]

MATT. XIII. 54—58.

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

55 Is not this the carpenter's son? is not his mother called Mary?¹ and his brethren,² James, and Joses, 56 and Simon, and Judas? and his sisters, are they not all with us? Whence then hath this *man* all 57 these things? And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country,³ 58 and in his own house.⁴ And he did not many mighty works there because of their unbelief.

MARK VI. 1—6.

1 And he went out from thence, and came into his own country; and 2 his disciples follow him. And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works 3 are wrought by his hands? Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And 4 they were offended at him. But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, 5 and in his own house. And he could there do no mighty work, save that he laid his hands upon a few 6 sick folk, and healed *them*. And he marvelled because of their unbelief.—

§ 62. A THIRD CIRCUIT IN GALILEE. [See §§ 32, 47.] THE TWELVE INSTRUCTED AND SENT FORTH.—*Galilee*.

MATT. IX. 35—38. X. 1, 5—42. XI. 1.

MARK VI. 6—13.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sick-

6 —And he went round about the villages, teaching.

idea of an earthly dominion over the Jewish nation, and so be liable to grievous abuse, (as when the people set about to make Jesus a king, John 6. 15,) our Lord did not himself use it, but called himself, instead, "the Son of man," a title of deeper significance, and less liable to perversion.

¹ Acts 1. 14.

² *His brethren*. Much has been written to prove that *cousins* must be meant here, and in the like places, but there is no sufficient warrant

for departing from what is the obvious sense, namely, that our Lord had brothers and sisters (ver. 56) who were born of his mother, after she became, in the strict sense, Joseph's wife.

³ *His own country*. This means here the place (Nazareth) where Christ had been brought up; but in John 4. 44 it means the country (Judea) where he had been born.

⁴ Comp. John 4. 44.

MATT. IX.

36 ness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and
 37 were scattered abroad, as sheep having no shepherd.¹ Then² saith he unto his disciples, The harvest truly is plenteous,³ but the labourers are few ;
 38 pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

MATT. X.

1 And when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.—[Ver.
 5 2—4 in § 40.] These twelve Jesus sent forth, and commanded them, saying,⁴ Go not into the way of the Gentiles, and into *any* city of the Samaritans
 6 enter ye not: but go rather to the lost sheep⁵ of the house of Israel.
 7 And as ye go, preach, saying, The kingdom of heaven is at hand.
 8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.⁶ Provide neither gold, nor silver, nor brass in your
 10 purses, nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.⁷
 11 And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.⁸
 12 And when ye come in-

MARK VI.

7 And he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;
 8 and commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse:
 9 but *be* shod with sandals; and not put on two coats. And he said unto them, In
 10 what place soever ye enter into an house, there abide till ye depart from that place.

LUKE IX. 1—6.

1 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick.
 2
 3 And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.
 4 And whatsoever house ye enter into, there abide, and thence depart.

¹ Comp. Isa. 53. 6.

² *Then*. After describing the forlorn spiritual state of the people, our gracious Saviour speaks of that sad state as presenting a vast harvest-field, in which his servants were called to labour. Such is now the state of the heathen (or even worse). Let not Christ's disciples cease to pray and labour on their behalf.

³ Comp. Luke 10. 2.

⁴ *Saying*. Very much of what our Lord addresses here to the twelve, was afterwards spoken also to the seventy, as being appropriate to both classes: see Luke ch. 10. in § 81.

⁵ Matt. 9. 36; 18. 11—13.

⁶ Comp. Acts 20. 33—35.

⁷ Comp. Luke 10. 7; 1 Tim. 5. 18.

⁸ Comp. Acts 16. 15; Luke 10. 38—42.

MATT. X.

MARK VI.

LUKE IX.

- to an house, salute it.
- 13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.
- 14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.¹ Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.
- 16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents,² and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought³ how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death. And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over⁴ the cities of Israel, till the Son of man be come. The disciple is not above *his* master, nor the servant above his 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 of his household?
- 26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops. And fear not them which kill the body,⁵ but are not able to kill the soul: but rather fear him⁶ which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also 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. Think not that I am come⁷ to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance

¹ Comp. Acts 13. 51.² Comp. Acts 23. 6.³ *Take no thought* is not a good rendering of *μη μεριμνήσητε*, for it rather signifies *be not anxious*: even the apostles found it necessary to *think*, though they were freed from *solicitude* by the promise of special assistance (comp. 2 Tim. 4. 16—18) when they had to speak.⁴ *Ye shall not have gone over*, &c. By this

language our Lord probably intended to intimate, that the apostles would not finish evangelizing the towns of Palestine, before he should come to destroy Jerusalem and scatter the nation.

⁵ Comp. Dan. 3. 16—18.⁶ Comp. Heb. 12. 28, 29.⁷ Comp. Luke 12. 49—53.

MATT. X.

against his father, and the daughter against her mother, and the daughter
36 in law against her mother in law. And a man's foes *shall be* they of his
37 own household.¹ He that loveth father or mother more than me is not
worthy of me: and he that loveth son or daughter more than me is not
38 worthy of me. And he that taketh not his cross,² and followeth after me,
39 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 me receiveth
41 him that sent me. He that receiveth a prophet in the name of a prophet
shall receive a prophet's reward;³ and he that receiveth a righteous man
in the name of a righteous man shall receive a righteous man's reward.
42 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.

XI. 1 And it came to pass, when Jesus had made an end of commanding his
twelve disciples, he departed thence to teach and to preach in their cities.
[See in § 44.]

MARK VI.

12 And they went out, and preached
13 that men should repent. And they
cast out many devils, and anointed
with oil many that were sick, and
healed *them*.

LUKE IX.

6 And they departed, and went through
the towns, preaching the gospel, and
healing every where.

§ 63. HEROD HOLDS JESUS TO BE JOHN THE BAPTIST, WHOM HE HAD JUST BEFORE
BEHEADED.—*Galilee? Peræa.*

MATT. XIV. 1, 2, 6—12.

MARK VI. 14—16, 21—29.

LUKE IX. 7—9.

1 At that time⁴ Herod
the tetrarch heard of
2 the fame of Jesus, and
said unto his servants,
This is John the Bap-
tist; he is risen from
the dead; and there-
fore mighty works do
show forth themselves
in him.—
[Ver. 3—5 in § 24.]

14 And king Herod
heard *of him*; (for his
name was spread a-
broad;) and he said,
That John the Baptist
was risen from the
dead, and therefore
mighty works do show
forth themselves in
15 him. Others said, That
it is Elias. And others
said, That it is a pro-

7 Now Herod the te-
trarch heard of all that
was done by him: and
he was perplexed, be-
cause that it was said
of some, that John was
risen from the dead;
8 and of some, that Eli-
as had appeared; and
of others, that one of
the old prophets was
9 risen again. And He-

¹ Comp. Mic. 7. 6.

² *He that taketh not his cross, &c.* The faithful disciple must be prepared, if necessary, to suffer even the punishment of the most disgraced criminals, who had to carry their own cross to the place of execution. To bear the cross is, strictly, to be led to a cruel and ignominious death, and not, as we are apt to think, to endure some slight persecution or to make some sacrifice in the cause of Christ. In this language, our Lord appears to have intimated the manner of his own death.

³ Comp. 2 Kings 4. 8—17.

⁴ While the twelve are absent preaching in the name of Christ, Herod causes John the Baptist to be beheaded in the castle of Machærus, at the southern extremity of Peræa, near the Dead Sea; Jos. Antiq. 18. 5. 2. In consequence of the preaching of the apostles, Herod hears the fame

of Jesus; is conscience-smitten; and says that he is John risen from the dead. The disciples of John come and tell Jesus; and the twelve also return with the same intelligence; upon which Jesus withdraws from Galilee to the north-eastern coast of the lake, not far from the northern Bethsaida or Julias, which was in the tetrarchy of Philip; Jos. Antiq. 18. 2. 1: see Map. All these events seem to have taken place near together.

Matthew and Mark narrate the death of the Baptist in explanation of Herod's declaration. The account of his imprisonment is transferred to § 24.

According to John 6. 4, the passover was now at hand, namely, the third during our Lord's ministry. John therefore had lain in prison nearly a year and six months; and was beheaded about three years after entering upon his public ministry. See Note on § 25.

MATT. XIV.

MARK VI.

LUKE IX.

16 phet, or as one of the prophets. But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead.—

6 But when Herod's birthday¹ was kept,² the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her. And he sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel: and she brought it to her mother. And his disciples came, and took up the body, and buried it, and went and told Jesus.

21 And when a convenient day was come, that Herod on his birthday² made a supper to his lords, high captains, and chief *estates* of Galilee; and when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

rod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

[See in § 64.]

§ 64. THE TWELVE RETURN, [see § 62,] AND JESUS RETIRES WITH THEM ACROSS THE LAKE. FIVE THOUSAND ARE FED.—*Capernaum. N. E. coast of the Sea of Galilee.*

MARK VI. 30—44.

LUKE IX. 10—17.

30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

10 And the apostles, when they were returned, told him all that they had done.—

31 And he said unto them, Come ye yourselves apart into a desert place, and rest awhile: for there were many coming and going, and they had no leisure so much as to eat.

¹ *Birthday* (γενέσις), rather *birthday festivities*, which lasted more than one day; and hence the plural form of the Greek word (see Winer's *Grammatik*, p. 202). Thus there was time enough to

send even to a distant place for the head of the Baptist: see Note ⁴ on § 44.
² Comp. Gen. 40. 20.

MATT. XIV. 13—21.	MARK VI.	LUKE IX.	JOHN VI. 1—14.
13 When Jesus heard of it, he departed thence by ship into a desert place ¹ apart: and when the people had heard thereof, they followed him on foot out of the cities.	32 And they departed into a desert place ¹ by ship privately. 33 And the people saw them departing, and many knew him, and ran a-foot thither out of all cities, and outwent them, and came together unto him.	10 —And he took them, and went aside privately into a desert place ¹ belonging to the city called Bethsaida. 11 And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.	1 After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. 2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, ² a feast of the Jews, was nigh. 5 When Jesus then lifted up his eyes, and saw a great company come unto him, he
14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.	34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things. 35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed: send them away, that they may go into the villages, and buy themselves victuals.	12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.	saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one
16 But Jesus said unto them, They need not depart; give ye them to eat.	37 eat. He answered and said unto them, Give ye them to eat. And they say	13 But he said unto them, Give ye them to eat. And they said, We have no	

¹ *Departed thence, &c.*: probably with a view to prevent the rising of the people on his behalf, and also to have quiet communications with his disciples after their return from their first preaching excursion.

² This was the third passover during our Lord's ministry; but he did not this time go up to Jerusalem to keep the feast: the reason is assigned in John 7. 1.

MATT. XIV.	MARK VI.	LUKE IX.	JOHN VI.
	unto him, Shall we go and buy two hundred pennyworth of bread, and give	more but five loaves and two fishes; except we should go and buy meat for all this people.—	of them may take a little.
	38 them to eat? He saith unto them, How many loaves have ye? go and see.		8 One of his disciples, Andrew, Simon Peter's brother, saith
17 And they say unto him, We have here but	39 fishes. And he commanded them to make all sit down by companies upon the green grass.	14 —And he said to his disciples, Make them sit down by fifties in a company.	9 unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among
18 two fishes. He said, Bring them hither to me. And he commanded the multitude to sit down on the	40 And they sat down in ranks, by hundreds, and by fifties.	15 And they did so, and made them all sit down.	10 so many? And Jesus said, Make the men sit down. Now there was much grass in the place.—
	41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave <i>them</i> to his disciples to set before them; and the two fishes divided he among	16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.	11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.
20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.	42 them all. And they did all eat, and were filled.	17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.	12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.
	43 And they took up twelve baskets full of the fragments, and of the fishes.		13 Therefore they gathered <i>them</i> together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

MATT. XIV.	MARK VI.	LUKE IX.	JOHN VI.
21 And they that had eaten were about five thousand men, beside women and children.	44 And they that did eat of the loaves were about five thousand men.	14 —For they were about five thousand men.—	10 —So the men sat down, in number about five thousand. 14 —Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. ¹

§ 65. JESUS WALKS UPON THE WATER.—*Night on the Sea of Galilee. Gennesareth.*

MATT. XIV. 22—36.

22 And straightway Jesus constrained² his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray:

MARK VI. 45—56.

45 And straightway he constrained² his disciples to get into the ship, and to go to the other side before unto Bethsaida,³ while he sent away the people. And when he had sent them away, he departed into a mountain to pray.

JOHN VI. 15—21.

15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone. And when even was now come, his disciples went down unto the sea, and entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. 18 And the sea arose by reason of a great wind that blew. So when

MATT. XIV.

And when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. 25 And in the fourth watch of the night⁴ Jesus went unto them, walking on the sea. 26 And when the disciples

MARK VI.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land. And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night⁴ he cometh unto them, walking upon the sea, 16

¹ Deut. 18. 15.

² *Constrained*: implying that the disciples were unwilling to go on the lake without their Master, because it was now night, and perhaps because they had some apprehension of the danger which overtook them.

³ From the region of the northern Bethsaida or Julias, the disciples embark for Bethsaida of Galilee, Mark 6. 45; or for Capernaum according to John 6. 17. They land on the plain of Gennesareth, Matt. 14. 34; Mark 6. 53. The next day the

multitudes follow in boats to Capernaum seeking for Jesus, and find him there; John 6. 24, 25, 59. It follows as a necessary conclusion, that Capernaum was on or near the plain of Gennesareth; most probably at its north-eastern extremity. For the topography of this region, see *Bibl. Res. in Palest. III.* p. 238, sq.; comp. p. 282, sq.

⁴ *Fourth watch of the night*, i. e. about dawn, from three to six in the morning. Our Lord had spent the night in retirement and prayer.

MATT. XIV.

saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.¹
 27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.
 28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.
 29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.
 30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.
 31 And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou
 32 doubt? And when they were come into the ship, the wind ceased.
 33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.²
 34 And when they were gone over, they came into the land of Gennesaret. And when
 35 the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were
 36 diseased; and besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole. [See in § 67.]

MARK VI.

and would have passed by them. But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:¹
 50 for they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.
 51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. For they considered not *the miracle* of the loaves: for their heart was hardened.
 53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore. And when they were come out of the ship, straightway they knew him, and ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. And whithersoever he entered, into
 56 villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

JOHN VI.

they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.
 20 But he saith unto them, It is I; be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

[See in § 66.]

¹ Comp. Luke 24. 37.

² Psa. 2. 7; Luke 1. 36; Acts 13. 32, 33; Rom. 1. 4.

§ 66. OUR LORD'S DISCOURSE TO THE MULTITUDE IN THE SYNAGOGUE AT CAPERNAUM. MANY DISCIPLES TURN BACK. PETER'S PROFESSION OF FAITH.

Capernaum.

JOHN VI. 22—71. VII. 1.

22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the
23 boat, but *that* his disciples were gone away alone; (howbeit there came other boats from Tiberias nigh unto the place where they did eat bread,
24 after that the Lord had given thanks:) when the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came
25 to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?
26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and
27 were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto
28 you: for him hath God the Father sealed.¹ Then said they unto him, What
29 shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.²

30 They said therefore unto him, What sign showest thou then, that we may
31 see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written,³ He gave them bread from heaven⁴ to eat.⁵
32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from
33 heaven. For the bread of God is he which cometh down from heaven, and
34 giveth life unto the world.⁶ Then said they unto him, Lord, evermore give
35 us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never
36 thirst. But I said unto you, That ye also have seen me, and believe not.
37 All that the Father giveth me shall come to me; and him that cometh to me
38 I will in no wise cast out. For I came down from heaven, not to do mine
39 own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which
42 came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith,
43 I came down from heaven? Jesus therefore answered and said unto them,
44 Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last
45 day. It is written in the prophets,⁷ And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father,

¹ *Sealed*, that is, sanctioned or accredited as the Messiah, by such wonderful works as the feeding of the five thousand just before: see Acts 2. 22.

² Comp. 1 John 3. 22, 23.

³ Psa. 78. 24. Comp. Ex. 16. 15.

⁴ *Bread from heaven*. The manna was so called because of its miraculous supply. That the manna in the wilderness was not a natural production, like what is now found in the East, is certain, because it corrupted if kept till morning, except on the sabbath, and because on that day

it was not sent, but a double quantity on the day before (Ex. 16. 19—30).

⁵ Comp. 1 Cor. 10. 3.

⁶ *Giveth life to the world*. Our Lord's language here and in verse 51, is clearly to be understood not of the *bread* in the *eucharist*, (as many argue in support of the Popish notion of saving sacramental efficacy,) but of the *atonement* which he made in his own *body* on the tree by death.

⁷ Isa. 54. 13. Comp. Jer. 31. 33, sq.

JOHN VI.

46 cometh unto me. Not that any man hath seen the Father, save he which is
 47 of God, he hath seen the Father. Verily, verily, I say unto you, He that
 48, 49 believeth on me hath everlasting life. I am that bread of life. Your
 50 fathers did eat manna¹ in the wilderness, and are dead. This is the bread
 which cometh down from heaven, that a man may eat thereof, and not die.
 51 I am the living bread which came down from heaven: if any man eat of
 this bread, he shall live for ever: and the bread that I will give is my flesh,
 which I will give for the life of the world.

52 The Jews therefore strove among themselves, saying, How can this man
 53 give us *his* flesh to eat? Then Jesus said unto them, Verily, verily, I say
 unto you, Except ye eat the flesh of the Son of man, and drink his blood,
 54 ye have no life in you. Whoso eateth my flesh, and drinketh my blood,
 55 hath eternal life; and I will raise him up at the last day. For my flesh is
 56 meat indeed, and my blood is drink indeed. He that eateth my flesh, and
 57 drinketh my blood, dwelleth in me, and I in him. As the living Father
 hath sent me, and I live by the Father: so he that eateth me, even he shall
 58 live by me. This is that bread which came down from heaven: not as your
 fathers did eat manna, and are dead: he that eateth of this bread shall live
 59 for ever. These things said he in the synagogue, as he taught in Capernaum.
 60 Many therefore of his disciples, when they had heard *this*, said, This is
 61 an hard saying; who can hear it? When Jesus knew in himself that his
 62 disciples murmured at it, he said unto them, Doth this offend you? *What*
 63 and if ye shall see the Son of man ascend up where he was before? It is
 the spirit that quickeneth; the flesh profiteth nothing: the words that
 64 I speak unto you, *they* are spirit, and *they* are life. But there are some of
 you that believe not. For Jesus knew from the beginning who they were
 65 that believed not, and who should betray him. And he said, Therefore said
 I unto you, that no man can come unto me, except it were given unto him
 of my Father.

66 From that *time* many of his disciples went back, and walked no more
 with him. Then said Jesus unto the twelve,² Will ye also go away?
 68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast
 69 the words of eternal life. And we believe and are sure that thou art that
 70 Christ,³ the Son of the living God. Jesus answered them, Have not I
 71 chosen you twelve, and one of you is a devil? He spake of Judas Iscariot
the son of Simon: for he it was that should betray him, being one of the
 twelve.

VII. 1 After these things Jesus walked in Galilee: for he would not walk
 in Jewry, because the Jews sought to kill him.

¹ Comp. Ex. 16. 15.

² *The twelve*: mentioned here by John for the first time, and in a manner which assumes their appointment as apostles to be well known, or (in

other words) which proves this Gospel to be supplementary to the others, where that appointment is distinctly recorded: see in § 40.

³ Psa. 2. 2—7.

PART V.

FROM THE THIRD¹ PASSOVER DURING OUR LORD'S MINISTRY
UNTIL HIS FINAL DEPARTURE FROM GALILEE AT THE FESTIVAL
OF TABERNACLES.

TIME: *Six months.*

§ 67. OUR LORD JUSTIFIES HIS DISCIPLES FOR EATING WITH UNWASHEN HANDS.
PHARISAIC TRADITIONS.—*Capernaum.*

MATT. XV. 1—20.

1 THEN² came to Jesus scribes and
Pharisees, which were of Jerusalem,

2 saying, Why do thy disciples
transgress the tradition of the elders?
3 for they wash not their hands
when they eat bread. But he an-
4 swered and said unto them,—Ye hy-
5 pocrites, well did Esaias prophesy
6 of you, saying,³ This people draw-
7 eth nigh unto me with their mouth,
and honoureth me with *their* lips;
8 but their heart is far from me. But
9 in vain they do worship me, teach-
ing *for* doctrines the command-
ments of men.

MARK VII. 1—23.

1 Then came together unto him the
Pharisees, and certain of the scribes,
2 which came from Jerusalem. And
when they saw some of his disciples
eat bread with defiled, that is to say,
with unwashen, hands, they found
3 fault. For the Pharisees, and all
the Jews, except they wash *their*
hands oft, eat not, holding the tra-
4 dition of the elders. And *when they*
come from the market, except they
wash, they eat not. And many
other things there be, which they
have received to hold, *as* the wash-
ing of cups, and pots, and brasen
5 vessels, and tables. Then the Pha-
risees and scribes asked him, Why
walk not thy disciples according to
the tradition of the elders, but eat
6 bread with unwashen hands? He
answered and said unto them, Well
hath Esaias prophesied of you hy-
pocrites, as it is written,³ This peo-
ple honoureth me with *their* lips, but
7 their heart is far from me. How-
beit in vain do they worship me,
teaching *for* doctrines the com-
8 mandments of men. For laying
aside the commandment of God,
ye hold the tradition of men, *as* the
washing of pots and cups: and many

¹ This passover was not celebrated by our Lord in Jerusalem, because the rulers were seeking to kill him (John 7. 1), and his time to be lifted up on the cross had not yet come (comp. Luke 9. 51): see Note ² on § 64.

² The order of events, as far as to § 79 inclusive, is in accordance with both Matthew and Mark; with whom Luke also coincides, so far as he touches upon the same transactions.

³ Isa. 29. 13.

MATT. XV.

MARK VII.

3 —Why do ye also transgress the commandment of God by your tradition? for God commanded, saying,¹ Honour thy father and mother: and, He that curseth father or mother, let him die the death.² But ye say,³ Whosoever shall say to his father or his mother, *It is a gift*, by whatsoever thou mightest be profited by me; and honour not his father or his mother, *he shall be free*.

Thus have ye made the commandment of God of none effect by your tradition.—

10 And he called the multitude, and said unto them, Hear, and understand: Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. Then answered Peter and said unto him, 16 Declare unto us this parable. And Jesus said, Are ye also yet without understanding? Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.⁴ 19 For out of the heart proceed evil

9 other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. 10 For Moses said,¹ Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:² but ye say, If a man shall say to his father or mother, *It is Corban*, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free*. And ye suffer him no more to do ought for his father or his mother; making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye. And when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand: There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. If any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable. 18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him; because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? 20 And he said, That which cometh out of the man, that defileth the man.⁴ 21 For from within, out of the heart of men, proceed evil thoughts,

¹ Ex. 20. 12; Deut. 5. 16. ² Ex. 21. 17.
³ *Ye say, &c.* The meaning of this very obscure and elliptical verse may probably be expressed thus,—“Whoever shall say to his father or mother, ‘I make a sacred offering of whatever

benefit thou oughtest to receive from me,’ (that is, in the way of support,) he is bound, ye say, by his vow, and shall not honour (that is, support) his parents.”

⁴ Comp. James 3. 6.

MATT. XV.

thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are *the things* which defile a man: but to eat with un-washen hands defileth not a man.

MARK VII.

adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man.

§ 68. THE DAUGHTER OF A SYROPHENICIAN WOMAN IS HEALED.—*Region of Tyre and Sidon.*

MATT. XV. 21—28.

21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon.¹ And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with a devil. But he answered her not a word.² And his disciples came and besought him, saying, Send her away; for she crieth after us.³ But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

MARK VII. 24—30.

24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it*: but he could not be hid. For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: the woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter. But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs. And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

§ 69. A DEAF AND DUMB MAN HEALED; ALSO MANY OTHERS. FOUR THOUSAND ARE FED.—*The Decapolis.*

MATT. XV. 29—38.

29 And Jesus departed from thence, and came nigh unto the sea of

MARK VII. 31—37. VIII. 1—9.

31 And again, departing from the coasts of Tyre and Sidon, he came

¹ Jesus retires from Galilee, first to the region of Tyre and Sidon, then to the Decapolis, and afterwards to the district of Cæsarea Philippi. All these were districts not under the jurisdiction of Herod, whose domain included Galilee and Pæraea. Not improbably Jesus may have withdrawn from Galilee at this particular time, [as he had done just before, see § 64.] because the attention of Herod had been turned to him after the death of John the Baptist; and perhaps too on account of Herod's temporary presence in that province, by which his own personal danger would naturally be increased. See Note on § 63.

² *He answered her not a word*: partly for the purpose of intimating, that his personal ministry on earth was not designed for the heathen; this woman, descended from the ancient Canaanites, being the first Gentile who, as such, besought his mercy (the centurion in § 42 was a proselyte, Luke 7. 5); and partly for a trial of her faith, that its strength might appear, and serve as an example to others. Even now, at times, the Lord does, for this latter purpose, act towards his praying people in like manner—He answers them not a word (comp. Gen. 32. 24—30; 2 Cor. 12. 8).

³ Comp. Acts 16. 16—18.

MATT. XV.

Galilee; and went up into a mountain, and sat down there.

- 30 And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed
- 31 them: insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.
- 32 Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they
- 33 faint in the way. And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?
- 34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes. And he commanded the multitude to sit down on the ground.
- 36 And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.
- 37 And they did all eat, and were filled: and they took up of the broken

MARK VII.

unto the sea of Galilee, through the midst of the coasts of Decapolis.¹

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon

33 him. And he took him aside from the multitude, and put his fingers into his ears, and he spat, and touched

34 his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his

36 tongue was loosed, and he spake plain. And he charged them that they should tell no man:² but the more he charged them, so much the more a great deal they

37 published *it*; and were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

MARK VIII.

- 1 In those days the multitude being very great, and having nothing to eat, Jesus called his disciples *unto*
- 2 *him*, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:
- 3 and if I send them away fasting to their own houses, they will faint by the way: for divers of them came
- 4 from far. And his disciples answered him, From whence can a man satisfy these *men* with bread
- 5 here in the wilderness? And he asked them, How many loaves have
- 6 ye? And they said, Seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them*; and they did set
- 7 *them* before the people. And they had a few small fishes: and he blessed, and commanded to set them
- 8 also before *them*. So they did eat, and were filled: and they took up

¹ The Decapolis was a region including certain *ten cities* on the S. and S. E. of the Lake of Tiberias. Our Lord in returning from Tyre and Sidon had probably passed through Galilee. The feeding of the four thousand obviously took place in

the Decapolis; since Jesus immediately afterwards passes over the lake to Magdala, or Dalmanutha, on its western shore.

² Comp. Matt. 8. 4; 12. 16—20; Mark 8. 26.

MATT. XV.

38 *meat* that was left seven baskets full. And they that did eat were four thousand men, beside women and children.

§ 70. THE PHARISEES AND SADDUCEES AGAIN REQUIRE A SIGN. [See § 49.]
Near Magdala.

MATT. XV. 39. XVI. 1-4.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.¹
XVI. 1 The Pharisees also with the Sadducees came, and tempting desired him that he would show 2 them a sign from heaven.² He answered and said unto them, When it is evening, ye say, *It will be fair* 3 weather: for the sky is red. And in the morning, *It will be foul* weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? 4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas.—

§ 71. THE DISCIPLES CAUTIONED AGAINST THE LEAVEN OF THE PHARISEES, ETC.
N. E. coast of the Sea of Galilee.

MATT. XVI. 4-12.

4 —And he left them, and departed.
5 And when his disciples were come to the other side, they had forgotten to take bread. Then Jesus said unto them, Take heed and beware of the leaven⁴ of the Pharisees and of the Sadducees.
7 And they reasoned among themselves, saying, *It is* because we have taken no bread.
8 *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?
9 Do ye not yet understand, neither

MARK VIII.

of the broken *meat* that was left 9 seven baskets. And they that had eaten were about four thousand: and he sent them away.

MARK VIII. 10-12.

10 And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.¹
11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven,² tempting him.
12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given³ unto this generation.

MARK VIII. 13-21.

13 And he left them, and entering into the ship again departed to the other side.
14 Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.
15 And he charged them, saying, Take heed, beware of the leaven⁴ of the Pharisees, and of the leaven of Herod. And they reasoned among themselves, saying, *It is* because we have no bread. And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? having eyes, see ye not? and having ears, hear ye not?

¹ *Dalmanutha* was, probably, the name of the district in which the town of *Magdala* lay, on the west of Lake Tiberias (see Wieseler, p. 312). To this town *Mary Magdalene* belonged, as her name signifies.

² Comp. Matt. 12. 38-40; Luke 11. 16, 29.

³ *There shall no sign be given*: meaning such a sign as they desired, i. e. one from heaven, and of a most public character; for we see in Matthew that a sign on the earth, bearing analogy to the miraculous preservation of *Jonah*, should be given.

⁴ Comp. Luke 12. 1.

MATT. XVI.

remember the five loaves of the five thousand, and how many baskets ye took up?¹

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?²
 11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees
 12 and of the Sadducees? Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

MARK VIII.

and do ye not remember? When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.¹ And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.² And he said unto them, How is it that ye do not understand?

§ 72. A BLIND MAN HEALED.³—*Bethsaida (Julias)*.

MARK VIII. 22—26.

22 And he cometh to Bethsaida; and they bring a blind man unto him,
 23 and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put
 24 his hands upon him, he asked him if he saw aught. And he looked up,
 25 and said, I see men as trees, walking. After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every
 26 man clearly. And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

§ 73. PETER AND THE REST AGAIN PROFESS THEIR FAITH IN CHRIST. [See § 66.]
Region of Cæsarea Philippi.

MATT. XVI. 13—20.

13 When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?
 14 And they said, Some say that thou art John the Baptist;⁴ some, Elias;⁵ and others, Jeremias, or one of the prophets. He saith unto them, But whom 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

MARK VIII. 27—30.

27 And Jesus went out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am? And they answered, John the Baptist;⁴ but some say, Elias;⁵ and others, One of the prophets. And he saith unto them, But whom say ye that I am? And Peter answered and saith unto him, Thou art the Christ.

LUKE IX. 18—21.

18 And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? They answering said, John the Baptist;⁴ but some say, Elias;⁵ and others say, that one of the old prophets is risen again. He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

¹ See in § 64. ² See in § 69.
³ This healing of a blind man at the northern Bethsaida, is related only by Mark. It took place on the way from the eastern shore of the lake toward Cæsarea Philippi.
⁴ Matt. 14. 1, 2. ⁵ Mark 6. 15; Mal. 4. 5.

MATT. XVI.

unto him, Blessed art thou, Simon Bar-jona : for flesh and blood hath not revealed *it* unto thee, but my
 18 Father which is in heaven. And I say also unto thee, That thou art Peter,¹ and upon this rock² I will build my church;³ and the gates of hell shall not pre-
 19 vail against it. And I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shalt bind on earth shall be bound in heaven : and whatsoever thou shalt loose on earth shall be loos-
 20 ed in heaven. Then charged he his disciples that they should tell no man that he was Jesus the Christ.

MARK VIII.

30 And he charged them that they should tell no man of him.

LUKE IX.

21 And he straitly charged them, and commanded *them* to tell no man that thing.

§ 74. OUR LORD FORETELLS HIS OWN DEATH AND RESURRECTION, AND THE TRIALS OF HIS FOLLOWERS.—*Region of Caesarea Philippi.*

MATT. XVI. 21—28.

21 From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.
 22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord : this shall not be unto thee.
 23 But he turned, and said unto Peter, Get thee behind me, Satan : thou art an offence unto me : for thou savourest not the things that be of God, but those that be of men.
 24 Then said Jesus un-

MARK VIII. 31—38. IX. 1.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days⁴ rise again. And he spake that saying openly. And Peter took him, and began to rebuke him. But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan : for thou savourest not the things that be of God, but the things that be of men.
 34 And when he had called the people *unto him* with his disciples also, he said unto them,

LUKE IX. 22—27.

22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

23 And he said to *them* all, If any *man* will come after me, let him deny himself, and take

¹ John 1. 42.

² *On this rock, &c.* Christ is the only real foundation and support of the church (see 1 Cor. 3. 11 ; Acts 4. 11, 12), but yet the apostles also are said (see Eph. 2. 20) to be the foundation ; i. e. the *commencement* of the building rather than its *support*. In this latter sense our Lord's words may be here understood of Peter, without giving any counte-

nance to the Romish perversion of them. So Bishop Pearson (on the Creed) understands the place : ' The promise made here was punctually fulfilled, by Christ using Peter's ministry in the laying the foundation of the Christian church among both Jews and Gentiles' (see Acts ch. 2 and ch. 10).

³ Comp. Eph. 2. 20 ; Rev. 21. 14.

⁴ See Note ⁵ on § 49.

MATT. XVI.

self, and take up his cross, and follow me.

- 25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.¹ For what is a man profited, if he shall gain the whole world, and lose his own soul?² or what shall a man give in exchange for his soul?³
- 27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.⁴

MARK VIII.

Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.¹ For what shall it profit a man, if he shall gain the whole world, and lose his own soul?² or what shall a man give in exchange for his soul?³

38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

IX. 1 And he said unto them, Verily I say unto you, That there be some⁵ of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

LUKE IX.

up his cross daily, and follow me.

- 24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.¹
- 25 For what is a man advantaged, if he gain the whole world, and lose himself,² or be cast away?
- 26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.
- 27 But I tell you of a truth, there be some⁵ standing here, which shall not taste of death, till they see the kingdom of God.

§ 75. THE TRANSFIGURATION. OUR LORD'S SUBSEQUENT DISCOURSE WITH THE THREE DISCIPLES.—*Region of Caesarea Philippi.*

MATT. XVII. 1—13.

1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high

MARK IX. 2—13.

2 And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high

LUKE IX. 28—36.

28 And it came to pass about an eight days after these sayings, he took Peter and John and James, and went

¹ Comp. John 12. 25.

² *Lose himself.* In this way Luke expresses the real meaning of the words *lose his own soul* in Matthew and Mark, who have preserved the well-known Hebrew and Syriac idiom, which uses *soul* (נַפְשׁוֹ) for *self* in the reflexive pronoun.

³ Comp. Psa. 49. 8.

⁴ Rom. 2. 6—11; 2 Cor. 5. 10.

⁵ *There be some, &c.* From this intimation it may be inferred that several of the apostles were alive at the time of Christ's coming to overthrow Jerusalem (A. D. 70), which was a fearful foreboding or type of the general judgment. History distinctly mentions two of them, namely, John and Philip, as alive still after that event. See Gieseler's *Church History*, vol. i. p. 105. Edin. 1846.

MATT. XVII.

- 2 mountain¹ apart, and was transfigured before them: and his face did shine as the sun,² and his raiment was white as the light.
- 3 And, behold, there appeared unto them Moses and Elias talking with him.
- 4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.
- 5 While he yet spake, behold, a bright cloud⁵ overshadowed them: and behold a voice out of the cloud, which said,⁶ This is my beloved Son, in whom I am well pleased; hear ye him.⁷ And when the disciples heard *it*, they fell on their face, and were sore afraid.⁸
- 7 And Jesus came and touched them, and said, Arise, and be not afraid. And when they

MARK IX.

- mountain apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elias with Moses: and they were talking with Jesus.
- 5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. For he wist not what to say; for they were sore afraid. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying,⁶ This is my beloved Son: hear him.⁷
- 8 And suddenly, when they had looked round about, they saw no man any more, save

LUKE IX.

- up into a mountain to pray. And as he prayed, the fashion of his countenance was altered,² and his raiment was white and glistening. And, behold, there talked with him two men, which were Moses and Elias: who appeared in glory,³ and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory,⁴ and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.
- 35 And there came a voice out of the cloud, saying,⁶ This is my beloved Son: hear him.⁷
- 36 And when the voice was past, Jesus was found alone. And they kept *it* close, and told no man in those days any of those things

¹ This is generally supposed to be Mount Tabor; but the true mountain must be sought on the north-east of Lake Tiberias. See Robinson's *Palestine*, vol. iii. pp. 221, 222.

² Comp. Ex. 34. 29—35.

³ Comp. 1 Pet. 1. 11.

⁴ 2 Pet. 1. 17.

⁵ *A bright cloud.* The brightness is here in striking contrast with the "blackness, and dark-

ness, and tempest" (Heb. 12. 18) on Mount Sinai, which contrast beautifully betokens the difference between the two dispensations. The bright cloud was a sign of God's gracious and glorious presence in the new economy.

⁶ Comp. 2 Pet. 1. 17, 18.

⁷ Comp. Deut. 18. 15, 19.

⁸ Comp. Rev. 1. 17.

MATT. XVII.	MARK IX.	LUKE IX.
had lifted up their eyes, they saw no man, save Jesus only.	Jesus only with themselves.	which they had seen.
9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.	9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. And they asked him, saying, Why say the scribes that Elias must first come? And he answered and told them, Elias verily cometh first, and restoreth all things; ¹ and how it is written of the Son of man, that he must suffer many things, and be set at nought.	MARK IX. 9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. And they asked him, saying, Why say the scribes that Elias must first come? And he answered and told them, Elias verily cometh first, and restoreth all things; ¹ and how it is written of the Son of man, that he must suffer many things, and be set at nought.
10 And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. ¹ But I say unto you, That Elias is come already, ² and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.	10 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. And they asked him, saying, Why say the scribes that Elias must first come? And he answered and told them, Elias verily cometh first, and restoreth all things; ¹ and how it is written of the Son of man, that he must suffer many things, and be set at nought.	10 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. And they asked him, saying, Why say the scribes that Elias must first come? And he answered and told them, Elias verily cometh first, and restoreth all things; ¹ and how it is written of the Son of man, that he must suffer many things, and be set at nought.
11 Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. ¹ But I say unto you, That Elias is come already, ² and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.	11 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. And they asked him, saying, Why say the scribes that Elias must first come? And he answered and told them, Elias verily cometh first, and restoreth all things; ¹ and how it is written of the Son of man, that he must suffer many things, and be set at nought.	11 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. And they asked him, saying, Why say the scribes that Elias must first come? And he answered and told them, Elias verily cometh first, and restoreth all things; ¹ and how it is written of the Son of man, that he must suffer many things, and be set at nought.
12 all things. ¹ But I say unto you, That Elias is come already, ² and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.	12 Elias must first come? And he answered and told them, Elias verily cometh first, and restoreth all things; ¹ and how it is written of the Son of man, that he must suffer many things, and be set at nought.	12 Elias must first come? And he answered and told them, Elias verily cometh first, and restoreth all things; ¹ and how it is written of the Son of man, that he must suffer many things, and be set at nought.
13 fer of them. Then the disciples understood that he spake unto them of John the Baptist.	13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.	13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

§ 76. THE HEALING OF A DEMONIAK, WHOM THE DISCIPLES COULD NOT HEAL.
Region of Casarea Philippi.

MATT. XVII. 14—21.	MARK IX. 14—29.	LUKE IX. 37—43.
14 And when they were come to the multitude,	14 And when he came to <i>his</i> disciples, he saw a great multitude about them, and the scribes questioning with them.	37 And it came to pass, that on the next day, when they were come down from the hill, much people met him.
	15 And straightway all the people, when they beheld him, were greatly amazed, and running to <i>him</i> saluted him. And he asked the scribes, What question ye with them?	
there came to him a <i>certain</i> man, kneeling down to him,	17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; and wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and	38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child. And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth
15 and saying, Lord, have mercy on my son: for he is lunatick, ³ and sore vexed: for oft-times he falleth into the fire, and oft into the water. And I	18 spirit; and wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and	39 mine only child. And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth

¹ Mal. 4. 5, 6. Comp. 1 Kings 18. 17—21, 30—40.

² See Note ¹ on § 18.

³ *He is lunatick.* That his malady changed in its force with the changes of the moon, is no

argument against the fact of his being also, in the strict sense, a demoniac, that is, one harassed and possessed by an evil spirit. In ver. 18, Matthew shows as clearly as the other evangelists, that the lunatick was truly a demoniac.

MATT. XVII.

brought him to thy disciples, and they could not cure him.
 17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you?¹ bring him hither to me?
 18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. Then came the disciples to Jesus apart, and said, Why could not we cast him out? And Jesus said unto them, Because of your unbelief: 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;² and nothing shall be impossible unto you. Howbeit this kind³ goeth not out but by prayer and fasting.

MARK IX.

pineth away: and I spake to thy disciples that they should cast him out; and they could not. He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you?¹ bring him unto me.
 20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. And he asked his father, How long is it ago since this came unto him? and he said, Of a child.
 22 And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things are possible to him that believeth.
 24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.* And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up; and he arose. And when he was come into the house, his disciples asked him privately, Why could not we cast him out? And he said unto them, This kind³ can come forth by nothing, but by prayer and fasting.

LUKE IX.

again, and bruising him hardly departeth from him. And I besought thy disciples to cast him out; and they could not. And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you?¹ Bring thy son hither. And as he was yet a coming, the devil threw him down, and tare him.

And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father. And they were all amazed at the mighty power of God.—

¹ Comp. Num. 14. 11, 27.

² Comp. 1 Cor. 13. 2.

³ *This kind*: meaning, probably, this kind of

unclean spirits, which could not be cast out by the disciples without the most wrestling prayer to God.

§ 77. JESUS AGAIN FORETELLS HIS OWN DEATH AND RESURRECTION. [See § 74.]
Galilee.

<p>MATT. XVII. 22, 23.</p> <p>22 And while they 30 abode in Galilee,</p> <p style="padding-left: 40px;">Jesus said unto them, The Son of man shall be betrayed into 23 the hands of men: and they shall kill him, and the third day he shall be raised again. 32 And they were ex- ceeding sorry.</p>	<p>MARK IX. 30—32.</p> <p>And they departed 43 thence, and passed through Galilee; and he would not that any man should know <i>it</i>. 44 31 For he taught his dis- ciples, and said unto them, The Son of man is delivered into the hands of men, and they 45 shall kill him; and after that he is killed, he shall rise the third day. But they under- stood not that saying, and were afraid to ask him.</p>	<p>LUKE IX. 43—45.</p> <p>—But while they won- dered every one at all things which Jesus did, he said unto his disciples, Let these sayings sink down in- to your ears: for the Son of man shall be de- livered into the hands of men. But they un- derstood not this say- ing, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.</p>
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§ 78. THE TRIBUTE-MONEY MIRACULOUSLY PROVIDED.—*Capernaum.*

<p>MATT. XVII. 24—27.</p> <p>24 And when they were come to 33 Capernaum, they that received tribute¹ <i>money</i> came to Peter, and said, Doth not your master pay tribute? 25 He saith, Yes. And when he was come into the house, Jesus prevented the earh, saying, What thinkest thou, Simon? of whom do the kings of the 26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the 27 children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money:² that take, and give unto them for me and thee.</p>	<p>MARK IX. 33.</p> <p>And he came to Capernaum.—</p>
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§ 79. THE DISCIPLES CONTEND WHO SHOULD BE THE GREATEST. JESUS EXHORTS
TO HUMILITY, FORBEARANCE, AND BROTHERLY LOVE.—*Capernaum.*

<p>MATT. XVIII. 1—35.</p> <p>1 At the same time 33 came the disciples un- to Jesus, saying, Who is the greatest in the kingdom of heaven?³</p>	<p>MARK IX. 33—50.</p> <p>—And being in the 46 house he asked them, What was it that ye disputed among your- selves by the way? 47</p>	<p>LUKE IX. 46—50.</p> <p>Then there arose a reasoning among them, which of them should be greatest.³ 47 And Jesus, perceiving</p>
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¹ *Tribute.* The Greek τὰ δίδραχμα, the *didrachms*, rendered *tribute* twice in this verse, is different from the word (κῆνος, *census*) in ver. 25, which is correctly so translated. The word used here is the name of a coin, (value *two drachms*, that is, fifteen pence of our money,) which was equal to the *half-shekel* of the Jews, and which probably stands here for the yearly tax in support of the temple-service (Ex. 30. 13; 2 Chron. 24. 9). The claim for exemption which our Lord makes (ver. 26) may, therefore, be re-

garded as an indirect declaration that he was the Son of God.

² *A piece of money*, properly a *stater* (στατήρ), which was equal to a *shekel*, and hence sufficed exactly to pay the tax for both Christ and Peter.

³ *Who the greatest?* The agitation of this question by the twelve was probably occasioned by what had been said to Peter, (Matt. 16. 17—19; see § 73,) and by the selection of the three (Matt. 17. 1; see § 75) to accompany Christ to the mount of transfiguration.

MATT. XVIII.

2 And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me.

MARK IX.

34 But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all. And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall re-
me, receiveth not me, but him that sent me.

38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part.¹ For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

MATT. XVIII.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone²

LUKE IX.

the thought of their heart,

took a child, and set him by him, and said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us. And Jesus said unto him, Forbid *him* not: for he that is not against us is for us.¹ [See in § 80.]

MARK IX.

42 And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone

¹ Comp. Matt. 12. 30.

² *Millstone*, properly, *ass millstone* (μύλος ὄνικος), that is, the upper stone of a mill worked

by an ass, which was far heavier than that of a hand-mill, Luke 17. 35.

MATT. XVIII.

were hanged about his neck, and *that* he were drowned in the depth 43
7 of the sea. Woe unto the world because of offences! for it must needs be that offences come;¹ but woe to that man by whom the offence
8 cometh! Wherefore if thy hand² or 44
thy foot offend thee, cut them off, and cast *them* from thee: it is better 45
for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into
9 everlasting fire. And if thine eye offend thee, pluck it out, and cast 46
it from thee: it is better for thee 47
to enter into life with one eye, rather than having two eyes to be cast into hell fire.

48 into hell fire: where their worm dieth not, and the fire
49 is not quenched. For every one shall be salted with fire,
50 and every sacrifice shall be salted with salt.⁴ Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another. [See in § 94.]

MATT. XVIII.

10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which
11 is in heaven. For the Son of man is come to save that which was lost.⁵
12 How think ye? if a man have an hundred sheep,⁶ and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains,
13 and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine
14 which went not astray. Even so it is not the will of your Father which is
15 in heaven, that one of these little ones should perish. Moreover if thy brother shall trespass against thee, go and tell him his fault between thee
16 and him alone:⁷ if he shall hear thee, thou hast gained thy brother. But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth
17 of two or three witnesses every word may be established.⁸ And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the
18 church, let him be unto thee as a heathen man and a publican.⁹ Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven:
19 and whatsoever ye shall loose on earth shall be loosed in heaven.¹⁰ Again I say unto you, That if two of you shall agree on earth as touching any
20 thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there
am I in the midst of them.
21 Then came Peter to him, and said, Lord, how oft shall my brother sin
22 against me, and I forgive him? till seven times? Jesus saith unto him, I
23 say not unto thee, Until seven times: but, Until seventy times seven. There-

¹ *It must be, &c.*: because of human depravity, and for proving and discriminating characters,
1 Cor. 11. 19; 1 John 2. 19.

² Comp. Deut. 13. 6—10.

³ Comp. Isa. 66. 24.

⁴ Lev. 2. 13.

⁵ Comp. Luke 15. 8—10; 1 Tim. 1. 15.

⁶ Comp. Luke 15. 3—7; Isa. 53. 6.

⁷ Comp. Lev. 19. 17, 18.

⁸ Deut. 19. 15; Heb. 10. 28.

⁹ 1 Cor. 5. 11—13; 2 Thess. 3. 6, 14, 15.

¹⁰ Comp. Matt. 16. 19.

MATT. XVIII.

fore is the kingdom of heaven likened unto a certain king, which would
 24 take account of his servants. And when he had begun to reckon, one was
 25 brought unto him, which owed him ten thousand talents.¹ But forasmuch
 as he had not to pay, his lord commanded him to be sold,² and his wife, and
 26 children, and all that he had, and payment to be made. The servant there-
 fore fell down, and worshipped him, saying, Lord, have patience with me,
 27 and I will pay thee all. Then the lord of that servant was moved with
 28 compassion, and loosed him, and forgave him the debt. But the same
 servant went out, and found one of his fellowservants, which owed him an
 hundred pence: and he laid hands on him, and took *him* by the throat, say-
 29 ing, Pay me that thou owest. And his fellowservant fell down at his feet,
 and besought him, saying, Have patience with me, and I will pay thee all.
 30 And he would not: but went and cast him into prison, till he should pay
 31 the debt. So when his fellowservants saw what was done, they were very
 32 sorry, and came and told unto their lord all that was done. Then his lord,
 after that he had called him, said unto him, O thou wicked servant, I for-
 33 gave thee all that debt, because thou desiredst me: shouldest not thou also
 have had compassion on thy fellowservant, even³ as I had pity on thee?
 34 And his lord was wroth, and delivered him to the tormentors, till he should
 35 pay all that was due unto him. So likewise shall my heavenly Father do
 also unto you,⁴ if ye from your hearts forgive not every one his brother
 their trespasses.

§ 80. JESUS GOES UP TO THE FESTIVAL OF TABERNACLES. HIS FINAL DEPARTURE
 FROM GALILEE. INCIDENTS IN SAMARIA.

JOHN VII. 2—10.

2, 3 Now the Jews' feast of tabernacles was at hand.⁵ His⁶ brethren there-
 fore said unto him, Depart hence, and go into Judea, that thy disciples also
 4 may see the works that thou doest. For *there is no man that doeth any thing*
in secret, and he himself seeketh to be known openly. If thou do these
 5 things, show thyself to the world. For neither did his brethren believe in
 6 him.⁷ Then Jesus said unto them, My time is not yet come: but your time
 7 is alway ready. The world cannot hate you; but me it hateth, because I
 8 testify of it, that the works thereof are evil. Go ye up unto this feast: I
 9 go not up yet unto this feast; for my time is not yet full come. When he
 10 had said these words unto them, he abode *still* in Galilee. But when his
 brethren were gone up, then went he also up unto the feast, not openly, but
 as it were in secret.⁸ [See in § 83.]

¹ *Ten thousand talents.* This immense sum (reckoning a talent at £187 10s., or at £216 according to some) well expresses the incalculable number of our sins against God in thought, word, and deed; and it plainly teaches the utter impossibility of the sinner's self-justification before God, and the entire freeness of the Divine forgiveness.

² Lev. 25. 39; 2 Kings 4. 1.

³ Eph. 4. 32.

⁴ James 2. 13.

⁵ *The feast of tabernacles*, held in October, during eight days, and so called because the people then dwelt in tents or booths to commemorate the dwelling in the wilderness in tents, Lev. 23. 34—43; Neh. 8. 14—18. It was also the *feast of the ingatherings*, (somewhat like our *harvest home*,) and as such was a time of high rejoicing, Ex. 23. 16; Deut. 16. 13—15.

⁶ Our Lord evades the hypocritical urgency of his relatives; and afterwards goes up to the festival more privately. The journey mentioned in Luke 9. 51 was obviously his last journey from Galilee to Jerusalem; and ver. 53 shows that he was passing on without delay. In both these circumstances, Luke accords with John; and the two accounts are therefore properly arranged together. See more in Introd. Note to Part VI.

⁷ Comp. Acts 1. 14.

⁸ *In secret*, that is, through Samaria (see Luke 9. 52) instead of Peræa, which was the usual and most frequented though much longer route from Galilee to Jerusalem, because the Jews generally did not like to pass through the country of the unfriendly Samaritans (see Luke 9. 53; John 4. 9).

LUKE IX. 51—62.

51 And it came to pass, when the time was come that he should be received up,
 52 he stedfastly set his face to go to Jerusalem, and sent messengers before his
 face: and they went, and entered into a village of the Samaritans, to make
 53 ready for him. And they did not receive him, because his face was as
 54 though he would go to Jerusalem.¹ And when his disciples James and
 John saw *this*, they said, Lord, wilt thou that we command fire to come
 55 down from heaven, and consume them, even as Elias did?² But he turned,
 and rebuked them, and said, Ye know not what manner of spirit ye are of.
 56 For the Son of man is not come to destroy men's lives, but to save *them*.
 57 And they went to another village. And it came to pass, that, as they went
 in the way, a certain *man* said unto him, Lord, I will follow thee whither-
 58 soever thou goest. And Jesus said unto him, Foxes have holes, and birds
 of the air *have* nests; but the Son of man hath not where to lay *his* head.
 59 And he said unto another, Follow me. But he said, Lord, suffer me first
 60 to go and bury my father. Jesus said unto him, Let the dead bury their
 61 dead: but go thou and preach the kingdom of God. And another also said,
 Lord, I will follow thee; but let me first go bid them farewell, which are at
 62 home at my house. And Jesus said unto him, No man, having put his hand
 to the plough, and looking back, is fit for the kingdom of God.

§ 81. THE SEVENTY INSTRUCTED AND SENT OUT.—*Samaria*.

LUKE X. 1—16.

1 After these things³ the Lord appointed other seventy also, and sent them
 two and two before his face into every city and place, whither he himself
 2 would come. Therefore said he unto them, The harvest truly *is* great, but
 the labourers *are* few: pray ye therefore the Lord of the harvest, that he
 3 would send forth labourers into his harvest. Go your ways: behold, I send
 4 you forth as lambs among wolves. Carry neither purse, nor scrip, nor
 5 shoes: and salute no man by the way.⁴ And into whatsoever house ye
 6 enter, first say, Peace *be* to this house. And if the son of peace be there,
 7 your peace shall rest upon it: if not, it shall turn to you again. And in the
 same house remain, eating and drinking such things as they give: for the
 8 labourer is worthy of his hire. Go not from house to house. And into
 whatsoever city ye enter, and they receive you, eat such things as are set
 9 before you: and heal the sick that are therein, and say unto them, The
 10 kingdom of God is come nigh unto you. But into whatsoever city ye enter,
 and they receive you not, go your ways out into the streets of the same, and
 11 say, Even the very dust of your city, which cleaveth on us, we do wipe off
 against you: notwithstanding be ye sure of this, that the kingdom of God
 12 is come nigh unto you. But I say unto you, that it shall be more tolerable
 13 in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe

¹ Comp. John 4. 9.² 2 Kings 1. 9—14.³ This specification of time seems to forbid Robinson's order, who considers that the seventy were sent out *before*, and not *after*, the things related in ch. 9. 51—56. Both he and Greswell suppose, on account of ver. 15, that Capernaum was the place, whereas the context, in ch. 9. 52, rather favours Samaria.In this transaction of our Lord's, which is recorded only by Luke, who wrote especially for Gentile Christians, the number, the place, and the time, are all significant. He sent forth *seventy*, to indicate that the gospel was to be preached to the heathen nations, which the Jews of that day set down at that number (Olshausen, Comment. in loc.): just as he had before [see § 62] sent forththe twelve to the tribes of Israel. The *place* is Samaria, representing the heathen world, to which the apostles were at first not allowed to go, Matt. 10. 5, 6. The *time* too is full of meaning: the twelve had been sent out about the season of the passover, that is, nearly six months before the sending of the seventy, which took place about the feast of tabernacles following; whereby our Lord indicated his pleasure to send the good news first to the Jews and then to the Gentiles, Luke 24. 47; Acts 3. 26; Rom. 1. 16. See Wieseler's *Synopse der 4 Evang.* p. 326.

The instructions to the seventy strikingly resemble those given to the twelve: see in § 62.

⁴ Comp. 2 Kings 4. 29.

LUKE X.

unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. [See in § 89.]

§ 82. TEN LEPERS CLEANSED.—*Samaria?*

LUKE XVII. 11—19.

11 And it came to pass,¹ as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up *their* voices, and said, Jesus, Master, have mercy on us. And when he saw *them*, he said unto them, Go show yourselves unto the priests.² And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on *his* face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where *are* the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole. [See in § 102.]

¹ The healing of the ten lepers was probably connected with the same journey through Samaria; and is, perhaps, narrated by Luke out of its proper order. Greswell and Wieseler, however, consider that Luke here follows the chronological

order, and so they bring it in after § 101, among the events subsequent to the departure from Ephraim, § 93.

² Lev. 13. 2.

PART VI.

THE FESTIVAL OF TABERNACLES, AND THE SUBSEQUENT TRANSACTIONS UNTIL OUR LORD'S ARRIVAL AT BETHANY SIX DAYS BEFORE THE FOURTH PASSOVER.

TIME: *Six months less one week.*

INTRODUCTORY NOTE.

IN this interval of time, from the festival of tabernacles to our Lord's last arrival at Bethany, we encounter one of the most difficult portions of the whole Gospel Harmony.

According to John's narrative, Jesus, after leaving Galilee to go up to the festival of tabernacles in October (John 7. 10), appears not to have returned again to Galilee; but to have spent the time intervening before the festival of dedication in December, probably in Jerusalem, or, when in danger from the Jews, in the neighbouring villages of Judea; John 8. 59; Luke 10. 38, sq. Had Jesus actually returned to Galilee during this interval, it can hardly be supposed that John, who had hitherto so carefully noted our Lord's return thither after each visit to Jerusalem, would have failed to give some hint of it in this case also, either after ch. 8. 59, or after ch. 10. 21. But neither John, nor the other evangelists, (unless perhaps Luke in ch. 17. 11,) afford any such hint.—Immediately after the festival of dedication, Jesus withdrew from the machinations of the Jews beyond Jordan; whence he was recalled to Bethany by the decease of Lazarus; John 10. 40; 11. 7. He then once more retired to Ephraim; and is found again at Bethany six days before the passover; John 11. 54; 12. 1.

Matthew and Mark contain no allusion at all to the festival of tabernacles; nor do we find any express mention of it in Luke. Yet Luke 9. 51 is most naturally referred to our Lord's journey at that time; and it implies also that this was his final departure from Galilee; see Note ⁶ on § 80. Luke and John are therefore here parallel. The circumstances of danger which had induced Jesus during the summer to retire from Galilee in various directions (see Note on § 68), as well as the approach of the time when "he should be received up," are reasons of sufficient weight to account for his having transferred, at this time, the scene of his ministry and labours from the north to Jerusalem and Judea, including excursions to Samaria and the country on and beyond the Jordan.

In regard to the transactions during the whole interval of time comprised in this Part, Matthew and Mark are silent, except where they relate that our Lord, after his departure from Galilee, approached Jerusalem for the last time through Peræa and by way of Jericho, where he was followed by multitudes; Matt. 19. 1, 2; 20. 29; Mark 10. 1, 46. With the transactions recorded by these two evangelists during this last approach, Luke also has some things parallel; Luke 18. 15—43. The arrival at Bethany is common to the three; and in this they all accord with John; Matt. 21. 1; Mark 11. 1; Luke 19. 29; John 12. 1, 12, sq.

There exists consequently no difficulty in harmonizing Matthew and Mark, and so much of Luke as is parallel to them (18. 15, sq.), with John. But in Luke, from ch. 9. 51, where Jesus leaves Galilee, to ch. 18. 14, where the record again becomes parallel with Matthew and Mark, there is a large body of matter peculiar for the most part to Luke, and relating *prima facie* to the time subsequent to our Lord's departure from Galilee. How is this portion of Luke's Gospel to be arranged and distributed, in order to harmonize with the narrative of John? The difficulty of course does not exist in the case of those Harmonists, who, like Calvin, Griesbach, and others, attempt to bring together only the first three evangelists.

Those Harmonists who have likewise included John's Gospel, have hitherto generally,

INTRODUCTORY NOTE.

and perhaps universally, *assumed* a return of our Lord to Galilee after the festival of tabernacles; and this avowedly in order to provide a place for this portion of Luke's Gospel. But the manner in which it has been arranged, after all, is exceedingly various. Some, as Le Clerc, Harm. Evang. p. 264, sq., insert nearly the whole during this supposed journey. Others, as Lightfoot, assign to this journey only what precedes Luke 13. 23; and refer the remainder to our Lord's sojourn beyond Jordan, John 10. 40; see Chron. Temp. N. T. Opp. II. p. 37, 39. Greswell (Dissert. xvi. vol. ii.) maintains that the transactions in Luke 9. 51—18. 14, all belong to the journey from Ephraim (through Samaria, Galilee, and Peræa) to Jerusalem, which he dates in the interval of about four months, between the feast of dedication and our Lord's last passover. Wieseler (Chron. Synopse der 4 Evangelien, p. 328—330) makes a somewhat different arrangement, (intermediate between Robinson and Greswell,) according to which, Luke 9. 51—13. 21 relates to the period from Christ's journey from Galilee to the feast of tabernacles till after the feast of dedication (parallel to John 7. 10—10. 42); Luke 13. 22—17. 10 relates to the interval between that time and our Lord's stay at Ephraim (parallel to John 11. 1—54); and Luke 17. 11—18. 14 relates to the journey from Ephraim to Jerusalem, through Samaria, Galilee, and Peræa.

If now we examine more closely the portion of Luke in question (9. 51—18. 14), we perceive, that although an order of time is discoverable in most parts, yet as a whole it is wanting in exact chronological arrangement. This indeed is admitted, at the present day, by all Harmonists, except Greswell (see Dissert. xvi. vol. ii.). It would seem almost as if, in this portion peculiar to Luke, that evangelist, after recording many of the earlier transactions of Jesus in Galilee, in accordance with Matthew and Mark, had here, upon our Lord's final departure from that province, brought together this new and various matter of his own, relating partly to our Lord's previous ministry in Galilee, partly to this journey, and still more to his subsequent proceedings, until the narrative (in ch. 18. 15) again becomes parallel to the accounts in Matthew and Mark. The transactions narrated in ch. 10. 17—11. 13, have marks of chronological connexion; and the scene of them is obviously Jerusalem or its vicinity; see §§ 86—89 and Notes. The healing of a demoniac and the consequent blasphemy of the scribes and Pharisees in Luke 11. 14, 15, 17, sq. is parallel with the same events in Matthew and Mark, which these two evangelists describe as having occurred in Galilee; see § 48 and Note. With this passage, again, Luke 11. 37—54 is immediately connected by the words *and as he spake*; see § 51 and Note. The transition to the next chapter (ch. 12.) is made by the phrase *in the mean time*, marking proximity of time; § 52 and Note. And, further, the words introducing Luke 13. 1, show that the conversation there given (ver. 1—9) immediately followed.—The remainder of this portion of Luke, ch. 13. 10—18. 14, (with the exception of ch. 17. 11—19, which probably connects itself with the journey in ch. 9. 51,) contains absolutely no definite notation of time or place; nor any thing, indeed, to show that the events happened in the order recorded, or that they did not take place at different times and in different parts of the country. The only passage to which this remark does not perhaps fully apply, is ch. 13. 22—35.

For these reasons Robinson has, like Newcome, distributed Luke 9. 51—10. 16, and 11. 14—13. 9, (as also 17. 11—19,) in Parts IV., V., as already specified, among the transactions of our Lord's ministry in Galilee, between his second passover and his journey to the festival of tabernacles. The remainder of this whole portion of Luke, viz. ch. 10. 17—11. 13, and 13. 10—17. 10, as also 17. 20—18. 14, remains to be disposed of in the present Part.

With many leading modern commentators, Robinson prefers here to follow the narrative of John, and infers that our Lord did not again return to Galilee after the festival of tabernacles. On this principle, therefore, the present Harmony is constructed. Hence, Luke 10. 17—11. 13 is inserted between the festival of tabernacles and that of dedication. See the particulars in the Notes on §§ 86—89.

More difficult is it to assign the proper place for Luke 13. 10—17. 10; the transactions recorded in which all cluster around or follow ch. 13. 22, where Jesus is represented as travelling leisurely through the cities and villages towards Jerusalem. Now this journey cannot have been the same with that in Luke 9. 51 and John 7. 10; because there Jesus went up privately, while here he is accompanied by multitudes, Luke 14. 25. Nor can it have been a later journey *from Galilee*; for that in Luke 9. 51 was, probably, the final one. Nor indeed were the Jews accustomed to go up from the country to Jerusalem at the festival of dedication: see Note on § 91. Lightfoot Hor. Heb. on Joh. 10. 22. Besides, Luke 13. 22 stands in connexion with the warning received by our

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Lord against Herod, ver. 31—33; which under the attendant circumstances cannot well be regarded as having been given in Galilee, and much less in Jerusalem, as Lightfoot supposes; Chron. Temp. N. T. Opp. II. p. 39. But Herod was lord also of Peræa; and in that province he had imprisoned and put to death John the Baptist; Joseph. Ant. 18. 5. 2. It would therefore be natural, that our Lord, who had been less known in that region, and who now appeared there, followed by multitudes, should receive warning of the danger he was thus incurring. Hence this part of Luke (13. 10—17. 10) is here assigned to that period of our Lord's life and ministry, which was passed in Peræa after the festival of dedication.

Our Lord first withdrew soon after that festival from the plots of the Jews into Peræa. "He went away again beyond Jordan, into the place where John at first baptized; and there he abode. And many resorted unto him" and believed; John 10. 40—42. How long Jesus remained in that region before he was recalled by the death of Lazarus, can be only matter of conjecture. In that interval, Lightfoot places all this part of Luke after ch. 13. 22; see Opp. II. p. 39. In this Robinson does not agree; because the language of John does not necessarily imply that our Lord at this time made any journey or circuit in Peræa itself. At least it could not then and there be said of him in any sense, that "he went through their cities and villages, teaching, and journeying towards Jerusalem," Luke 13. 22; for he had just departed from Jerusalem, and was recalled to Bethany by a special message from the sisters of Lazarus, John 11. 3, 7. All this would seem to imply rather, that Jesus remained during this excursion, at least mainly, in the district "where John had baptized;" so that Martha and Mary knew at once where to send for him. It follows also as a natural inference, that this first sojourn beyond Jordan could not well have been a long one, nor probably have occupied more than a few weeks out of the four months intervening between the festival of dedication and the passover.

After the raising of Lazarus, Jesus again retired from the machinations of the Jews to "a country near to the wilderness, into a city called Ephraim, and there continued with his disciples," John 11. 54. The evangelist John records nothing more of his movements, until he again appears in Bethany six days before the passover, John 12. 1. But the expression used by John as to his sojourn at Ephraim, (*κακεῖ διέτριβε, there he passed the time,*) does not preclude the idea of excursions from that place, nor of a circuitous route on his return to Bethany and Jerusalem at the passover. Now Matthew, Mark, and Luke affirm expressly, that on this return Jesus went up to Bethany from Jericho; and the two former narrate, as expressly, that in thus reaching Jericho he had come "into the coasts of Judea by the farther side of Jordan," where great multitudes followed him, and he healed them and taught them, as he was wont, Matt. 19. 1, 2; Mark 10. 1. With all this the language of Luke 13. 22 agrees perfectly; "And he went through the cities and villages, teaching, and journeying towards Jerusalem;" as does also the mention of the multitudes in Luke 14. 25. With this too accords Luke 13. 31—35, including the warning against Herod and our Lord's reply; as also the touching lamentation over Jerusalem, where Jesus was so soon to perish. With this agrees, further, the fact, that the narrative of Luke subsequent to the portion in question, viz. Luke 18. 15, sq., is parallel with that of Matthew and Mark during this same journey: see §§ 105—109.

Robinson, therefore, comes to the conclusion, that Luke 13. 22, with the transactions and discourses of which it forms the nucleus, is to be referred mainly to a journey of our Lord through the populous region of Peræa, on his return to Bethany after sojourning in Ephraim. There *may* also have been excursions from that city to the neighbouring villages of Judea, or even to the Jordan valley. This city Ephraim is considered by Robinson to be probably identical with Ephron and Ophrah of the Old Testament; and therefore apparently represented by the modern Taiyibeh, situated nearly twenty Roman miles N. E. of Jerusalem, and five or six Roman miles N. E. of Bethel, on the borders of the desert which stretches along on the west of the Dead Sea and the valley of Jordan; see Note on § 93. It occupies a lofty site; and from it one overlooks the adjacent desert, the Jordan with its great valley, and the mountains of Peræa beyond, with the Saracenic castle er-Rübüd, near 'Ajlün, in the northern part of Peræa, bearing about N. E. Even at the present day the hardy and industrious mountaineers of this place have much intercourse with the valley, and till the rich fields and reap the harvests of Jericho; see Bibl. Res. in Palest. II. p. 121. p. 276. It was therefore quite natural and easy for our Lord, from this point, to cross the valley and the Jordan, and then turn his course towards Jericho and Jerusalem; while at the same time he exercised his ministry among the cities and villages along the valley and in the eastern region.

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Robinson has therefore inserted the whole of Luke 13. 11—17. 10 after the mention of our Lord's sojourn at Ephraim, as belonging naturally to that period and to this return-journey through Peræa. And then it only remained to let Luke 17. 20—18. 14 follow directly afterwards; because there is no mark nor authority for placing it any where else; and because too it immediately precedes, and thus connects with, that portion of Luke which is subsequently parallel to Matthew and Mark. Not that it is intended by any means to assert, that all the events and the discourses of our Lord here given, are recorded by Luke in their exact chronological order; for this portion of his Gospel presents very much the appearance of a collection of discourses and transactions in themselves disconnected. Yet, as there are no marks nor evidence, internal or external, by which to arrange them differently, it seems hardly advisable, on mere conjecture, to abandon the order in which they have been left to us by Luke himself.

If it be objected, that this arrangement crowds too many incidents and discourses into this journey through Peræa, the reply is not difficult. Matthew and Mark confine their previous narratives chiefly to Galilee; and give comparatively little of what took place later in Peræa. Luke, besides recounting the like events in Galilee, has a large amount of matter peculiar to himself, without any definite notation of time and place; and it is therefore not unnatural to suppose, that an important portion of it may relate to this last journey. Again, there is room for allowing to this journey in Peræa an interval of time, amply sufficient for all these transactions, and indeed many more. If we assume, that our Lord's first sojourn beyond Jordan, his return to Bethany, and the subsequent departure to Ephraim, occupied even two months, (which is a large allowance,) there still remained nearly two months before the passover, in which to make excursions from Ephraim, and also to traverse leisurely the distance through Peræa to Bethany, requiring in itself, at the utmost, not more than five days of travel. If now we compare the transactions thus spread out over these two months, (or not improbably over a longer interval,) with those recorded during the following six days next before the passover (see Part VII.), we shall hardly be impressed with the idea, that too much in proportion is thus allotted to this journey.

§ 83. JESUS AT THE FESTIVAL OF TABERNACLES. HIS PUBLIC TEACHING.
Jerusalem.

JOHN VII. 11—53. VIII. 1.

11, 12 THEN the Jews sought him at the feast,¹ and said, Where is he? And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.
13, 14 Howbeit no man spake openly of him for fear of the Jews.² Now about
15 the midst of the feast Jesus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man letters, having never
16 learned?³ Jesus answered them, and said, My doctrine is not mine, but
17 his that sent me. If any man will do⁴ his will, he shall know of the doc-
18 trine, whether it be of God, or *whether* I speak of myself. He that speaketh
of himself seeketh his own glory: but he that seeketh his glory that sent
19 him, the same is true, and no unrighteousness is in him. Did not Moses
give you the law, and *yet* none of you keepeth the law? Why go ye about
20 to kill me? The people answered and said, Thou hast a devil: who goeth
21 about to kill thee? Jesus answered and said unto them, I have done one
22 work, and ye all marvel. Moses therefore gave unto you circumcision;
(not because it is of Moses, but of the fathers;) and ye on the sabbath day
23 circumsise a man.⁵ If a man on the sabbath day receive circumcision, that
the law of Moses should not be broken; are ye angry at me, because I have

¹ Jesus had now been absent from Jerusalem a year and six months, since his second passover.

² Comp. Acts 5. 13.

³ Matt. 13. 54.

⁴ *Will do* (θέλη ποιῆν), better rendered, *wish*

to do, &c. Does not this saying of our Lord's teach us, that unbelief is a fault of the heart rather than of the head, or in other words, that theological error cannot be innocently held?

⁵ Lev. 12. 3.

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24 made a man every whit whole on the sabbath day?¹ Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he, whom they seek to
26 kill? But, lo, he speaketh boldly, and they say nothing unto him. Do the
27 rulers know indeed that this is the very Christ? Howbeit we know this man
whence he is: but when Christ cometh, no man knoweth whence he is.
28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and
ye know whence I am: and I am not come of myself, but he that sent me
29 is true, whom ye know not. But I know him: for I am from him, and he
30 hath sent me. Then they sought to take him: but no man laid hands on
him, because his hour² was not yet come.

31 And many of the people believed on him, and said, When Christ cometh,
32 will he do more miracles than these which this *man* hath done? The Phari-
sees heard that the people murmured such things concerning him; and the
33 Pharisees and the chief priests sent officers to take him. Then said Jesus
unto them, Yet a little while am I with you, and *then* I go unto him that
34 sent me. Ye shall seek me, and shall not find *me*: and where I am, *thither*
35 ye cannot come. Then said the Jews among themselves, Whither will he
go, that we shall not find him? will he go unto the dispersed among the
36 Gentiles, and teach the Gentiles? What *manner of* saying is this that he
said, Ye shall seek me, and shall not find *me*: and where I am, *thither* ye
cannot come?

37 In the last day, that great *day* of the feast,³ Jesus stood and cried, saying,
38 If any man thirst, let him come unto me, and drink. He that believeth on
me, as the Scripture hath said,⁴ out of his belly shall flow rivers of living
39 water. (But this spake he of the Spirit, which they that believe on him
should receive: for the Holy Ghost was not yet *given*;⁵ because that
40 Jesus was not yet glorified.) Many of the people therefore, when they
41 heard this saying, said, Of a truth this is the Prophet. Others said, This is
42 the Christ. But some said, Shall Christ come out of Galilee? Hath not the
Scripture said, That Christ cometh of the seed of David, and out of the
43 town of Bethlehem, where David was?⁶ So there was a division among the
44 people because of him. And some of them would have taken him; but no
man laid hands on him.

45 Then came the officers to the chief priests and Pharisees; and they said
46 unto them, Why have ye not brought him? The officers answered, Never
47 man spake like this man. Then answered them the Pharisees, Are ye also
48 deceived? Have any of the rulers or of the Pharisees believed on him?
49, 50 But this people who knoweth not the law are cursed. Nicodemus saith
51 unto them, (he that came to Jesus by night,⁷ being one of them,) Doth our
52 law judge *any* man, before it hear him,⁸ and know what he doeth? They
answered and said unto him, Art thou also of Galilee? Search, and look:
for out of Galilee ariseth no prophet.

53. VIII. 1 And every man went unto his own house. Jesus went unto the
mount of Olives.

¹ John 5. 5—9.

² *His hour*, that is, to suffer and to die. Comp. John 13. 1.

³ On the last, the eighth, day of the feast of tabernacles, it was the custom to fetch water from the well of Siloam to be poured on the altar, in the midst of music and loud rejoicings; singing the words, (Isa. 12. 3,) "With joy shall ye draw water out of the wells of salvation."—Our Lord

took occasion from this celebration, probably then going on before his eyes, to sound forth his gracious invitation.

⁴ Isa. 55. 1; 58. 11. Comp. Isa. 44. 3; Zech. 13. 1; 14. 8.

⁵ Comp. Acts 2. 33.

⁶ Comp. Psa. 89. 4; 132. 11; Mic. 5. 2.

⁷ John 3. 2.

⁸ Comp. Deut. 19. 16—19.

§ 84. THE WOMAN TAKEN IN ADULTERY.—*Jerusalem.*

JOHN VIII. 2—11.

2 And early in the morning he came again into the temple, and all the
 3 people came unto him; and he sat down, and taught them. And the scribes
 and Pharisees brought unto him a woman taken in adultery; and when
 4 they had set her in the midst, they say unto him, Master, this woman was
 5 taken in adultery, in the very act. Now Moses in the law commanded us,
 6 that such should be stoned:¹ but what sayest thou? This they said, tempting
 him, that they might have to accuse him. But Jesus stooped down, and with
 7 *his* finger wrote on the ground, *as though he heard them not*. So when they
 continued asking him, he lifted up himself, and said unto them, He that is
 8 without sin among you, let him first cast a stone at her. And again he
 9 stooped down, and wrote on the ground. And they which heard *it*, being
 convicted by *their own* conscience, went out one by one, beginning at the
 eldest, *even* unto the last: and Jesus was left alone, and the woman stand-
 10 ing in the midst. When Jesus had lifted up himself, and saw none but the
 woman, he said unto her, Woman, where are those thine accusers? hath no
 11 man condemned thee? She said, No man, Lord. And Jesus said unto
 her, Neither do I condemn thee: go, and sin no more.

§ 85. FURTHER PUBLIC TEACHING OF OUR LORD. HE REPROVES THE UNBELIEVING
 JEWS, AND ESCAPES FROM THEIR HANDS.—*Jerusalem.*

JOHN VIII. 12—59.

12 Then spake Jesus again unto them, saying, I am the light of the world:
 he that followeth me shall not walk in darkness, but shall have the light of
 13 life. The Pharisees therefore said unto him, Thou bearest record of thy-
 14 self; thy record is not true. Jesus answered and said unto them, Though
 I bear record of myself, *yet* my record is true: for I know whence I came,
 and whither I go; but ye cannot tell whence I come, and whither I go.
 15, 16 Ye judge after the flesh; I judge no man. And yet if I judge, my
 judgment is true: for I am not alone, but I and the Father that sent me.
 17, 18 It is also written in your law,² that the testimony of two men is true. I
 am one that bear witness of myself, and the Father that sent me beareth
 19 witness of me. Then said they unto him, Where is thy Father? Jesus
 answered, Ye neither know me, nor my Father: if ye had known me, ye
 20 should have known my Father also. These words spake Jesus in the trea-
 sury,³ as he taught in the temple: and no man laid hands on him; for his
 hour was not yet come.
 21 Then said Jesus again unto them, I go my way, and ye shall seek me,
 22 and shall die in your sins: whither I go, ye cannot come. Then said the
 Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.
 23 And he said unto them, Ye are from beneath; I am from above: ye are of
 24 this world; I am not of this world. I said therefore unto you, that ye shall
 die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.
 25 Then said they unto him, Who art thou? And Jesus saith unto them, Even
 26 *the same* that I said unto you from the beginning. I have many things to
 say and to judge of you: but he that sent me is true; and I speak to the
 27 world those things which I have heard of him. They understood not that
 28 he spake to them of the Father. Then said Jesus unto them, When ye have
 lifted up⁴ the Son of man, then shall ye know that I am *he*, and *that* I do

¹ Lev. 20. 10. Comp. Deut. 22. 21—24.² Deut. 17. 6. Comp. Deut. 19. 15.³ *The treasury* of the temple was in the court of the women, where thirteen large boxes stood for receiving the free-will offerings of the people

(see Mark 12. 41—44); and these receptacles were called "trumpets," because the openings into them were trumpet-like tubes, wide at the one end and narrow at the other.

⁴ Comp. John 3. 14.

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nothing of myself; but as my Father hath taught me, I speak these things.
 29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.
 30, 31 As he spake these words, many believed on him. Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye
 32 my disciples indeed; and ye shall know the truth, and the truth shall make
 33 you free.¹ They answered him, We be Abraham's seed, and were never in
 34 bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is
 35 the servant of sin. And the servant abideth not in the house for ever: *but*
 36 the Son abideth ever. If the Son therefore shall make you free, ye shall
 37 be free indeed.² I know that ye are Abraham's seed; but ye seek to kill
 38 me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your
 39 father. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of
 40 Abraham. But now ye seek to kill me, a man that hath told you the truth,
 41 which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have
 42 one Father, *even* God. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came
 43 I of myself, but he sent me. Why do ye not understand my speech? *even*
 44 because ye cannot hear my word. Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer³ from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.⁴
 45, 46 And because I tell *you* the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?
 47 He that is of God heareth God's words:⁵ ye therefore hear *them* not, because ye are not of God. Then answered the Jews, and said unto him, Say we
 48 not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And
 49 I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death.
 50 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying,
 51 he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?
 52 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: yet ye have not known him; but I know him: and if I should say, I know him not, I shall
 53 be a liar like unto you: but I know him, and keep his saying. Your father Abraham rejoiced to see my day: and he saw *it*, and was glad.⁶ Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen
 54 Abraham? Jesus said unto them, Verily, verily, I say unto you, Before
 55 Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by. [See in § 90.]

¹ Rom. 6. 14, 18, 22.² Rom. 8. 2; Gal. 5. 1.³ Gen. 3. 4, 5; 1 John 3. 8.⁴ Comp. Acts 5. 3.⁵ 1 John 4. 6.⁶ Gal. 3. 8; Rom. 4. 18—22; Heb. 11. 13.

§ 86. A LAWYER INSTRUCTED. LOVE TO OUR NEIGHBOUR DEFINED. PARABLE OF THE GOOD SAMARITAN.—*Near Jerusalem.*

LUKE X. 25—37.

25 And, behold,¹ a certain lawyer stood up, and tempted him, saying, Master,
26 what shall I do to inherit eternal life? He said unto him, What is written
27 in the law? how readest thou? And he answering said,² Thou shalt love the
28 Lord thy God with all thy heart, and with all thy soul, and with all thy
29 strength, and with all thy mind; and thy neighbour as thyself. And he
30 said unto him, Thou hast answered right: this do, and thou shalt live.
31 But he, willing to justify himself,³ said unto Jesus, And who is my neigh-
32 bour? And Jesus answering said, A certain *man* went down from Jerusalem
33 to Jericho, and fell among thieves, which stripped him of his raiment, and
34 wounded *him*, and departed, leaving *him* half dead. And by chance there
35 came down a certain priest that way: and when he saw him, he passed by
36 on the other side. And likewise a Levite, when he was at the place, came
37 and looked *on him*, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he
38 had compassion *on him*, and went to *him*, and bound up his wounds, pouring
39 in oil and wine,⁴ and set him on his own beast, and brought him to an
40 inn, and took care of him. And on the morrow when he departed, he took
41 out two pence, and gave *them* to the host, and said unto him, Take care of
42 him; and whatsoever thou spendest more, when I come again, I will repay
43 thee. Which now of these three, thinkest thou, was neighbour unto him
44 that fell among the thieves? And he said, He that showed mercy on him.
45 Then said Jesus unto him, Go, and do thou likewise.

§ 87. JESUS IN THE HOUSE OF MARTHA AND MARY.—*Bethany.*

LUKE X. 38—42.

38 Now it came to pass, as they went, that he entered into a certain village: ⁵
39 and a certain woman named Martha ⁶ received him into her house. And
40 she had a sister called Mary, which also sat at Jesus' feet, and heard his
41 word. But Martha was cumbered about much serving, and came to him,
42 and said, Lord, dost thou not care that my sister hath left me to serve alone?
43 bid her therefore that she help me. And Jesus answered and said unto
44 her, Martha, Martha, thou art careful and troubled about many things: but
45 one thing is needful: ⁷ and Mary hath chosen that good part, which shall not
46 be taken away from her. ⁸

§ 88. THE DISCIPLES AGAIN [see § 41] TAUGHT HOW TO PRAY.—*Near Jerusalem.*

LUKE XI. 1—13.

1 And it came to pass, that, as he was praying in a certain place, when he
2 ceased, one of his disciples said unto him, Lord, teach us to pray, as John

¹ Our Lord had left the temple, and apparently the city, John 8. 59. The healing of the blind man (ch. 9. 1—12) occurred later: see Note ⁶ on p. 99. While thus absent from the city, and yet in its vicinity, Jesus visits Bethany [see § 87] and is received by Martha and Mary. That visit is placed by Luke in immediate connexion with the incident of the lawyer and the parable of the Good Samaritan; which therefore are inserted here. The scene of that parable also implies, that it was spoken in the vicinity of Jerusalem and Bethany.

² Deut. 6. 5; Lev. 19. 18. Comp. Lev. 18. 5.

³ Rom. 10. 3.

⁴ *Olive oil* mixed with *wine* was, and still is, a means of healing in the East, Isa. 1. 6.

⁵ Greswell (Dissert. xvii. vol. ii.), holding the strict chronological order of Luke's narrative, maintains, that this village was not Bethany near Jerusalem, but some unknown place in Galilee.

⁶ John 11. 1; 12. 1—3.

⁷ Matt. 6. 33; John 17. 3.

⁸ Psa. 73. 24—26; John 4. 14.

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2 also taught his disciples. And he said unto them,¹ When ye pray, say,² Our Father which art in heaven, Hallowed be thy name. Thy kingdom come.
 3 Thy will be done, as in heaven, so in earth. Give us day by day our daily
 4 bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.
 5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;
 6 for a friend of mine in his journey is come to me, and I have nothing to set
 7 before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise
 8 and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give
 9 him as many as he needeth. And I say unto you,³ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.
 10 For every one that asketh receiveth; and he that seeketh findeth; and to
 11 him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for
 12 a fish give him a serpent? Or if he shall ask an egg, will he offer him a
 13 scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

§ 89. THE SEVENTY RETURN. [See § 81.]—*Jerusalem?*

LUKE X. 17—24.

17 And the seventy returned⁴ again with joy, saying, Lord, even the devils
 18 are subject unto us through thy name. And he said unto them, I beheld
 19 Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and
 20 nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written⁵ in heaven.
 21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so
 22 it seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father
 23 is, but the Son, and *he* to whom the Son will reveal *him*. And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the
 24 things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*. [See in § 86.]

§ 90. A MAN BORN BLIND IS HEALED ON THE SABBATH. OUR LORD'S SUBSEQUENT DISCOURSES.—*Jerusalem.*

JOHN IX. 1—41. X. 1—21.

1 And as *Jesus* passed by, he saw a man which was blind from *his* birth.⁶

¹ Jesus repeats on this occasion the same model-form of prayer taught in the sermon on the mount, § 41. Luke's order is here retained; as there is no evidence by which to assign any other.

² Comp. Matt. 6. 9—13.

³ Comp. Matt. 7. 7—11.

⁴ Luke relates the return of the seventy in immediate connexion with their appointment (Luke 10. 1—16), evidently by anticipation.

Their appointment [see § 81] appears to have taken place in Samaria; and they went forth, probably into Samaria, Peræa, and elsewhere, while he proceeded to Jerusalem. Their return to him at or near Jerusalem, is therefore here placed as late as may be before the festival of dedication.

⁵ Comp. Ex. 32. 32; Phil. 4. 3; Rev. 3. 5.

⁶ With the healing of the blind man the discourse in John 10. 1, sq. stands in immediate

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2 And his disciples asked him, saying, Master, who did sin, this man, or his
 3 parents, that he was born blind? Jesus answered, Neither hath this man
 sinned, nor his parents: but that the works of God should be made manifest
 4 in him. I must work the works of him that sent me, while it is day: the
 5 night cometh, when no man can work. As long as I am in the world, I am
 6 the light of the world. When he had thus spoken, he spat on the ground,
 and made clay of the spittle, and he anointed the eyes of the blind man
 7 with the clay, and said unto him, Go, wash¹ in the pool of Siloam,² (which
 is by interpretation, Sent.) He went his way therefore, and washed, and
 8 came seeing. The neighbours therefore, and they which before had seen
 9 him that he was blind, said, Is not this he that sat and begged? Some said,
 10 This is he: others *said*, He is like him: *but* he said, I am *he*. Therefore
 11 said they unto him, How were thine eyes opened? He answered and said,
 A man that is called Jesus made clay, and anointed mine eyes, and said
 unto me, Go to the pool of Siloam, and wash: and I went and washed,
 12 and I received sight. Then said they unto him, Where is he? He said, I
 know not.

13, 14 They brought to the Pharisees him that aforetime was blind. And it
 15 was the sabbath day when Jesus made the clay, and opened his eyes. Then
 again the Pharisees also asked him how he had received his sight. He
 said unto them, He put clay upon mine eyes, and I washed, and do see.
 16 Therefore said some of the Pharisees, This man is not of God, because he
 keepeth not the sabbath day. Others said, How can a man that is a sinner
 17 do such miracles?³ And there was a division among them. They say
 unto the blind man again, What sayest thou of him, that he hath opened
 18 thine eyes? He said, He is a prophet.⁴ But the Jews did not believe
 concerning him, that he had been blind, and received his sight, until they
 19 called the parents of him that had received his sight. And they asked
 them, saying, Is this your son, who ye say was born blind? how then doth
 20 he now see? His parents answered them and said, We know that this is our
 21 son, and that he was born blind: but by what means he now seeth, we know
 not; or who hath opened his eyes, we know not: he is of age; ask him:
 22 he shall speak for himself. These *words* spake his parents, because they
 feared the Jews: for the Jews had agreed already, that if any man did
 23 confess that he was Christ, he should be put out of the synagogue. There-
 fore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him,
 25 Give God the praise:⁵ we know that this man is a sinner. He answered
 and said, Whether he be a sinner *or no*, I know not: one thing I know,
 26 that, whereas I was blind, now I see. Then said they to him again, What
 27 did he to thee? how opened he thine eyes? He answered them, I have
 told you already, and ye did not hear: wherefore would ye hear *it* again?
 28 will ye also be his disciples? Then they reviled him, and said, Thou art
 29 his disciple; but we are Moses' disciples. We know that God spake unto
 30 Moses: *as for this fellow*, we know not from whence he is. The man

connexion: see ch. 9. 40. And in the words of our Lord, John 10. 26, spoken at the festival of dedication, there is a direct allusion to the figurative representation of the shepherd and his sheep in the same discourse. This implies that the same audience was then present, at least in part; and consequently, that the discourse in question had been delivered not long before. For these reasons the healing of the blind man would seem also to have taken place near the beginning of the festival of dedication, or at least not long before.

¹ Comp. 2 Kings 5. 14.

² *Siloam*: a fountain (with a large basin forming a *pool*) near the walls of Jerusalem on the east, between the city and the brook Kidron. The blind man was sent thither to wash his face, probably, for a trial of his faith, and for a witness to all who should see him on the way going and returning.

³ John 3. 2.

⁴ John 3. 2; 4. 19.

⁵ *Give God the praise*, rather (*δοῦναι τῷ Θεῷ*) *Give glory to God*, meaning that he should glorify God, not for the miracle, but by telling the truth: it was a way of putting him on his oath; see Joshua 7. 19.

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answered and said unto them, Why herein is a marvellous thing, that
 31 ye know not from whence he is, and *yet* he hath opened mine eyes. Now
 we know that God heareth not sinners:¹ but if any man be a worshipper of
 32 God, and doeth his will, him he heareth. Since the world began was it
 33 not heard that any man opened the eyes of one that was born blind. If this
 34 man were not of God, he could do nothing. They answered and said unto
 him, Thou wast altogether born in sins, and dost thou teach us? And they
 cast him out.

35 Jesus heard that they had cast him out; and when he had found him,
 36 he said unto him, Dost thou believe on the Son of God? He answered
 37 and said, Who is he, Lord, that I might believe on him? And Jesus said
 unto him, Thou hast both seen him, and it is he that talketh with thee.
 38, 39 And he said, Lord, I believe. And he worshipped him. And Jesus
 said, For judgment I am come into this world, that they which see not
 40 might see; and that they which see might be made blind.² And *some* of
 the Pharisees which were with him heard these words, and said unto him,
 41 Are we blind also? And Jesus said unto them, If ye were blind, ye should
 have no sin:³ but now ye say, We see; therefore your sin remaineth.

X. 1 Verily, verily, I say unto you, He that entereth not by the door into
 the sheepfold, but climbeth up some other way, the same is a thief and a
 2 robber. But he that entereth in by the door is the shepherd of the sheep.
 3 To him the porter openeth; and the sheep hear his voice: and he calleth
 4 his own sheep by name, and leadeth them out. And when he putteth forth
 his own sheep, he goeth before them, and the sheep follow him: for they
 5 know his voice. And a stranger will they not follow, but will flee from
 6 him: for they know not the voice of strangers. This parable spake Jesus
 unto them: but they understood not what things they were which he spake
 unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am
 8 the door of the sheep. All that ever came before me are thieves and rob-
 9 bers: but the sheep did not hear them. I am the door:⁴ by me if any man
 10 enter in, he shall be saved, and shall go in and out, and find pasture. The
 thief cometh not, but for to steal, and to kill, and to destroy: I am come
 that they might have life, and that they might have *it* more abundantly.⁵
 11 I am the good shepherd: the good shepherd giveth his life for the sheep.
 12 But he that is an hireling, and not the shepherd, whose own the sheep are
 not, seeth the wolf coming, and leaveth the sheep, and fleeth:⁶ and the wolf
 13 catcheth them, and scattereth the sheep. The hireling fleeth, because he
 14 is an hireling, and careth not for the sheep. I am the good shepherd, and
 15 know my *sheep*,⁷ and am known of mine. As the Father knoweth me, even
 16 so know I the Father: and I lay down my life for the sheep. And other
 sheep I have,⁸ which are not of this fold: them also I must bring, and they
 shall hear my voice; and there shall be one fold,⁹ *and* one shepherd.
 17 Therefore doth my Father love me, because I lay down my life, that I
 18 might take it again. No man taketh it from me, but I lay it down of my-
 self. I have power to lay it down, and I have power to take it again. This
 commandment have I received of my Father.

19 There was a division therefore again among the Jews for these sayings.
 20 And many of them said, He hath a devil, and is mad; why hear ye him?
 21 Others said, These are not the words of him that hath a devil. Can a devil
 open the eyes of the blind?¹⁰

¹ Comp. Prov. 28. 9; Isa. 1. 15.

² Isa. 6. 9, 10; Matt. 13. 13.

³ John 15. 22—24. ⁴ John 14. 6; Eph. 2. 18.

⁵ 2 Tim. 1. 10. ⁶ Comp. Ez. 34. 3—8.

⁷ 2 Tim. 2. 19. ⁸ Comp. Isa. 56. 8.

⁹ *One fold*: this should be translated *one flock*; the Greek word being ποιμνη, a flock, and not ἀλή,

a fold, as in the previous part of the verse. The meaning appears to be this, I have other sheep, not Jews, but among the nations (Gentiles); and there shall be one flock, namely, of true believers, from among both Jews and other nations. Eph. 2. 14—19.

¹⁰ John 9. 31—33.

§ 91. JESUS IN JERUSALEM AT THE FESTIVAL OF DEDICATION. HE RETIRES BEYOND JORDAN.—*Jerusalem. Bethabara beyond Jordan.*

JOHN X. 22—42.

22 And it was at Jerusalem the feast of the dedication,¹ and it was winter.
 23, 24 And Jesus walked in the temple in Solomon's porch. Then came the
 Jews round about him, and said unto him, How long dost thou make us to
 25 doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told
 you, and ye believed not: the works that I do in my Father's name, they
 26 bear witness of me. But ye believe not, because ye are not of my sheep, as
 27 I said unto you. My sheep hear my voice, and I know them, and they
 28 follow me: and I give unto them eternal life; and they shall never perish,
 29 neither shall any man pluck them out of my hand. My Father, which gave
 them me, is greater than all; and no man is able to pluck them out of my
 30, 31 Father's hand. I and my Father are one. Then the Jews took up
 32 stones again to stone him. Jesus answered them, Many good works have I
 showed you from my Father; for which of those works do ye stone me?
 33 The Jews answered him, saying, For a good work we stone thee not;
 but for blasphemy; and because that thou, being a man, makest thyself
 34 God. Jesus answered them, Is it not written in your law,² I said, Ye are
 35 gods? If he called them gods, unto whom the word of God came, and the
 36 Scripture cannot be broken; say ye of him, whom the Father hath sancti-
 fied, and sent into the world, Thou blasphemest; because I said, I am the
 37, 38 Son of God? If I do not the works of my Father, believe me not. But
 if I do, though ye believe not me, believe the works: that ye may know,
 39 and believe, that the Father is in me, and I in him. Therefore they sought
 again to take him:³ but he escaped out of their hand,
 40 And went away again beyond Jordan into the place⁴ where John at first
 41 baptized; and there he abode. And many resorted unto him, and said,
 John did no miracle: but all things that John spake of this man were true.
 42 And many believed on him there.

§ 92. THE RAISING OF LAZARUS.—*Bethany.*

JOHN XI. 1—46.

1 Now a certain man was sick, named Lazarus, of Bethany, the town of
 2 Mary and her sister Martha. (It was that Mary which anointed⁵ the Lord
 with ointment, and wiped his feet with her hair, whose brother Lazarus was
 3 sick.) Therefore his sisters sent unto him, saying, Lord, behold, he whom
 4 thou lovest is sick. When Jesus heard that, he said, This sickness is not
 unto death, but for the glory of God, that the Son of God might be glorified
 5 thereby. Now Jesus loved Martha, and her sister, and Lazarus.
 6 When he had heard therefore that he was sick, he abode two days still in

¹ The festival of dedication (τὰ ἐγκαίνια, the renewal) was instituted by Judas Maccabeus to commemorate the purification of the temple and the renewal of the temple-worship, after the three years' profanation by Antiochus Epiphanes. It was held during eight days, commencing on the 25th day of the month Kislev, which began with the new moon of December. See 1 Macc. 4. 52—59; 2 Macc. 10. 5—8. Josephus calls it φῶτα, i. e. festival of lights or lanterns, and speaks of it as a season of rejoicing; Antiq. 12. 7. 6, 7. It was celebrated by the Jews, not at Jerusalem alone, like the great festivals of the law; but at home, throughout the whole country, by the festive illumination of their dwellings: see Lightfoot, Hor. Heb. in Joh. 10. 22.—According to John's

narrative, Jesus was now at Jerusalem, not because the Jews were accustomed to go up thither at this festival, but because he had remained in the vicinity since the festival of tabernacles: see Introd. Note to this Part, p. 91.

² Psa. 82. 6. Comp. Ex. 22. 28.

³ Comp. John 8. 59.

⁴ This place was Bethabara; see John 1. 28. On our Lord's stay here, and also the probable length of it, see Introd. Note to this Part, p. 91.

⁵ Which anointed; i. e. who was known as having done this, from the other Gospels, and the oral information of the apostles and evangelists (see Matt. 26. 13), though John himself does not relate the transaction till the 12th chapter: see § 131.

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7 the same place where he was. Then after that saith he to *his* disciples,
 8 Let us go into Judea again. *His* disciples say unto him, Master, the Jews
 9 of late sought to stone thee; and goest thou thither again? Jesus answered,
 10 Are there not twelve hours in the day? If any man walk in the day, he
 11 stumbleth not, because he seeth the light of this world. But if a man walk
 12 in the night, he stumbleth, because there is no light in him. These things
 13 said he: and after that he saith unto them, Our friend Lazarus sleepeth;
 14 but I go, that I may awake him out of sleep. Then said his disciples,
 15 Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but
 16 they thought that he had spoken of taking of rest in sleep. Then said Je-
 17 sus unto them plainly, Lazarus is dead. And I am glad for your sakes
 18 that I was not there, to the intent ye may believe; nevertheless let us go
 19 unto him. Then said Thomas, which is called Didymus, unto his fellow-
 20 disciples, Let us also go, that we may die with him.
 21 Then when Jesus came, he found that he had *lain* in the grave four days
 22 already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs¹
 23 off: and many of the Jews came to Martha and Mary, to comfort them
 24 concerning their brother. Then Martha, as soon as she heard that Jesus
 25 was coming, went and met him: but Mary sat *still* in the house. Then
 26 said Martha unto Jesus, Lord, if thou hadst been here, my brother had not
 27 died. But I know, that even now, whatsoever thou wilt ask of God, God
 28 will give *it* thee. Jesus saith unto her, Thy brother shall rise again.
 29 Martha saith unto him, I know² that he shall rise again in the resurrection
 30 at the last day. Jesus said unto her, I am the resurrection, and the life:³
 31 he that believeth in me, though he were dead, yet shall he live: and who-
 32 soever liveth and believeth in me shall never die. Believest thou this?
 33 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son
 34 of God, which should come into the world.
 35 And when she had so said, she went her way, and called Mary her sister
 36 secretly, saying, The Master is come, and calleth for thee. As soon as she
 37 heard *that*, she arose quickly, and came unto him. Now Jesus was not yet
 38 come into the town, but was in that place where Martha met him. The
 39 Jews then which were with her in the house, and comforted her, when they
 40 saw Mary, that she rose up hastily and went out, followed her, saying, She
 41 goeth unto the grave to weep there. Then when Mary was come where
 42 Jesus was, and saw him, she fell down at his feet, saying unto him, Lord,
 43 if thou hadst been here, my brother had not died. When Jesus therefore
 44 saw her weeping, and the Jews also weeping which came with her, he
 45 groaned in the spirit,⁴ and was troubled, and said, Where have ye laid him?
 46 They said unto him, Lord, come and see. Jesus wept. Then said the
 47 Jews, Behold how he loved him! And some of them said, Could not this
 48 man, which opened the eyes of the blind,⁵ have caused that even this man
 49 should not have died?
 50 Jesus therefore again groaning in himself cometh to the grave. It was
 51 a cave, and a stone lay upon it. Jesus said, Take ye away the stone.
 52 Martha, the sister of him that was dead, saith unto him, Lord, by this time
 53 he stinketh: for he hath been *dead* four days.⁶ Jesus saith unto her, Said
 54 I not unto thee, that, if thou wouldest believe, thou shouldest see the glory
 55 of God? Then they took away the stone *from the place* where the dead was
 56 laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou

¹ About fifteen furlongs (στάδια), i. e. about two miles.

² Comp. Dan. 12. 2. ³ 1 Cor. 15. 20—22.

⁴ Comp. Mark 7. 34; 8. 12.

⁵ John, ch. 9.

⁶ Martha seems to have supposed that Christ

merely wished to see once more the countenance of his friend, and hence her dissuasion against opening the cave (σπήλαιον). The restoring of a man to life from a state of actual corruption and decay, was more than she could expect even from the power of Christ.

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42 hast heard me. And I knew that thou hearest me always : but because of
the people which stand by I said *it*, that they may believe that thou hast
43 sent me. And when he thus had spoken, he cried with a loud voice, Laza-
44 rus, come forth. And he that was dead came forth, bound hand and foot
with graveclothes : and his face was bound about with a napkin. Jesus
saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things
46 which Jesus did, believed on him. But some of them went their ways to
the Pharisees, and told them what things Jesus had done.

§ 93. THE COUNSEL OF CAIAPHAS AGAINST JESUS. HE RETIRES FROM JERUSALEM.
Jerusalem. Ephraim.

JOHN XI. 47—54.

47 Then gathered the chief priests and the Pharisees a council, and said,
48 What do we ? for this man doeth many miracles. If we let him thus alone,
all *men* will believe on him : and the Romans shall come and take away
49 both our place and nation. And one of them, *named* Caiaphas,¹ being the
50 high priest that same year, said unto them, Ye know nothing at all, nor
consider that it is expedient for us, that one man should die for the people,
51 and that the whole nation perish not. And this spake he not of himself :
but being high priest that year,² he prophesied that Jesus should die for
52 that nation ; and not for that nation only, but that also he should gather
53 together in one the children of God that were scattered abroad. Then
from that day forth they took counsel together for to put him to death.
54 Jesus therefore walked no more openly among the Jews ; but went thence
unto a country near to the wilderness, into a city called Ephraim,³ and there
continued with his disciples. [See in § 111.]

§ 94. JESUS BEYOND JORDAN IS FOLLOWED BY MULTITUDES. THE HEALING OF
THE INFIRM WOMAN ON THE SABBATH.—*Valley of Jordan. Peræa.*

MATT. XIX. 1, 2.

1 And it came to pass, *that* when
Jesus had finished these sayings,
he departed from Galilee, and came
into the coasts of Judea beyond
2 Jordan ;⁴ and great multitudes fol-
lowed him ; and he healed them
there.

MARK X. 1.

1 And he arose from thence, and
cometh into the coasts of Judea by
the farther side of Jordan : and the
people resort unto him again ; and,
and as he wont, he taught them
again. [See in § 104.]

LUKE XIII. 10—21.

10, 11 And he was teaching in one of the synagogues on the sabbath. And,
behold, there was a woman which had a spirit of infirmity eighteen years,

¹ John 18. 14 ; Acts 4. 6.

² Comp. Num. ch. 23.

³ As the Sanhedrim had now determined, in accordance with the counsel of Caiaphas, that Jesus should be put to death, he therefore withdraws from Jerusalem to a city called Ephraim "near to the wilderness," John 11. 54. This place has only recently been identified with any modern site. There is, however, little reason to doubt, that it was the same with the Ephraim or Ephron of 2 Chron. 13. 19, and also with the Ephron of Eusebius and Jerome, nearly twenty Roman miles north of Jerusalem. It lay also near the desert, and corresponds therefore in all these particulars with the modern *Taiyibeh*, a most remarkable and commanding site. See

Robinson's *Bibl. Res. in Palest.* II. p. 121—124.

⁴ Matthew and Mark, having omitted all mention of our Lord's presence and teaching in Jerusalem at the festivals of tabernacles and of dedication, as likewise of the raising of Lazarus and other intervening events, now resume their narrative, by relating, that after Jesus had left Galilee he approached Jerusalem, as the passover drew nigh, by passing through the country beyond Jordan. Both evangelists speak of the great multitudes that followed Jesus.

Luke 13. 10—21 is inserted here, because it immediately precedes, and is thus connected with, the notice of our Lord's journeying towards Jerusalem in Luke 13. 22 : see § 95 and Note ⁴.

LUKE XIII.

12 and was bowed together, and could in no wise lift up *herself*. And when
 13 Jesus saw her, he called *her to him*, and said unto her, Woman, thou art
 14 loosed from thine infirmity. And he laid *his* hands on her: and imme-
 15 diately she was made straight, and glorified God. And the ruler of the
 16 synagogue answered with indignation, because that Jesus had healed on
 17 the sabbath day, and said unto the people, There are six days in which
 18 men ought to work: in them therefore come and be healed, and not on the
 19 sabbath day. The Lord then answered him, and said, *Thou* hypocrite,
 20 doth not each one of you on the sabbath loose his ox or *his* ass from the
 21 stall, and lead *him* away to watering? And ought not this woman, being
 22 a daughter of Abraham, whom Satan hath bound,¹ lo, these eighteen years,
 23 be loosed from this bond on the sabbath day? And when he had said these
 24 things, all his adversaries were ashamed: and all the people rejoiced for
 25 all the glorious things that were done by him.
 26 Then said he, Unto what is the kingdom of God like? and whereunto
 27 shall I resemble it? It is like a grain of mustard seed,² which a man took,
 28 and cast into his garden; and it grew, and waxed a great tree; and the
 29 fowls of the air lodged in the branches of it. And again he said, Where-
 30 unto shall I liken the kingdom of God? It is like leaven,³ which a woman
 31 took and hid in three measures of meal, till the whole was leavened.

§ 95. OUR LORD GOES TEACHING AND JOURNEYING TOWARDS JERUSALEM. HE IS
 WARNED AGAINST HEROD.—*Peræa*.

LUKE XIII. 22—35.

22 And he went⁴ through the cities and villages, teaching, and journeying
 23 toward Jerusalem. Then said one unto him, Lord, are there few that be
 24 saved? And he said unto them, Strive to enter in at the strait gate: for
 25 many, I say unto you, will seek to enter in, and shall not be able.⁵ When
 26 once the master of the house is risen up, and hath shut to the door, and ye
 27 begin to stand without, and to knock at the door, saying, Lord, Lord, open
 28 unto us; and he shall answer and say unto you, I know you not whence ye
 29 are: then shall ye begin to say, We have eaten and drunk in thy presence,
 30 and thou hast taught in our streets. But he shall say, I tell you, I know
 31 you not whence ye are; depart from me, all *ye* workers of iniquity. There
 32 shall be weeping and gnashing of teeth,⁶ when ye shall see Abraham, and
 33 Isaac, and Jacob, and all the prophets, in the kingdom of God, and you
 34 *yourselves* thrust out. And they shall come from the east, and *from* the west,
 35 and from the north, and *from* the south, and shall sit down in the kingdom
 36 of God. And, behold, there are last which shall be first, and there are first
 37 which shall be last.
 38 The same day there came certain of the Pharisees, saying unto him, Get
 39 thee out, and depart hence: for Herod will kill thee. And he said unto
 40 them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to
 41 day and to morrow, and the third *day* I shall be perfected. Nevertheless I
 42 must walk to day, and to morrow, and the *day* following:⁷ for it cannot be

¹ Comp. Heb. 2. 14.

² Comp. Matt. 13. 31, 32. ³ Matt. 13. 33.

⁴ For the reasons why Luke 13. 22 is arranged in this connexion, see Introductory Note to this Part. For the appropriateness of this arrangement, so far as it respects ver. 31—35, see the same Note.

The lamentation over Jerusalem in ver. 34 arises naturally from the mention of that city in ver. 33. In Matt. 23. 37, sq. the same lamentation is repeated in connexion with our Lord's denunciation of the scribes and Pharisees in Jerusa-

lem. Luke's phrase, *ye shall not see me*, &c. is explained by the like phrase of Matthew, *ye shall not see me henceforth*, &c., implying that he was now about to withdraw from the world, and that Jerusalem, which then rejected him, would not again behold him and enjoy the privilege of his presence, until compelled by his glorious manifestation to acknowledge him as the true Messiah.

⁵ Comp. Rom. 9. 31—33.

⁶ Comp. Matt. 8. 11, 12.

⁷ *I must walk*, &c. Christ was then in *Peræa*, a part of Herod's jurisdiction, and on the way to

LUKE XIII.

34 that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem,¹ which
 killest the prophets, and stonest them that are sent unto thee; how often²
 would I have gathered thy children together, as a hen *doth gather* her brood
 35 under *her* wings, and ye would not! Behold, your house is left unto you
 desolate:³ and verily I say unto you, Ye shall not see me, until *the time*
 come when ye shall say,⁴ Blessed *is* he that cometh in the name of the Lord.⁵

§ 96. OUR LORD DINES WITH A CHIEF PHARISEE ON THE SABBATH. INCIDENTS.
Perea.

LUKE XIV. 1—24.

1 And it came to pass, as he went into the house of one of the chief Phari-
 2 sees to eat bread on the sabbath day, that they watched him. And, behold,
 3 there was a certain man before him which had the dropsy. And Jesus an-
 swering spake unto the lawyers and Pharisees, saying, Is it lawful to
 4 heal on the sabbath day? And they held their peace. And he took *him*,
 5 and healed him, and let him go; and answered them, saying, Which of you
 shall have an ass or an ox fallen into a pit, and will not straightway pull him
 6 out on the sabbath day? And they could not answer him again to these
 things.

7 And he put forth a parable to those which were bidden, when he marked
 8 how they chose out the chief rooms; saying unto them, When thou art
 bidden of any *man* to a wedding, sit not down in the highest room;⁶ lest a
 9 more honourable man than thou be bidden of him; and he that bade thee
 and him come and say to thee, Give this man place; and thou begin with
 10 shame to take the lowest room. But when thou art bidden, go and sit down
 in the lowest room; that when he that bade thee cometh, he may say unto
 thee, Friend, go up higher: then shalt thou have worship in the presence
 11 of them that sit at meat with thee. For whosoever exalteth himself shall
 be abased; and he that humbleth himself shall be exalted.

12 Then said he also to him that bade him, When thou makest a dinner or
 a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor
thy rich neighbours; lest they also bid thee again, and a recompence be
 13 made thee. But when thou makest a feast, call the poor, the maimed, the
 14 lame, the blind: and thou shalt be blessed; for they cannot recompense
 thee: for thou shalt be recompensed at the resurrection of the just.

15 And when one of them that sat at meat with him heard these things, he
 said unto him, Blessed *is* he that shall eat bread in the kingdom of God.
 16 Then said he unto him,⁷ A certain man made a great supper, and bade many:
 17 and sent his servant at supper time to say to them that were bidden, Come;
 18 for all things are now ready. And they all with one *consent* began to make
 excuse. The first said unto him, I have bought a piece of ground, and I
 19 must needs go and see it: I pray thee have me excused. And another said,
 I have bought five yoke of oxen, and I go to prove them: I pray thee have
 20 me excused. And another said, I have married a wife, and therefore I
 21 cannot come. So that servant came, and showed his lord these things.
 Then the master of the house being angry said to his servant, Go out

the holy city. His words indicate that he was proceeding leisurely on the journey (*πορεύεσθαι*), and expecting to arrive in about three days, and that he feared nothing from the malice of Herod inasmuch as his "decease was to be accomplished at Jerusalem" (Luke 9. 31), in which blood-guilty city alone could the Messiah be *perfected*, that is, through sufferings, see Heb. 2. 10.

¹ Comp. Matt. 23. 37—39.

² *How often?* Our Lord's public ministry had,

at four different seasons (§§ 21, 36, 83, 91), if not oftener, been carried on in Jerusalem for the good of its inhabitants.

³ Comp. Psa. 69. 25; Jer. 12. 7; 22. 5.

⁴ *Until when ye shall say, &c.* This may have some reference to what was to occur on our Lord's public entry into the city; see Luke 19. 38.

⁵ Comp. Psa. 118. 26. ⁶ Comp. Prov. 25. 6.

⁷ Comp. Matt. 22. 1—10.

LUKE XIV.

quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

§ 97. WHAT IS REQUIRED OF TRUE DISCIPLES.—*Peræa.*

LUKE XIV. 25—35.

25 And there went great multitudes with him : and he turned, and said unto 26 them, If any *man* come to me, and hate¹ not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he 27 cannot be my disciple. And whosoever doth not bear his cross,² and come 28 after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it*? Lest haply, after he hath laid the foundation, and is not 30 able to finish *it*, all that behold *it* begin to mock him, saying, This man 31 began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty 32 thousand? Or else, while the other is yet a great way off, he sendeth an 33 ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. 34 Salt *is* good:³ but if the salt have lost his savour, wherewith shall it be 35 seasoned? It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

§ 98. PARABLE OF THE LOST SHEEP, ETC. PARABLE OF THE PRODIGAL SON.
Peræa.

LUKE XV. 1—32.

1 Then drew near unto him all the publicans and sinners for to hear him. 2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. 3, 4 And he spake this parable unto them, saying, What man of you,⁴ having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? 5, 6 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing. And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. 7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no 8 repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently 9 till she find *it*? And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the 10 piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. 11, 12 And he said, A certain man had two sons: and the younger of them said to *his* father, Father, give me the portion of goods that falleth to *me*. 13 And he divided unto them *his* living. And not many days after the younger son gathered all together, and took his journey into a far country, and

¹ Comp. Deut. 13. 6—10; Matt. 10. 37.² Matt. 16. 24.³ Comp. Matt. 5. 13; Mark 9. 50.⁴ Comp. Matt. 18. 12.

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14 there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want.
 15 And he went and joined himself to a citizen of that country; and he sent
 16 him into his fields to feed swine. And he would fain have filled his belly with the husks¹ that the swine did eat: and no man gave unto him.
 17 And when he came to himself, he said, How many hired servants of my
 18 father's have bread enough and to spare, and I perish with hunger! I will
 19 arise and go to my father, and will say unto him, Father, I have sinned
 20 against heaven, and before thee, and am no more worthy to be called thy
 21 son: make me as one of thy hired servants. And he arose, and came to
 22 his father. But when he was yet a great way off, his father saw him, and
 23 had compassion, and ran, and fell on his neck, and kissed him. And the
 24 son said unto him, Father, I have sinned against heaven, and in thy sight,
 25 and am no more worthy to be called thy son. But the father said to his
 26 servants, Bring forth the best robe, and put *it* on him; and put a ring on
 27 his hand, and shoes on *his* feet: and bring hither the fatted calf, and kill
 28 *it*; and let us eat, and be merry: for this my son was dead, and is alive
 29 again; he was lost, and is found. And they began to be merry.
 30 Now his elder son was in the field: and as he came and drew nigh to the
 31 house, he heard musick and dancing. And he called one of the servants,
 32 and asked what these things meant. And he said unto him, Thy brother
 is come; and thy father hath killed the fatted calf, because he hath received
 him safe and sound. And he was angry,² and would not go in: therefore
 came his father out, and intreated him. And he answering said to *his*
 father, Lo, these many years do I serve thee, neither transgressed I at any
 time thy commandment: and yet thou never gavest me a kid, that I might
 make merry with my friends: but as soon as this thy son was come, which
 hath devoured thy living with harlots, thou hast killed for him the fatted
 calf. And he said unto him, Son, thou art ever with me, and all that I
 have is thine. It was meet that we should make merry, and be glad: for
 this thy brother was dead, and is alive again;³ and was lost, and is found.

§ 99. PARABLE OF THE UNJUST STEWARD.—*Peræa*.

LUKE XVI. 1—13.

1 And he said also unto his disciples, There was a certain rich man, which
 had a steward; and the same was accused unto him that he had wasted his
 2 goods. And he called him, and said unto him, How is it that I hear
 this of thee? give an account of thy stewardship; for thou mayest be no
 3 longer steward. Then the steward said within himself, What shall I do?
 for my lord taketh away from me the stewardship: I cannot dig; to beg I
 4 am ashamed. I am resolved what to do, that, when I am put out of the
 5 stewardship, they may receive me into their houses. So he called every
 one of his lord's debtors *unto him*, and said unto the first, How much owest
 6 thou unto my lord? And he said, An hundred measures of oil. And he
 7 said unto him, Take thy bill, and sit down quickly, and write fifty. Then
 said he to another, And how much owest thou? And he said, An hundred
 measures of wheat. And he said unto him, Take thy bill, and write four-
 8 score. And the lord commended⁴ the unjust steward, because he had done

¹ *The husks* (*κεράτια*); name of the fruit which grows on the carob tree, still used in Palestine as fodder for cattle, and also serving as food for the poorest of the people. Here the wretched prodigal is not allowed to share even with the swine this mean sustenance, for the master set more value on his herd than on the life of his herdsman. What a picture of the sinner's woeful state

in the service of sin and Satan!

² Comp. Acts 11. 2, 3; 13. 45; 22. 21, 22.

³ Comp. Eph. 2. 1; 1 Tim. 5. 6.

⁴ *The lord commended, &c.*; not Christ (see ver. 9), but the master of the steward. The fraud committed was not approved, but its policy might be commended by the worldly wise.

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wisely: for the children of this world¹ are in their generation wiser² than
 9 the children of light. And I say unto you, Make to yourselves friends of
 the mammon of unrighteousness; that, when ye fail, they may receive you
 10 into everlasting habitations. He that is faithful in that which is least is
 faithful also in much: and he that is unjust in the least is unjust also in
 11 much. If therefore ye have not been faithful in the unrighteous mammon,
 12 who will commit to your trust the true *riches*? And if ye have not been
 faithful in that which is another man's, who shall give you that which is
 13 your own? No servant can serve two masters: for either he will hate the
 one, and love the other; or else he will hold to the one, and despise the
 other. Ye cannot serve God and mammon.

§ 100. THE PHARISEES REPROVED. PARABLE OF THE RICH MAN AND LAZARUS.
Peræa.

LUKE XVI. 14—31.

14 And the Pharisees also,³ who were covetous, heard all these things: and
 15 they derided him. And he said unto them, Ye are they which justify
 yourselves before men; but God knoweth your hearts: for that which is
 16 highly esteemed among men is abomination in the sight of God.⁴ The law
 and the prophets *were* until John:⁵ since that time the kingdom of God is
 17 preached, and every man presseth into it. And it is easier for heaven and
 18 earth to pass, than one tittle of the law to fail. Whosoever putteth away
 his wife, and marrieth another, committeth adultery: and whosoever mar-
 rieth her that is put away from *her* husband committeth adultery.⁶
 19 There was a certain rich man, which was clothed in purple and fine
 20 linen, and fared sumptuously every day: and there was a certain beggar
 21 named Lazarus, which was laid at his gate, full of sores, and desiring
 to be fed with the crumbs which fell from the rich man's table: more-
 22 over the dogs came and licked his sores. And it came to pass, that
 the beggar died, and was carried by the angels into Abraham's bosom:⁷
 23 the rich man also died, and was buried; and in hell he lift up his eyes,
 being in torments, and seeth Abraham afar off, and Lazarus in his
 24 bosom. And he cried and said, Father Abraham, have mercy on me, and
 send Lazarus, that he may dip the tip of his finger in water, and cool my
 25 tongue; for I am tormented in this flame. But Abraham said, Son, re-
 member that thou in thy lifetime receivedst thy good things, and likewise
 Lazarus evil things: but now he is comforted, and thou art tormented.
 26 And beside all this, between us and you there is a great gulf fixed: so that
 they which would pass from hence to you cannot; neither can they pass to
 27 us, that *would come* from thence. Then he said, I pray thee therefore,
 28 father, that thou wouldest send him to my father's house: for I have five
 brethren; that he may testify unto them, lest they also come into this
 29 place of torment. Abraham saith unto him, They have Moses and the
 30 prophets;⁸ let them hear them. And he said, Nay, father Abraham: but
 31 if one went unto them from the dead, they will repent. And he said unto
 him, If they hear not Moses and the prophets,⁹ neither will they be per-
 suaded, though one rose from the dead.

¹ Psa. 17. 14. ² John 12. 36; Eph. 5. 8.
³ Matt. 23. 14. ⁴ Comp. 1 Cor. 1. 26—29.
⁵ Comp. Matt. 11. 12, 13. ⁶ Matt. 5. 32.
⁷ *Into Abraham's bosom.* The happiness of
 heaven is here represented under the idea of a
 feast, at which the guests reclined on couches in

such a manner that the head of the second lay
 on the *bosom* of the first, see John 13. 23. Hence
 the posture became an emblem of friendship and
 intimate fellowship.

⁸ Comp. John 5. 45—47.

⁹ John 12. 10, 11: Acts 5. 30—33.

§ 101. JESUS INCULCATES FORBEARANCE, FAITH, HUMILITY.—*Peræa*.

LUKE XVII. 1—10.

1 Then said he unto the disciples, It is impossible but that offences will
 2 come :¹ but woe *unto him*, through whom they come! It were better for
 him that a millstone were hanged about his neck, and he cast into the sea,
 3 than that he should offend one of these little ones. Take heed to your-
 selves: If thy brother trespass against thee, rebuke him; and if he repent,
 4 forgive him. And if he trespass against thee seven times in a day, and
 seven times in a day turn again to thee, saying, I repent; thou shalt for-
 give him.²
 5, 6 And the apostles said unto the Lord, Increase our faith. And the
 Lord said, If ye had faith³ as a grain of mustard seed, ye might say unto
 this sycamine tree, Be thou plucked up by the root, and be thou planted
 7 in the sea; and it should obey you. But which of you, having a servant
 plowing or feeding cattle, will say unto him by and by, when he is come
 8 from the field, Go and sit down to meat? And will not rather say unto
 him, Make ready wherewith I may sup, and gird thyself, and serve me, till
 9 I have eaten and drunken; and afterward thou shalt eat and drink? Doth
 he thank that servant because he did the things that were commanded
 10 him? I trow not. So likewise ye, when ye shall have done all those things
 which are commanded you, say, We are unprofitable servants:⁴ we have
 done that which was our duty to do.

§ 102. CHRIST'S COMING WILL BE SUDDEN.—*Peræa*.

LUKE XVII. 20—37.

20 And when he was demanded of the Pharisees, when the kingdom of God
 should come, he answered them and said, The kingdom of God cometh not
 21 with observation: neither shall they say, Lo here! or, lo there! for, be-
 22 hold, the kingdom of God is within you.⁵ And he said unto the disciples,
 The days will come, when ye shall desire to see one of the days of the Son
 23 of man, and ye shall not see *it*. And they shall say to you, See here; or,
 24 see there: go not after *them*, nor follow *them*. For as the lightning, that
 lighteneth out of the one *part* under heaven, shineth unto the other *part*
 25 under heaven; so shall also the Son of man be in his day. But first must
 26 he suffer many things, and be rejected of this generation. And as it was in
 27 the days of Noe, so shall it be also in the days of the Son of man. They did
 eat, they drank, they married wives, they were given in marriage, until the
 day that Noe entered into the ark, and the flood came, and destroyed them
 28 all.⁶ Likewise also as it was in the days of Lot; they did eat, they drank,
 29 they bought, they sold, they planted, they builded; but the same day that
 Lot went out of Sodom it rained fire and brimstone from heaven, and de-
 30 stroyed *them* all.⁷ Even thus shall it be in the day when the Son of man is
 31 revealed.⁸ In that day, he which shall be upon the housetop, and his stuff
 in the house, let him not come down to take it away: and he that is in the
 32, 33 field, let him likewise not return back. Remember Lot's wife.⁹ Who-
 soever shall seek to save his life shall lose it; and whosoever shall lose his
 34 life shall preserve it. I tell you, in that night there shall be two *men* in one
 35 bed; the one shall be taken, and the other shall be left. Two *women* shall

¹ 1 Cor. 11. 19.² Comp. Lev. 19. 17, 18.³ Matt. 17. 20.⁴ Rom. 3. 27.⁵ *Is within you* (ἐντός ὑμῶν ἔστιν), rather among you as a people, for the kingdom of God was not within the Pharisees. But it is in truth within all genuine believers (see Rom. 14. 17), its seat

being in the heart; and so it escaped the observation of the worldly-minded Pharisees, whose religion was wholly external (see Matt. 23. 28).

⁶ Gen. 7. 4, 7.⁷ Gen. 19. 15, sq.⁸ 2 Thess. 1. 7.⁹ Gen. 19. 26.

LUKE XVII.

36 be grinding together; the one shall be taken, and the other left. Two men
37 shall be in the field; the one shall be taken, and the other left. And they
answered and said unto him, Where, Lord? And he said unto them,
Wheresoever the body is, thither will the eagles be gathered together.¹

§ 103. PARABLES: THE IMPORTUNATE WIDOW. THE PHARISEE AND PUBLICAN.
Peræa.

LUKE XVIII. 1—14.

1 And he spake a parable unto them *to this end*, that men ought always to
2 pray,² and not to faint; saying, There was in a city a judge, which feared
3 not God, neither regarded man: and there was a widow in that city; and
4 she came unto him, saying, Avenge me of mine adversary. And he would
not for a while: but afterward he said within himself, Though I fear not
5 God, nor regard man; yet because this widow troubleth me, I will avenge
6 her, lest by her continual coming she weary me. And the Lord said, Hear
7 what the unjust judge saith. And shall not God avenge his own elect,³
8 which cry day and night unto him, though he bear long with them? I tell
you that he will avenge them speedily. Nevertheless when the Son of
man cometh, shall he find faith on the earth?
9 And he spake this parable unto certain which trusted in themselves that
10 they were righteous, and despised others: Two men went up into the temple
11 to pray; the one a Pharisee, and the other a publican. The Pharisee stood
and prayed thus with himself, God, I thank thee, that I am not as other
12 men *are*, extortioners, unjust, adulterers, or even as this publican. I fast
13 twice in the week,⁴ I give tithes of all that I possess. And the publican,
standing afar off, would not lift up so much as *his* eyes unto heaven, but
14 smote upon his breast, saying, God be merciful to me a sinner.⁵ I tell
you, this man went down to his house justified *rather* than the other: for
every one that exalteth himself shall be abased; and he that humbleth
himself shall be exalted. [See in § 105.]

§ 104. PRECEPTS RESPECTING DIVORCE.⁶—*Peræa.*

MATT. XIX. 3—12.

3 The Pharisees also came unto him, tempting him, and saying unto
him, Is it lawful for a man to put
away his wife for every cause?
4 And he answered and said unto
them, Have ye not read, that he
which made *them* at the beginning
5 made them male and female,⁸ and
said, For this cause shall a man
leave father and mother, and shall

MARK X. 2—12.

2 And the Pharisees came to him,
and asked him, Is it lawful for a
man to put away *his* wife? tempting
3 him. And he answered and said
unto them, What did Moses com-
4 mand you? And they said, Moses
suffered to write a bill of divorce-
5 ment, and to put *her* away.⁷ And
Jesus answered and said unto them,
For the hardness of your heart he
6 wrote you this precept. But from
the beginning of the creation God
7 made them male and female.⁸ For

¹ Comp. Job 39. 30; Matt. 24. 28.

² Rom. 12. 12; Eph. 6. 18; 1 Thess. 5. 17.

³ Comp. Rev. 6. 10.

⁴ *I fast twice, &c.* The Pharisee shows his conceit of self-righteousness not only by asserting his avoidance of other men's vices and crimes, but also by reciting his works of supererogation, namely, the *two fasts* each week and the paying of *tithes* on *all* that he acquired (*κτῆμαί*), neither

of which was enjoined in the law.

⁵ *To me a sinner*, rather *the sinner* (*τῷ ἁμαρτωλῷ*), that is, a notable or very great sinner (comp. 1 Tim. 1. 15), or the one just pointed at with contempt by the Pharisee.

⁶ This section properly comes in here before § 105, where Luke is again parallel with Matthew and Mark.

⁷ Deut. 24. 1.

⁸ Gen. 1. 27.

MATT. XIX.

cleave to his wife: and they twain
 6 shall be one flesh?¹ Wherefore they
 are no more twain, but one flesh.
 What therefore God hath joined
 together, let not man put asunder.
 7 They say unto him, Why did Moses
 then command to give a writing of
 divorcement, and to put her away?²
 8 He saith unto them, Moses because of
 the hardness of your hearts suffered
 you to put away your wives: but
 from the beginning it was not so.
 9 And I say unto you, Whosoever
 shall put away his wife, except *it*
be for fornication, and shall marry
 another, committeth adultery: and
 whoso marrieth her which is put
 10 away doth commit adultery. His disciples say unto him, If the
 11 case of the man be so with *his* wife, it is not good to marry. But
 he said unto them, All *men* cannot receive this saying, save *they* to
 12 whom it is given. For there are some eunuchs, which were so born
 from *their* mother's womb: and there are some eunuchs, which
 were made eunuchs of men: and there be eunuchs, which have
 made themselves eunuchs for the kingdom of heaven's sake. He
 that is able to receive *it*, let him receive *it*.

MARK X.

this cause shall a man leave his
 father and mother, and cleave to
 8 his wife; and they twain shall be
 one flesh: so then they are no more
 9 twain, but one flesh.¹ What there-
 fore God hath joined together, let
 not man put asunder. And in the
 house his disciples asked him
 10 again of the same *matter*. And he
 saith unto them, Whosoever shall
 put away his wife, and marry an-
 other, committeth adultery against
 12 her. And if a woman shall put
 away her husband, and be married
 to another, she committeth adul-
 tery.

§ 105. JESUS RECEIVES AND BLESSES LITTLE CHILDREN.—*Peræa*.

MATT. XIX. 13—15.

13 Then were there brought unto him little
 children, that he should
 put *his* hands on them,
 and pray: and the dis-
 ciples rebuked them.
 14 But Jesus said, Suffer
 little children, and forbid
 them not, to come
 unto me: for of such
 is the kingdom of
 15 heaven.³ And he laid
his hands on them, and
 departed thence.

MARK X. 13—16.

13 And they brought young children to him,
 that he should touch
 them: and *his* disci-
 ples rebuked those that
 14 brought *them*. But
 when Jesus saw *it*,
 he was much dis-
 pleased, and said unto
 them, Suffer the little
 children to come unto
 me, and forbid them
 not: for of such is the
 15 kingdom of God.³ Verily I say unto you,

Whosoever shall not receive the kingdom
 of God as a little child, he shall not enter
 16 therein. And he took them up in his
 arms, put *his* hands upon them, and blessed
 them.

LUKE XVIII. 15—17.

15 And they brought unto him also infants,
 that he would touch
 them: but when *his*
 disciples saw *it*, they
 16 rebuked them. But
 Jesus called them *unto*
him, and said, Suffer
 little children to come
 unto me, and forbid
 them not: for of such is
 the kingdom of God.³
 17 Verily I say unto you,
 Whosoever shall not
 receive the kingdom of
 God as a little child
 shall in no wise enter
 therein.

¹ Gen. 2. 24.² Deut. 24. 1.³ Matt. 18. 3; 1 Cor. 14. 20.

§ 106. THE RICH YOUNG MAN. PARABLE OF THE LABOURERS IN THE VINEYARD.—*Peræa.*

MATT. XIX. 16—30. XX. 1—16.

16 And behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life,¹ keep the commandments.² He saith unto him, Which? Jesus said,³ Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, 19 Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I 21 yet? Jesus said unto him,

If thou wilt be perfect, go *and* sell that thou hast, and give to the poor,⁵ and thou shalt have treasure in heaven: and come *and* follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions. 23 Then said Jesus unto his disciples, Verily I say unto you, That a

MARK X. 17—31.

17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? 18 And Jesus said unto him, Why callest thou me good? *there is* none good but one, *that is*, God. Thou 19 knowest the commandments,³ Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. 20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest:⁴ go thy way, sell whatsoever thou hast, and give to the poor,⁵ and thou shalt have treasure in heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions. And Jesus 23 looked round about, and saith unto his disciples, How hardly

LUKE XVIII. 18—30.

18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is*, God.

20 Thou knowest the commandments,³ Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing:⁴ sell all that thou hast, and distribute unto the poor,⁵ and thou shalt have treasure in heaven: and come, follow me.

And when he heard this, he was very sorrowful: for he was very rich. 24 And when Jesus saw that he was very sorrowful, he said, How

¹ *If thou wilt, &c.* The design of our Lord in thus addressing the young ruler, was to bring him to a knowledge of his sinfulness (see Rom. 3. 20), notwithstanding his good morals, and then to lead him to embrace the gospel (see ver. 21).

² Comp. Lev. 18. 5; Rom. 10. 5.

³ Ex. 20. 12, sq.; Lev. 19. 18.

⁴ *Fet lackest thou one thing*: namely, *love* to God and his neighbour, that essential element in holiness or true morality, the very principle of sincere obedience; for love is the fulfilling of the law, see Rom. 13. 10.

⁵ Comp. Acts 4. 34—37.

MATT. XIX.

rich man shall hardly enter into the kingdom of heaven.

- 24 And again I say unto you, It is easier for a camel to go through the eye of a needle,¹ than for a rich man to enter into the kingdom of God. When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?
- 26 But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.²
- 27 Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory,³ ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.⁴
- 29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an

MARK X.

- shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle,¹ than for a rich man to enter into the kingdom of God. And they were astonished out of measure, saying among themselves, Who then can be saved? And Jesus looking upon them saith, With men *it is* impossible, but not with God: for with God all things are possible.²
- 28 Then Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you,

There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecu-

LUKE XVIII.

hardly shall they that have riches enter into the kingdom of God!

- 25 For it is easier for a camel to go through a needle's eye,¹ than for a rich man to enter into the kingdom of God. And they that heard *it* said, Who then can be saved?
- 27 And he said, The things which are impossible with men are possible with God.²
- 28 Then Peter said, Lo, we have left all, and followed thee. And he said unto them, Verily I say unto you,

There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time,

¹ *It is easier for a camel, &c.* This is a proverbial saying still used in the East. There is no need to understand (as some prefer) *cabie* instead of *camel*, nor to fancy (with others) that the *needle's eye* was the name of a city gate too low and narrow for a camel to pass through. See

another proverb having reference to the camel in Matt. 23, 24.

² Comp. Gen. 18. 14; Luke 1. 37; 3. 8.

³ Comp. Dan. 7. 13, 14; Rev. 3. 21.

⁴ Comp. Luke 22. 28—30.

MATT. XIX.

hundredfold, and shall inherit everlasting life.
30 But many *that are* first shall be last; and the last *shall be* first.¹

MARK X.

tions; and in the world to come eternal life.
31 But many *that are* first shall be last; and the last first.¹ [See in § 107.]

LUKE XVIII.

and in the world to come life everlasting. [See in § 107.]

MATT. XX.

1 For the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning² to hire labourers into his vineyard.
2 And when he had agreed with the labourers for a penny a day, he sent them
3 into his vineyard. And he went out about the third hour, and saw others
4 standing idle in the marketplace, and said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went
5 their way. Again he went out about the sixth and ninth hour, and did
6 likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?
7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that shall ye receive*.
8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto
9 the first. And when they came that *were hired* about the eleventh hour,
10 they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man
11 a penny. And when they had received *it*, they murmured against the good
12 man of the house, saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of
13 the day. But he answered one of them, and said, Friend, I do thee no
14 wrong: didst not thou agree with me for a penny? Take *that* thine is, and
15 go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil,³ because I am
16 good? So the last shall be first, and the first last: for many be called, but few chosen.⁴

§ 107. JESUS A THIRD TIME [see § 74 and 77] FORETELLS HIS DEATH AND RESURRECTION.—*Peræa*.

MATT. XX. 17—19.

17 And Jesus going up⁵ to Jerusalem took the twelve disciples apart in the way, and said unto them,

MARK X. 32—34.

32 And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto

LUKE XVIII. 31—34.

31 Then he took *unto him* the twelve, and said unto them,

¹ Rom. 9. 30—33.

² *Early in the morning*, that is, about six o'clock or sunrise, from which time the Jews counted the hours of the day, so that their 3rd hour answered nearly to our 9, their 6th to our 12, their 9th to our 3 p. m., and their 11th to our 5 p. m.

This parable was obviously spoken in reference to the question of Peter (Matt. 19. 27), *What shall we have therefore?* and with the view to

repress a mercenary spirit in the apostles' breasts. The great lesson is appropriate to all believers alike in every age.

³ Comp. Deut. 28. 54.

⁴ Comp. Matt. 22. 11—14.

⁵ This transaction probably occurred in *Peræa*, as Jesus had not yet arrived at Jericho. The expression *going up* is used of any journey to Jerusalem or Judea; see Luke 2. 4; John 7. 8; 12. 20; Acts 18. 22.

MATT. XX.

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him*: and the third day he shall rise again.

MARK X.

33 him, *saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again. 34

LUKE XVIII.

Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge *him*, and put him to death: and the third day he shall rise again. And they understood none of these

things:¹ and this saying was hid from them, neither knew they the things which were spoken.

§ 108. JAMES AND JOHN MAKE THEIR AMBITIOUS REQUEST.—*Peræa*.

MATT. XX. 20—28.

20 Then came to him the mother² of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup³ that I shall drink of, and to be baptized with the baptism that I am baptized with?⁴ They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup,⁵ and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father. And when the ten heard *it*, they were moved with indignation against the two brethren. But Jesus called

MARK X. 35—45.

35 And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup³ that I drink of? and be baptized with the baptism that I am baptized with?⁴ And they say unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of;⁵ and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared. And when the ten heard *it*, they began to be much displeased with James and

¹ *They understood not, &c.* They probably fancied that our Lord's distinct intimation of his sufferings, death, and resurrection, was only a figurative representation of the great difficulties and obstacles he was to meet with; and so they hoped, notwithstanding, that he would, on the approaching festival in Jerusalem, take to himself the kingdom (see Matt. 20. 21, and Luke 19. 11); which indeed he did, but in a way wholly

different from their apprehension and expectation.

² In Matthew it is the mother of James and John (by name *Salome*, as appears from Matt. 27. 56, compared with Mark 15. 40; see § 156) who makes the request; in Mark it is the two disciples themselves: see Note on § 42.

³ Comp. Ps. 75. 8.

⁴ Comp. Ps. 42. 7; Luke 12. 50.

⁵ Comp. Acts 12. 2; Rev. 1. 9.

MATT. XX.

MARK X.

<p>them <i>unto him</i>, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.</p> <p>26 But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life¹ a ransom for many.²</p>	<p>42</p>	<p>John. But Jesus called them <i>to him</i>, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life¹ a ransom for many.²</p>
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§ 109. THE HEALING OF TWO³ BLIND MEN NEAR JERICHO.

<p>MATT. XX. 29—34.</p> <p>29 And as they departed from Jericho, a great multitude followed him. And, behold, 30 two blind men sitting by the way side,</p> <p style="padding-left: 40px;">when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, <i>thou</i> 31 Son of David. And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, <i>thou</i> Son of David. 32 And Jesus stood still, and called them, and</p> <p style="padding-left: 40px;">said, What will ye that I shall do unto you? 33 They say unto him,</p>	<p>MARK X. 46—52.</p> <p>46 And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, <i>thou</i> Son of David, have mercy on me. And many charged him that he should hold his peace: but he cried the more a great deal, <i>Thou</i> Son of David, have mercy on me. And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. And he, casting away his garment, rose, and came to Jesus. 51 And Jesus answered and said unto him, What wilt thou that I should do unto thee?</p>	<p>LUKE XVIII. 35—43. XIX. 1.</p> <p>35 And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging: and hearing the multitude pass by, he asked what it meant.</p> <p>36</p> <p>37 And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, <i>thou</i> Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, <i>Thou</i> Son of David, have mercy on me. 40 And Jesus stood, and commanded him to be brought unto him:</p> <p style="padding-left: 40px;">and when he was come near, he asked him, saying, What wilt thou that I shall do unto thee? And he said,</p>
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<p>¹ Isa. 53. 10. 11; 1 Tim. 2. 6.</p> <p>² <i>To give his life a ransom for many.</i> A clear proof, from Christ's own mouth, of the vicarious</p>	<p>and atoning character of his death.</p> <p>³ On the subject of this section, see the Note in the Appendix.</p>
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MATT. XX.

34 Lord, that our eyes may be opened. So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.
[See in § 112.]

MARK X.

The blind man said unto him, Lord, that I might receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.
[§ 112.]

LUKE XVIII.

Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight: thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

XIX. 1 And *Jesus* entered and passed through Jericho.

§ 110. THE VISIT TO ZACCHEUS. PARABLE OF THE TEN POUNDS.—*Jericho.*

LUKE XIX. 2—28.

2 And, behold, *there was* a man named Zaccheus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold.¹ And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost. And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.² He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds,³ and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked

¹ *I restore fourfold.* He names this amount, probably, because the Roman law exacted a fourfold restitution from publicans who were convicted of extortion in collecting the taxes. But according to the Jewish law, if a defrauder wished of his own accord, or on his own confession, to make restitution, he was not required to restore

more than the amount defrauded, and a fifth part in addition; see Num. 5. 6, 7.

² Comp. Acts 1. 6.

³ *Ten pounds.* What is here rendered *pound* (*μνᾶ, mina*) is reckoned to be equal to £3 2s. 6d. of our money.

LUKE XIX.

servant. Thou knewest that I was an austere man, taking up that I laid
 23 not down, and reaping that I did not sow : wherefore then gavest not thou
 my money into the bank, that at my coming I might have required mine
 24 own with usury ? And he said unto them that stood by, Take from him
 25 the pound, and give *it* to him that hath ten pounds. (And they said unto
 26 him, Lord, he hath ten pounds.) For I say unto you, That unto every one
 which hath shall be given ; and from him that hath not, even that he hath
 27 shall be taken away from him. But those mine enemies, which would not
 that I should reign over them, bring hither, and slay *them* before me.
 28 And when he had thus spoken, he went before, ascending up to Jerusa-
 lem. [See in § 112.]

§ 111. JESUS ARRIVES AT BETHANY SIX DAYS BEFORE THE PASSOVER.—*Bethany.*

JOHN XI. 55—57. XII. 1, 9—11.

55 And the Jews' passover was nigh at hand : and many went out of the
 56 country¹ up to Jerusalem before the passover, to purify themselves.² Then
 sought they for Jesus, and spake among themselves, as they stood in the
 57 temple, What think ye, that he will not come to the feast ? Now both the
 chief priests and the Pharisees had given a commandment, that, if any
 man knew where he were, he should show *it*, that they might take him.
 XII. 1 Then Jesus six days before the passover³ came to Bethany, where
 Lazarus was which had been dead,⁴ whom he raised from the dead. [See
 9 ver. 2—8 in § 131.]—Much people of the Jews therefore knew that he
 was there : and they came not for Jesus' sake only, but that they might
 10 see Lazarus also, whom he had raised from the dead. But the chief
 11 priests consulted that they might put Lazarus also to death ; because that
 by reason of him many of the Jews went away, and believed on Jesus.

¹ The phrase *out of the country*, John 11. 55, does not refer to the region of Ephraim ; for then it must have read "out of *that* country." Besides, those coming from that vicinity would hardly have made such inquiries. The phrase therefore signifies *from the country*, generally, as distinguished from Jerusalem. Compare in Luke 21. 21.

² 2 Chron. 30. 17—19.

³ "Six days before the passover" is equivalent to "the sixth day" before that festival ; see Note on § 49. As our Lord ate the paschal supper on

the evening following Thursday (which evening was reckoned by the Jews to Friday), the sixth day before it was Saturday, or the Jewish sabbath, provided we reckon *exclusively*, as Greswell shows we ought in Dissert. i. p. 8, vol. iii. On that day, then, Jesus came to Bethany. Compare Matt. 12. 1 [in § 37].

John 12. 2—8, where the supper at Bethany is described, is postponed in accordance with the order of Matthew and Mark. See Note on § 131 in the Appendix.

⁴ John 11. 1, 43.

PART VII.

OUR LORD'S PUBLIC ENTRY INTO JERUSALEM, AND THE SUBSEQUENT TRANSACTIONS BEFORE THE FOURTH PASSOVER.

TIME: *Five days.*

INTRODUCTORY NOTE.

THE Jewish day of twenty-four hours was reckoned from sunset to sunset; as is still the case in oriental countries. The paschal lamb was killed on the fourteenth day of Nisan towards sunset; and was eaten the same evening, after the fifteenth day of Nisan had begun; Ex. 12. 6, 8, and Introd. Note to Part VIII. Our Lord was crucified on the day before the Jewish sabbath, that is, on Friday, Mark 15. 42; and as he had eaten the passover on the preceding evening, it follows that the fourteenth of Nisan fell that year on Thursday, reckoned from the preceding sunset. Hence, the sixth day (reckoning *exclusively*¹) before the passover, when Jesus came to Bethany, was the Jewish sabbath, or our Saturday (see Note³ on § 111); and the transactions of the following week, comprised in Parts VII. and VIII., may be distributed according to the following schedule; which agrees in the main with the *Schema* of Lightfoot (see Hor. Heb. in Joh. 12. 2) and with the arrangement of Wieseler (Chron. Synop. p. 390—415).

SCHEDULE OF DAYS.

Day of Nisan.	Day of Week.	
9.	7. SAT.	<i>reckoned from preceding sunset.</i> The Jewish sabbath. Jesus arrives at Bethany, John 12. 1.
10.	1. SUND.	<i>from preced. sunset.</i> Jesus makes his public entry into Jerusalem, § 112; and returns at night to Bethany, Mark 11. 11.—On this day the paschal lamb was to be selected, Ex. 12. 3.
11.	2. MOND.	<i>from preced. sunset.</i> Jesus goes to Jerusalem; on his way the incident of the barren fig-tree. He cleanses the temple, § 113; and again returns to Bethany, Mark 11. 19.
12.	3. TUESD.	<i>from preced. sunset.</i> Jesus returns to the city; on the way the disciples see the fig-tree withered, Mark 11. 20. Our Lord discourses in the temple, §§ 115—126; takes leave of it; and, when on the mount of Olives, on his way to Bethany, foretells his coming to destroy the city, and proceeds to speak also of his final coming to judgment, §§ 127—130.
13.	4. WEDN.	<i>from preced. sunset.</i> The rulers conspire against Christ. On the eve of this day, (i. e. the evening following Tuesday,) our Lord had partaken of the supper at Bethany; where Mary anointed him, and where Judas laid his plan of treachery, which he made known to the chief priests in the course of this day.—Jesus remained this day at Bethany.
14.	5. THURSD.	<i>from preced. sunset.</i> Jesus sends two disciples to the city to make ready the passover. He himself repairs thither in the afternoon, in order to eat the paschal supper at evening.
15.	6. FRID.	<i>from preced. sunset.</i> At evening, in the very beginning of the fifteenth of Nisan, Jesus partakes of the paschal supper; institutes the Lord's

¹ Robinson has, in his English Harmony, preferred to reckon the *sixth day* before the passover *inclusively*, and so shifted the arrival at Bethany

from the 9th day of Nisan to the 10th, and the public entry into Jerusalem from the 10th to the 11th, &c.

INTRODUCTORY NOTE CONTINUED.

Day of Nisan.	Day of Week.	
		supper ; is betrayed and apprehended ; §§ 133—143. He is brought first before Caiaphas, and then in the morning before Pilate ; is condemned, crucified, and before sunset laid in the sepulchre ; §§ 144—158.
16.	7. SAT.	The Jewish sabbath. Our Lord rests in the sepulchre.
17.	1. SUND.	Jesus rises from the dead at early dawn ; see § 159 and Note.

§ 112. OUR LORD'S PUBLIC ENTRY INTO JERUSALEM.—*Bethany, Jerusalem.*

First Day of the Week.

JOHN XII. 12—19.

12 ON the next day¹ much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,—

MATT. XXI. 1—11, 14—17.

MARK XI. 1—11.

LUKE XIX. 29—44.

1	And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her : loose <i>them</i> , and bring <i>them</i> unto me.	1	And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, and saith unto them, Go your way into the village over against you : and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat ; loose him, and bring <i>him</i> . And if any man say unto you, Why do ye this ? say ye that the Lord hath need of him ; and straightway he will send him hither.	29	And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called <i>the mount</i> of Olives, he sent two of his disciples, saying, Go ye into the village over against <i>you</i> ; in the which at your entering ye shall find a colt tied, whereon yet never man sat : loose him, and bring <i>him</i> hither. And if any man ask you, Why do ye loose <i>him</i> ? thus shall ye say unto him, Because the Lord hath need of him.
3	And if any <i>man</i> say aught unto you, ye shall say, The Lord hath need of them ; and straightway he will send them.—	3	And if any man say unto you, Why do ye this ? say ye that the Lord hath need of him ; and straightway he will send him hither.	31	And if any man ask you, Why do ye loose <i>him</i> ? thus shall ye say unto him, Because the Lord hath need of him.
6	And the disciples went, and did as Jesus commanded them,	4	And they went their way, and found the colt tied by the door without in a place where two ways met ; and they loose him. And certain of them that stood there said unto them, What do ye, loosing the colt ? And they said unto them even as Jesus had commanded : and they let	32	And they that were sent went their way, and found even as he had said unto them.
7	and brought the ass,	5	they loose him. And certain of them that stood there said unto them, What do ye, loosing the colt ? And they said unto them even as Jesus had commanded : and they let	33	And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt ? And they said, The Lord hath need of
		6	them go. And they	34	him. And they brought

¹ On the next day, that is, after the arrival at Bethany, not after the supper in Simon's house (see § 131). This was the 10th of Nisan, on which day the paschal lamb was set apart (Ex. 12. 3). Might not our Lord's choice of this day for mak-

ing his public entry into Jerusalem and the temple have reference to the fact, that he himself was the true Passover which was then to be slain for us (1 Cor. 5. 7) ?

MATT. XXI.

and the colt, and put on them their clothes, and they set *him* thereon.

MATT. XXI.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,¹ Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.—

8 And a very great multitude spread their garments in the way;² others cut down branches from the trees, and strawed *them* in the way. 9 And the multitudes that went before, and that followed, cried,

saying, Hosanna to the Son of David: Blessed *is* he that cometh in the name of the Lord;³ Hosanna in the highest.

MARK XI.

brought the colt to Jesus, and cast their garments on him; and he sat upon him.

MARK XI.

8 And many spread their garments in the way:² and others cut down branches off the trees, and strawed *them* in the way. 9 And they that went before, and they that followed, cried, saying,

Hosanna; Blessed *is* he that cometh in the name of the Lord:³ Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

LUKE XIX.

him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

JOHN XII.

14 And Jesus, when he had found a young ass, sat thereon; as it is written,¹ Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.—

LUKE XIX.

36 And as they went, they spread their clothes in the way. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.⁴

JOHN XII.

13 took branches of palm trees, and went forth to meet him,

and cried, Hosanna: Blessed *is* the King of Israel that cometh in the name of the Lord.³—

JOHN XII.

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered⁵ they that these things were written of him, and *that* they had done these things unto him. The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.⁶ For this cause the people also met him, for that they heard that he had done this miracle. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him. [See in § 125.]

¹ Zech. 9. 9.

² This spreading of garments and branches on the way was a custom observed in token of honour and welcome for a king: comp. 2 Kings 9. 13.

³ Comp. Psa. 118. 25.

⁴ Comp. Luke 2. 14.

⁵ Comp. John 14. 26.

⁶ John 11. 43.

LUKE XIX.

39 And some of the Pharisees from among the multitude said unto him,
 40 Master, rebuke thy disciples. And he answered and said unto them, I tell
 you that, if these should hold their peace, the stones would immediately
 41 cry out. And when he was come near, he beheld the city, and wept over
 42 it, saying, If thou hadst known, even thou, at least in this thy day, the
 things *which belong* unto thy peace! but now they are hid from thine eyes.
 43 For the days shall come upon thee, that thine enemies shall cast a trench
 44 about thee, and compass thee round, and keep thee in on every side, and
 shall lay thee even with the ground, and thy children within thee; and
 they shall not leave in thee one stone upon another; because thou knewest
 not the time of thy visitation.¹

MATT. XXI.

10 And when he was come into Je-
 rusalem, all the city was moved,
 11 saying, Who is this? And the mul-
 titude said, This is Jesus the pro-
 14 phet² of Nazareth of Galilee.—And the blind and the lame
 15 came to him in the temple; and he healed them. And when
 the chief priests and scribes saw the wonderful things that
 he did, and the children crying in the temple, and saying,
 Hosanna to the Son of David; they were sore displeased,
 16 and said unto him, Hearest thou what these say? And Jesus
 saith unto them, Yea; have ye never read,³ Out of the
 mouth of babes and sucklings thou
 hast perfected praise?

MARK XI.

11 And Jesus entered into Jerusalem,
 and into the temple: and when he had
 looked round about upon all things,—

MARK XI.

17 And he left them, and went out 11 —and now the even tide was come,
 of the city into Bethany; and he he went out unto Bethany with the
 lodged there. twelve.

§ 113. THE BARREN FIG TREE. THE CLEANSING OF THE TEMPLE.—*Bethany, Jerusalem.*

Second Day of the Week.

MATT. XXI. 12, 13, 18, 19.

18 Now in the morning⁴ as he re-
 turned into the city, he hungered.
 19 And when he saw a fig tree⁵ in the
 way, he came to it, and found no-
 thing thereon, but leaves only, and
 said unto it, Let no fruit grow on
 thee henceforward for ever. And
 presently the fig tree withered 14
 away.—

MARK XI. 12—19.

12 And on the morrow,⁴ when they
 were come from Bethany, he was
 hungry: and seeing a fig tree⁵
 afar off having leaves, he came, if
 haply he might find any thing
 thereon: and when he came to it,
 he found nothing but leaves; for
 the time of figs was not *yet*. And
 Jesus answered and said unto it, No
 man eat fruit of thee hereafter for
 ever. And his disciples heard *it*.

MATT. XXI.

12 And Jesus went into 15
 the temple of God,⁶
 and cast out all them

MARK XI.

And they come to 45
 Jerusalem: and Jesus
 went into the temple,⁶

LUKE XIX. 45—48.

And he went into the
 temple,⁶ and began to
 cast out them that sold

¹ Luke 1. 68, 78. ² Comp. Luke 7. 16.
³ Psa. 8. 2. Comp. 1 Cor. 1. 27—29.
⁴ This specifies the time very exactly. On the
 cleansing of the temple, see Note on § 21.
 Luke 21. 37, 38 is inserted in this section, be-
 cause in Luke's order it is only retrospective;
 being placed after our Lord's discourses on the
 mount of Olives, when he had already taken

leave of the temple, to which he returned no
 more.
⁵ *A fig tree.* On mount Olivet, over which our
 Lord was passing, there grew not only olives but
 also fig trees, as the name of the place, Bethphage,
 (see in § 112,) clearly indicates, for it signifies
house of figs (בֵּית פִּיגָה).
⁶ Comp. John 2. 13—17.

MATT. XXI.

that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,¹

13 and said unto them, 17 It is written,² My house shall be called the house of prayer; but ye have made it a den of thieves.

18 sought how they might destroy him: for they feared him, because all the people 19 was astonished at his doctrine. And when even was come, he went out of the city.

MARK XI.

and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold 16 doves;¹ and would not suffer that any man should carry *any* vessel through the temple.

17 And he taught, saying unto them, Is it not written,² My house shall be called of all nations the house of prayer? but ye have made it a den of 18 thieves. And the scribes and chief priests heard *it*, and

LUKE XXI. 37, 38.

37 And in the day time he was teaching in the temple; and at night he went 38 out, and abode in the mount that is called *the mount* of Olives. And all the people came early in the morning to him in the temple, for to hear him.

LUKE XIX.

therein, and them that bought;¹

46 saying unto them, It is written,² My house is the house of prayer; but ye have made it a den of thieves. And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, and could not find what they might do: for all the people were very attentive to hear him.

§ 114. THE BARREN FIG TREE WITHERS AWAY.—*Between Bethany and Jerusalem.*

Third Day of the Week.

MATT. XXI. 20—22.

20 And when the disciples saw *it*, they marvelled, saying, How soon is the fig tree withered away! 21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain,⁴ Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer believing, ye shall receive. 22

MARK XI. 20—26.

20 And in the morning,³ as they passed by, they saw the fig tree 21 dried up from the roots. And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away. And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain,⁴ Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have 24 whatsoever he saith. Therefore I

¹ Comp. Deut. 14. 24—26.

² Isa. 56. 7. Comp. Jer. 7. 11.

³ The account of the withering away of the fig tree might well in itself be connected with the

preceding Section. But according to Mark 11. 20, this occurrence took place on the subsequent day.

⁴ Comp. 1 Cor. 13. 2.

MARK XI.

say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*. And when ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.¹

§ 115. CHRIST'S AUTHORITY QUESTIONED. PARABLE OF THE TWO SONS.
Jerusalem.

Third Day of the Week.

MATT. XXI. 23—32.

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 authority² doest thou these things?³ and who gave thee this authority? And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet.⁴

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in

MARK XI. 27—33.

27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders, and say unto him, By what authority² doest thou these things?³ and who gave thee this authority to do these things? And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. The baptism of John, was *it* from heaven, or of men? answer me. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? But if we shall say, Of men; they feared the people: for all *men* counted John, that he was a prophet indeed.⁴ And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

LUKE XX. 1—8.

1 And it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the elders, and spake unto him, saying, Tell us, by what authority² doest thou these things?³ or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not? But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.⁴ And they answered, that they could not tell whence *it was*. And Jesus said unto them, Neither tell I you by what authority I do these things.

¹ Matt. 6. 15.

² Comp. Acts 4. 7.

³ *Doest thou these things*: meaning particu-

larly the clearing of the temple; see § 113.

⁴ Matt. 14. 5; John 5. 35.

MATT. XXI.

29 my vineyard. He answered and said, I will not: but afterward
 30 he repented, and went. And he came to the second, and said
 likewise. And he answered and said, I go, sir: and went not.
 31 Whether of them twain did the will of *his* father? They say unto
 him, The first. Jesus saith unto them, Verily I say unto you, That
 the publicans and harlots go into the kingdom of God before you.
 32 For John came unto you in the way of righteousness, and ye be-
 lieved him not: but the publicans and the harlots believed him:¹
 and ye, when ye had seen *it*, repented not afterward, that ye might
 believe him.

§ 116. PARABLE OF THE WICKED HUSBANDMEN.—*Jerusalem.*

Third Day of the Week.

MATT. XXI. 33—46.

33 Hear another para-
 ble: There was a
 certain householder,
 which planted a vine-
 yard,² and hedged it
 round about, and dig-
 ged a winepress in it,
 and built a tower, and
 let it out to husband-
 men, and went into a
 34 far country: and when
 the time of the fruit
 drew near, he sent his
 servants to the hus-
 bandmen, that they
 might receive the fruits
 35 of it. And the hus-
 bandmen took his serv-
 ants, and beat one,³
 and killed another,⁴
 and stoned another.⁵
 36 Again, he sent other
 servants more than the
 first: and they did
 unto them likewise.

MARK XII. 1—12.

1 And he began to 9
 speak unto them by
 parables. A *certain*
 man planted a vine-
 yard,² and set an hedge
 about *it*, and digged a
place for the winefat,
 and built a tower, and
 let it out to husband-
 men, and went into a
 2 far country. And at
 the season he sent to
 the husbandmen a
 servant, that he might
 receive from the hus-
 bandmen of the fruit
 3 of the vineyard. And
 they caught *him*, and
 beat him,³ and sent
 4 *him* away empty. And
 again he sent unto
 them another servant;
 and at him they cast
 stones, and wounded
him in the head, and
 sent *him* away shame-
 5 fully handled. And
 again he sent another;
 and him they killed,
 and many others; beat-
 ing some, and killing
 6 some. Having yet
 therefore one son, his
 wellbeloved,⁶ he sent
 him also last unto

LUKE XX. 9—19.

9 Then began he to
 speak to the people
 this parable; A certain
 man planted a vine-
 yard,² and let it forth
 to husbandmen, and
 went into a far coun-
 try for a long time.

10 And at the season he
 sent a servant to the
 husbandmen, that they
 should give him of the
 fruit of the vineyard:
 but the husbandmen
 beat him,³ and sent *him*
 away empty.

11 And again
 he sent another serv-
 ant: and they beat
 him also, and entreat-
 ed *him* shamefully, and
 sent *him* away empty.

12 And again he sent a
 third: and they wound-
 ed him also, and cast
 13 *him* out. Then said
 the lord of the vine-
 yard, What shall I do?
 I will send my beloved
 son:⁶ it may be they
 will reverence *him*
 when they see him.

¹ Luke 7. 29, 30.² Comp. Isa. 5. 1—4.³ Jer. 37. 15; 38. 6.⁴ Jer. 26. 20—23.⁵ 2 Chron. 24. 21.⁶ *His only and beloved son.* This place is very striking and important, as showing how Christ

made an essential distinction between himself and all former messengers of God: they were but servants, while he stood in the wholly peculiar relation of Son to God, that is, he was a Divine person: compare Heb. 1. 1—3, and 3. 5, 6.

MATT. XXI.

when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast *him* out of the vineyard, and slew

40 *him*. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in

42 their seasons. Jesus saith unto them, Did ye never read in the Scriptures,¹ The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.² And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.³ And when the chief priests and Pharisees had heard his parables, they perceived that he spake

46 of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

MARK XII.

them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be our's. And they took him, and killed *him*, and cast *him* out of the vineyard. What shall therefore the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this Scripture;¹ The stone which the builders rejected is become the head of the corner: this was the Lord's doing, and it is marvellous in our eyes?

12 And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

LUKE XX.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be our's.

15 So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.

17 And he beheld them, and said, What is this then that is written,¹ The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.³ And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

¹ Psa. 118. 22. ² Comp. Acts 13. 46—48. ³ Comp. Isa. 8. 14, 15; Zech. 12. 3; Dan. 2. 34, 35, 44.

§ 117. PARABLE OF THE MARRIAGE OF THE KING'S SON.—*Jerusalem.*

Third Day of the Week.

MATT. XXII. 1—14.

1 And Jesus answered and spake unto them again by parables, and said,
 2 The kingdom of heaven is like unto a certain king,¹ which made a marriage
 3 for his son, and sent forth his servants to call them that were bidden to
 4 the wedding: and they would not come.² Again, he sent forth other serv-
 ants, saying, Tell them which are bidden, Behold, I have prepared my
 dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come
 5 unto the marriage. But they made light of *it*, and went their ways, one to
 6 his farm, another to his merchandise: and the remnant took his servants,
 7 and entreated *them* spitefully, and slew *them*. But when the king heard
thereof, he was wroth: and he sent forth his armies, and destroyed those
 8 murderers, and burned up their city. Then saith he to his servants, The
 9 wedding is ready, but they which were bidden were not worthy. Go ye
 therefore into the highways, and as many as ye shall find, bid to the mar-
 10 riage. So those servants went out into the highways, and gathered toge-
 ther all as many as they found, both bad and good: and the wedding was
 11 furnished with guests. And when the king came in to see the guests, he
 12 saw there a man which had not on a wedding garment: and he saith unto
 him, Friend, how camest thou in hither³ not having a wedding garment?
 13 And he was speechless. Then said the king to the servants, Bind him
 hand and foot, and take him away, and cast *him* into outer darkness;⁴ there
 14 shall be weeping and gnashing of teeth. For many are called, but few
are chosen.⁵

§ 118. INSIDIOUS QUESTION OF THE PHARISEES AND HERODIANS: TRIBUTE TO
CÆSAR.—*Jerusalem.*

Third Day of the Week.

MATT. XXII. 15—22.

MARK XII. 13—17.

LUKE XX. 20—26.

<p>15 Then went the Pha- risees, and took coun- sel how they might en- tangle him in <i>his</i> talk. 16 And they sent out un- to him their disciples with the Herodians,⁶ saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any <i>man</i>: for thou re- gardest not the person of men. Tell us there- fore, What thinkest</p>	<p>13 And they send unto him certain of the Pha- risees and of the He- rodians,⁶ to catch him 14 in <i>his</i> words. And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for 21 thou regardest not the person of men, but teachest the way of God in truth:</p>	<p>20 And they watched <i>him</i>, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might de- liver him unto the power and authority of the governor. And they asked him, say- ing, Master, we know that thou sayest and teachest rightly, nei- ther acceptest thou the person <i>of any</i>, but</p>
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¹ Comp. Luke 14. 16—18; Rev. 19. 6—9.² Comp. John 5. 40; Rom. 10. 16—21.³ *How camest thou, &c.* It was the custom for princes to provide garments for their guests to wear on such occasions, and therefore the man was without excuse and speechless; or rather his neglect indicated a proud disregard of the king's pleasure; so that he was justly thrust out of the

wedding chamber, into the darkness outside (τὸ σκοτὸς τὸ ἐξώτερον), in the pitchy night-time.—The wedding garment probably denotes the righteousness of faith, which is God's gracious gift to every humble soul, Rom. 3. 22—24; Phil. 3. 9.

⁴ Matt. 8. 12.⁵ Matt. 20. 16.⁶ See Note ¹ on § 38.

MATT. XXII.

thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? show me the tribute money. And they brought unto him a penny.¹ And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's;² and unto God the things that are God's.³ When they had heard *these words*, they marvelled, and left him, and went their way.

MARK XII.

Is it lawful to give tribute to Cæsar, or not? Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it. And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's. And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's,² and to God the things that are God's.³ And they marvelled at him.

LUKE XX.

teachest the way of God truly: Is it lawful for us to give tribute unto Cæsar, or no? But he perceived their craftiness, and said unto them, Why tempt ye me? Show me a penny. Whose image and superscription hath it? They answered and said, Cæsar's. And he said unto them, Render therefore unto Cæsar the things which be Cæsar's,² and unto God the things which be God's.³ And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

§ 119. INSIDIOUS QUESTION OF THE SADDUCEES: THE RESURRECTION.—*Jerusalem.*

Third Day of the Week.

MATT. XXII. 23—33.

23 The same day came to him the Sadducees, which say that there is no resurrection, and asked him,
24 saying, Master, Moses said,⁴ If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.
25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: likewise the second also, and the

MARK XII. 18—27.

18 Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying, Master, Moses wrote unto us,⁴ If a man's brother die, and leave *his wife behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother. Now there were seven brethren: and the first took a wife, and dying left no seed. And the second took her, and died, neither left he any seed: and the third likewise. And

LUKE XX. 27—40.

27 Then came to *him* certain of the Sadducees, which deny that there is any resurrection; and they asked him, saying, Master, Moses wrote unto us,⁴ If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. There were therefore seven brethren: and the first took a wife, and died without children. And the second took her to wife, and he died childless. And the third took her; and in like

¹ A penny: the Roman *denarius* (equal to 7½d. of our money) was the coin in which the tribute (or rather poll-tax, *census*) had to be paid.

² Rom. 13. 7.

³ Dan. 3. 16—18; 6. 10—13; Acts 5. 29.

⁴ Deut. 25. 5. Comp. Gen. 38. 8.

MATT. XXII.	MARK XII.	LUKE XX.
<p>third, unto the seventh. 27 And last of all the woman died also.</p> <p>28 Therefore in the resurrection whose wife shall she be of the seven? for 29 they all had her. Je- sus answered and said unto them, Ye do err, not knowing the Scrip- tures, nor the power of God.</p> <p>30 For in the resurrection they nei- ther marry, nor are given in marriage, but are as the angels of God in heaven.</p> <p>31 But as touching the resurrec- tion of the dead, have ye not read¹ that which was spoken unto you 32 by God, saying,² 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 33 living. And when the multitude heard <i>this</i>, they were astonished at his doctrine.</p>	<p>the seven had her, and left no seed: last of all the woman died also. 32</p> <p>23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? 34 for the seven had her to wife. And Jesus answering said unto them, Do ye not there- fore err, because ye know not the Scrip- 35 tures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but 36 are as the angels which are in heaven.</p> <p>26 And as touching the dead, that they rise: have ye not read in the book of Moses,¹ how in the bush God spake unto him, saying,² I am the God of Abraham, and the God of Isaac, and the God of Jacob? He 37 is not the God of the dead, but the God of the living: ye there- fore do greatly err.</p>	<p>manner the seven also: and they left no chil- dren, and died. Last of all the woman died 33 also. Therefore in the resurrection whose wife of them is she? for seven had her to 34 wife. And Jesus an- swering said unto them, The children of this world marry, and are given in marriage: 35 but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given 36 in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are rais- ed, even Moses¹ show- ed at the bush,² when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For 38 he is not a God of the dead, but of the living: for all live unto him. 39 Then certain of the scribes answering said, Master, thou hast 40 well said. And after that they durst not ask him any <i>question at all</i>.</p>

§ 120. A LAWYER QUESTIONS JESUS. THE TWO GREAT COMMANDMENTS.
Jerusalem.

Third Day of the Week.

MATT. XXII. 34—40.

MARK XII. 28—34.

<p>34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.</p>	<p>28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had an-</p>
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¹ Our Lord, in dealing with the Sadducees, takes his proof from the Pentateuch, because to that alone they allowed Divine authority. He meets them on their own ground, saying, "*even*

Moses showed," &c. In other books of the Old Testament we find ampler and clearer proof, e. g. Dan. 12. 2, 3; Hos. 13. 14.

² Ex. 3. 6.

MATT. XXII.

35 Then one of them, *which was* a lawyer, asked *him a question*, tempting
 36 him, and saying, Master, which *is* the great commandment in the law?
 37 Jesus said unto him,¹ Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and
 38 with all thy mind. This is the first
 39 and great commandment. And the second *is* like unto it,² Thou shalt
 40 love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

32 said unto him, Well, Master, thou hast said the truth: for there
 33 is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is
 34 more than all whole burnt offerings and sacrifices.³ And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question*.

§ 121. HOW IS CHRIST THE SON OF DAVID?—*Jerusalem*.

Third Day of the Week.

MATT. XXII. 41—46.

41 While the Pharisees were gathered together, Jesus asked them,
 42 saying, What think ye of Christ? whose son is he? They say unto him, *The Son of David*.
 43 He saith unto them, 36 How then doth David in spirit⁴ call him
 44 Lord, saying,⁵ The LORD said unto my Lord, Sit thou on my right hand, till I make
 45 thine enemies thy footstool?⁶ If David then call him Lord, how is
 46 he his son?⁷ And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*.

MARK XII. 35—37.

35 And Jesus answered and said, while he taught in the temple, 41 How say the scribes that Christ is the Son of David?
 36 For David
 37 himself said⁴ by the Holy Ghost,⁵ The LORD said to my Lord, Sit thou on my right hand, till I make
 42 thine enemies thy footstool.⁶ David therefore
 43 calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

LUKE XX. 41—44.

41 And he said unto them, How say they that Christ is David's son?
 42 And David himself saith in the book of Psalms,⁵ The LORD said unto my Lord, Sit thou on my right hand,
 43 till I make thine enemies thy footstool.⁶
 44 David therefore calleth him Lord, how is he then his son?

¹ Deut. 6. 4, 5.² Lev. 19. 18. Comp. Luke 10. 29—37.³ 1 Sam. 15. 22; Mic. 6. 6—8.⁴ Comp. 2 Sam. 23. 2. ⁵ Psa. 110. 1.⁶ Comp. Acts 2. 34, 35; 1 Cor. 15. 25.⁷ *If David then calls him Lord, &c.* These

words were intended to intimate, that the Messiah was to be greater, and yet less, than David, by being at once Divine and human in his nature; and that consequently he was to be not an earthly, but a spiritual King.

§ 122. WARNINGS AGAINST THE EVIL EXAMPLE OF THE SCRIBES AND PHARISEES.
Jerusalem.

Third Day of the Week.

MARK XII. 38, 39.

LUKE XX. 45, 46.

- 38 And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces, 39 and the chief seats in the synagogues, and the uppermost rooms at feasts. 45 Then in the audience of all the people he said unto his disciples, Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts.

MATT. XXIII. 1—12.

- 1, 2 Then spake Jesus to the multitude, and to his disciples, saying, The 3 scribes and the Pharisees sit in Moses' seat:¹ all therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for 4 they say, and do not.² For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move 5 them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries,³ and enlarge the borders of their 6 garments, and love⁴ the uppermost rooms at feasts, and the chief seats in 7 the synagogues, and greetings in the markets, and to be called of men, 8 Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, *even* 9 Christ; and all ye are brethren. And call no *man* your father upon the 10 earth: for one is your Father, which is in heaven. Neither be ye called 11 masters: for one is your Master, *even* Christ. But he that is greatest among 12 you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.⁵

§ 123. WOES AGAINST THE SCRIBES AND PHARISEES. LAMENTATION OVER
JERUSALEM.—*Jerusalem.*

Third Day of the Week.

MATT. XXIII. 13—39.

MARK XII. 40.

LUKE XX. 47.

- 14 Woe unto you,⁶ scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. But woe unto you, scribes and Pharisees, hypocrites! for ye shut up⁷ the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go 15 in.⁸ Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea
- 40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation. 47 Which devour widows' houses, and for a show make long prayers: the same shall receive greater damnation.

¹ Comp. Neh. 8. 4—8.

² Rom. 2. 17—24.

³ *Phylacteries* (φυλακτήρια, from φυλάσσω, *to keep or guard*) were strips of parchment, inscribed with the passages in Deut. 6. 4—9; 11. 13—21; Ex. 13. 2—16, worn at prayer on the forehead and the left arm, (according to a literal understanding of Ex. 13. 9.) either as mementos to remind the wearer to *keep* the law, or as charms to *guard* him

from evil. Such things are still used by the Jews, and go by the Hebrew name, *tephillin* (*prayers*).

⁴ Comp. Luke 14. 7—11.

⁵ Comp. Job 22. 29; Prov. 29. 23; Isa. 57. 15; 1 Pet. 5. 5.

⁶ In Matthew, verses 13 and 14 are transposed, as in the best editions of the Greek.

⁷ Luke 11. 52.

⁸ Comp. 1 Thess. 2. 15, 16.

MATT. XXIII.

and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

- 16 Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple,
 17 he is a debtor! *Ye* fools and blind: for whether is greater, the gold, or the
 18 temple that sanctifieth the gold?¹ And, Whosoever shall swear by the altar,
 it is nothing; but whosoever sweareth by the gift that is upon it, he is
 19 guilty. *Ye* fools and blind: for whether *is* greater, the gift, or the altar
 20 that sanctifieth the gift?² Whoso therefore shall swear by the altar, swear-
 21 eth by it, and by all things thereon. And whoso shall swear by the tem-
 22 ple, sweareth by it, and by him that dwelleth therein. And he that shall
 swear by heaven, sweareth by the throne of God, and by him that sitteth
 thereon.
- 23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe³ of
 mint and anise and cummin, and have omitted the weightier⁴ *matters* of
 the law, judgment, mercy, and faith: these ought ye to have done, and not
 24 to leave the other undone. *Ye* blind guides, which strain at a gnat,⁵ and
 25 swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye
 make clean the outside of the cup and of the platter, but within they are
 26 full of extortion and excess. *Thou* blind Pharisee, cleanse first that *which*
is within the cup and platter, that the outside of them may be clean also.
- 27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto
 whited sepulchres, which indeed appear beautiful outward, but are within
 28 full of dead *men's* bones, and of all uncleanness. Even so ye also out-
 wardly appear righteous unto men, but within ye are full of hypocrisy and
 iniquity.
- 29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the
 30 tombs of the prophets, and garnish the sepulchres of the righteous, and
 say, If we had been in the days of our fathers, we would not have been par-
 31 takers with them in the blood of the prophets. Wherefore ye be witnesses
 unto yourselves, that ye are the children of them which killed the prophets.
- 32, 33 Fill ye up then the measure of your fathers. *Ye* serpents, *ye* generation of
 34 vipers, how can ye escape the damnation of hell? Wherefore, behold, I send
 unto you prophets,⁶ and wise men, and scribes: and *some* of them ye shall
 kill and crucify; and *some* of them shall ye scourge in your synagogues, and
 35 persecute *them* from city to city: that upon you may come all the righteous
 blood shed upon the earth, from the blood of righteous Abel unto the blood
 of Zacharias son of Barachias,⁷ whom ye slew between the temple and the
 36 altar.⁸ Verily I say unto you, All these things shall come upon this ge-
 neration.
- 37 O Jerusalem, Jerusalem,⁹ *thou* that killest the prophets, and stonest them
 which are sent unto thee, how often would I have gathered thy children to-

¹ Ex. 30. 29.² Ex. 29. 37.³ Luke 11. 42.⁴ 1 Sam. 15. 22; Mic. 6. 6—8.⁵ *Strain off* (not *at*, *δυνάζοντες*) *a gnat*, &c. This proverbial saying, denoting the magnifying of what is little, while what is important is overlooked, was taken, it is said, from the custom of pouring wine through a strainer or filter in order to purify it.⁶ Comp. Luke 11. 49—51.⁷ *Zacharias son of Barachias*. The name of the father here (in Luke's parallel place it is not given) creates some difficulty, because in 2 Chr. 24. 20 we find another name, *Jehoiada*. Various solutions of this difficulty have been proposed. It is possible that the father's name might be known in both forms, the words having substantially thesame import (*Jehoiada*, i. e. *whom Jehovah knows or cares for*, *Barachiah*, i. e. *whom Jehovah blesses*). After this manner, for example, king Uzziah (i. e. *strength of Jehovah*, 2 Chr. 26. 1) was called also Azariah (i. e. *whom Jehovah helps*, 2 Kings 14. 21).

Some, however, consider that this refers to the prophet Zechariah, the son of Barachiah, who lived after the Babylonish captivity, and also might have been massacred by the Jews, though no account of his death is recorded. This supposition is favoured by the circumstance that this Zechariah was one of the last of the Jewish prophets.

⁸ Gen. 4. 8; 2 Chr. 24. 20—22.⁹ Luke 13. 34, 35.

MATT. XXIII.

gether, even as a hen gathereth her chickens under *her* wings, and ye would
38, 39 not! Behold, your house is left unto you desolate.¹ 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.²

§ 124. THE WIDOW'S MITE.—*Jerusalem.*

Third Day of the Week.

MARK XII. 41—44.

41 And Jesus sat over against the
treasury,³ and beheld how the peo-
ple cast money into the treasury:⁴
and many that were rich cast in
42 much. And there came a certain
poor widow, and she threw in two
43 mites, which make a farthing. And
he called *unto him* his disciples, and
saith unto them, Verily I say unto
you, That this poor widow hath cast
more in, than all they which have
44 cast into the treasury: for all *they*
did cast in of their abundance; but
she of her want did cast in all that
she had,⁵ *even* all her living.

LUKE XXI. 1—4.

1 And he looked up, and saw the
rich men casting their gifts into the
2 treasury.⁴ And he saw also a cer-
tain poor widow casting in thither
two mites.

3 And he said, Of a truth I
say unto you, that this poor widow
hath cast in more than they all:
4 for all these have of their abund-
ance cast in unto the offerings of
God: but she of her penury hath
cast in all the living that she had.⁵

§ 125. CERTAIN GREEKS DESIRE TO SEE JESUS.—*Jerusalem.*

Third Day of the Week.

JOHN XII. 20—36.

20 And there were certain Greeks⁶ among them that came up to worship
21 at the feast: the same came therefore to Philip, which was of Bethsaida
22 of Galilee, and desired him, saying, Sir, we would see Jesus. Philip
cometh and telleth Andrew: and again Andrew and Philip tell Jesus.
23 And Jesus answered them, saying, The hour is come, that the Son of
24 man should be glorified. Verily, verily, I say unto you, Except a corn of
wheat fall into the ground and die, it abideth alone: but if it die,⁷ it bring-
25 eth forth much fruit. He that loveth his life shall lose it; and he that
26 hateth his life in this world shall keep it unto life eternal.⁸ If any man
serve me, let him follow me; and where I am, there shall also my servant
27 be: if any man serve me, him will *my* Father honour. Now is my soul
troubled;⁹ and what shall I say? Father, save me from this hour: but for
28 this cause¹⁰ came I unto this hour. Father, glorify thy name. Then came
there a voice from heaven, *saying*, I have both glorified *it*, and will glorify
it again.
29 The people therefore, that stood by, and heard *it*, said that it thundered:
30 others said, An angel spake to him. Jesus answered and said, This voice
31 came not because of me, but for your sakes. Now is the judgment of this

¹ Comp. Psa. 69, 25; Jer. 12, 7; 22, 5.² Comp. Psa. 118, 26.³ *The treasury*: on this see Note ³ on § 85.⁴ Comp. 2 Kings 12, 9.⁵ Comp. 2 Cor. 8, 1—3.⁶ This incident of the Greeks is inserted here on the third day of the week, rather than on the first, because of John 12, 36; which implies that Jesus afterwards appeared no more in public as

a teacher. He immediately takes leave of the temple.

⁷ Comp. 1 Cor. 15, 36.⁸ Comp. Matt. 10, 39. ⁹ Comp. Luke 12, 50.¹⁰ *For this cause, &c.*: i. e. in order to die as the sacrifice for sin, and so to bring in an everlasting righteousness for all his people. Compare verses 24 and 32 of this chapter.

JOHN XII.

32 world : now shall the prince of this world be cast out. And I, if I be lifted
 33 up from the earth, will draw all *men*¹ unto me. This he said, signifying
 what death he should die.
 34 The people answered him, We have heard out of the law that Christ
 abideth for ever :² and how sayest thou, The Son of man must be lifted up ?
 35 who is this Son of man ? Then Jesus said unto them, Yet a little while is
 the light with you. Walk while ye have the light, lest darkness come upon
 you : for he that walketh in darkness knoweth not whither he goeth.
 36 While ye have light, believe in the light, that ye may be the children of
 light. These things spake Jesus, and departed, and did hide himself from
 them.

§ 126. REFLECTIONS UPON THE UNBELIEF OF THE JEWS.—*Jerusalem.*

Third Day of the Week.

JOHN XII. 37—50.

37 But though he had done so many miracles³ before them, yet they be-
 38 lieved not on him : that the saying of Esaias the prophet might be fulfilled,
 which he spake,⁴ Lord, who hath believed our report ? and to whom hath
 39 the arm of the Lord been revealed ? Therefore they could not believe, be-
 40 cause that Esaias said again,⁵ He hath blinded their eyes, and hardened
 their heart ; that they should not see with *their* eyes, nor understand with
 41 *their* heart, and be converted, and I should heal them. These things said
 42 Esaias, when he saw his glory,⁶ and spake of him.⁷ Nevertheless among
 the chief rulers also many believed on him ; but because of the Pharisees
 they did not confess *him*, lest they should be put out of the synagogue :⁸
 43 for they loved the praise of men more than the praise of God.
 44 Jesus cried and said, He that believeth on me, believeth not on me, but
 45, 46 on him that sent me. And he that seeth me seeth him that sent me. I
 am come a light into the world, that whosoever believeth on me should not
 47 abide in darkness. And if any man hear my words, and believe not, I
 judge him not : for I came not to judge the world, but to save the world.⁹
 48 He that rejecteth me, and receiveth not my words, hath one that judgeth
 him : the word that I have spoken, the same shall judge him in the last day.
 49 For I have not spoken of myself ; but the Father which sent me, he gave
 50 me a commandment, what I should say, and what I should speak. And I
 know that his commandment is life everlasting : whatsoever I speak there-
 fore, even as the Father said unto me, so I speak. [See in § 134.]

§ 127. JESUS, ON TAKING LEAVE OF THE TEMPLE, FORETELLS ITS DESTRUCTION AND
THE PERSECUTION OF HIS DISCIPLES.—*Jerusalem. Mount of Olives.*

Third Day of the Week.

MATT. XXIV. 1—14.

MARK XIII. 1—13.

LUKE XXI. 5—19.

1 And Jesus went out,¹⁰ 1 And as he went out 5 And as some spake
 and departed from the of the temple, one of of the temple, how it

¹ *All men* : i. e. not Jews alone, but also heathens (compare Rev. 7. 9). Our Lord took occasion from the presence of the Greeks (ver. 20) to announce the comprehension of the Gentiles in his work of redemption.

² Comp. 2 Sam. 7. 13 ; Psa. 89. 29, 36 ; 110. 4 ; Dan. 7. 14.

³ The evangelist John here gives his own reflections upon the unbelief of the Jews.

⁴ Isa. 53. 1.

⁵ Isa. 6. 10.

⁶ *When he saw his glory, &c.* This passage,

when compared with Isa. 6. 1, furnishes a most striking proof of Christ's Divinity ; for it declares him to be even *Jehovah*, (i. e. the Supreme Being,) whose glory the prophet saw in the temple, and concerning whom he spoke in that chapter.

⁷ Isa. 6. 1, sq.

⁸ John 9. 22.

⁹ John 3. 17.

¹⁰ Our Lord takes leave of the temple, to which he returns no more ; at the same time foretelling its impending destruction. On his way to Bethany, he seats himself for a time upon the mount

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temple : and his disciples came to *him* for to show him the buildings
2 of the temple. And Jesus 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
3 thrown down. And as he sat upon the mount of Olives, the disciples

came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the
4 world? And Jesus answered and said unto them, Take heed that no man deceive you.
5 For many shall come in my name, saying, I am Christ;¹ and shall
6 deceive many. And ye shall hear of wars and rumours of wars : see that ye be not troubled :² for all *these things* must come to pass, but the end is
7 not yet. For nation shall rise against nation, and kingdom against kingdom : and there shall be famines, and pestilences, and earthquakes, in divers
8 places. All these *are*

MARK XIII.

his disciples saith unto him, Master, see what manner of stones and what buildings *are*
2 *here!* And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown
3 down. And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled? And Jesus answering them began to say, Take heed lest any *man* deceive you :
6 for many shall come in my name, saying, I am Christ;¹ and shall
7 deceive many. And when ye shall hear of wars and rumours of wars, be ye not troubled :² for *such things* must needs be ; but the end *shall not be* yet.
8 For nation shall rise against nation, and kingdom against kingdom : and there shall be earthquakes in divers places, and there shall be famines and troubles : these *are*

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was adorned with goodly stones and gifts, he said,

6 *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass? And he said, Take heed that ye be not deceived : for many shall come in my name, saying, I am Christ;¹ and the time draweth near : go ye not therefore after them. But when ye shall hear of wars and commotions, be not terrified :² for these things must first come to pass ; but the end *is not* by and by.
10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom : and great earthquakes shall be in divers places, and famines, and pestilences;

of Olives, over against the temple, where the city was spread out before him as on a map ; and here four of his disciples put to him the question, " When shall these things be? " According to Matthew they add, " and what shall be the sign of thy coming, and of the end of the world? " They were still in darkness ; and believed, like the other Jews, that the Messiah was yet to go forth as an exalted temporal prince, to subvert the then existing order of things, to overthrow their enemies and subdue all nations, and thus restore pre-eminence and glory to the Jewish people, and reign in peace and splendour over the

world : see Luke 24. 21 ; Acts 1. 6. This was the expected coming, and the end of the world, or present state of things, referred to in Matt. 24. 3 ; as also in Luke 17. 20, sq. ; 19. 11. See *American Bibliotheca Sacra*, 1843, No. 111. pp. 531—535.

Jesus does not directly answer the question of the four apostles ; but speaks of deceivers, and calamities, and persecutions that should arise. His language here is introductory to the next Section.

¹ Comp. Acts 5. 36, 37 ; 8. 9, 10.

² Comp. Isa. 8. 11—14.

<p>MATT. XXIV. the beginning of sorrows.</p>	<p>MARK XIII. the beginnings of sorrows.</p>	<p>LUKE XXI. and fearful sights and great signs shall there be from heaven.</p>
<p>MARK XIII. 9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, 11 for a testimony against them.—But when they shall lead <i>you</i>, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate:¹ but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.</p>	<p>MARK XIII. 12 But before all these, they shall lay their hands on you, and persecute <i>you</i>, delivering <i>you</i> up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn 14 to you for a testimony. Settle <i>it</i> therefore in your hearts, not to meditate¹ before what ye shall answer: 15 for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.</p>	<p>LUKE XXI. 12 But before all these, they shall lay their hands on you, and persecute <i>you</i>, delivering <i>you</i> up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn 14 to you for a testimony. Settle <i>it</i> therefore in your hearts, not to meditate¹ before what ye shall answer: 15 for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.</p>
<p>MATT. XXIV. 9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's 10 sake. And then shall many be offended, and shall betray one another, and shall hate 11 one another. And many false prophets shall rise, and shall 12 deceive many. And because iniquity shall abound, the love of many shall wax cold.² 13 But he that shall endure unto the end, the same shall be saved.³ 14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.</p>	<p>MARK XIII. 12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against <i>their</i> parents, and shall cause them to be put 13 to death. And ye shall be hated of all <i>men</i> for my name's sake;</p> <p style="text-align: center;">but he that shall endure unto the end, the same shall be saved.³—And the gospel must first be published among all nations.—</p>	<p>LUKE XXI. 16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and <i>some</i> of you shall they cause to be put to death. 17 And ye shall be hated of all <i>men</i> for my name's sake.</p> <p style="text-align: center;">But there shall not an hair of your head perish. In your patience possess ye your souls.</p>

§ 128. THE SIGNS OF CHRIST'S COMING TO DESTROY JERUSALEM, AND PUT AN END TO THE JEWISH STATE AND DISPENSATION.—*Mount of Olives.*

Third Day of the Week.

<p>MATT. XXIV. 15—42. 15 When ye therefore shall see the abomination of desolation,⁴</p>	<p>MARK XIII. 14—37. 14 But when ye shall see the abomination of desolation, spoken of</p>	<p>LUKE XXI. 20—36. 20 And when ye shall see Jerusalem compassed with armies,</p>
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¹ Matt. 10. 19, 20.

² Comp. 2 Tim. 3. 1—5.

³ Rev. 2. 10.

⁴ That the *abomination of desolation*, Matt. 24. 15, &c., refers to the Roman armies by which

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spoken of by Daniel the prophet,¹ stand in the holy place, (whoso readeth, let him understand :) then let them which be in Judea flee into the mountains: 15 let him which is on the housetop not come down to take any thing out of his house: neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck in those days! But praye that your flight be not in the winter, 20 neither on the sabbath day:² for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor 21 ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

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by Daniel the prophet,¹ standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains: and let him that is on the housetop not go down into the house, neither enter *therein*, to take any thing out of his house: and let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck in those days! And praye that your flight be not in the winter. For 18 in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. 20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the

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then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. 22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath 24 upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

Jerusalem was destroyed, is shown conclusively by Luke 21. 20.

The subsequent desolation and calamity spoken of in Matt. 24. 29—31 and the parallel passages, is considered by Robinson to refer to the overthrow and complete extirpation of the Jewish people fifty years later under Adrian; when they were sold as slaves, and utterly driven out from the land of their fathers. See Münter's *Jewish War* (*Jüdischer Krieg*), Leipz. 1821; translated in the *Biblioth. Sacra*, 1843, No. III. p. 393, sq. Comp. *ibid.* p. 550, sq. This was the final war of the Jewish nation under the celebrated and mysterious Bar-Cochba, "Son of a Star." It was a catastrophe far more terrible than that of the destruction of Jerusalem; though the latter, in consequence of the vivid description of it by Josephus, has been usually considered as the last act in this great tragedy.

The figurative language of these verses is similar to that of many passages in the Old Testament which refer to civil commotions and historical events. See Isa. 13. 9, sq.; 19. 1, 5, sq.; 34. 2, 4, sq.; Ezek. 32. 2, 7; Psa. 18. 7—14; 68. 1, sq. &c. See also *Biblioth. Sac.* 1843, No. III. p. 545, sq. Further, Luke 21. 28 shows that these

verses cannot have reference to the general judgment of the great and final day; and the same appears also from the limitation to *this generation*, in Matt. 24. 34, and the parallel passages.

Matt. 24. 36—42 connects itself directly with what precedes, see ver. 36; and refers likewise to the overthrow of the Jewish nation and dispensation. Comp. Luke 17. 20—37. But with ver. 42 of Matthew all direct reference to the Jewish catastrophe terminates. This appears from the nature of the language; and further from the fact, that thus far both Mark and Luke give parallel reports; while at this very point their reports cease, and all that follows belongs to Matthew alone. This goes to show, that the discourse of our Lord up to this point is to be regarded as a whole, which is here completed; having reference to his coming for the overthrow of Judaism. At this point a new topic is introduced.

¹ Dan. 9. 27.

² *Nor on the sabbath*: probably because the Jews were accustomed to go only a short distance on that day, which distance they called a *sabbath-day's journey*, reckoned about a *mile*. Compare Ex. 16. 29; Acts 1. 12.

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23 Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.¹ For there shall arise false Christs, and false prophets, and shall show great signs and wonders;² insomuch that, if *it were* possible, they shall deceive the very elect.³ Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.⁴ For wheresoever the carcass is, there will the eagles be gathered together.⁵

29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:⁶ 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 in the clouds of heaven with power and great glory.⁷ And he shall send 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 learn a parable of the fig tree; When his branch is yet ten-

21 days. And then if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not:¹ for false Christs and false prophets shall rise, and shall show signs and wonders,² to seduce, if *it were* possible, even the elect.³ But take ye heed: behold, I have foretold you all things.

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24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken.⁶

26 And then shall they see the Son of man coming in the clouds with great power and glory.⁷ And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig tree; When her branch is yet ten-

LUKE XXI.

25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.⁶ And then shall they see the Son of man coming in a cloud with power and great glory.⁷ And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

29 And he spake to them a parable; Behold the fig tree, and all the

¹ Comp. Luke 17. 23.
² 2 Thess. 2. 9-11; Rev. 13. 13.
³ Comp. John 10. 28, 29.
⁴ Comp. Luke 17. 24.

⁵ Luke 17. 37. Comp. Job 39. 30.
⁶ Comp. Isa. 13. 9, 10; Joel 3. 15.
⁷ Comp. Dan. 7. 13, 14.

MATT. XXIV.

der, and putteth forth
leaves, ye know that
33 summer *is* nigh: so
likewise ye, when ye
shall see all these
things, know that it is
near, *even* at the doors.
34 Verily I say unto you,
This generation¹ shall
not pass, till all these
things be fulfilled.²
35 Heaven and earth shall
pass away, but my
words shall not pass
36 away. But of that day
and hour knoweth no
man, no, not the an-
gels of heaven, but my
Father only.

MARK XIII.

der, and putteth forth 30
leaves, ye know that
29 summer is near: so
ye in like manner,
when ye shall see these
things come to pass,
know that it is nigh,
30 *even* at the doors. Ve-
rily I say unto you,
That this generation¹
shall not pass, till all
these things be done.²
31 Heaven and earth
shall pass away: but
my words shall not
32 pass away. But of
that day and *that* hour
knoweth no man, no,
not the angels which
are in heaven, neither
the Son, but the
Father.

LUKE XXI.

30 trees; when they now
shoot forth, ye see and
know of your own
selves that summer is
31 now nigh at hand. So
likewise ye, when ye
see these things come
to pass, know ye that
the kingdom of God is
32 nigh at hand. Verily
I say unto you, This
generation¹ shall not
pass away, till all be
33 fulfilled.² Heaven and
earth shall pass away:
but my words shall
not pass away.

MATT. XXIV.

37 But as the days of Noe *were*,³ so shall also the coming of the Son of man
38 be. For as in the days that were before the flood they were eating and
drinking, marrying and giving in marriage, until the day that Noe entered
39 into the ark, and knew not until the flood came, and took them all away;
40 so shall also the coming of the Son of man be. Then shall two be in the
41 field; the one shall be taken, and the other left. *Two women shall be grind-*
ing at the mill; the one shall be taken, and the other left.

MARK XIII.

33 Take ye heed, watch
and pray: for ye know
not when the time is.
34 *For the Son of man is*
as a man taking a far
journey, who left his
house, and gave au-
thority to his servants,
and to every man his
work, and command-
ed the porter to watch.
35 Watch ye therefore:
for ye know not when
the master of the house
cometh, at even, or at
midnight, or at the

LUKE XXI.

34 And take heed to your-
selves, lest at any time
your hearts be over-
charged with surfeit-
ing, and drunkenness,
and cares of this life,
and *so* that day come
upon you unawares.
35 For as a snare shall it
come on all them that
dwell on the face of the
36 whole earth. Watch
ye therefore, and pray
always, that ye may
be accounted worthy
to escape all these

MATT. XXIV.

42 Watch therefore: for
ye know not what hour
your Lord doth come.

35 Watch ye therefore:
for ye know not when
the master of the house
cometh, at even, or at
midnight, or at the

36 whole earth. Watch
ye therefore, and pray
always, that ye may
be accounted worthy
to escape all these

¹ *This generation, &c.* These words (*ἡ γενεὰ αὕτη*) cannot be understood (as some have explained them) of the Jewish nation or the human race. The meaning is, that the men of that age should not all die (see Matt. 16. 28, in § 74) before the prophecy would be accomplished, which began to come to pass thirty-seven years after its utterance, in the destruction of Jerusalem, which

event the apostle John outlived by about thirty years. The full accomplishment took place, perhaps, in the complete scattering of the Jews about fifty years later under Adrian. See Robinson's article in the *American Bibliotheca Sacra*, 1843, p. 540.

² Comp. Matt. 16. 28.

³ Gen. 7. 1—13. Comp. Luke 17. 26, 27.

MARK XIII.

cockcrowing, or in the morning:
 36 lest coming suddenly he find you
 37 sleeping. And what I say unto you
 I say unto all, Watch.

LUKE XXI.

things that shall come to pass, and
 to stand before the Son of man.

§ 129. TRANSITION TO CHRIST'S FINAL COMING AT THE DAY OF JUDGMENT. EXHORTATION TO WATCHFULNESS. PARABLES: THE TEN VIRGINS; THE FIVE TALENTS.—*Mount of Olives.*

Third Day of the Week,

MATT. XXIV. 43—51. XXV. 1—30.

43 But know this,¹ that if the good man of the house had known in what
 watch the thief would come, he would have watched, and would not have
 44 suffered his house to be broken up. Therefore be ye also ready:² for in
 45 such an hour as ye think not the Son of man cometh. Who then is a faith-
 ful and wise servant, whom his lord hath made ruler over his household, to
 46 give them meat in due season? Blessed *is* that servant, whom his lord
 47 when he cometh shall find so doing. Verily I say unto you, That he shall
 48 make him ruler over all his goods. But and if that evil servant shall say
 49 in his heart, My lord delayeth his coming;³ and shall begin to smite *his*
 50 fellow-servants, and to eat and drink with the drunken; the lord of that
 servant shall come in a day when he looketh not for *him*, and in an hour
 51 that he is not aware of, and shall cut him asunder, and appoint *him* his por-
 tion with the hypocrites: there shall be weeping and gnashing of teeth.

XXV. 1 Then shall the kingdom of heaven be likened unto ten virgins, which
 2 took their lamps, and went forth to meet the bridegroom. And five of them
 3 were wise, and five *were* foolish. They that *were* foolish took their lamps,
 4 and took no oil with them: but the wise took oil in their vessels with their
 5, 6 lamps. While the bridegroom tarried, they all slumbered and slept. And
 at midnight there was a cry made, Behold, the bridegroom cometh; go ye
 7 out to meet him. Then all those virgins arose, and trimmed their lamps.
 8 And the foolish said unto the wise, Give us of your oil; for our lamps are
 9 gone out. But the wise answered, saying, *Not so*; lest there be not enough
 for us and you: but go ye rather to them that sell, and buy for yourselves.
 10 And while they went to buy, the bridegroom came; and they that were
 11 ready went in with him to the marriage: and the door was shut. After-
 12 ward came also the other virgins, saying, Lord, Lord, open to us.⁴ But he
 13 answered and said, Verily I say unto you, I know you not. Watch there-
 fore, for ye know neither the day nor the hour wherein the Son of man
 cometh.

14 For *the kingdom of heaven is* as a man travelling⁵ into a far country, *who*
 15 called his own servants, and delivered unto them his goods. And unto one
 he gave five talents, to another two, and to another one; to every man
 16 according to his several ability;⁶ and straightway took his journey. Then
 he that had received the five talents went and traded with the same, and
 17 made *them* other five talents. And likewise he that *had received* two, he

¹ Our Lord here makes a transition, and proceeds to speak of his final coming at the day of judgment. This appears from the fact, that the matter of these Sections is added by Matthew after Mark and Luke have ended their parallel reports relative to the Jewish catastrophe; and Matthew here commences, with ver. 43, the discourse which Luke has given on another occasion, Luke 12. 39, sq. This discourse in Luke has reference obviously to our Lord's final coming; and that it has here the same reference is appa-

rent from the appropriateness of the subsequent warnings, and their intimate connexion with Matt. 25. 31—46; which latter all interpreters of note agree in referring to the general judgment. See *Biblioth. Sac.* 1. c. p. 553, sq.

² Comp. 1 Thess. 5. 1—6.

³ Comp. 2 Pet. 3. 3, 4.

⁴ Comp. Luke 13. 25, 26.

⁵ Comp. Luke 19. 12—26.

⁶ Comp. Rom. 12. 6—8.

MATT. XXV.

18 also gained other two. But he that had received one went and digged in
 19 the earth, and hid his lord's money. After a long time the lord of those
 20 servants cometh, and reckoneth with them. And so he that had received
 five talents came and brought other five talents, saying, Lord, thou del-
 21 iveredst unto me five talents: behold, I have gained beside them five
 talents more. His lord said unto him, Well done, *thou* good and faithful
 servant: thou hast been faithful over a few things, I will make thee ruler
 22 over many things: enter thou into the joy of thy lord. He also that had
 received two talents came and said, Lord, thou deliveredst unto me two
 23 talents: behold, I have gained two other talents beside them. His lord
 said unto him, Well done, good and faithful servant; thou hast been faith-
 24 ful over a few things, I will make thee ruler over many things: enter thou
 into the joy of thy lord. Then he which had received the one talent came
 and said, Lord, I knew thee that thou art an hard man, reaping where thou
 25 hast not sown, and gathering where thou hast not strawed: and I was
 afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is*
 26 thine. His lord answered and said unto him, *Thou* wicked and slothful
 servant, thou knewest¹ that I reap where I sowed not, and gather where I
 27 have not strawed: thou oughtest therefore to have put my money to the
 exchangers, and *then* at my coming I should have received mine own with
 28 usury. Take therefore the talent from him, and give *it* unto him which
 29 hath ten talents. For unto every one that hath shall be given, and he shall
 have abundance: but from him that hath not shall be taken away even that
 30 which he hath. And cast ye the unprofitable servant into outer darkness:
 there shall be weeping and gnashing of teeth.

§ 130. SCENES OF THE JUDGMENT DAY.—*Mount of Olives.*

Third Day of the Week.

MATT. XXV. 31—46.

31 When the Son of man² shall come in his glory, and all the holy angels
 32 with him, then shall he sit upon the throne of his glory: and before him
 shall be gathered all nations: and he shall separate them one from another,
 33 as a shepherd divideth *his* sheep from the goats: and he shall set the sheep
 on his right hand, but the goats on the left.
 34 Then shall the King say unto them on his right hand, Come, ye blessed
 of my Father, inherit the kingdom prepared for you from the foundation of
 35 the world: for I was an hungred, and ye gave me meat: I was thirsty,
 36 and ye gave me drink: 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 thirsty, and gave *thee* drink?
 38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee?*
 39, 40 or when saw we thee sick, or in prison, and came unto thee? And the
 King shall answer and say unto them, Verily I say unto you, Inasmuch as
 ye have done *it* unto one of the least of these my brethren, ye have done *it*
 unto me.
 41 Then shall he say also unto them on the left hand, Depart from me, ye
 42 cursed, into everlasting fire, prepared for the devil and his angels: for I
 was an hungred, and ye gave me no meat: I was thirsty, and ye gave me
 43 no drink: I was a stranger, and ye took me not in: naked, and ye clothed
 44 me not: sick, and in prison, and ye visited me not. Then shall they also

¹ *Thou knewest*: better interrogatively, *Didst thou know?* Was such thy opinion? Then "out of thine own mouth will I judge thee" (according

to the parallel in Luke 19. 22); for thy opinion ought to have led to a different conduct.

² Comp. Dan. 7. 13, 14.

MATT. XXV.

answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?
 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye
 46 did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment:¹ but the righteous into life eternal.²

§ 131. THE RULERS CONSPIRE. THE SUPPER AT BETHANY. TREACHERY OF JUDAS. Jerusalem. Bethany.

Fourth Day of the Week.

MATT. XXVI. 1-16.

1 And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,
 2 Ye know that after two days is *the feast of the passover*, and the Son of man is betrayed to be crucified.
 3 Then assembled³ together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,
 4 and consulted³ that they might take Jesus by subtilty, and kill
 5 him. But they said, Not on the feast day,⁴ lest there be an uproar among the people.
 6 Now when Jesus was in Bethany, in the house of Simon the leper,
 7 there came unto him a woman having an alabaster box of very precious ointment, and poured it on his head,⁶ as he sat at
 8 meat. But when his

MARK XIV. 1-11.

1 After two days was *the feast of the passover*, and of unleavened bread:
 and the chief
 2 priests and the scribes sought how they might take him by craft, and
 3 put him to death. But they said, Not on the feast day, lest there be an uproar of the people.
 4 And being in Bethany in the house of Simon the leper, as he sat at meat,
 there came a
 5 woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it
 6 on his head.⁶ And there

LUKE XXII. 1-6.

1 Now the feast of unleavened bread drew nigh, which is called the passover.
 2 And the chief priests and scribes sought how they might kill him; for they feared the people.
 JOHN XII. 2-8.
 2 There they made him a supper;⁵ and Martha served: but Lazarus was one of them that sat at the table
 3 with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet⁶ of Jesus, and wiped his feet with her hair: and

¹ Into everlasting punishment, &c. This solemn declaration, made by the divine and compassionate Redeemer himself, clearly teaches that the misery of the wicked will be as enduring and endless as the blessedness of the righteous; for the same term in the Greek (αἰώνιος) denotes the duration of both states. Compare Luke 16, 23-26.

² Comp. Dan. 12. 2; John 5. 29; Rom. 2. 7-9.

³ Comp. Ps. 2. 2.

⁴ Not on the feast. This counsel was soon

abandoned by the rulers, owing to the unexpected offer of Judas quietly to betray Jesus into their hands. See at the end of this Section.

⁵ On the date of this supper, see Note to § 131, in the Appendix.

⁶ Christ's head was anointed according to Matthew and Mark, and his feet according to John: but there is no contradiction in these statements, since both actions are consistent, though both are not mentioned by one evangelist; unless indeed they be so in John 11. 2.

MATT. XXVI.

disciples¹ saw *it*, they had indignation, saying, To what purpose
9 *is* this waste? for this ointment might have been sold for much, and given to the poor.

10 When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good
11 work upon me. For ye have the poor always with you; but me ye have not always.
12 For in that she hath poured this ointment on my body, she did *it*
13 for my burial. Verily I say unto you, Where-soever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.²

14 Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said *unto them*,
15 What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of
16 silver.³ And from that time he sought opportunity to betray him,

MARK XIV.

were some¹ that had indignation within themselves, and said,
4 Why was this waste of the ointment made?
5 for it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work
7 on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have
8 not always. She hath done what she could: she is come aforehand to anoint my body to
9 the burying. Verily I say unto you, Where-soever this gospel shall be preached through-out the whole world,
10 *this* also that she hath done shall be spoken of for a memorial of her.² And Judas Iscariot, one of the
11 twelve, went unto the chief priests, to betray him unto them. And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

JOHN XII.

the house was filled with the odour of the
4 ointment. Then saith one of his disciples, Judas Iscariot,¹ Simon's son, which should betray him,
5 Why was not this ointment sold for three hundred pence, and given to the poor?
6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what
7 was put therein. Then said Jesus, Let her alone: against the day of my burying hath
8 she kept this. For the poor always ye have with you; but me ye have not always.

LUKE XXII.

3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.
4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.
5 And they were glad, and covenanted to give
6 him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

¹ *The disciples*, or *some* of them, were indignant; but according to John's account it was *Judas* that found fault. He was actuated by a base motive; and probably his dissatisfaction led others, who did not know his real feelings, to show some uneasiness at the seeming waste of

the ointment, not being able fully to appreciate the affection of Mary in this memorable deed.

² In John 11. 2, we find a striking illustration of the fulfilment of this saying: see Note 5, § 92.

³ Comp. Matt. 27. 9; Ex. 21. 32.

PART VIII.

THE FOURTH PASSOVER; OUR LORD'S PASSION; AND THE ACCOMPANYING EVENTS UNTIL THE END OF THE JEWISH SABBATH.

TIME: *Two Days.*

INTRODUCTORY NOTE.—THE PASSOVER.

As the events of our Lord's passion were intimately connected with the celebration of the passover, it seems proper here to bring together, in one view, those circumstances relating to that festival, which may serve to illustrate the sacred history. A more complete article upon this whole subject (of which this Note is an abstract) was published by Dr. Robinson in the *Bibliotheca Sacra* for August, 1845, p. 405—436.

I. *Time of killing the paschal lamb.* The paschal lamb (or kid, Ex. 12. 5) was to be selected on the tenth day of the first month, Ex. 12. 3. On the fourteenth day of the same month, (called Abib in the Pentateuch, and later Nisan, Deut. 16. 1; Esth. 3. 7,) the lamb thus selected was to be killed, at a point of time designated by the expression, *between the two evenings*, (as in the marginal reading of our version,) Ex. 12. 6; Lev. 23. 5; Num. 9. 3, 5; or, as is elsewhere said, *at evening about the going down of the sun*, Deut. 16. 6. The same phrase, *between the two evenings*, is put for the time of the daily evening sacrifice, Ex. 29. 39, 41; Num. 28. 4. The time thus marked was regarded by the Samaritans and Karaites, as being the interval between sunset and deep twilight; while the Pharisees and Rabbinites held the first evening to commence with the declining sun, and the second evening with the setting sun. Hence, according to the latter, the paschal lamb was to be killed in the interval between the ninth and eleventh hour, equivalent to our three and five o'clock p. m. That this was in fact the practice among the Jews in the time of our Lord, appears from the testimony of Josephus, Jos. B. J. 6. 9. 3. The daily evening sacrifice also was offered at the ninth hour, or three o'clock p. m., Jos. Antiq. 14. 4. 3. See Acts 3. 1.

The true time, then, of killing the passover in our Lord's time, was between the ninth and eleventh hour, or towards sunset, near the close of the fourteenth day of Nisan.

II. *Time of eating the passover.* This was to be done the same evening. "And they shall eat the flesh in that night, roast with fire, and unleavened bread, and with bitter herbs shall they eat it," Ex. 12. 8. The Hebrews in Egypt ate the first passover, and struck the blood of the victims on their door-posts, on the evening before the last great plague; at midnight the Lord smote all the first-born; and in the morning the people broke up from Rameses on their march towards the Red Sea, viz. "on the fifteenth day of the first month, on the morrow after the passover," Num. 33. 3.

It hence appears very definitely, that the paschal lamb was to be slain in the afternoon of the fourteenth day of the month; and was eaten the same evening, that is, on the evening which was reckoned to and began the fifteenth day.

III. *Festival of unleavened bread.* From Ex. 12. 17, 18, (comp. Deut. 16. 3, 4,) and from Lev. 23. 6, (comp. Num. 28. 17,) it appears, that the festival of unleavened bread began strictly with the passover meal, at or after sunset following the fourteenth day, and continued until sunset at the end of the twenty-first day. Comp. Jos. Ant. 3. 10. 5.

We have already seen that it was customary for the Jews, on the fourteenth day of Nisan, to cease from labour at or before midday, to put away all leaven out of their houses before noon, and to slay the paschal lamb towards the close of the day; see above, and Note on § 132. Hence, in popular usage, the fourteenth day very naturally came to be reckoned as the beginning or first day of the festival. See Matt. 26. 17; Mark 14.

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12; and Josephus also says, that the festival was celebrated for eight days. See Note on § 132.

It is hardly necessary to remark, that in consequence of the close mutual relation between the passover and the festival of unleavened bread, these terms are often used interchangeably, especially in Greek, for the whole festival, including both the paschal supper and the seven days of unleavened bread. See Luke 22. 1; John 6. 4; Acts 12. 3, 4. Jos. Ant. 2. 1. 3. Comp. B. J. 5. 3. 1.

IV. *Other paschal sacrifices.*

1. In Num. 28. 18—25, it is prescribed, that on the first and last days of the festival, the fifteenth and twenty-first of Nisan, there should be a holy convocation, in which "no manner of servile work" should be done. And on each of the seven days, besides the ordinary daily sacrifices of the sanctuary, there was to be "a burnt-offering unto the Lord; two young bullocks, and one ram, and seven lambs of the first year;" also a meat-offering, and "one goat for a sin-offering." The first and last days of the festival, therefore, were each a day of convocation and of *rest*, and hence were strictly *sabbaths*; distinct from the weekly sabbath, except when one of them happened to fall upon this latter.

2. On the morrow after this first day of rest or sabbath, that is, on the sixteenth day of Nisan, the first-fruits of the harvest were offered, together with a lamb as a burnt-offering; Lev. 23. 10—12. This rite is expressly assigned by Josephus, in like manner, to the second day of the festival, the sixteenth of Nisan; Antiq. 3. 10. 5. The grain offered was barley; this being the earliest ripe, and its harvest occurring a week or two earlier than that of wheat; Jos. ib. Bibl. Res. in Palest. II. p. 99. Until this offering was made, no husbandman could begin his harvest; nor might any one eat of the new grain; Lev. 23. 14. It was therefore a rite of great importance; and in the time of our Lord and later was performed with many ceremonies. See *Biblioth. Sacra*, ib. p. 408. Comp. Lev. 2. 14—16. Jos. Ant. 3. 10. 5. Lightfoot, Hor. Heb. on Joh. 19. 31. Reland, Antiq. Sac. 4. 3. 8.

3. There was also another sacrifice connected with the passover, known among the later Hebrews as the *Chagigah*, or *festival*, חַגִּיגָה; of which there are traces likewise in the Old Testament. It was a festive thank-offering, (Engl. Vers. *peace-offering*,) made by private individuals or families, in connexion with the passover, but distinct from the appointed public offerings of the temple. Such voluntary sacrifices or free-will offerings were provided for and regulated by the Mosaic law. The fat only was burned on the altar (Lev. 3. 3, 9, 14); the priest had for his portion the breast and the right shoulder (Lev. 7. 29—34; 10. 14); and the remainder was eaten by the bringer with his family and friends in a festive manner, on the same or the next day; Lev. 7. 16—18; 22. 29, 30; Deut. 12. 17, 18, 27; 27. 7. These private sacrifices were often connected with the public festivals, both in honour of the same, and as a matter of convenience; Num. 10. 10; Deut. 14. 26; 16. 11, 14. Comp. 1 Sam. 1. 3—5, 24, 25; 2. 12—16, 19. They might be eaten in any clean place within the city (Lev. 10. 14; Deut. 16. 11, 14); but those only might partake of them, as likewise of the passover, who were themselves ceremonially clean; Num. 18. 11, 13; John 11. 55. Comp. Num. 9. 10—13; 2 Chr. 30. 18. Jos. B. J. 6. 9. 3.

Such voluntary private sacrifices in connexion with the passover seem to be implied in the Old Testament, in Deut. 16. 2; 2 Chr. 30. 22, 24; 35. 7—9. See more in *Biblioth. Sacra*, ib. p. 409, sq. Hence, as being a sacrifice thus connected with a festival, these private free-will offerings were themselves called, at least by the later Hebrews, by the name *Chagigah*, i. e. a *festival*. The earlier Rabbins connect the *Chagigah* directly with Deut. 16. 2, as above. Lightfoot, Hor. Heb. on Joh. 18. 28. There was, however, some difference of opinion among them, as to the particular day of the paschal festival on which the *Chagigah* ought to be offered, whether on the fourteenth or the fifteenth of Nisan; but the weight of authority was greatly in favour of the fifteenth day. Yet the later accounts of the mode of celebrating the paschal supper seem to imply, that a *Chagigah* was ordinarily connected with that meal. Indeed, mention is made of a "Chagigah of the fourteenth day," so called in distinction from the more important and formal ceremonial *Chagigah* of the passover festival; which latter was not regularly offered until the fifteenth day, when the paschal supper had already been eaten. The former was then a mere voluntary oblation of thanksgiving, made for the purpose of enlarging and diversifying the passover meal. See Lightfoot, *Ministerium Templi*, 13. 4. ib. c. 14. Reland, Antiq. Sac. 4. 2. 2.

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V. *The paschal supper.* For a full account of this meal, both in its original institution and as it was probably celebrated in the time of our Lord, see *Biblioth. Sacra*, ib. p. 411, sq. That the Jews in the course of ages had neglected some of the original precepts, and also introduced various additional ceremonies, is evident from the manner in which our Lord celebrated the supper, as narrated by the evangelists. What all these additions were, we have no specific historical account from contemporary writers; yet the precepts preserved in the Mishnah, (compiled in the third century from earlier traditions,) probably refer to the most important of them, and serve to throw light upon some of the circumstances connected with the institution of the Lord's supper. See Lightfoot *Minist. Templi*, c. 13. Hor. Heb. in Matt. 26. 26, 27. Werner *de poculo Benedict.* in Ugolini *Thesaur.* T. XXX. See too *Biblioth. Sac.* l. c. p. 411, sq.

According to these authorities, four cups of red wine, usually mingled with one fourth part of water, were drunk during the meal, and served to mark its progress. The *first* was merely preliminary, in connexion with a blessing invoked upon the day and upon the wine; and this corresponds to the cup mentioned in Luke 22. 17. Then followed ablutions, and the bringing in of bitter herbs, the unleavened bread, the roasted lamb, and also the Chagigah of the fourteenth day, and a broth or sauce made with spices. After this followed the instructions to the son, &c., respecting the passover; and the first part of the *Hallel*, or song of praise, (Psalms 113. 114.,) was repeated. The *second* cup was now drunk. Next came the blessing upon each kind of food, and the guests partook of the meal reclining; the paschal lamb being eaten last. Thanks were then returned, and the *third* cup drunk, called *the cup of blessing*. Comp. 1 Cor. 10. 16. The remainder of the *Hallel* (Psalms 115.—118.) was now repeated, and the *fourth* cup drunk; which was ordinarily the end of the celebration. Sometimes a *fifth* cup might be added, after repeating the great *Hallel* (Psalms 120.—137.).

The institution of the Lord's supper probably took place at the close of the proper meal, immediately before the third cup, or cup of blessing, which would seem to have made part of it. Comp. 1 Cor. 10. 16.

VI. *Did our Lord, the night in which he was betrayed, eat the passover with his disciples?* Had we only the testimony of the first three evangelists, not a doubt upon this question could ever arise. Their language (see § 132) is full, explicit, and decisive, to the effect, that our Lord's last meal with his disciples was the regular and ordinary paschal supper of the Jews, introducing the festival of unleavened bread, on the evening after the fourteenth day of Nisan. Mark says expressly, 14. 12, *when THEY killed the passover*; which, whether the subject *they* refer to the Jews or be indefinite, implies at least the regular and ordinary time of killing the paschal lamb. Luke's language is, if possible, still stronger in 22. 7: "Then came the day of unleavened bread, *when the passover MUST be killed,*" i. e. according to law and custom. This marks of course the fourteenth day of Nisan; and on that same evening our Lord and his disciples sat down to that same passover meal, which had thus by his own appointment been prepared for them, and of which Jesus speaks expressly as the passover, Luke 22. 15. Philologically considered, there cannot be a shadow of doubt, that Matthew, Mark, and Luke intended to express, and do express, in the plainest terms, their testimony to the fact, that Jesus regularly partook of the ordinary and legal passover meal, on the evening after the fourteenth of Nisan, at the same time with all the Jews.

When, however, we turn to the Gospel of John, we seek in vain in this evangelist for any trace of the paschal supper, as such, in connexion with our Lord at that time. John narrates indeed (ch. 13.) our Lord's last meal with his disciples; which the attendant and subsequent circumstances show to have been the same with that which the other evangelists describe as the passover. Upon just that point, however, John is silent; but from this silence the inference can never be rightfully drawn, that this last meal was *not* the passover; any more than John's similar silence in respect to the Lord's supper warrants the conclusion that no such rite was ever instituted. John, as all admit, wrote his Gospel as a supplement to the others; and hence, in speaking of this last meal, he narrates only such circumstances as had not been fully set forth by the other evangelists. He does not describe this meal as being the passover, nor make any mention of the eucharist, because this had been done, in both cases, in the most explicit manner, by Matthew, Mark, and Luke. In this way the difference in the two reports of the same occasion is satisfactorily accounted for.

But there are a few expressions in John's Gospel, in connexion with this meal, and especially with our Lord's passion, which taken together might, at first view, and if we had only John, seem to imply, that on Friday, the day of our Lord's crucifixion, the

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regular and legal passover had not yet been eaten, but was still to be eaten on the evening after that day.

The point of the whole inquiry relates simply to the time of the passover. According to all the four evangelists, our Lord was crucified on Friday, the day before the Jewish sabbath; and his last meal with his disciples took place on the preceding evening, the same night in which he was betrayed. The simple question, therefore, at issue is, Did this Friday fall upon the fifteenth day of Nisan, or upon the fourteenth? Or, in other words, did our Lord on the evening before his crucifixion eat the passover, as is testified by the first three evangelists; or was the passover still to be eaten on the evening after that day, as John might seem to imply? The second of these alternatives is supported by Greswell (Dissert. iv. vol. iii.), who maintains, from certain expressions in John, that the proper passover was eaten on the evening after our Lord was crucified, and that therefore his paschal supper with the disciples had been celebrated one day in anticipation of the regular time; but the first is advocated by Wieseler (Chron. Synopse, pp. 334—386), as well as by Robinson.

This question has been more or less a subject of discussion in the church ever since the earliest centuries; chiefly with a view to harmonize the difficulties. It is only in recent years, that the alleged difference between John and the other evangelists has been urged to the extreme of attempting to make it irreconcilable.

John obviously wrote his Gospel as supplementary to the other three. He had them then before him, and was acquainted with their contents. He was aware that the other three evangelists had testified to the fact, that Jesus partook of the passover with his disciples. Did John believe, that their testimony on this point was wrong; and did he mean to correct it? If so, we should naturally expect to find some notice of the correction along with the mention of the meal itself, which John describes, as well as they. Indeed, that would have been the appropriate and only fitting place for such a correction. But John has nothing of the kind; and we are therefore authorized to maintain, that it was not John's purpose thus and there to correct or contradict the testimony of the other evangelists; and if not there, then much less by mere implication in other places and connexions.

Let us examine the passages referred to in John's Gospel; and see whether they require to be so understood or interpreted, as to present any appearance of discrepancy. They are the following:

(A) John 13. 1, "before the feast of the passover." This form of expression, it is said, shows that our Lord's last meal with his disciples took place *before* the passover; and could not, therefore, itself have been the paschal supper.

But we must here take into account the meaning of the Greek word thus rendered *feast*, the true and only proper signification of which is *festival*; that is, it implies every where a yearly day or days of festive commemoration; never a single meal or entertainment. So in Num. 28. 16, 17, where the *paschal supper*, prepared on the fourteenth of Nisan and eaten at evening, is distinguished from the *festival* (English version, *feast*) which began on the fifteenth and continued for seven days. See further Luke 2. 41; 22. 1.

In this view, the phrase in question does not mean "before the paschal supper," but "before the festival of the passover," i. e. of unleavened bread (Luke 22. 1). It is equivalent, therefore, to the English *festival-eve*, and here marks the evening immediately before the *festival* proper, of seven days' continuance; on which evening, during the (paschal) supper, our Lord "manifested his love for his disciples unto the end," by the touching symbolical act of washing their feet.

It is therefore evident, that this passage does not sustain the inference attempted to be drawn from it.

(B) John 18. 28, "and they themselves (the Jews) went not into the judgment-hall, lest they should be defiled; *but that they might eat the passover.*" From this last phrase, it has been inferred, that the Jews were expecting to partake of the paschal supper the ensuing evening; and of course had not eaten it already.

But to bring out this inference, the phrase "to eat the passover" must be taken in the most limited sense, "to eat the paschal supper." This certainly cannot be necessary, unless the context requires such a limitation: which is not the case here.

The word *passover*, in the New Testament, is found in no less than three main significations: (a) *The paschal lamb*; Mark 14. 12; Luke 22. 7; 1 Cor. 5. 7. (b) *The paschal meal*; Matt. 26. 18, 19; Luke 22. 8, 13; Heb. 11. 28. (c) *The paschal festival*, comprising the seven days of unleavened bread; Luke 22. 1; 2. 41, comp. 43; Matt. 26. 2;

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John 2. 13; 6. 4; 11. 55, &c.—As now there is nothing in the circumstances or context of John 18. 28, to limit the meaning of the word *passover* in itself either to the paschal lamb or paschal meal, we certainly are not bound by any intrinsic necessity so to understand it here in the phrase “to eat the passover.” If, on the other hand, we adopt for it in this place the wider sense of *paschal festival*, two modes of interpretation are admissible, either of which leaves no room for the above inference.

1. By modifying the force of the verb *to eat*, so as to make the phrase, “to eat the passover,” equivalent to the more common expression, “to keep or celebrate the passover.” Precisely this form of expression occurs in the Hebrew, in 2 Chron. 30. 22; literally, “and they did eat the festival seven days;” where the English version has it “throughout the feast seven days.” The Septuagint translates correctly according to the sense, though not according to the letter: “and they fulfilled (kept) the festival of unleavened bread seven days.”

2. Or we may assign to the word *passover*, (paschal festival,) by metonymy, the sense of *paschal sacrifices*; that is, the voluntary peace-offerings and thank-offerings made in the temple during the paschal festival, and more especially on the fifteenth of Nisan; called, in later times, the *Chagigah*. See p. 146 above. A like metonymy is found in Psa. 118. 27: “Bind the sacrifice (festive offering, lit. *festival*) with cords.” See too Ex. 23. 18; Mal. 2. 3. The same metonymy is assumed by some in the passage above quoted, 2 Chron. 30. 22; which they then render thus, “and they did eat the festival offerings seven days.”

It is manifest, that both the above methods of interpretation are founded on fair analogies; and that either of them relieves us from the necessity of referring the phrase in question to the paschal supper, and thus removes the alleged difficulty. The chief priests and other members of the Sanhedrim, on the morning of the first day of the festival, were unwilling to defile themselves by entering beneath the roof of the Gentile procurator; since in that way they would have been debarred from partaking of the sacrificial offerings and banquets, which were customary on that day in the temple and elsewhere; and in which they, from their station, were entitled and expected to participate.

This view receives some further confirmation from the circumstance, that the defilement which the Jews would thus have contracted by entering the dwelling of a heathen, could only have belonged to that class of impurities, from which a person might be cleansed the same day by ablution; the *ablutions of a day*, so called by the Talmudists. See Lev. 15. 5, sq.; 17. 15; 22. 6, 7; Num. 19. 7, sq. Lightfoot, Hor. Heb. on Joh. 18. 28. If now the *passover* in John 18. 28 was truly the mere paschal supper, and was not to take place until the evening after the day of the crucifixion, then this defilement of a day could have been no bar to their partaking of it; for at evening they were, or might be, clean. Their scruple therefore, in order to be well founded, could have had reference only to the *Chagigah*, or paschal sacrifices offered during the same day before evening.

(C) John 19. 14, “and it was the preparation of the passover, about the sixth hour.” Does this “preparation” refer, as usual, to the Jewish sabbath, which actually occurred the next day? or does it here refer to the festival of the passover as such, and as distinct from the sabbath? It is only on the latter supposition that the passage can be made, in any way, to conflict with the testimony of the other evangelists.

This “preparation” is defined by Mark (15. 42) to be “the day before the sabbath,” i. e. the *fore-sabbath*, the day or hours immediately preceding the weekly sabbath, and devoted to preparation for that sacred day. No trace of any such observance is found in the Old Testament; though the strictness of the Mosaic law respecting the sabbath, which forbade the kindling of fire and of course the preparation of food on that day (Ex. 35. 2, 3; comp. 16. 22—27), would very naturally lead to the subsequent introduction of such a custom; as we find it in the times of the New Testament. In the still later Hebrew of the Talmudists, it bore the specific appellation of *eve*, as being the *eve of the sabbath*; Buxtorf, Lex. coll. 1659. The Greek word “preparation” is also every where translated by the like Syriac form for *eve*, in the Syriac version of the New Testament.

Primarily and strictly this “preparation” or “eve” would seem to have commenced not earlier than the ninth hour (or three o’clock P. M.) of the preceding day; as is implied perhaps in the decree of Augustus in favour of the Jews; where it is directed that they shall not be held to give pledges on the sabbath, nor during the preparation before the same, *after the ninth hour*. See Jos. Ant. 16. 6. 2. But in process of time, the same Hebrew word for “eve” or “preparation,” came in popular usage to be the distinctive name for the *whole day* before the Jewish sabbath, i. e. for the sixth day of the week, or

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Friday. Buxtorf, *Lex. coll.* 1659. Scaliger, *Emend. Temp.* vi. p. 569. The same was the case in Syriac; and we know, too, that the corresponding word in Arabic for *eve*, was likewise an ancient name for Friday. See Golius, *Arabic Lexicon*, p. 1551. Freytag, iii. p. 130. It appears, then, that among the Jews, Syrians, and Arabs, the common word for *eve*, to which corresponded the Greek word "preparation," meaning the preparation of the weekly sabbath, became at an early date a current appellation for the sixth day of the week. That is, Friday was known as the *preparation* or *fore-sabbath*; just as in German the usual name for Saturday is now *Sonnabend*, i. e. "eve of Sunday."

In the later Talmudists, a *passover-eve* is likewise spoken of, Buxtorf, *Lex. coll.* 1765. But what this could well have been, so long as the passover (paschal supper) continued to be regularly celebrated at Jerusalem, it is difficult to perceive. The *eve* before the passover *festival* could have included, at most, only the evening and the few hours before sunset at the close of the fourteenth of Nisan; as in the primary usage in respect to the *fore-sabbath*, as we have just seen. But according to all usage of language, both in the Old and New Testament, those hours and that evening were part and parcel of the *passover festival itself*, and not its preparation; unless indeed the paschal meal and its accompaniments be called the preparation of the subsequent festival of seven days; which again is contrary to all usage. It would seem most probable, therefore, that this mode of expression did not arise until after the destruction of the temple and the consequent cessation of the regular and legal passover-meal, when of course the seven days of unleavened bread became the main festival.

But even admitting that a passover-eve did exist in the time of our Lord, still the expression could in no legitimate way be so far extended as to include more than a few hours before sunset. It could not have commenced apparently before the ninth hour, when they began to kill the paschal lamb; see p. 145 above. On the other hand, the Hebrew term for *eve*, for which the Greek "preparation" stands in the New Testament, was employed, as we have seen, as a specific name in popular usage for the whole sixth day of the week or Friday, not only by the Jews, but also by the Syrians and Arabs. Hence, when John here says, *and it was the preparation of the passover, about the sixth hour*, there is a twofold difficulty in referring his language to a preparation or *eve* of the regular passover; *first*, because apparently no such eve or preparation did or could well then exist; and, *secondly*, because, it being then the sixth hour or mid-day, the eve or time of preparation (supposing it to exist) had not yet come, and the language was therefore inapplicable. But if John be understood as speaking of the weekly preparation or *fore-sabbath*, which was a common name for the whole of Friday, then the mention of the sixth hour was natural and appropriate.

We come then to the conclusion, that if John, like Mark in ch. 15. 42, had here defined the phrase in question, he would probably have written on this wise: "and it was the preparation of the passover," that is, the *fore-sabbath* of the passover, implying that it was the paschal Friday, the day of preparation or *fore-sabbath* which occurred during the paschal festival. In a similar manner Ignatius writes, "sabbath of the passover," *Ep. ad Phil.* c. 13; and Socrates also, "sabbath of the festival," *Hist. Ecc.* V. 22. And further, in the only other two instances where John uses the word "preparation" he applies to this very same day of our Lord's crucifixion, and in this very same sense of the weekly preparation preceding the weekly sabbath, John 19. 31, 42.

(D) John 19. 31, "for that sabbath day was an high day." Here, as is alleged, it is the coincidence of the first festival day with the sabbath that made the latter a "high" or more properly a "great" day. This would certainly be the effect of such a coincidence; but the sabbath of the passover would also be still a "great" day, even when it fell upon the second day of the festival. The last day of the festival of tabernacles is called "that great day," though in itself not more sacred than the first day, John 7. 37; comp. Lev. 23. 33—36. So *the calling of assemblies*, Isa. 1. 13, is rendered "a great day" by the Seventy, implying that in their estimation any day of solemn convocation was a great day.

The sabbath, then, upon which the sixteenth of Nisan or second day of the festival fell, might be called "great" or "high" for various reasons. *First*, as the sabbath of the great national festival, when all Israel was gathered before the Lord. *Secondly*, as the day when the first-fruits were presented with solemn rites in the temple; a ceremony paramount in its obligations even to the sabbath; see above, p. 146. Lightfoot, *Hor. Heb.* in Joh. 19. 31. Reland. *Antiqq. Sac.* 4. 2. 4. p. 227. *Thirdly*, because on that day they began to reckon the fifty days until the festival of Pentecost, Lev. 23. 15, sq.

In all these circumstances there is certainly enough to warrant the epithet "great" as

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applied to the sabbath on which the sixteenth of Nisan might fall, as compared with other sabbaths.—There exists, therefore, no necessity, and indeed no reason, for supposing, that John by this language meant to describe the sabbath in question as coincident with the first paschal day or fifteenth of Nisan.

The preceding four passages are those mainly urged against the consistency of John with the other evangelists. One or two other considerations are also sometimes brought forward.

(E) John 13. 27—30. Here the words, “Buy that we have need of *against the feast* [festival]” having been spoken apparently near the close of the meal, imply, as some suppose, that the *passover* meal was yet to come. But this, again, is to mistake the *festival* for the *paschal supper*, a signification which is quite foreign to the word; see p. 148 above. The disciples thought Judas was to buy the things necessary for the *festival* on the fifteenth and following days. If now our Lord’s words were spoken on the evening preceding and introducing the fifteenth of Nisan, they were appropriate; for some haste was necessary, since it was already quite late to make purchases for the next day. But if they were uttered on the evening preceding and introducing the fourteenth of Nisan, they were not thus appropriate; for then a whole day was yet to intervene before the festival. This passage therefore confirms, rather than contradicts, the testimony of the other evangelists.

(F) There remains the objection, sometimes brought forward, that a public judicial act, like that by which Jesus was condemned and executed, was unlawful upon the sabbath and on all great festival days; see Lightfoot, *Hor. Heb. on Matt. 27. 1*. This consideration has, at first view, some weight, and has been often and strenuously urged; yet it is counterbalanced by several circumstances which very greatly weaken its force.

The execution itself took place under Roman authority; and therefore does not here come into account. And as to the proceedings of the Sanhedrim, even admitting that the prohibitory precepts already existed, at this early time, (which is very doubtful,) yet there are in the Talmud other precepts, of equal antiquity and authority, which actually direct and regulate the meeting and action of that body on the sabbath and on festival days. Wieseler’s *Chron. Synopsis der Evangelien*, p. 361, foll. But besides all this, the chief priests and Pharisees and scribes, who composed the Sanhedrim, are every where denounced by our Lord as hypocrites, ‘who say, and do not; who bind heavy burdens upon others, but themselves touch them not with one of their fingers,’ *Matt. 23. 1, sq.* Such men, in their rage against Jesus, would hardly have been restrained even by their own precepts. They professed likewise, and perhaps some of them believed, that they were doing God service; and regarded the condemnation of Jesus as a work of religious duty, paramount to the obligations of any festival. Nor are other examples of such a procedure by any means wanting. We learn from *John 10. 22, 31*, that on the festival of dedication, as Jesus was teaching in the temple, “the Jews took up stones to stone him.” On the day after the crucifixion, which, as all agree, was a sabbath and a “great day,” the Sanhedrim applied to Pilate for a watch; and themselves caused the sepulchre to be sealed, and the watch to be set, *Matt. 27. 62, sq.* A stronger instance still is recorded in *John 7. 32, 37, 44, 45*; where it appears, that on the last *great* day of the festival of tabernacles, the Sanhedrim having sent out officers to seize Jesus, “some of them would have taken him, but no man laid hands on him;” so that the officers returned without him to the Sanhedrim, and were in consequence censured by that body. The circumstances show conclusively, that on this last great day of that festival, the Sanhedrim were in session, and waiting for Jesus to be brought before them as a prisoner. Nor was it merely a casual or packed meeting, but one regularly convened; for Nicodemus was with them, *ver. 50*. And finally, according to *Matt. 26. 3—5*, the Sanhedrim, when afterwards consulting to take Jesus and put him to death, decided not to do it on the festival. Why? because it would be unlawful? Not at all; but simply “lest there should be an uproar among the people.” But when, through the treachery of Judas, this danger was avoided, the occasion was too opportune not to be gladly seized upon even on a great festival day. All these considerations seem to sweep away the whole force of this objection.

Such then is a general review of the passages and arguments, on the strength of which the alleged discrepancy between John and the other evangelists in respect to this passover has usually been maintained. Nothing has here been assumed, and nothing brought forward, except as founded on just inference and safe analogy. After repeated and calm consideration, there rests upon the mind a clear conviction, that there is nothing in the

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language of John, or in the attendant circumstances, which upon fair interpretation requires or permits us to believe, that the beloved disciple either intended to correct, or has in fact corrected or contradicted, the explicit and unquestionable testimony of Matthew, Mark, and Luke.

For a fuller discussion of the subject, see Robinson's Greek Harmony, p. 211—224.

For a review of other proposed methods of conciliation, and for the literature of the subject, see *Bibliotheca Sacra*, for Aug. 1845, pp. 405—436.

§ 132. PREPARATION FOR THE PASSOVER.—*Bethany. Jerusalem.*

Fifth Day of the Week.

MATT. XXVI. 17—19.

17 NOW the first *day* of 12 the *feast* of unleavened bread¹ the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, 13 Go into the city to

such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

MARK XIV. 12—16.

And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

13 And he sendeth 10 forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: 14 follow him. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with 15 my disciples? And he will show you a large 12 upper room furnished

LUKE XXII. 7—13.

7 Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. 9 And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where 11 he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? 12 And he shall show you a large upper room

¹ "The first day of unleavened bread" is here the fourteenth of Nisan; on which day, at or before noon, the Jews were accustomed to cease from labour and put away all leaven out of their houses; Ex. 12. 15—17. Lightfoot, *Opp.* I. p. 728, sq. *Hor. Heb.* in Marc. 14. 12. On that day towards sunset the paschal lamb was killed; and was eaten the same evening, after the fifteenth of Nisan had begun; at which time, strictly, the festival of unleavened bread commenced, which continued seven days. In popular usage, however, the fourteenth day, being thus a day of preparation, was spoken of as belonging to the festival and therefore is here called the "first" day. That such a usage was common, appears also

from Josephus; who, having in one place expressly fixed the commencement of the festival of unleavened bread on the fifteenth of Nisan, *Antiq.* 3. 10. 5, speaks nevertheless, in another passage, of the fourteenth as the day of that festival; *B. J.* 5. 3. 1. *Comp. Ant.* 11. 4. 8. In this way, further, the same historian could say, that the festival was celebrated for *eight* days, *Jos. Ant.* 2. 15. 1.

On this fifth day of the week, as the circumstances show, our Lord, after sending Peter and John to the city to prepare the passover, himself followed them thither with the other disciples, probably towards evening.

MATT. XXVI.

MARK XIV.

LUKE XXII.

19	And the disciples did as Jesus had appointed them; and they made ready the passover.	16	and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.	13	furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover.
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§ 133. THE PASSOVER MEAL.¹ CONTENTION AMONG THE TWELVE.—*Jerusalem.*

Evening introducing the Sixth Day of the Week.

MATT. XXVI. 20.

MARK XIV. 17.

LUKE XXII. 14—18, 24—30.

20	Now when the even ² was come, he sat down with the twelve.	17	And in the evening ² he cometh with the twelve.	14	And when the hour ² was come, he sat down, and the twelve apostles with him. And he said unto them,
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With desire I have desired to eat this passover with you before I suffer: 16 for I say unto you, I will not any more eat thereof, until it be fulfilled in 17 the kingdom of God. And he took the cup,³ and gave thanks, and said, 18 Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.—[See § 137.]

24 And there was also a strife⁴ among them,⁵ which of them should be 25 accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them 26 are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth 27 serve. For whether is greater, he that sitteth at meat, or he that serveth? 28 is not he that sitteth at meat? but I am among you as he that serveth. Ye 29 are they which have continued with me in my temptations. And I appoint 30 unto you a kingdom, as my Father hath appointed unto me;⁶ that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

§ 134. JESUS WASHES⁷ THE FEET OF HIS DISCIPLES.—*Jerusalem.*

Evening introducing the Sixth Day of the Week.

JOHN XIII. 1—20.

1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved

¹ The order of the transactions during the paschal supper appears to have been the following: The taking of their places at table; the contention; the first cup of wine; the washing of the disciples' feet and reproof (§§ 133, 134); the pointing out of the traitor (§ 135); the foretelling of Peter's denial (§ 136); institution of the Lord's supper (§ 137), &c. Luke's order differs from that of Matthew and Mark, in placing by anticipation the institution of the eucharist before the pointing out of the traitor, &c. He was apparently led to this by the mention of the first cup of wine, ver. 17, 18. Afterwards he returns and narrates the previous circumstances.

² About six o'clock: from three to five the paschal lamb was killed.

³ On the cup mentioned here, see the preceding Introductory Note, p. 147.

⁴ The contention among the disciples had apparently occurred quite recently, perhaps even in the guest-chamber while taking their places at the table. That they were prone to yield to such a spirit, is evident from the instances recorded in § 79, and also § 108. Our Lord on this solemn occasion reproves them; especially by the touching act of washing their feet; see § 134.—The verb *was* (ἐγένητο), Luke 22. 24, is to be taken as the pluperfect; see Note on § 145.

⁵ Comp. Matt. 20. 25—28.

⁶ Phil. 2. 9—11.

⁷ The washing of the disciples' feet by their Lord and Master was an impressive lesson, that

JOHN XIII.

2 his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put¹ into the heart of Judas Iscariot, 3 Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; 4 he riseth from supper, and laid aside his garments; and took a towel, and 5 girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter said unto him, Lord, dost 7 thou wash my feet? Jesus answered and said unto him, What I do thou 8 knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, 9 thou hast no part with me. Simon Peter saith unto him, Lord, not my feet 10 only, but also *my* hands and *my* head. Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, 11 but not all. For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? 13, 14 Ye call me Master and Lord: and ye say well; for *so* I am. If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one 15 another's feet.² For I have given you an example, that ye should do as I 16 have done to you. Verily, verily, I say unto you, The servant is not greater 17 than his lord; neither he that is sent greater than he that sent him. If ye 18 know these things, happy are ye if ye do them. I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled,³ He 19 that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am 20 *he*. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

§ 135. JESUS POINTS OUT THE TRAITOR.⁴ JUDAS WITHDRAWS.—*Jerusalem.*

Evening introducing the Sixth Day of the Week.

MATT. XXVI. 21—25.	MARK XIV. 18—21.	LUKE XXII. 21—23.	JOHN XIII. 21—35.
21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.	18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth	21 But, behold, the hand of him that betrayeth me <i>is</i> with me on the table.—	21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, ve-

they should live in harmony and love and humility one with another. The occasion of this act was their previous contention, as related by Luke in § 133. Compare Luke 24. 26, sq. with John 13. 16, sq. John's narrative is supplementary to that of Luke; and therefore he does not speak of the contention itself, because the latter had already described it.

On the phrase *before the feast of the passover*, ver. 1, see above in Introductory Note, p. 148.—The phrase *supper being ended* (*δειπνον γενομένου*), ver. 2, ought to be rendered "supper being come," or "during supper;" see ver. 4 and ver. 12. The time of the action was probably after they had taken their places at table, and before they had partaken of the proper meal; perhaps between the first and second cups of wine. See

p. 147 above.

¹ Comp. Acts 5. 3.

² Comp. Rom. 12. 10.

³ Psa. 41. 9.

⁴ In this section, Jesus first declares that one of the twelve shall betray him. They in amazement inquire, "Lord, is it I? is it I?" and Peter makes a sign to John, leaning on Jesus' bosom, that he should ask who it was. John does so; and Jesus gives him privately a sign by which he may know the traitor, namely, the sop. The amazement and inquiry still continuing, Jesus gives the sop to Judas; who then conscience-smitten, but desiring to conceal his confusion, asks, as the others had done, "Lord, is it I?" Jesus answers him, and he immediately goes out, before the institution of the eucharist. Compare John 13. 30.

<p>MATT. XXVI. 22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?</p>	<p>MARK XIV. 19 with me shall betray me. And they began to be sorrowful, and to say unto him one by one, <i>Is it I?</i> and another said, <i>Is it I?</i></p>	<p>LUKE XXII. 23 And they began to inquire among themselves, which of them it was that should do this thing.</p>	<p>JOHN XIII. rily, I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake. 23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. 24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, Lord, who is it? Jesus answered, He it is, to whom I shall give a sop, when I have dipped it.—</p>
<p>MATT. XXVI. 23 And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. [See § 137.]</p>	<p>MARK XIV. 20 And he answered and said unto them, <i>It is one of the twelve, that dippeth with me in the dish.</i> The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.</p>	<p>LUKE XXII. 22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!</p>	<p>JOHN XIII. 26 —And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, 27 —And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, 28 That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast;¹ or, that he should give something to the poor. He then having received the sop went immediately out:² and it was night. Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews,³ Whither I go, ye cannot come; so now I say to you. A new commandment⁴ I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.⁵</p>

¹ On the sense of *feast* here, see above in Introductory Note, p. 148.

² *Went immediately out.* Judas therefore was not present at the Lord's supper, which was instituted at the close of the paschal meal. This is the obvious conclusion, at least, from the account of John, in connexion with the statements of Matthew and Mark; and it is the view taken by most harmonists and commentators. It might

appear, however, from Luke's account (ch. 22. 19—21), that Judas was present; but the whole force of this proof depends on the chronological regularity of this Gospel. We have seen that it does not always follow the order of time (see Note on § 1), and therefore do not consider it regular and decisive in this instance.

³ John 7. 33, 34.

⁴ 1 John 2. 8—11; 4. 21.

⁵ 1 John 3. 10.

§ 136. JESUS FORETELLS THE FALL OF PETER, AND THE DISPERSION OF THE TWELVE.—*Jerusalem.*

Evening introducing the Sixth Day of the Week.

JOHN XIII. 36—38.

36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.¹ Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

MATT. XXVI. 31—35.

31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written,² I will smite the shepherd, and the sheep of the flock shall be scattered abroad. 32 But after I am risen again, I will go before you into Galilee.³ Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended.

MARK XIV. 27—31.

27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written,² I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee.³ 29 But Peter said unto him, Although all shall be offended, yet *will* not I.

LUKE XXII. 31—38.

31 And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat: 32 but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. 33 And he said unto him, Lord, I am ready to go with thee,

both into prison, and to death.

MATT. XXVI.

34 Jesus said unto him,⁴ Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. 35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

MARK XIV.

30 And Jesus saith unto him,⁴ Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.⁵ But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

JOHN XIII.

34 And he said,⁴ I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. 38 Jesus answered him,⁴ Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

LUKE XXII.

35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip:

¹ 2 Pet. 1. 14. ² Zech. 13. 7. ³ John 21. 1.

⁴ This foretelling of Peter's fall took place, according to Luke (ch. 22. 39) and John (ch. 18. 1), before the departure to the mount of Olives; but according to Matthew (ch. 26. 30) and Mark (ch. 14. 26), it occurred *during* that departure. This

difference may be explained by simply supposing that our Lord touched on the subject *twice*; before setting out, and while on the way.

⁵ Mark here says, "Before the cock crow *twice*;" the other evangelists have simply, "Before the cock crow;" see Note on § 144.

LUKE XXII.

37 and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me,¹ And he was reckoned among the transgressors: for the things concerning
38 me have an end. And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

§ 137. THE LORD'S SUPPER.²—*Jerusalem.*

Evening introducing the Sixth Day of the Week.

MATT. XXVI. 26—29.	MARK XIV. 22—25.	LUKE XXII. 19, 20.	1 COR. XI. 23—25.
26 And as they were eating, Jesus took bread, and blessed <i>it</i> , and brake <i>it</i> , and gave <i>it</i> to the disciples, and said, Take, eat; this is my body.	22 And as they did eat, Jesus took bread, and blessed, and brake <i>it</i> , and gave to them, and said, Take, eat: this is my body.	19 And he took bread, and gave thanks, and brake <i>it</i> , and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.	23 The Lord Jesus—took bread: and when he had given thanks, he brake <i>it</i> , and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.
27 And he took the cup, and gave thanks, and gave <i>it</i> to them, saying, Drink ye all of it; for this is my blood of the new testament, ³ which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, ⁵ until that day when I drink it new with you in my Father's kingdom. [See § 142.]	23 And he took the cup, and when he had given thanks, he gave <i>it</i> to them: and they all drank of it. And he said unto them, This is my blood of the new testament, ³ which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, ⁵ until that day that I drink it new in the kingdom of God.	20 Likewise also the cup after supper, saying, This cup <i>is</i> the new testament in my blood, ⁴ which is shed for you.	25 After the same manner also <i>he took</i> the cup, when he had supped, saying, This cup is the new testament in my blood: ⁴ this do ye, as oft as ye drink <i>it</i> , in remembrance of me.

¹ Isa. 53. 12.

² The institution of the Lord's supper took place obviously at the close of the passover meal, and in connexion with the "cup of blessing," or third cup, which terminated the meal proper; comp. 1 Cor. 10. 16, and see p. 147 above. With this view accords the expression, *after supper* (μετὰ τὸ δεῖπνῆσαι), of Luke 22. 20 and 1 Cor. 11. 25. Matthew and Mark speak of Jesus as breaking the bread *as they were eating* (ἐσθιόντων αὐ-

τῶν), which implies nothing more than "during the meal," while they were *yet* eating; and does not require the institution of the bread to be separated from that of the cup.

³ *New testament*: better rendered "This is my blood of the *new covenant*," evidently referring to the words of Moses in Exodus 24. 8, "Behold the *blood of the covenant* which the Lord hath made with you."

⁴ Heb. 9. 11—22.

⁵ Comp. Acts 10. 41.

§ 138. JESUS COMFORTS HIS DISCIPLES. THE HOLY SPIRIT PROMISED.—*Jerusalem.*

Evening introducing the Sixth Day of the Week.

JOHN XIV. 1—31. ¹

- 1 Let not your heart be troubled: ye believe in God,¹ believe also in me.
 2 In my Father's house are many mansions: if *it were* not so, I would have
 3 told you. I go to prepare a place for you. And if I go and prepare a
 place for you, I will come again, and receive you unto myself; that where
 4 I am, *there* ye may be also. And whither I go ye know, and the way ye
 know.
 5 Thomas saith unto him, Lord, we know not whither thou goest; and how
 6 can we know the way? Jesus saith unto him, I am the way, the truth,
 7 and the life: no man cometh unto the Father, but by me. If ye had known
 me, ye should have known my Father also: and from henceforth ye know
 him, and have seen him.
 8 Philip saith unto him, Lord, show us the Father, and it sufficeth us.
 9 Jesus saith unto him, Have I been so long time with you, and yet hast
 thou not known me, Philip? he that hath seen me hath seen the Father;
 10 and how sayest thou *then*, Show us the Father? Believest thou not that I
 am in the Father, and the Father in me? the words that I speak unto you
 I speak not of myself: but the Father that dwelleth in me, he doeth the
 11 works. Believe me that I *am* in the Father, and the Father in me: or else
 12 believe me for the very works' sake. Verily, verily, I say unto you, He
 that believeth on me, the works that I do shall he do also; and greater
 13 *works* than these shall he do; because I go unto my Father. And what-
 soever ye shall ask in my name, that will I do, that the Father may be
 14 glorified in the Son. If ye shall ask any thing in my name, I will do *it*.
 15, 16 If ye love me, keep my commandments.² And I will pray the Father,
 and he shall give you another Comforter, that he may abide with you for
 17 ever; *even* the Spirit of truth; whom the world cannot receive, because it
 seeth him not, neither knoweth him: but ye know him; for he dwelleth
 18 with you, and shall be in you. I will not leave you comfortless. I will
 19 come to you. Yet a little while, and the world seeth me no more; but ye
 20 see me: because I live, ye shall live also.³ At that day ye shall know that
 21 I *am* in my Father, and ye in me, and I in you. He that hath my com-
 mandments, and keepeth them, he it is that loveth me: and he that loveth
 me shall be loved of my Father, and I will love him, and will manifest
 myself to him.
 22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt mani-
 23 fest thyself unto us, and not unto the world? Jesus answered and said
 unto him, If a man love me, he will keep my words: and my Father will
 24 love him, and we will come unto him,⁴ and make our abode with him. He
 that loveth me not keepeth not my sayings: and the word which ye hear
 is not mine, but the Father's which sent me.
 25, 26 These things have I spoken unto you, being *yet* present with you. But
 the Comforter, *which is* the Holy Ghost, whom the Father will send in my
 name, he shall teach you all things,⁵ and bring all things to your remem-
 27 brance, whatsoever I have said unto you.⁶ Peace I leave with you, my

¹ *Ye believe in God, &c.*: as if he had said, Ye trust in God though *unseen*, in like manner trust in me when I shall be no longer *visibly* present with you.

² 1 John 5. 3.

³ Col. 3. 3; 1 Cor. 15. 20.

⁴ Comp. Rev. 3. 20.

⁵ *He shall teach you all things, &c.* The ple-

nary inspiration of the apostles is here set forth as consisting in two things, viz. the direct teaching of the Spirit in conveying new truths to their minds, and the quickening of their memories in recalling truths they had heard from the lips of Christ.

⁶ Comp. 1 John 2. 27.

JOHN XIV.

peace¹ I give unto you: not as the world giveth, give I unto you. Let not
 28 your heart be troubled, neither let it be afraid. Ye have heard how I said
 unto you, I go away, and come *again* unto you. If ye loved me, ye would
 rejoice, because I said, I go unto the Father: for my Father is greater than
 29 I.² And now I have told you before it come to pass, that, when it is come
 30 to pass, ye might believe. Hereafter I will not talk much with you: for
 31 the prince of this world cometh, and hath nothing in me. But that the
 world may know that I love the Father; and as the Father gave me com-
 mandment, even so I do. Arise, let us go hence.³

§ 139. CHRIST THE TRUE VINE. HIS DISCIPLES HATED BY THE WORLD.
Jerusalem.

Evening introducing the Sixth Day of the Week.

JOHN XV. 1—27.

1, 2 I am the true vine, and my Father is the husbandman. Every branch
 in me that beareth not fruit he taketh away: and every *branch* that beareth
 3 fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean
 4 through the word which I have spoken unto you. Abide in me, and I in
 you. As the branch cannot bear fruit of itself, except it abide in the vine;
 5 no more can ye, except ye abide in me. I am the vine, ye *are* the branches:
 He that abideth in me, and I in him, the same bringeth forth much fruit:
 6 for without me ye can do nothing. If a man abide not in me, he is cast
 forth as a branch, and is withered; and men gather them, and cast *them*
 7 into the fire, and they are burned. If ye abide in me, and my words abide
 8 in you, ye shall ask what ye will, and it shall be done unto you. Herein
 is my Father glorified, that ye bear much fruit; so shall ye be my disci-
 9 ples. As the Father hath loved me, so have I loved you: continue ye in
 10 my love. If ye keep my commandments, ye shall abide in my love; even
 as I have kept my Father's commandments, and abide in his love.
 11 These things have I spoken unto you, that my joy might remain in you,
 12 and *that* your joy might be full. This is my commandment, That ye love
 13 one another, as I have loved you. Greater love hath no man than this, that
 14 a man lay down his life for his friends. Ye are my friends, if ye do whatso-
 15 ever I command you. Henceforth I call you not servants; for the servant
 knoweth not what his lord doeth: but I have called you friends; for all
 16 things that I have heard of my Father I have made known unto you. Ye
 have not chosen me, but I have chosen you, and ordained you, that ye
 should go and bring forth fruit, and *that* your fruit should remain: that
 whatsoever ye shall ask of the Father in my name, he may give it you.
 17 These things I command you, that ye love one another.
 18, 19 If the world hate you, ye know that it hated me before *it hated* you. If
 ye were of the world, the world would love his own: but because ye are not
 of the world, but I have chosen you out of the world, therefore the world hat-
 20 eth you. Remember the word that I said unto you,⁴ The servant is not greater
 than his lord. If they have persecuted me, they will also persecute you; if
 21 they have kept my saying, they will keep your's also. But all these things
 will they do unto you for my name's sake,⁵ because they know not him that

¹ Phil. 4. 7.

² Comp. 1 Cor. 11. 3; 15. 24—28.

³ *Arise, let us go hence.* Jesus and the eleven now prepare to set out from the supper room, to proceed to the mount of Olives; see § 142. But what John relates in chapters 15.—17., occurred most likely before they actually quitted the house.

⁴ Matt. 10. 24.

⁵ *For my name's sake.* This means that the

disciples should suffer persecution, not merely because they are named after Christ, but because they possess his spirit and bear his image, so as to be his representatives in the world. This view of the origin of persecution, and its relation to Christ himself, afforded the chief support to the apostles in their sufferings for the gospel, when "they rejoiced that they were counted worthy to suffer shame for his name" (Acts 5. 41).

JOHN XV.

22 sent me. If I had not come and spoken unto them, they had not had sin :
 23 but now they have no cloke for their sin. He that hateth me hateth my
 24 Father also. If I had not done among them the works which none other
 man did, they had not had sin : but now have they both seen and hated
 25 both me and my Father. But *this cometh to pass*, that the word might be
 26 fulfilled that is written in their law,¹ They hated me without a cause. But
 when the Comforter is come, whom I will send unto you from the Father,
even the Spirit of truth, which proceedeth from the Father, he shall testify
 27 of me : and ye also shall bear witness, because ye have been with me from
 the beginning.²

§ 140. PERSECUTION FORETOLD. FURTHER PROMISE OF THE HOLY SPIRIT. PRAYER
 IN THE NAME OF CHRIST.—*Jerusalem.*

Evening introducing the Sixth Day of the Week.

JOHN XVI. 1—33.

1 These things have I spoken unto you, that ye should not be offended.
 2 They shall put you out of the synagogues: yea, the time cometh, that
 3 whosoever killeth you will think that he doeth God service.³ And these
 things will they do unto you, because they have not known the Father, nor
 4 me. But these things have I told you, that when the time shall come, ye
 may remember that I told you of them. And these things I said not unto
 5 you at the beginning, because I was with you. But now I go my way to him
 6 that sent me; and none of you asketh me, Whither goest thou? But be-
 cause I have said these things unto you, sorrow hath filled your heart.
 7 Nevertheless I tell you the truth; It is expedient for you that I go away :
 for if I go not away, the Comforter will not come unto you; but if I depart,
 8 I will send him unto you. And when he is come, he will reprove the
 9 world of sin, and of righteousness, and of judgment: of sin, because they
 10 believe not on me; of righteousness, because I go to my Father, and ye
 11 see me no more; of judgment, because the prince of this world is judged.
 12 I have yet many things to say unto you, but ye cannot bear them now.⁴
 13 Howbeit when he, the Spirit of truth, is come, he will guide you into all
 truth: for he shall not speak of himself; but whatsoever he shall hear,
 14 *that* shall he speak: and he will show you things to come. He shall glorify
 15 me: for he shall receive of mine, and shall show *it* unto you. All things
 that the Father hath are mine: therefore said I, that he shall take of mine,
 16 and shall show *it* unto you. A little while, and ye shall not see me: and
 again, a little while, and ye shall see me, because I go to the Father.
 17 Then said *some* of his disciples among themselves, What is this that he
 saith unto us, A little while, and ye shall not see me: and again, a little
 18 while, and ye shall see me: and, Because I go to the Father? They said
 therefore, What is this that he saith, A little while? we cannot tell what
 19 he saith. Now Jesus knew that they were desirous to ask him, and said
 unto them, Do ye inquire among yourselves of that I said, A little while,
 and ye shall not see me: and again, a little while, and ye shall see me?
 20 Verily, verily, I say unto you, That ye shall weep and lament, but the
 world shall rejoice: and ye shall be sorrowful, but your sorrow shall be
 21 turned into joy. A woman when she is in travail hath sorrow, because her
 hour is come: but as soon as she is delivered of the child, she remembereth
 22 no more the anguish, for joy that a man is born into the world. And ye
 now therefore have sorrow:⁵ but I will see you again, and your heart shall

¹ Psa. 69. 4.

² Acts 1. 21, 22; Luke 1. 1, 2.

³ Acts 26. 9—11. ⁴ Comp. Mark 4. 33.

⁵ Comp. Luke 24. 40, 41.

JOHN XVI.

23 rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask
 24 the Father in my name, he will give *it* you. Hitherto have ye asked nothing in my name :¹ ask, and ye shall receive, that your joy may be full.
 25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you
 26 plainly of the Father. At that day ye shall ask in my name: and I say
 27 not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out
 28 from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto
 30 him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should
 31 ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me
 32 alone:² and yet I am not alone, because the Father is with me. These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation:³ but be of good cheer; I have overcome
 33 the world.⁴

§ 141. CHRIST'S LAST PRAYER WITH HIS DISCIPLES.—*Jerusalem.*

Evening introducing the Sixth Day of the Week.

JOHN XVII. 1—26.

1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify
 2 thee: as thou hast given him power over all flesh, that he should give
 3 eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom
 4 thou hast sent. I have glorified thee on the earth: I have finished the
 5 work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world
 was.
 6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept
 7 thy word. Now they have known that all things whatsoever thou hast
 8 given me are of thee. For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I
 9 came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast
 10 given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but
 11 these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as
 12 we *are*. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the
 13 son of perdition; that the Scripture might be fulfilled.⁵ And now come I

¹ *Hitherto have ye asked nothing in my name.* This does not imply that the disciples had previously exercised no faith whatever in Christ as Mediator, (see John 14. 6,) and had never called on the Father with their minds trusting more or less in his mediation; but we must understand that they did not distinctly comprehend the na-

ture and importance of Christ's mediation, until after his death and ascension—the completion of the work of redemption.

² Matt. 26. 56.

³ 1 Thess. 3. 3, 4; 2 Tim. 3. 12.

⁴ Comp. Rom. 8. 37.

⁵ Comp. Psal. 41. 9; 109. 8, 17; Acts 1. 16—20.

JOHN XVII.

to thee; and these things I speak in the world, that they might have my
 14 joy fulfilled in themselves. I have given them thy word; and the world
 hath hated them, because they are not of the world, even as I am not of
 15 the world. I pray not that thou shouldest take them out of the world, but
 16 that thou shouldest keep them from the evil. They are not of the world,
 17 even as I am not of the world. Sanctify¹ them through thy truth: thy
 18 word is truth. As thou hast sent me into the world, even so have I also
 19 sent them into the world. And for their sakes I sanctify myself,² that they
 also might be sanctified through the truth.
 20 Neither pray I for these alone, but for them also which shall believe on
 21 me through their word; that they all may be one; as thou, Father, *art* in
 me, and I in thee, that they also may be one in us: that the world may
 22 believe that thou hast sent me. And the glory which thou gavest me I
 23 have given them; that they may be one, even as we are one: I in them,
 and thou in me, that they may be made perfect in one; and that the world
 may know that thou hast sent me, and hast loved them, as thou hast
 loved me.
 24 Father, I will that they also, whom thou hast given me, be with me where
 I am; that they may behold my glory, which thou hast given me: for thou
 25 lovedst me before the foundation of the world. O righteous Father, the
 world hath not known thee: but I have known thee, and these have known
 26 that thou hast sent me. And I have declared unto them thy name, and
 will declare *it*: that the love wherewith thou hast loved me may be in them,
 and I in them.

§ 142. THE AGONY¹ IN GETHSEMANE.—*Mount of Olives.*

Evening introducing the Sixth Day of the Week.

MATT. XXVI. 30, 36—46.	MARK XIV. 26, 32—42.	LUKE XXII. 39—46.	JOHN XVIII. 1.
30 And when they had sung ⁴ an hymn, they went out into the mount of Olives. — Then cometh Jesus with them unto a place called Gethsemane, ⁵	26 And when they had sung ⁴ an hymn, they went out into the mount of Olives. — And they came to a place which was named Gethsemane: ⁵ and he	39 And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. 40 And when he was at the place, he said unto	1 When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and

¹ Eph. 4. 21—24; 5. 26.

² *I sanctify myself*: i. e. prepare and present myself as a sacrifice. (Compare Deut. 15. 19—21.) This "sanctifying of himself" includes Christ's active and passive obedience, the sacrificing of his own will (John 4. 34), and the enduring of the curse of the law, as the Lamb of God which taketh away the sin of the world (John 1. 29).

³ Matthew relates that our Lord went away *thrice* and prayed. Mark speaks of his going away twice only, but mentions his coming again the *third* time, ver. 41; and therefore accords with Matthew. According to Luke, Jesus goes away and prays, and an angel strengthens him; after which he prays the "more earnestly," ver. 44. The three evangelists, therefore, agree in their narratives.

⁴ On this *singing*, see above in Introductory Note, p. 148.

⁵ The present garden of Gethsemane, situated between the brook Kidron and the foot of Olivet, may justly be regarded as the real scene of the Lord's agony. It was, probably, an olive plantation at that time, for the name, *Gethsemane*, signifies an *oil-press*. The present, however, is supposed to be but a part of the ancient garden; for it is now only about fifty paces square, which is too small to satisfy all the conditions of the sacred narrative. (See Luke 22. 41.) It is therefore more than probable that the ancient garden occupied also some of the space now covered by several similar enclosures adjacent, some of which contain olive trees of the same age and character as Gethsemane, which exhibits eight that are certainly very old; probably standing ever since

<p>MATT. XXVI. and saith unto the disciples, Sit ye here, while I go and pray yonder.</p>	<p>MARK XIV. saith to his disciples, Sit ye here, while I shall pray.</p>	<p>LUKE XXII. them, Pray that ye enter not into temptation.</p>	<p>JOHN XVIII. his disciples.</p>
MATT. XXVI.		MARK XIV.	
<p>37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.¹</p> <p>38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.</p>	<p>33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;¹</p> <p>34 and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.</p>		
MATT. XXVI.		MARK XIV.	
<p>39 And he went a little further, and fell on his face, and prayed,</p> <p>saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.²</p>	<p>35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.²</p> <p>36</p>	<p>LUKE XXII.</p> <p>41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.² And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly:³ and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.</p>	
<p>40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one</p> <p>41 hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.⁴</p>	<p>37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?</p> <p>38 Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.⁴</p>		
MATT. XXVI.		MARK XIV.	
<p>42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it,</p>	<p>39 And again he went away, and prayed, and spake the same words.</p> <p>40 And when he returned, he found them asleep again, (for their eyes</p>		

Christ was there. The olive tree lives to a great age; and a distinguished naturalist asserts, that the largest of these eight are at least six yards in circumference, and nine or ten yards high—so large, indeed, that he calculates their age at 2000

years. See Kitto's *Ancient Jerusalem*, p. 184, published by the Religious Tract Society, 1846.

¹ Heb. 5. 7; John 12. 27.

² Phil. 2. 6—8; Heb. 5. 8.

³ Heb. 5. 7.

⁴ Comp. Rom. 7. 18—25.

MATT. XXVI.

43 thy will be done. And he came
and found them asleep again: for
44 their eyes were heavy. And he
left them, and went away again,
and prayed the third time,¹ saying
45 the same words. Then cometh he
to his disciples, and saith unto
them, Sleep on now, and take *your*
rest:² behold, the hour is at hand,
and the Son of man is betrayed into
46 the hands of sinners. Rise, let us
be going: behold, he is at hand
that doth betray me.

MARK XIV.

were heavy,) neither wist they what
to answer him.

And he cometh the
third time, and saith unto them,
Sleep on now, and take *your* rest:²
it is enough, the hour is come; be-
hold, the Son of man is betrayed
42 into the hands of sinners. Rise up,
let us go; lo, he that betrayeth me
is at hand.

§ 143. JESUS BETRAYED,³ AND MADE PRISONER.—*Gethsemane.*

Evening introducing the Sixth Day of the Week.

JOHN XVIII. 2—12.

2 And Judas also, which betrayed him, knew the place: for Jesus oft times
3 resorted thither with his disciples. Judas then, having received a band of
men and officers from the chief priests and Pharisees, cometh thither with
lanterns and torches and weapons.

MATT. XXVI. 47—56.

47 And while he yet 43
spake, lo, Judas, one of
the twelve, came, and
with him a great multi-
tude with swords and
staves, from the chief
priests and elders of
the people.

MARK XIV. 43—52.

And immediately, 47
while he yet spake,
cometh Judas, one of
the twelve, and with
him a great multi-
tude with swords and
staves, from the chief
priests and the scribes
and the elders.

LUKE XXII. 47—53.

And while he yet
spake, behold a multi-
tude, and he that was
called Judas, one of
the twelve, went be-
fore them,—

JOHN XVIII.

4 Jesus therefore, knowing all things that should come upon him, went forth,
5 and said unto them, Whom seek ye? They answered him, Jesus of Naza-
reth. Jesus saith unto them, I am *he*. And Judas also, which betrayed
6 him, stood with them. As soon then as he had said unto them, I am *he*,
7 they went backward, and fell to the ground. Then asked he them again,
8 Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I
have told you that I am *he*: if therefore ye seek me, let these go their way:
9 that the saying might be fulfilled, which he spake,⁴ Of them which thou
gavest me have I lost none.

MATT. XXVI.

48 Now he that betrayed
him gave them a sign,
saying, Whomsoever
I shall kiss, that same
is he: hold him fast.
49 And forthwith he came
to Jesus, and said,

MARK XIV.

44 And he that betrayed
him had given them a
token, saying, Whom-
soever I shall kiss, 47
that same is he; take
him, and lead *him* 48
45 away safely. And as

LUKE XXII.

—and drew near un-
to Jesus to kiss him.
48 But Jesus said unto
him, Judas, betrayest

¹ Comp. 2 Cor. 12. 8.

² Greswell and Robinson understand these words interrogatively; thus, *Do ye sleep on still and take rest?*

³ Jesus advances to meet the crowd, and de-

clares himself to be the person whom they sought. At the same time Judas, in order to fulfil his bargain, comes up and salutes him with a kiss.

⁴ Comp. John 17. 12; 6. 39.

<p>MATT. XXVI. Hail, Master; and kissed him. 50 And Jesus said unto him, Friend,¹ wherefore art thou come? Then 46 came they, and laid hands on Jesus, and took 47 him. And, behold, one of them which were with Jesus stretched out <i>his</i> hand, and drew his sword, and struck a servant of the high priest, and smote off his 52 ear. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.² 53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than 54 twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must 55 be?³ In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold 56 on me. But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.⁴</p>	<p>MARK XIV. soon as he was come, he goeth straightway to him, and saith, Master, Master; and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.</p> <p>MARK XIV. 48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and <i>with</i> staves to take me? I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled. And they all forsook him, and fled.⁴</p>	<p>LUKE XXII. thou the Son of man with a kiss? 49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? 50 And one of them smote the servant of the high priest, and cut off his right ear. 51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.</p> <p>LUKE XXII. 52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.</p>	<p>JOHN XVIII. 12 Then the band and the captain and officers of the Jews took Jesus, and bound him.— 10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said 11 Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?</p>
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¹ *Friend* is here too strong a term, for the original word (ἑταῖρος) denotes a mere *companion* or *acquaintance*, without implying respect or affection. Where our Lord calls (as in John 15. 15)

his faithful disciples *friends*, another word (φίλοι) is used, which implies attachment.

² Comp. Gen. 9. 6.

³ Luke 24. 44—46.

⁴ John 16. 32.

MARK XIV.

51 And there followed him a certain young man, having a linen cloth cast
52 about *his* naked *body*; and the young men laid hold on him: and he left
the linen cloth, and fled from them naked.

§ 144. JESUS BEFORE CAIAPHAS.¹ PETER THRICE DENIES HIM.—*Jerusalem.*

Night introducing the Sixth Day of the Week.

MATT. XXVI. 57, 58, 69—75. MARK XIV. 53, 54, 66—72. LUKE XXII. 54—62. JOHN XVIII. 13—18, 25—27.

57	And they that had laid hold on Jesus led <i>him</i> away to Caiaphas the high priest, where the scribes and the elders were assembled.	53	And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.	54	Then took they him, and led <i>him</i> , and brought him in to the high priest's house.—	13	And <i>they</i> led him away to Annas first; for he was ² father-in-law to Caiaphas, which was the high priest that same
						14	year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. ³ And Simon Peter followed Jesus, and <i>so did</i> another disciple: that disciple was known un-
58	But Peter followed him afar off unto the high priest's palace,—	54	And Peter followed him afar off, even into the palace of the high priest:—	15	— And Peter followed afar off.		

to the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest,

¹ An Oriental house is usually built around a quadrangular interior court; into which there is a passage (sometimes arched) through the front part of the house, closed next the street by a heavy folding gate, with a smaller wicket for single persons, kept by a porter. The interior court, often paved or flagged, and open to the sky, is the *hall* (*αὐλή*), mentioned in the following section, where the attendants made a fire; and the passage beneath the front of the house, from the street to this court, is the *porch* (*προαύλιον* or *πυλών*). The place where Jesus stood before the high priest, may have been an open room or place of audience on the ground floor, in the rear or on one side of the court; such rooms, open in front, being customary. It was close upon the court; for Jesus heard all that was going on around the fire; and turned and looked upon Peter; Luke 22. 61.

Peter's *first* denial took place at the fire in the middle of the court (*αὐλή*), on his being questioned by the female porter.—Peter then, according to Matthew and Mark, retreats into the passage leading to the street (*πυλών*, *προαύλιον*), where he is again questioned, and makes his *second* denial. Luke and John do not specify the place. The evangelists differ in their statements here, as to the person who now ques-

tioned him. Mark says the same maid (*ἡ παιδίσκη*) saw him again, and began to question him, ver. 69; Matthew has (*ἄλλη*), another maid, ver. 71; Luke writes (*ἕτερος*), another person, or another man, ver. 58; while John uses the indefinite form (*εἶπον*), *they said*. As, according to Matthew (ver. 70) and Mark (ver. 69), there were several persons present, Peter may have been interrogated by several.—The *third* denial took place an hour after, probably near the fire, or at least within the court, where our Lord and Peter could see each other; Luke 22. 61. Here Matthew and Mark speak of several interrogators, Luke has, *some other man* (*ἄλλος τις*), and John specifies the servant of the high priest.

The three denials are here placed together for convenience, although during the intervals between them the examination of Jesus was going on before the high priest; the progress of which is given in § 145.

² *For he was, &c.* The reason for taking our Lord first to Annas was, perhaps, this, that he was known from his family relation to share the views and feelings of his son-in-law, Caiaphas, whose avowed purpose or recommendation to seek the death of Jesus is mentioned in the next verse.

³ John 11. 50.

MATT. XXVI.	MARK XIV.	LUKE XXII.	JOHN XVIII.
			and spake unto her that kept the door, and brought in Peter.—And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.—
58 —and went in, and sat with the servants, to see the end.— [Ver. 59—68 in § 145.]	54 —and he sat with the servants, and warmed himself at the fire.—	55 And when they had kindled a fire in the midst of the hall, and were sat down together, Peter sat down among them.	18
	66 And as Peter was beneath in the palace, there cometh one of the maids of the		
69 Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before <i>them</i> all, saying, I know not what thou sayest. And when he was gone out into the porch, another <i>maid</i> saw him, and said unto them that were there, This <i>fellow</i> was also with Jesus of Nazareth. And again he denied with an oath, I do not know the	67 high priest: and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.	56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and	17 Then saith the damsel that kept the door unto Peter, Art not thou also <i>one</i> of this man's disciples? He saith, I am not.—
70 of Galilee. But he denied before <i>them</i> all, saying, I know not what thou sayest. And when he was gone out into the porch, another <i>maid</i> saw him, and said unto them that were there, This <i>fellow</i> was also with Jesus of Nazareth. And again he denied with an oath, I do not know the	68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is <i>one</i> of them. And he denied it again.	57 with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and	
71 sayest. And when he was gone out into the porch, another <i>maid</i> saw him, and said unto them that were there, This <i>fellow</i> was also with Jesus of Nazareth. And again he denied with an oath, I do not know the	69 a maid saw him again, and began to say to them that stood by, This is <i>one</i> of them. And he denied it again.	58 him not. And after a little while another saw him, and	25 And Simon Peter stood and warmed himself. They said therefore unto
72 Nazareth. And again he denied with an oath, I do not know the	70 of them. And he denied it again.	said, Thou art also of them. And Peter said, Man, I am not.	him, Art not thou also <i>one</i> of his disciples? He denied <i>it</i> , and said, I am not.
73 man. And after a while came unto <i>him</i> they that stood by, and said to Peter, Surely thou also art <i>one</i> of them; for thy	And a little after, they that stood by said again to Peter, Surely thou art <i>one</i> of them: for thou art a Galilean,	59 And about the space of one hour after another confidently affirmed, saying, Of a truth this <i>fellow</i> also was with him:	26 One of the servants of the high priest, being <i>his</i> kinsman whose ear Peter cut off, saith, Did not I see thee in the gar-

<p>MATT. XXVI. 74 speech bewray- eth thee. Then began he to curse and to swear, <i>saying</i>, I know not the man. And im- mediately the cock crew.</p>	<p>MARK XIV. 71 and thy speech agreeth <i>thereto</i>. 72 But he began to curse and to swear, <i>saying</i>, I know not this man of whom ye speak. And the second time¹ the cock crew.</p>	<p>LUKE XXII. 60 for he is a Gali- lean. And Pe- ter said, Man, I know not what thou sayest. And immedi- ately, while he yet spake, the cock crew.</p>	<p>JOHN XVIII. 27 den with him? Peter then de- nied again: and im- mediately the cock crew.</p>
<p>MATT. XXVI. 75 And Peter remember- ed the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice.² And he went out, and wept bitterly.</p>	<p>MARK XIV. 72 And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice.² And when he thought thereon, he wept.</p>	<p>LUKE XXII. 61 And the Lord turned, and looked upon Pe- ter. And Peter re- membered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.² 62 And Peter went out, and wept bitterly.</p>	

§ 145. JESUS BEFORE CAIAPHAS AND THE SANHEDRIM. HE DECLARES HIMSELF TO BE THE CHRIST; IS CONDEMNED AND MOCKED.—*Jerusalem.*

Morning of the Sixth Day of the Week.

JOHN XVIII. 19—24.

19 The high priest then asked³ Jesus of his disciples, and of his doctrine.
20 Jesus answered him, I spake openly to the world; I ever taught in the
synagogue, and in the temple, whither the Jews always resort; and in se-
21 cret have I said nothing. Why askest thou me? ask them which heard me,
22 what I have said unto them: behold, they know what I said. And when
he had thus spoken, one of the officers which stood by struck Jesus with
23 the palm of his hand, saying, Answerest thou the high priest so? Jesus
answered him, If I have spoken evil, bear witness of the evil: but if well,
24 why smitest thou me? Now Annas had sent him bound unto Caiaphas the
high priest.

LUKE XXII. 63—71.

66 And as soon as it was day, the elders of the people and the chief priests
and the scribes came together, and led him into their council,—

MATT. XXVI. 59—68.

59 Now the chief priests, and elders,
and all the council, sought false
witness⁴ against Jesus, to put him

MARK XIV. 55—65.

55 And the chief priests and all the
council sought for witness⁴ against
Jesus to put him to death; and

¹ Mark relates that the cock crowed *twice*, ver. 68, 72; the others speak only of his crowing *once*. This accords also with their respective accounts of our Lord's prophecy; see § 136. The cock often crows irregularly about midnight or not long after; and again always and regularly about the third hour or day-break. When therefore "the cock-crowing" is spoken of alone, this last is always meant. Hence the name *cock-crowing* (*ἡλεκτροφωνία*), for the third watch of the night, which ended at the third hour after midnight;

Mark 13. 35. Mark therefore here relates more definitely; the others more generally.

² See the passages in § 136.

³ This examination by Caiaphas, John 18. 19—23, took place soon after Peter's first denial; see § 144. Not improbably the high priest again withdrew, after having sent off messengers to convoke the Sanhedrim, which met at early dawn, Luke 22. 66.—Luke 22. 63—65 is transposed, in accordance with Matthew and Mark.

⁴ Comp. Acts 6. 11—13.

MATT. XXVI.

MARK XIV.

60 to death; but found none: yea, though many false witnesses came, yet found they none. At the last 61 came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it in three days.¹

62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which 63 these witness against thee? But Jesus held his peace.²

MATT. XXVI.
And the high 61 priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, 64 the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds 65 of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. 66 What think ye? They answered and said, He is guilty of death.³ 67 Then did they spit in his face,⁴ and buffeted him; and others smote him with the palms of 68 their hands, saying, Prophecy unto us, thou Christ, Who is he that smote thee?

56 found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false 58 witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.¹ But neither so did their witness agree 60 together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing.²

MARK XIV.

Again the high 61 priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? 62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. 63 Then the high priest rent his clothes, and saith, What need we any further witnesses? 64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.³

65 And some began to spit on him,⁴ and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

LUKE XXII.

67 —saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the 70 power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I 71 am. And they said, What need we any further witness? for we ourselves have heard of his own mouth.—

63 And the men that held Jesus mocked him, and smote him. 64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

¹ Comp. John 2. 19.

² Isa. 53. 7.

³ Comp. Lev. 24. 16; John 19. 7.

⁴ Isa. 50. 6.

§ 146. THE SANHEDRIM LEAD JESUS AWAY TO PILATE.—*Jerusalem.*

Sixth Day of the Week.

MATT. XXVII. 1, 2,
11—14.

1 When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: and when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor. — [See § 151.]

MARK XV. 1—5.

1 And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

LUKE XXIII. 1—5. JOHN XVIII. 28—38.

1 And the whole multitude of them arose, and led him unto Pilate.

28 Then led they Jesus from Caiaphas unto the hall of judgment:¹ and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.² Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews there-

LUKE XXIII.

2 And they began to accuse him, saying, We found this *fel- low* perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King.

3 And Pilate asked him, saying, Art thou the King of the Jews?—

32 death: that the saying of Jesus might be fulfilled, which he spake,³ signifying what death he should die.
33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him,

11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews?—

2 And Pilate asked him, Art thou the King of the Jews?—

Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered,⁴ My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be

¹ *The judgment hall*, or rather the *prætorium*, the residence of the Roman governor, was most likely a part of the castle of Antonia, situated on the north-west corner of the temple area, where also the Roman soldiers were in garrison, as we

learn from Acts 21. 31—37; 23. 10.

² On the meaning of *passover* in this place, see above in Introductory Note, p. 146.

³ John 12. 32, 33; Matt. 20. 19.

⁴ Comp. 1 Tim. 6. 13.

MATT. XXVII.

MARK XV.

LUKE XXIII.

JOHN XVIII.

11 — And Jesus said unto him, Thou sayest.

2 — And he answering said unto him, Thou sayest *it*.

3 — And he answered him and said, Thou sayest *it*.

delivered to the Jews: but now is my kingdom not from hence.
37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this

cause came I into the world, that I should bear witness unto the truth.
38 Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*.

MATT. XXVII.

MARK XV.

12 And when he was accused of the chief priests and elders, he answered
13 nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee?
14 And he answered him to never a word;¹ insomuch that the governor marvelled greatly. [See § 148.]

3 And the chief priests accused him of many things: but he answered
4 nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things
5 they witness against thee. But Jesus yet answered nothing;¹ so that Pilate marvelled.

LUKE XXIII.

4 Then said Pilate to the chief priests and to the people, I find no fault in
5 this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

§ 147. JESUS BEFORE HEROD. *Jerusalem.*

Sixth Day of the Week.

LUKE XXIII. 6—12.

6 When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.
8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*,² because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned
10 with him in many words; but he answered him nothing. And the chief
11 priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a
12 gorgeous robe,³ and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

¹ Isa. 53. 7.

² Luke 9. 9.

³ *Gorgeous robe*. The Greek (*λαμπράν*) favours the idea that the robe was *white*, which was the royal colour among the Hebrews. Comp. Matt. 6. 28, 29. But the imperial colour among the

Romans was *purple*, and hence that was the colour of the robe in which the soldiers of Pilate arrayed Jesus in their mockery of him. See John 19. 2, § 149.

§ 148. PILATE SEEKS TO RELEASE JESUS. THE JEWS DEMAND BARABBAS.
Jerusalem.

Sixth Day of the Week.

LUKE XXIII. 13—25.

13 And Pilate, when he had called together the chief priests and the rulers
14 and the people, said unto them, Ye have brought this man unto me, as one
that perverteth the people: and, behold, I, having examined *him* before
you, have found no fault in this man touching those things whereof ye
15 accuse him: no, nor yet Herod: for I sent you to him; and, lo, nothing
16 worthy of death is done unto him. I will therefore chastise him, and re-
lease *him*.

MATT. XXVII. 15—26.

MARK XV. 6—15.

LUKE XXIII.

JOHN XVIII. 39, 40.

15 Now at *that* feast the go-
vernour was wont
to release unto
the people a
prisoner, whom
they would.

6 Now at *that* feast he releas-
ed unto them
one prisoner,
whomsoever
they desired.

17 For of necessity
he must release
one unto them
at the feast.

39 But ye have a
custom, that I
should release
unto you one at
the passover.—

MATT. XXVII.

16 And they had then a notable pri-
17 soner, called Barabbas. Therefore
when they were gathered together,

MARK XV.

7 And there was *one* named Barabbas,
which lay bound with them that had
made insurrection with him, who
had committed murder in the in-
8 surrection. And the multitude
crying aloud began to desire *him*
to do as he had ever done unto them.

MATT. XXVII.

Pilate said unto them,
Whom will ye that I
release unto you? Ba-
rabbas, or Jesus which
18 is called Christ? For
he knew that for envy
they had delivered
19 him. When he was
set down on the judg-
ment seat, his wife sent unto him, saying, Have thou
nothing to do with that just man: for I have suffered
many things this day in a dream because of him.

MARK XV.

9 But Pilate answered
them, saying, Will ye
that I release unto you
the King of the Jews?
10 For he knew that the
chief priests had de-
livered him for envy.

JOHN XVIII.

39 —Will ye therefore
that I release unto
you the King of the
Jews?

19 him. When he was
set down on the judg-
ment seat, his wife sent unto him, saying, Have thou
nothing to do with that just man: for I have suffered
many things this day in a dream because of him.

MATT. XXVII.

MARK XV.

LUKE XXIII.

JOHN XVIII.

20 But the chief
priests and eld-
ers persuaded
the multitude
that they should
ask Barabbas,
and destroy Je-
21 sus.¹ The go-
vernour answer-
ed and said unto
them, Whether

11 But the chief
priests moved
the people, that
he should ra-
ther release
Barabbas unto
them.¹

18 And they cried
out all at once,
saying, Away
with this *man*,
and release un-
to us Barabbas:¹
19 (who for a cer-
tain sedition
made in the city,
and for murder,
was cast into

40 Then cried they
all again, say-
ing, Not this
man, but Ba-
rabbas. Now
Barabbas was a
robber.¹

¹ Acts 3. 14.

MATT. XXVII.
of the twain will ye
that I release unto
unto you? They said,
22 Barabbas. Pilate saith
unto them, What shall
I do then with Jesus
which is called Christ?
They all say unto him,
Let him be crucified.
23 And the governor said,
Why, what evil hath
he done? But they
cried out the more,
saying, Let him be
crucified.

MARK XV.
12 And Pilate answered
and said again unto
them, What will ye
then that I shall do
unto him whom ye call
the King of the Jews?
13 And they cried out
again, Crucify him.
14 Then Pilate said unto
them, Why, what evil
hath he done? And
they cried out the
more exceedingly,
Crucify him.

LUKE XXIII.
20 prison.) Pilate there-
fore, willing to release
Jesus, spake again to
21 them. But they cried,
saying, Crucify him,
22 crucify him. And he
said unto them the
third time, Why, what
evil hath he done? I
have found no cause
of death in him: I will
therefore chastise him,
23 and let him go. And
they were instant with
loud voices, requiring
that he might be cru-
cified. And the voices
of them and of the
chief priests prevailed.

MATT. XXVII.
24 When Pilate saw that he could prevail nothing, but that rather a tumult
was made, he took water, and washed¹ his hands before the multitude,
25 saying, I am innocent of the blood of this just person: see ye to it. Then
answered all the peo-
ple, and said, His
blood be on us,² and on
26 our children. Then
released he Barabbas
unto them.—

MARK XV.
15 And so Pilate, willing
to content the people,
released Barabbas un-
to them.—

LUKE XXIII.
24 And Pilate gave sen-
tence that it should be
25 as they required. And
he released unto them
him that for sedition
and murder was cast
but he delivered Jesus

into prison, whom they had desired;³
to their will.

§ 149. PILATE DELIVERS UP JESUS TO DEATH. HE IS SCOURGED AND MOCKED.
Jerusalem.

Sixth Day of the Week.

MATT. XXVII. 26—30.
26 —And when he had
scourged Jesus, he de-
livered him to be cru-
27 cified. Then the sol-
diers of the governor
took Jesus into the
common hall, and ga-
thered unto him the
whole band of soldiers.
28 And they stripped
him, and put on him a
29 scarlet robe.⁴ And

MARK XV. 15—19.
15 —And he delivered 1
Jesus, when he had
scourged him, to be
16 crucified. And the
soldiers led him away
into the hall, called
Prætorium; and they
call together the
whole band.
17 And they
clothed him with pur-
ple,⁴ and platted a

JOHN XIX. 1—3.
1 Then Pilate there-
fore took Jesus, and
scourged him.
2 And the soldiers plat-
ted a crown of thorns,
and put it on his head,
and they put on him
a purple robe,⁴

¹ Comp. Deut. 21. 6, 7; Psa. 26. 6.
² Acts 5. 28. ³ Acts 3. 14.
⁴ The scarlet robe (χλαμὴς κοκκίνη) of Matt. 27.
28, and the purple robe (ἱμάτιον πορφυροῦν) of
John 19. 2, are put for the paludamentum or
military cloak worn by officers; see Adam's Rom.

Antiqq. p. 371. The terms κόκκινος, coccus-dyed,
crimson, and πορφυροῦς, purple, seem to be nearly
synonymous; just as in English purple-red and
crimson are often interchanged. Comp. Note ³,
§ 147.

MATT. XXVII.

when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head.¹

MARK XV.

crown of thorns, and put it about his *head*,

JOHN XIX.

and began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him.

and said, Hail, King of the Jews! and they smote him with their hands.

§ 150. PILATE, AFTER AGAIN SEEKING TO RELEASE JESUS, DELIVERS HIM TO BE CRUCIFIED.—*Jerusalem.*

Sixth Day of the Week.

JOHN XIX. 4—16.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring
5 him forth to you, that ye may know that I find no fault in him. Then
6 *Pilate* saith unto them, Behold the man! When the chief priests therefore
and officers saw him, they cried out, saying, Crucify *him*, crucify *him*.
7 *Pilate* saith unto them, Take ye him, and crucify *him*: for I find no fault
8 in him. The Jews answered him, We have a law, and by our law he ought
9 heard that saying, he was the more afraid; and went again into the judgment
10 answer.² Then saith *Pilate* unto him, Speakest thou not unto me? knowest
11 thou not that I have power to crucify thee, and have power to release thee?
12 Jesus answered, Thou couldest have no power *at all* against me, except it
13 friend: whosoever maketh himself a king speaketh against *Cæsar*. When
14 *Pilate* therefore heard that saying, he brought Jesus forth, and sat down
in the judgment seat in a place that is called the Pavement, but in the He-
brew, Gabbatha.³ And it was the preparation of the passover,⁴ and about

¹ Comp. Mic. 5. 1.

² Isa. 53. 7.

³ *Gabbatha*, (i. e. literally *the back*;) or the *pavement*, was a space between the castle of Antonia and the western corner of the temple, where the *ridge* of the rock or hill was *paved* with smooth stones (Josephus, Bell. Jud. 5. 5, 8). Here, in full view of the temple and before the Jewish multitudes, *Pilate* took his place on the judgment seat, to deliver to death Jesus, though he held him to be innocent.

⁴ On the phrase, *preparation of the passover*, ver. 14, see the Introductory Note, p. 146.—In the same verse the expression, *about the sixth hour*, does not accord with the *third hour* of Mark 15. 25; see in § 153. But the *third hour* of Mark, as the hour of the crucifixion, is sustained by the whole course of the transactions and circumstances; as also by the fact stated by Matthew,

Mark, and Luke, that the darkness commenced at the *sixth* hour, after Jesus had already for some time hung upon the cross; see § 155, *init.* The reading, *sixth* (ἕκτη), in John is therefore probably an early error of transcription for *third*, τρίτη (τ' for ς'). Indeed, this last reading is found in two of the best manuscripts (*Cod. Bezae* and *Cod. Reg.* 62), as well as several other authorities; so that its external weight is marked by Griesbach as nearly or quite equal to that of the common reading; while the internal evidence in its favour is certainly far greater; see Griesbach and Wetstein in loc.—The suggestion of Greswell and many other commentators, that John here computes the sixth hour from midnight, is, however, worthy of regard, as Wieseler in particular has shown (*Chron. Synopsis*, pp. 410—414).

JOHN XIX.

15 the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have
16 no king but Cæsar. Then delivered he him therefore unto them to be crucified.—

§ 151. JUDAS REPENTS AND HANGS HIMSELF.—*Jerusalem.*

Sixth Day of the Week.

MATT. XXVII. 3—10.

3 Then Judas,¹ which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to
4 the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*.
5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.
6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And
7 they took counsel, and bought with them the potter's field, to bury
8 strangers in. Wherefore that field was called, The field of blood, unto
9 this day. Then was fulfilled that which was spoken by Jeremy the prophet,² saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of
10 Israel did value; and gave them for the potter's field, as the Lord appointed me.

ACTS I. 18, 19.

18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels
19 gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

§ 152. JESUS IS LED AWAY TO BE CRUCIFIED.³—*Jerusalem.*

Sixth Day of the Week.

MATT. XXVII. 31—34.

MARK XV. 20—23.

JOHN XIX. 16, 17.

31 And after that they 20 And when they had 16 —And they took Je-
had mocked him, they 20 mocked him, they took sus, and led *him* away.
took the robe off from off the purple from 17 And he bearing his
him, and put his own him, and put his own cross—

¹ Judas repented, it would seem, as soon as he saw that Jesus was delivered over to be crucified. Till then he had hoped, perhaps, to enjoy the reward of his treachery, without involving himself in the guilt of his Master's blood.

According to Matthew (ver. 5), Judas "strangled," i. e. hanged, himself (ἀπήγγαστο). Luke says, in Acts 1. 18, "falling headlong (πρηνῆς γενόμενος) he burst asunder." These two accounts are not inconsistent with each other; the rope breaking, the fall might easily be such as to cause the bursting of the abdomen.

In Acts 1. 18, *purchased* (ἐκτίσαστο) is to be rendered, *he gave occasion to purchase*, was the occasion of purchasing. For such a usage, see Heb. 2. 10; Matt. 27. 60; John 3. 22, coll. 4. 1, 2; Rom. 14. 15; 1 Cor. 7. 16; 1 Tim. 4. 16, &c.

The quotation in Matt. 27. 9, 10, is found, not

in Jeremiah, but in Zech. 11. 12, sq. The reading (*Jeremiah*) is therefore most probably an early error of a transcriber, misled by a reminiscence of Jer. 18. 1, sq. The Syriac version, the earliest of all, as also several other versions and manuscripts, have simply *by the prophet*, which is apparently the true reading. Other later authorities read *Zachariah*.

² Zech. 11. 12, sq. Comp. Jer. 32. 6, sq.

³ Jesus bore his cross at first; but he being probably faint from exhaustion, Simon was compelled to bear it after him.

The *vinegar mingled with gall* of Matthew 27. 34, is the same with the *wine mingled with myrrh* of Mark 15. 23, viz. cheap acid wine mingled with myrrh. Such a drink was given to persons about to be executed, in order to stupify them. See Lightfoot, Hor. Heb. on Matt. 27. 34.

MATT. XXVII.

raiment on him, and led him away to crucify *him*. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

MARK XV.

clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

LUKE XXIII. 26—33.

26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

27 And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.¹ Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.² For if they do these things in a green tree, what shall be done in the dry? And there were also two other, malefactors, led with him to be put to death.

MATT. XXVII.

33 And when they were come unto a place called Golgotha,³ that is to say, A place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink.

MARK XV.

22 And they bring him unto the place Golgotha,³ which is, being interpreted, The place of a skull. And they gave him to drink wine mingled with myrrh: but he received *it* not.

LUKE XXIII.

33 And when they were come to the place, which is called Calvary,³—

JOHN XIX.

17 —went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:³—

§ 153. THE CRUCIFIXION.—*Jerusalem.*

Sixth Day of the Week.

MATT. XXVII.
35—38.

38 Then⁴ were there two thieves crucified with him, one on the right hand, and an-

MARK XV.
24—28.

25 And it was the third hour, and they crucified him.—And with him they crucify two thieves; the one on his right hand, and the

LUKE XXIII.
33, 34, 38.

33 —There they crucified him, and the malefactors, one on the right hand, and the other on

JOHN XIX. 18—24.

18 —Where they crucified him, and two other with him, on either side one, and Jesus in the

¹ Comp. Isa. 54. 1.

² Hos. 10. 8.

³ *Golgotha*, or *Calvary*, was the place of public execution, lying *outside* of Jerusalem (John 19. 17; Matt. 27. 32), and near the city, on the side of some public road (John 19. 20; Matt. 27. 39); but more is not known concerning it at present.

There is no proof whatever of its being a hill or mount.

⁴ Various slight transpositions in the verses are made in this Section, in order to present their parallelism to the eye.

<p>MATT. XXVII. other on the left.— 35 And they crucified him, and parted his garments,— casting lots: that it might be fulfilled which was spoken by the prophet,² They parted my garments among them, and upon my vesture did they 36 cast lots. And sitting down they watched 37 him there; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.³</p>	<p>MARK XV. other on his left. And the Scripture was fulfilled, which saith,¹ And he was numbered with the transgressors.—And when they had crucified him, they parted his garments,— casting lots upon them, what every man should take.— 26 And the superscription of his accusation was written over, THE KING OF THE JEWS.³</p>	<p>LUKE XXIII. the left. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment,— to every soldier a part; and also his coat: now the coat was without seam, woven from the top 24 throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith,² They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. 19 —And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.³</p>	<p>JOHN XIX. midst.— 23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, —And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.³</p>
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20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written.

¹ Isa. 53. 12.
² Psa. 22. 18.

³ On the difference in the copies of the title on the cross, see Note ¹ on § 15.

§ 154. THE JEWS MOCK AT JESUS ON THE CROSS. HE COMMENDS HIS MOTHER TO JOHN.—*Jerusalem.*

Sixth Day of the Week.

MATT. XXVII. 39—44.

39 And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth.³

MARK XV. 29—32.

29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe.

And they that were crucified with him reviled him.³

LUKE XXIII. 35—37, 39—43.

35 And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar,¹ and saying, If thou be the King of the Jews, save thyself. — And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.³ But the other answering rebuked him, saying,

Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day⁴ thou shalt be with me in paradise.⁵

JOHN XIX. 25—27.

25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith un-

¹ On this *vinegar*, see Note ⁴, § 155.

² Comp. *Psa.* 22. 7, 8.

³ According to Matthew and Mark, both the malefactors reviled Jesus; while, according to Luke, one was penitent. In the former evangelists, there is here an enallage of number; the plural being put for the singular. This is often done, where the predicate relates strictly to one subject, while yet the writer expresses the idea generally. So *Matt.* 26. 8, comp. *John* 12. 4; *Matt.* 2. 20; 9, 8; *Mark* 7. 17, comp. *Matt.* 15. 15; *Mark* 5. 31,

comp. *Luke* 8. 45; *Matt.* 24. 1, comp. *Mark* 13. 1; *John* 19. 29, comp. *Matt.* 27. 48, &c.

In *John* 19. 25, the marginal reading of the English version is the proper one, viz. *Cleopas* instead of *Cleophas*. It is strictly a Greek form of a Hebrew name, which is elsewhere represented by *Alpheus*.—The *Cleopas* of *Luke* 24. 18 is a different name, of regular Greek derivation, and belongs to another person.

⁴ *2 Cor.* 5. 9.

⁵ Comp. *2 Cor.* 12. 4; *Rev.* 2. 7.

JOHN XIX.

27 to his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

§ 155. DARKNESS PREVAILS. CHRIST EXPIRES ON THE CROSS.—*Jerusalem.*

Sixth Day of the Week.

MATT. XXVII. 45—50.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.
46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli,¹ lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?²
47 Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar,⁴ and put it on a reed, and gave him to drink.
49 The rest said, Let be, let us see whether Elias will come to save him.

MARK XV. 33—37.

33 And when the sixth hour was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi,¹ lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a sponge full of vinegar,⁴ and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

LUKE XXIII. 44—46.

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened.—

JOHN XIX. 28—30.

28 After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled,³ saith, I thirst. Now there was set a vessel full of vinegar:⁴ and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

MATT. XXVII.

50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

MARK XV.

37 And Jesus cried with a loud voice, and gave up the ghost.

LUKE XXIII.

46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

JOHN XIX.

30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

¹ In Matt. 27. 46, *Eli* is the Hebrew for *my God*; and in Mark 15. 34, *Eloi* is the corresponding Aramæan word for the same.

² Psa. 22. 1.

³ Comp. Psa. 69. 21.

⁴ The *vinegar*, in Matt. 27. 48, and the parallel verses, is here the *posca* or common drink of the Roman soldiers, namely, cheap acid wine mingled with water. In Matthew and Mark the sponge is said to be put upon a reed; in John, upon hyssop. Here, probably, a *stalk* or *stem* of

hyssop is to be understood; the cross not being of any great height. The particular plant designated by the *hyssop* of the Hebrews, has not yet been fully ascertained by botanists. It probably included not only the modern hyssop of the shops, but also other aromatic plants, as mint, wild marjoram, &c. See Celsius, Hierobot. I. p. 407, sq. Rosenm. Bibl. Archæol. IV. t. p. 103. Kitto's Biblical Cyclopædia, art. *Hyssop*.

§ 156. THE VEIL OF THE TEMPLE RENT, AND GRAVES OPENED. JUDGMENT OF THE CENTURION. THE WOMEN AT THE CROSS.—*Jerusalem.*

Sixth Day of the Week.

MATT. XXVII. 51—56.

MARK XV. 38—41.

LUKE XXIII. 45, 47—49.

- 51 And, behold, the veil of the temple was rent in twain from the top to the bottom;¹ and the earth did quake, and the rocks rent;
- 52 and the graves were opened; and many bodies of the saints
- 53 which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. And many women² were there beholding afar off, which followed Jesus from Galilee, ministering unto him:³ among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.
- 38 And the veil of the temple was rent in twain from the top to the bottom.¹
- 45 —And the veil of the temple was rent in the midst.¹—
- 39 And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.
- 47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.
- 40 There were also women² looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; (who also, when he was in Galilee, followed him, and ministered unto him;)³ and many other women which came up with him unto Jerusalem.
- 48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.
- 49 And all his acquaintance, and the women² that followed him from Galilee, stood afar off, beholding these things.

§ 157. THE TAKING DOWN FROM THE CROSS. THE BURIAL.—*Jerusalem.*

Sixth Day of the Week.

JOHN XIX. 31—42.

- 31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross⁴ on the sabbath day, (for that sabbath day⁵ was

¹ Comp. Heb. 10. 19—22.

² Matt. 27. 55, 56 and the parallel places refer to a later point of time than John 19. 25, sq. Mary and the other women had now retired to a distance from the scene of suffering.

³ Luke 8. 3.

⁴ Comp. Deut. 21. 22, 23.

⁵ On the phrase *that sabbath day was a high day*, John 19. 31, see Introductory Note, p. 149.

JOHN XIX,

an high day,) besought Pilate that their legs might be broken, and *that* they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the Scripture should be fulfilled,¹ A bone of him shall not be broken. And again another Scripture saith,² They shall look on him whom they pierced.

MATT. XXVII.
57—61.

MARK XV. 42—47.

LUKE XXIII.
50—56.

57 When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple:

42 And now when the even was come, because it was the preparation, that is, the day before the sabbath, Joseph of Arimathea, an honourable counsellor,

54 And that day was the preparation, and the sabbath drew on.³—And, behold, *there was* a man named Joseph, a counsellor; and he was a good man,

58 he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

43 which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled⁴ if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew *it* of the centurion, he gave the body to Joseph.

50 on.³—And, behold, *there was* a man named Joseph, a counsellor; and he was a good man,

51 and a just: (the same had not consented to the counsel and deed of them;) *he was* of Arimathea, a city of the Jews: who also himself waited for the kingdom of God. This man went unto Pilate, and begged the body of Jesus.

59 And when Joseph had taken the body, he

44 Jesus. And Pilate marvelled⁴ if he were already dead: and calling unto him the centurion, he gave the body to Joseph. And he bought

JOHN XIX.

38 And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews,

besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound

¹ Ex. 12. 46; Psa. 34. 20.

² Zech. 12. 10. Comp. Psa. 22. 16, 17.

³ *The sabbath drew on* (σαββατον ἐπέφωσκε, lit. *the sabbath was dawning*). The word ἐπέφωσκε, which properly belongs to the natural day, is here figuratively and poetically applied to the civil day, which among the Jews began at sunset. This interpretation is here the necessary one; see, *when the even was come* (ὅψιας γενομένης) of Matthew and Mark, and *that day was the preparation* (ἡμέρα ἣν παρασκευή) of Luke himself.

It was according to custom among the Jews, that the bodies of persons publicly executed

should be taken down and buried before sunset. Thus Joseph. B. J. 4. 5. 2. "So great care did the Jews take respecting sepulture, that even the bodies of those condemned to be crucified they took down and buried before sunset."

⁴ *Pilate marvelled, &c.* The tortures of crucifixion did not cause a speedy death. The narrative strikingly teaches us, that our Lord's death was hastened on by a mysterious cause, which was even the withdrawal of the Father's presence from him, when he laid on him the iniquities of us all, and made his soul an offering for sin (Isa. 53. 6, 10). See also 2 Cor. 5. 21.

<p>MATT. XXVII. wrapped it in a clean linen 60 cloth, and laid it in his own new tomb,¹ which he had hewn out in the rock: and he rolled a great stone to the door of the sepul- chre, and de- parted.</p>	<p>MARK XV. fine linen, and 53 took him down, and wrapped him in the lin- en, and laid him in a sepul- chre which was hewn out of a rock, and rolled a stone unto the door of the se- pulchre.</p>	<p>LUKE XXIII. And he 40 took it down, and wrapped it in linen, and laid it in a se- pulchre that was hewn in stone, wherein never man be- 41 fore was laid.—</p>	<p>JOHN XIX. <i>weight.</i> Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is 41 to bury. Now in the place where he was crucified there was a garden;</p>
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and in the garden a new sepulchre, wherein was never man
42 yet laid. There laid they Jesus therefore because of the
Jews' preparation *day*; for the sepulchre was nigh at hand.

<p>MATT. XXVII. 61 And there was Mary Magdalene, and the other Mary, sitting over against the se- pulchre.</p>	<p>MARK XV. 47 And Mary Magdalene and Mary <i>the mother</i> of Joses beheld where he was laid.</p>	<p>LUKE XXIII. 55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his 56 body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.²</p>
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§ 158. THE WATCH AT THE SEPULCHRE.—*Jerusalem.*

Seventh Day of the Week, or Sabbath.

MATT. XXVII. 62—66.

62 Now the next day, that followed the day of the preparation, the chief
63 priests and Pharisees came together unto Pilate, saying, Sir, we remember
that that deceiver said, while he was yet alive, After three days³ I will rise
64 again.⁴ Command therefore that the sepulchre be made sure until the third
day, lest his disciples come by night, and steal him away, and say unto the
people, He is risen from the dead: so the last error shall be worse than the
65 first. Pilate said unto them, Ye have a watch: go your way, make *it* as
66 sure as ye can. So they went, and made the sepulchre sure, sealing the
stone, and setting a watch.

¹ Isa. 53. 9.

² Ex. 20. 10.

³ On the expression *After three days*, see Note on § 49.

⁴ Matt. 20. 19.

PART IX.

OUR LORD'S RESURRECTION, HIS SUBSEQUENT APPEARANCES, AND HIS ASCENSION.

TIME : *Forty days.*

INTRODUCTORY NOTE.

A FULL discussion upon this part of the gospel history, embracing a review of the main difficulties in the way of harmonizing the accounts of the four evangelists, was published by Dr. Robinson in the *Bibliotheca Sacra*, for Feb. 1845, p. 162, sq. To this the student is referred for a more complete examination of the subject.

It is no doubt true, that more of these apparent difficulties are found in this short portion of the Gospels than in almost all the rest. This has its cause in the circumstance that each writer here follows an *eclectic* method, and records only what appertained to his own particular purpose or experience. Thus many of the minor and connecting facts have not been preserved; and the data are therefore wanting to make out a full and complete harmony of all the accounts, without an occasional resort to something of hypothesis. Had we all the facts, we may well rest assured, that this part of the sacred history would at once prove to be as exact, as consistent, and as complete, as any and every other portion of the word of God.

The general results of the investigations upon which we are now entering, may be presented in the following summary view of the events and circumstances connected with our Lord's resurrection and ascension, in the order of their occurrence.

The resurrection took place at or before early dawn on the first day of the week; when there was an earthquake, and an angel descended and rolled away the stone from the sepulchre and sat upon it; so that the keepers became as dead men from terror. At early dawn, the same morning, the women who had attended on Jesus, namely, Mary Magdalene, Mary the mother of James, Joanna, Salome, and others, went out with spices to the sepulchre in order further to embalm the Lord's body. They inquire among themselves, who should remove for them the stone which closed the sepulchre. On their arrival they find the stone already taken away. The Lord had risen. The women, knowing nothing of all that had taken place, were amazed; they enter the tomb, and find not the body of the Lord, and are greatly perplexed. At this time Mary Magdalene, impressed with the idea that the body had been stolen away, leaves the sepulchre and the other women, and runs to the city to tell Peter and John.

The other women remain still in the tomb; and immediately two angels appear, who announce to them that Jesus is risen from the dead, and give them a charge in his name for the apostles. They go out quickly from the sepulchre, and proceed in haste to the city to make this known to the disciples. On the way Jesus meets them, permits them to embrace his feet, and renews the same charge to the apostles. The women relate these things to the disciples; but their words seem to them as idle tales, and they believe them not.

Meantime Peter and John had run to the sepulchre, and entering in had found it empty. But the orderly arrangement of the grave-clothes and of the napkin, convinced John that the body had not been removed either by violence or by friends; and the germ of a belief sprang up in his mind, that the Lord had risen. The two returned to the city. Mary Magdalene, who had again followed them to the sepulchre, remained standing and weeping before it; and looking in, she saw two angels sitting. Turning round she sees Jesus; who gives to her also a solemn charge for his disciples.

INTRODUCTORY NOTE.

The further sequence of events, consisting chiefly of our Lord's appearances, presents comparatively few difficulties. The various manifestations which the Saviour made of himself to his disciples and others, as recorded by the evangelists and Paul, may accordingly be arranged and enumerated as follows:

1. To the women returning from the sepulchre. Reported only by Matthew. See § 162.
 2. To Mary Magdalene, at the sepulchre. By John and Mark. § 164.
 3. To Peter, perhaps early in the afternoon. By Luke and Paul. § 166.
 4. To the two disciples going to Emmaus, towards evening. By Luke and Mark. § 166.
 5. To the apostles (except Thomas) assembled at evening. By Mark, Luke, John, and Paul. § 167.
- N. B. These five appearances all took place at or near Jerusalem, upon the first day of the week, or the Lord's day, the same day on which the Lord arose.
6. To the apostles, Thomas being present, eight days afterwards at Jerusalem, i. e. again on the Lord's day. Only by John. § 168.
 7. To seven of the apostles on the shore of the Lake of Tiberias. Only by John. § 169.
 8. To the eleven apostles, and to five hundred other brethren, on a mountain in Galilee. By Matthew and Paul. § 170.
 9. To James, probably at Jerusalem. Only by Paul. § 171.
 10. To the eleven at Jerusalem, immediately before the ascension. By Luke in Acts, and by Paul. § 171.
- Then follows the ascension. § 172.

§ 159. MORNING OF THE RESURRECTION.—*Jerusalem.*

First Day of the Week.

MARK XVI. 1.

- 1 AND when the sabbath was past,¹ Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.

MATT. XXVIII. 2—4.

- 2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door,
3 and sat upon it. His countenance was like lightning, and his raiment
4 white as snow: and for fear of him the keepers did shake, and became as dead *men*.

¹ The women had rested on the seventh day, according to Luke 23. 56; and the sabbath being past, Mark relates (ver. 1) that they brought spices to anoint the body. This purchase would seem to have been made in the evening after the sabbath; since Mark proceeds in ver. 2 to narrate what they did early the next morning. In that case Luke (23. 56) speaks of the spices by way of anticipation.—Or we may, with Wieseler (Chron. Synopsis, p. 417), obviate every difficulty by supposing, that the preparation of the spices commenced indeed at the time given by Luke, but was not completed till after the sabbath, according to Mark.

The angel had descended and the earthquake had taken place, before the arrival of the women.

Our Lord therefore had arisen from the tomb at or before early dawn. See Note to § 160 in the Appendix.—Verses 2—4 of Matthew are here transposed into their natural order. As they stand in Matthew, the verbs must be read as in the pluperfect, "*had been*" and "*had rolled away*." See Note on § 145.

The body of our Lord was laid in the sepulchre before sunset on Friday; and he rose early on the morning of Sunday. He therefore rose on the third day; having lain in the tomb during one whole day, and a part of two others; in all not far from thirty-six hours. On the expressions, *the third day* and *after three days*, see Note on § 49.

§ 160. VISIT OF THE WOMEN¹ TO THE SEPULCHRE. MARY MAGDALENE RETURNS.
Jerusalem.

First Day of the Week.

<p>MATT. XXVIII. 1. 1 In the end of the sabbath, as it began to dawn toward the first <i>day</i> of the week, came Mary Magdalene and the other Mary to see the sepulchre.</p>	<p>MARK XVI. 2-4. 2 And very early in the morning the first <i>day</i> of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?</p>	<p>LUKE XXIV. 1-3. 1 Now upon the first <i>day</i> of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain <i>others</i> with them.</p>	<p>JOHN XX. 1, 2. 1 The first <i>day</i> of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre,—</p>
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<p>MARK XVI. 4 And when they looked, they saw that the stone was rolled away: for it was very great.</p>	<p>LUKE XXIV. 2 And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus.</p>	<p>JOHN XX. —and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and</p>
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saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

§ 161. VISION OF ANGELS² IN THE SEPULCHRE.—*Jerusalem.*

First Day of the Week.

<p>MATT. XXVIII. 5-7. 5 And the angel answered and said unto the women, Fear not ye: for I know that ye</p>	<p>MARK XVI. 5-7. 5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were 6 affrighted. And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth,</p>	<p>LUKE XXIV. 4-8. 4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining 5 garments: and as they were afraid, and bowed down <i>their</i> faces to the earth, they said unto them, Why seek ye the</p>
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¹ On the time of the women's visit, see Note to § 160 in the Appendix.

² Luke speaks of two angels, Matthew and Mark of only one; see Note on § 57.—Mark says he was sitting; Luke speaks of them apparently as standing, ver. 4. But *ἐπιστῆναι*, in its appropriate and acknowledged usage, is to appear suddenly, to be suddenly present, without reference to its etymology. Comp. Luke 2. 9; Acts 12. 7.

In Matthew, the angel addresses the women apparently while still sitting on the stone outside

of the sepulchre; in Mark and Luke, on the contrary, the conversation takes place in the sepulchre. But although Matthew does not speak of the women as entering the tomb, yet, in ver. 8, he describes them as *coming out* of it (*ἐξελθούσαι*); so that of course his account too implies, that the interview took place within the tomb, as narrated by Mark and Luke.

In recording the charge sent by the angels to the apostles, Matthew and Mark dwell more upon Galilee, and Luke more upon the Lord's previous announcement of his resurrection.

MATT. XXVIII.

seek Jesus, which was
6 crucified. He is not
here: for he is risen,
as he said. Come, see
the place where the
7 Lord lay. And go
quickly, and tell his
disciples that he is
risen from the dead;
and, behold, he goeth
before you into Gali-
lee; there shall ye see
him:² lo, I have told
you.

MARK XVI.

which was crucified:
he is risen; he is not
here: behold the place
where they laid him.
7 But go your way, tell
his disciples and Pe-
ter that he goeth be-
fore you into Galilee:
there shall ye see him,
as he said unto you.²

LUKE XXIV.

living among the dead?
6 He is not here, but is
risen: remember how
he spake unto you
when he was yet in
7 Galilee, saying,¹ The
Son of man must be
delivered into the
hands of sinful men,
and be crucified, and
the third day rise a-
8 gain. And they re-
membered his words.

§ 162. THE WOMEN RETURN TO THE CITY. JESUS MEETS THEM.³—*Jerusalem.*

First Day of the Week.

MATT. XXVIII. 8—10.

8 And they departed quickly from
the sepulchre with fear and great
joy; and did run to bring his dis-
9 ciples word. And as they went to
tell his disciples, behold, Jesus met
them, saying, All hail. And they
10 came and held him by the feet, and worshipped him. Then
said Jesus unto them, Be not afraid: go tell my brethren⁴ that
they go into Galilee, and there shall they see me.

MARK XVI. 8.

8 And they went out quickly, and
fled from the sepulchre; for they
trembled and were amazed: nei-
ther said they any thing to any
man; for they were afraid.

LUKE XXIV. 9—11.

9 And *they* returned from the sepulchre, and told all these things unto the
10 eleven, and to all the rest. It was Mary Magdalene, and Joanna, and
Mary *the mother* of James, and other *women that were* with them, which told
11 these things unto the apostles. And their words seemed to them as idle
tales, and they believed them not.

§ 163. PETER AND JOHN RUN TO THE SEPULCHRE.—*Jerusalem.*

First Day of the Week.

JOHN XX. 3—10.

3 Peter therefore went forth, and that other disciple,⁵ and came to the
4 sepulchre. So they ran both together: and the other disciple did outrun

¹ Luke 9. 22.

² Matt. 26. 32; Mark 14. 28.

³ It is evident that Mary Magdalene was not with the other women when Jesus thus met them on their return. Her language to Peter and John forbids the supposition, that she had already seen the Lord. See John 20. 2, and Note on § 164. See too *Biblioth. Sacra*, Feb. 1845, p. 171.

⁴ Comp. Matt. 12. 50.

⁵ Mary Magdalene had gone to Peter and John only; who would seem to have lodged by themselves in a different part of the city. The other women went apparently to the rest of the disciples. When therefore it is here said of John, on his entering the sepulchre (ver. 8), that "he saw and believed," this is not at variance with ver. 9,

nor yet with Luke 24. 11. What was it that John thus believed? Not the mere report of Mary Magdalene, that the body had been taken away; for so much he must have known and believed, when he stooped down and looked into the sepulchre. His belief must have been of something more and greater. The grave-clothes lying orderly in their place, and the napkin folded together by itself, made it evident that the tomb had not been rifled, nor the body stolen by violent hands; for these garments and the spices would have been of more value to thieves, than merely a naked corpse; at least, thieves would not have taken the pains thus to fold the garments together. The same circumstances showed also that the body had not been removed by

JOHN XX.

Peter, and came first to the sepulchre. And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture,¹ that he must rise again from the dead. Then the disciples went away again unto their own home.

LUKE XXIV. 12.

12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves,—

8 but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and 9 he saw, and believed.

—and departed, wondering in himself at that which was come to pass.

§ 164. OUR LORD IS SEEN BY MARY MAGDALENE² AT THE SEPULCHRE.—*Jerusalem.*

First Day of the Week.

JOHN XX. 11—18.

11 But Mary stood without at the sepulchre weeping: and as she wept, she 12 stooped down, *and looked* into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of 13 Jesus had lain. And they say unto her, Woman, why weepest thou? She

MARK XVI. 9—11.

9 Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. 15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou?

She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her,

friends; for they would not thus have left the grave-clothes behind. All these considerations excited in the mind of John the germ of a belief, that Jesus was risen from the dead. He believed because he saw; "for as yet they knew not the Scripture," ver. 9. He now began to recall and understand our Lord's repeated declaration, that he was to rise again on the third day; a declaration on which the Jews had already acted in setting a watch. See Matt. 16. 21; 17. 23; Luke 9. 22; 24. 6, 7, &c.; Matt. 27. 63, sq. In this way, the apparent want of connexion (sometimes urged) between verses 8 and 9 disappears. See John 3. 15, 16, sq.; 10. 26; 19. 35, al. saep.

¹ Psa. 16. 10; Acts 2. 25—31.

² Mary Magdalene now manifestly sees the angels for the first time; and this circumstance also goes to show, that she had previously left the other women at the sepulchre before the angels appeared to them.

A main difficulty occurs here in fixing the order of time, between our Lord's appearance to Mary Magdalene and that to the other women in

§ 162. This arises from the use of the word *first*, in Mark 16. 9, which seems to imply that this appearance to Mary Magdalene was the first of all: *he appeared first to Mary Magdalene*. Yet the whole course of events and circumstances shows conclusively, that Jesus had previously appeared to the other women. We are therefore compelled, and that in accordance with good and ordinary usage, to regard *first* as put here not absolutely, but *relatively*. That is to say, Mark narrates three and only three appearances of our Lord; of *these three* that to Mary Magdalene takes place *first*, and that to the assembled disciples the same evening occurs *last*, Mark 16. 14, where our translators have used the word *afterward*, which is less correct. Now as the word for *last* is here put relatively, and does not exclude the subsequent appearances of our Lord to Thomas and in Galilee; so too *first* stands here relatively, and does not exclude the previous appearance to the other women. In this way the whole difficulty in the case before us vanishes.

JOHN XX.

Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

MARK XVI.

10 And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not.

§ 165. REPORT OF THE WATCH.—*Jerusalem.*

First Day of the Week.

MATT. XXVIII. 11—15.

11 Now when they were going, behold, some of the watch came into the city, 12 and showed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large 13 money unto the soldiers, saying, Say ye, His disciples came by night, and 14 stole him away while we slept. And if this come to the governor's ears, we 15 will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

§ 166. OUR LORD IS SEEN BY PETER.¹ THEN BY TWO DISCIPLES ON THE WAY TO EMMAUS.—*Jerusalem. Emmaus.*

First Day of the Week.

1 COR. XV. 5.

5 —And that he was seen of Cephas.—

MARK XVI. 12, 13.

12 After that he appeared in another form unto two of them, as they walked, and went into the country.

16 Jesus himself drew near, and went with them. But their eyes were holden 17 that they should not know him. And he said unto them, What manner of 18 communications are these that ye have one to another, as ye walk, and are 19 sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things 20 which are come to pass there in these days? And he said unto them, What 21 things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted³ that it had been he which should have redeemed Israel: and beside all this,⁴ to day is the third day

LUKE XXIV. 13—35.

13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these 14 things which had happened. And 15 it came to pass, that, while they communed together and reasoned,²

¹ This appearance of our Lord to Peter, is mentioned only by Paul and by Luke, ver. 34. It had not taken place when the two disciples left Jerusalem for Emmaus; or at least they had not heard of it. It had occurred when they returned; and that long enough before to have been fully reported to all the disciples and believed by them. It may perhaps have happened about the time the two disciples set off, or shortly afterwards.

² Reasoned, or rather disputed (*συζητεῖν*), i. e. concerning the Messiahship of Jesus. On this point they, in their unbelief, felt great perplexity, owing to his dying, and that without having effected the political deliverance of Israel, which they thought was sure to be done by the Messiah (verse 21).

³ Acts 1. 6.

⁴ Luke 9. 22.

LUKE XXIV.

22 since these things were done. Yea, and certain women also of our com-
 23 pany made us astonished, which were early at the sepulchre; and when
 they found not his body, they came, saying, that they had also seen a vision
 24 of angels, which said that he was alive. And certain of them which
 were with us went to the sepulchre, and found *it* even so as the women
 25 had said: but him they saw not. Then he said unto them, O fools, and
 26 slow of heart to believe all that the prophets have spoken: ¹ ought not
 27 Christ to have suffered these things, and to enter into his glory? And
 beginning at Moses and all the prophets, he expounded unto them in all
 28 the Scriptures the things concerning himself. And they drew nigh unto the
 village, whither they went: and he made as though he would have gone
 29 further. But they constrained him, saying, Abide with us: for it is toward
 evening, and the day is far spent. And he went in to tarry with them.
 30 And it came to pass, as he sat at meat with them, he took bread, and
 31 blessed *it*, and brake, and gave to them. And their eyes were opened;
 32 and they knew him; and he vanished out of their sight. And they said
 one to another, Did not our heart burn within us, while he talked with us
 33 by the way, and while he opened to us the Scriptures? And they rose up
 the same hour, and returned to Jerusalem, and found the eleven ² gathered
 together, and them that were with
 34 them, saying, The Lord is risen in-
 deed, and hath appeared to Simon.³
 35 And they told what things *were*
done in the way, and how he was
 known of them in breaking of bread.

MARK XVI.

13 And they went and told *it* unto
 the residue: neither believed they
 them.

34 them, saying, The Lord is risen in-
 deed, and hath appeared to Simon.³
 35 And they told what things *were*
done in the way, and how he was
 known of them in breaking of bread.

§ 167. JESUS APPEARS IN THE MIDST OF THE APOSTLES,⁴ THOMAS BEING ABSENT.
Jerusalem.

Evening following the First Day of the Week, or the Lord's Day.

MARK XVI. 14—18.

14 Afterward he ap-
 peared unto the eleven
 as they sat at meat,
 and upbraided them
 with their unbelief
 and hardness of heart,
 because they believed
 not them which had

1 COR. XV. 5.

5 —Then of the twelve. 19
 LUKE XXIV. 36—49.
 And as they thus
 spake, Jesus himself
 stood in the midst of
 them, and saith unto
 them, Peace *be* unto

JOHN XX. 19—23.

19 Then the same day
 at evening, being the
 first *day* of the week,
 when the doors were
 shut where the disci-
 ples were assembled
 for fear of the Jews,
 came Jesus and stood

¹ 1 Pet. 1. 11.

² *The eleven.* From John 20. 24, it appears that Thomas was absent on the occasion, so that only *ten* of the apostles were really present. But there is no contradiction in the two accounts; for Luke uses *the eleven* as expressing the apostles as a class, without implying that every member was present, just as Paul, in 1 Cor. 15. 5, uses *the twelve* as a designation for the apostolic band, though the company, present at the time there referred to, consisted in fact of only *ten*.

³ 1 Cor. 15. 5.

⁴ When the disciples beheld their risen Lord, they thought they saw a spirit. Jesus reassures them; and presents to them indubitable evidence, that the same body of flesh and bones which had been crucified and laid in the sepulchre, was now risen and alive before them. On the general sub-

ject of the nature of our Lord's resurrection-body, see a full discussion by Dr. Robinson in the *Bibliotheca Sacra* for May, 1845, p. 292, sq.

Then follows our Lord's charge and commission to the eleven apostles, delivered to them here in private by themselves; and distinct from the public and more general commission recorded in Matt. 28. 19, 20.—As a symbol of this commission to them in particular, and of the power which they should shortly receive through the Spirit imparted from on high, "he breathed on them, and said, Receive ye the Holy Ghost," John 20. 22. There was in this emblem a recognition and reiteration of the gracious promise of the Spirit before made; which was to be abundantly fulfilled on the day of Pentecost. See John 14, 26; 16. 7, sq.; Acts 2. 1, sq.

MARK XVI.

seen him after he was risen.

38 they had seen a spirit.¹ And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he showed them *his* hands and *his* feet.

41 And while they yet believed not for joy, and wondered, he said unto

42 them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb.

43, 44 And he took *it*, and did eat before them.² And he said unto them, These *are* the words which I spake unto you, while I was yet with you,³ that all things must be fulfilled, which were written in the law of Moses,⁴ and *in* the prophets, and *in* the psalms, concerning me. Then opened he their understanding,⁵ that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.⁶ And ye are witnesses of these things.⁷

MARK XVI.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not

17 shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;⁹ they shall take up serpents;¹⁰ and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick,¹¹ and they shall recover. [See § 172.]

LUKE XXIV.

49 And, behold, I send unto you the promise of my Father upon you: but tarry ye in the city of Jerusalem,⁸ until ye be endued with power from on high.

JOHN XX.

21 Then said Jesus to them again, Peace be unto you: as *my* Father hath sent me, even so send I you.

JOHN XX.

22 And when he had said this, he breathed on *them*, and saith unto them, Re-

¹ Comp. Matt. 14. 26; Acts 12. 15.

² Acts 10. 41. ³ Comp. Luke 18. 31.

⁴ *Law of Moses—prophets—psalms.* These three designations express the *three divisions* of the Old Testament, according to the Jewish classification. The law of Moses is the same as the *Pentateuch*. Under the class of the prophets, were comprised *Joshua, Judges, Samuel, and Kings*, besides all the prophetic books excepting *Daniel*. The third class comprised *Psalms, Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, Chronicles*, and was called the Psalms, either because that book is the first and chief in it, or because most of its contents are *poetical*.

⁵ *Then opened he, &c.* This place, and the similar one in verse 27 of this chapter, are very weighty, as proofs that the apostles had explicit intimations from the Saviour respecting the interpretation of the Old Testament; so that we ought to regard the sense which they have put on certain difficult and doubtful passages, (such as Psa. 16.; Psa. 110.; Joel 3.; Gen. 12. 3; Deut. 18. 15, 18.) as having the direct sanction of our Lord's own interpretation, and therefore decisive.

⁶ Acts 3. 26.

⁷ John 15. 27; Acts 1. 8.

⁸ Acts 1. 4.

¹⁰ Acts 28. 5.

⁹ Acts 2. 4; 1 Cor. 13. 1.

¹¹ James 5. 14, 15.

JOHN XX.

23 ceive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

§ 168. JESUS APPEARS IN THE MIDST OF THE APOSTLES, THOMAS BEING PRESENT.
Jerusalem.

Evening following the First Day of the Week next after the Resurrection.

JOHN XX. 24—29.

24 But Thomas, one of the twelve, called Didymus, was not with them when
25 Jesus came. The other disciples therefore said unto him, We have seen
the Lord. But he said unto them, Except I shall see in his hands the print
of the nails, and put my finger into the print of the nails, and thrust my
26 hand into his side, I will not believe. And after eight days again his dis-
ciples were within, and Thomas with them: *then* came Jesus, the doors being
27 shut, and stood in the midst, and said, Peace *be* unto you. Then saith he to
Thomas, Reach hither thy finger, and behold my hands; and reach hither
thy hand, and thrust *it* into my side: and be not faithless, but believing.
28, 29 And Thomas answered and said unto him, My Lord and my God. Je-
sus saith unto him, Thomas, because thou hast seen me, thou hast believed:
blessed *are* they that have not seen, and *yet* have believed.¹

§ 169. THE APOSTLES GO AWAY INTO GALILEE. JESUS SHOWS HIMSELF TO NINE
OF THEM AT THE SEA OF TIBERIAS.—*Galilee.*

MATT. XXVIII. 16.

JOHN XXI. 1—24.

16 Then the eleven disciples went 1 After these things Jesus showed
away into Galilee.— himself again to the disciples at the
sea of Tiberias; and on this wise
2 showed he *himself*. There were to-
gether Simon Peter, and Thomas called Didymus, and Nathanael of Cana
3 in Galilee, and the *sons* of Zebedee, and two other of his disciples. Simon
Peter saith unto them, I go a fishing. They say unto him, We also go with
thee. They went forth, and entered into a ship immediately; and that
4 night they caught nothing. But when the morning was now come, Jesus
5 stood on the shore: but the disciples knew not that it was Jesus. Then
Jesus saith unto them, Children, have ye any meat? They answered him,
6 No. And he said unto them, Cast the net on the right side of the ship, and
ye shall find. They cast therefore, and now they were not able to draw it
7 for the multitude of fishes. Therefore that disciple whom Jesus loved saith
unto Peter, It is the Lord. Now when Simon Peter heard that it was the
Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself
8 into the sea. And the other disciples came in a little ship; (for they were
not far from land, but as it were two hundred cubits,) dragging the net
9 with fishes. As soon then as they were come to land, they saw a fire of
10 coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring
11 of the fish which ye have now caught. Simon Peter went up, and drew the
net to land full of great fishes, an hundred and fifty and three: and for all
12 there were so many, yet was not the net broken. Jesus saith unto them,
Come *and* dine. And none of the disciples durst ask him, Who art thou?
13 knowing that it was the Lord. Jesus then cometh, and taketh bread, and
14 giveth them, and fish likewise. This is now the third time² that Jesus
showed himself to his disciples, after that he was risen from the dead.

¹ 1 Pet. 1. 8.

² This appearance of our Lord to the seven disciples at the Lake of Galilee, is shown to have preceded that upon the mountain, by John 21. 14. It was his *third* appearance to the *apostles*, (see

§§ 167, 168,) but the *seventh* in all. (See Introductory Note to this Part.) They were now waiting the appointed time, to meet Jesus upon a certain mountain, Matt. 28. 16.

JOHN XXI.

15 So when they had dined, Jesus saith to Simon Peter, Simon, *son of Jonas*,
lovest thou me more than these?¹ He saith unto him, Yea, Lord; thou
16 knowest that I love thee. He saith unto him, Feed my lambs. He saith
to him again the second time, Simon, *son of Jonas*, lovest thou me? He
saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto
17 him, Feed my sheep. He saith unto him the third time,² Simon, *son of Jo-*
nas, lovest thou me? Peter was grieved because he said unto him the third
time, Lovest thou me? And he said unto him, Lord, thou knowest all
things;³ thou knowest that I love thee. Jesus saith unto him, Feed my
18 sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst
thyself, and walkedst whither thou wouldest: but when thou shalt be old,
thou shalt stretch forth thy hands, and another shall gird thee, and carry
19 thee whither thou wouldest not. This spake he, signifying by what death he
should glorify God.⁴ And when he had spoken this, he saith unto him, Follow
20 me. Then Peter, turning about, seeth the disciple whom Jesus loved follow-
ing; which also leaned on his breast at supper,⁵ and said, Lord, which is
21 he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what
22 shall this man do? Jesus saith unto him, If I will that he tarry till I come,
23 what is that to thee? Follow thou me. Then went this saying abroad
among the brethren, that that disciple should not die: yet Jesus said not
unto him, He shall not die; but, If I will that he tarry till I come,⁶ what is
that to thee?
24 This is the disciple which testifieth of these things, and wrote these things:
and we know that his testimony is true.

§ 170. JESUS MEETS HIS APOSTLES AND ABOUT FIVE HUNDRED BRETHREN ON A MOUNTAIN IN GALILEE.

MATT. XXVIII. 16—20.

1 COR. XV. 6.

16 —Into a mountain where⁷ Jesus 6 After that, he was seen of above
17 had appointed them.⁸ And when five hundred brethren at once; of

¹ Comp. Matt. 26. 33.

² *The third time.* There can be no doubt that our Lord sought Peter's confession *thrice*, because the denial had been *thrice* repeated. Peter appears in this beautiful and touching narrative as one fully restored in spirit by repentance, and as also fully and formally reinstated in the apostleship by his gracious Lord, "that great Shepherd of the sheep" (Heb. 13. 20). Here is a most striking illustration of the chastening and humbling effect of true repentance. Peter, before the hour of his trial and his fall, professed to have more love to his Master than the others had (Mark 14. 29; John 13. 37), but now he claims no pre-eminence nor institutes any comparison, being content simply to declare with meekness his sincere love.

³ John 16. 30.

⁴ 2 Pet. 1. 14.

⁵ John 13. 23—25.

⁶ *That he tarry till I come.* The apostle John was alive when Christ came to destroy Jerusalem (A. D. 70), and died a natural death about A. D. 100. But Peter was, according to the intimation in verse 19, put to death as a martyr, probably in Rome, A. D. 67.

⁷ Matt. 26. 32.

⁸ The set time had now come; and the eleven disciples went away into the mountain, "where Jesus had appointed them." It would seem probable, that this time and place had been appoint-

ed of our Lord for a solemn and more public interview, not only with the eleven, whom he had already met more than once, but with all his disciples in Galilee; and that therefore it was on this same occasion, when, according to Paul, "he was seen of above five hundred brethren at once." That the interview in Matthew was not confined to the eleven alone, seems evident from the fact that "some doubted;" for this could hardly be supposed true of any of the eleven, after what had already happened to them in Jerusalem and Galilee, and after having been appointed to meet their risen Lord at this very time and place. The appearance to the five hundred must at any rate be referred to Galilee; for even after our Lord's ascension, the number of the names in Jerusalem were together only about a hundred and twenty, Acts 1. 15. And further, Paul in enumerating the appearances of Jesus, in 1 Cor. 15. 5—8, specifies only those to *apostles*, with this single exception; which therefore seems of itself to imply, that the eleven also were here included. Robinson therefore, with many leading commentators, regards the interviews thus described by Matthew and Paul, as identical. It was a great and solemn occasion. Our Lord had directed, that the eleven, and all his disciples in Galilee, should thus be convened upon the mountain. It was the closing scene of his ministry in Galilee. Here his life had been spent. Here most of his mighty

MATT. XXVIII.

they saw him, they worshipped him:
18 but some doubted. And Jesus
came and spake unto them, saying,
All power is given unto me in hea-
19 ven and in earth.¹ Go ye therefore, and teach all nations,² baptizing them
20 in the name of the Father, and of the Son, and of the Holy Ghost: teach-
ing³ them to observe all things whatsoever I have commanded you: and,
lo, I am with you always, *even* unto the end of the world. Amen.

I COR. XV.

whom the greater part remain unto
this present, but some are fallen
asleep.

§ 171. OUR LORD IS SEEN OF JAMES; THEN OF ALL THE APOSTLES.⁴—*Jerusalem.*

I COR. XV. 7.

7 After that, he was seen of James; then of all the apostles.

ACTS I. 3—8.

3 To whom also he showed himself alive after his passion by many infalli-
4 ble proofs, being seen of them forty days, and speaking of the things per-
taining to the kingdom of God: and, being assembled together with *them*,
5 commanded them⁵ that they should not depart from Jerusalem, but wait
for the promise of the Father, which, *saith he*, ye have heard of me. For
6 John truly baptized with water; but ye shall be baptized with the Holy
7 Ghost not many days hence. When they therefore were come together,
they asked of him, saying, Lord, wilt thou at this time restore again the
8 kingdom to Israel? And he said unto them, It is not for you to know the
times or the seasons, which the Father hath put in his own power. But ye
shall receive power, after that the Holy Ghost is come upon you: and ye
shall be witnesses⁶ unto me both in Jerusalem, and in all Judea, and in
Samaria, and unto the uttermost part of the earth.

§ 172. THE ASCENSION.—*Bethany.*

LUKE XXIV. 50—53.

50 And he led them out as far as to Bethany,⁷ and he lifted up his hands,
and blessed them.

works had been done, and his discourses held. Here his followers were as yet most numerous. He therefore here takes leave on earth of those among whom he had lived and laboured longest; and repeats to all his disciples in public the solemn charge which he had already given in private to the apostles: "Go ye therefore and teach all nations;—and lo, I am with you always, even unto the end of the world." It was doubtless the Lord's last interview with his disciples in that region; his last great act in Galilee.

¹ Acts 2. 36; Phil. 2. 9, 10.

² Comp. John 4. 1; Mark 16. 15, 16; Acts 2. 38—41.

³ Acts 2. 42.

⁴ Luke relates, in Acts 1. 3, that Jesus showed himself alive to the apostles "after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." This would seem to imply interviews and communications as to which we have little more than this very general notice. One of these may have been the appearance to James, mentioned by Paul only (1 Cor. 15. 7), and subsequent to that to the five hundred brethren. It may be referred with most probability

to Jerusalem, after the return of the apostles from Galilee.

Afterwards, our Lord again, according to Paul, "was seen of all the apostles." This was apparently an appointed meeting; the same which Luke speaks of in Jerusalem, immediately before the ascension. It was of course the Lord's last interview with his apostles.

⁵ Luke 24. 49.

⁶ John 15. 27.

⁷ During the preceding discourse, Acts 1. 7, 8 (§ 171), or in immediate connexion with it, our Lord leads the apostles out *as far as to Bethany* (ἕως εἰς Βηθανίαν); and lifting up his hands he blessed them, Luke 24. 50. This act of blessing must be understood, by all the laws of language, as having taken place at or near Bethany. "And it came to pass, WHILE he blessed them, he was parted from them, and carried up into heaven." Our Lord's ascension, then, took place at or near Bethany. Indeed, the sacred writer could hardly have found words to express the fact more definitely and fully; and a doubt on this point could never have suggested itself to the mind of any reader, but for the language of the same writer in Acts 1. 12, where he relates that after the ascension the disciples "returned unto Jerusalem from

- MARK XVI. 19, 20. LUKE XXIV. ACTS I. 9—12.
- 19 So then after the 51 Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. 9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.
- LUKE XXIV. 12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.
- 52 And they worshipped him, and returned to Jerusalem with great joy: 53 and were continually in the temple, praising and blessing God. Amen.
- MARK XVI. 20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

§ 173. CONCLUSION OF JOHN'S GOSPEL.

JOHN XX. 30, 31. XXI. 25.

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written,¹ that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

JOHN XXI.

25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

the mount called Olivet." Luke obviously did not mean to contradict himself; and the most that this expression can be made to imply, is, that from Bethany where their Lord had ascended, which lies on the eastern slope of the mount of Olives, a mile or more below the summit of the ridge, the disciples returned to Jerusalem by a path across the mount. Indeed, Bethany is described in the New Testament as connected with, or as a part of, the mount of Olives, as "at the mount of Olives," Mark 11. 1; Luke 19. 29. [See § 112.] And further, where Matthew and Mark speak of Jesus, during the week of his passion, as going out at evening from Jerusalem to lodge at *Bethany*, Luke says expressly that he spent the nights going out into the *mount of Olives*. See Matt. 21. 17; Mark 11. 11, 19, 20;

Luke 21. 37. This serves to show, that Luke, in chap. 24. 50 and Acts 1. 12, uses the terms *Bethany* and *mount of Olives* interchangeably, and almost as synonymous.

Yet from this remark in Acts there arose, probably early in the fourth century, the legend which fixed the place of the ascension on the reputed summit of the mount of Olives. If that was indeed the true spot, then our Lord ascended from it in full view of all the inhabitants of Jerusalem; a circumstance not hinted at by the sacred writers, nor at all in accordance with the life and character of the Saviour.

For a full discussion of this topic, see an article by Dr. Robinson in the *American Bibliotheca Sacra* for Feb. 1843, p. 176, sq.

¹ Comp. Luke 1. 4.

APPENDIX.

NOTE TO § 7.

THE TIME OF THE NATIVITY.

THE precise year of our Lord's birth is uncertain. According to Matt. 2. 1—6, he was born during the lifetime of Herod the Great, and not long before his death. Herod died in the year of Rome (A. U.) 750, just before the passover; see Jos. Antiq. 17. 8. 1. ib. 17. 9. 3. This has been verified by calculating the eclipse of the moon, which happened just before his death; Jos. Ant. 17. 6. 4. Wurm in *Bengel's Archiv*. I. p. 26. Ideler *Handb. der Chronol.* II. p. 391, sq. If now we make an allowance of time for the purification, the visit of the Magi, the flight into Egypt, and the remaining there till Herod was dead—for all which not less than six months can well be required—it follows, that the birth of Christ cannot in any case be fixed later than the autumn of A. U. 749.

Another note of time occurs in Luke 3. 1, 2, where John the Baptist is said to have entered upon his ministry in the fifteenth year of Tiberius; and again in Luke 3. 23, where Jesus is said to have been "about thirty years of age" at his baptism. Now, if both John and Jesus, as is quite probable, entered upon their ministry at the age of thirty, in accordance with the Levitical custom (Num. 4. 3, 35, 39, 43, 47), by reckoning back thirty years we may ascertain the year of John's birth, and of course also that of Jesus. Augustus died Aug. 29, A. U. 767; and was succeeded by Tiberius, who had already been associated with him in the government for at least two years, and probably three. If now we reckon from the death of Augustus, the fifteenth year of Tiberius commenced Aug. 29th, A. U. 781; and going back thirty years, we find that John must have been born not earlier than August, A. U. 751, and our Lord of course not earlier than A. U. 752;—a result disagreeing with that obtained from Matthew by three years. If, on the other hand, we reckon from the time when Tiberius was admitted as co-regent of the empire, which is shown to have been certainly as early as A. U. 765, and probably in A. U. 764; then the fifteenth year of Tiberius began in A. U. 778, and it follows that John may have been born in A. U. 748, and our Lord in A. U. 749. In this way the results obtained from Matthew and Luke are more nearly coincident.

A third note of time is derived from John 2. 20, "Forty and six years was this temple in building." Josephus says, in one place, that Herod began to build the temple in the eighteenth year of his reign; while in another he specifies the fifteenth year; Ant. 15. 11. 1. B. J. 1. 21. 1. He also assigns the length of Herod's reign at thirty-seven or thirty-four years; according as he reckons from his appointment by the Romans, or from the death of Antigonus; Ant. 17. 8. 1. B. J. 1. 33. 8. Herod was first declared king of Judea in A. U. 714; Jos. Ant. 14. 14. 4, 5. B. J. 1. 14. 4. Comp. Ant. 14. 16. 4. Ideler *Handb. der Chron.* II. p. 390. Hence the eighteenth year of his reign, when Herod began to rebuild the temple, would coincide with A. U. 732; and our Lord's first passover, in the forty-seventh year following, would fall in A. U. 779. If now our Lord at that time was thirty and a half years of age, as is probable, this would carry back the year of his birth to the autumn of A. U. 748.

Further, according to a tradition preserved by the Latin Fathers of the first five centuries, our Lord's death took place during the consulate of the two Gemini, C. Rubellius and C. Fufius, that is, in A. U. 782. So Tertullian, Lactantius, Augustine, &c. See Tertull. adv. Jud. § 8. Augustin. de Civ. Dei, XVIII. 54. If now the duration of his

ministry was three and a half years, then, as before, the year of his birth would be carried back to the autumn of A. U. 748.

Some modern writers, taking into account the abode in Egypt and also the *διετής*, "two years," of Matt. 2. 16, have supposed that Jesus must have been from two to three years old at Herod's death; and hence they assume that he was born in A. U. 747. So Sanclemente *de vulgaris Æræ emendatione libb. IV.* Rom. 1793. fol. Münter *Stern der Weisen*, &c. The same year, A. U. 747, is also fixed upon as the date of Christ's birth, by those who regard the star in the east as having been the conjunction of the planets Jupiter and Saturn, which occurred in that year. So Kepler, Münter l. c. Ideler, *Handb. der Chronol.* Berlin, 1826.

From all these data it would appear, that while our Lord's birth cannot have taken place later than A. U. 749, it *may* nevertheless have occurred one or two years earlier.

The present Christian era, which was fixed by the abbot Dionysius Exiguus in the sixth century, assumes the year of Christ's birth as coincident with A. U. 754. It follows then from the preceding statements, that this our common era begins in any case more than four years too late; that is, from four to five years, at the least, after the actual birth of Christ. This era was first used in historical works by the Venerable Bede, early in the eighth century; and was not long after introduced in public transactions by the Frank kings Pepin and Charlemagne.

In respect to the time of the year when Jesus was born, there is still less certainty. John the Baptist would seem to have entered upon his ministry in the spring; perhaps when the multitudes were collected in Jerusalem at the passover. The crowds which followed him imply that it was not winter. The baptism of Jesus in the Jordan, probably six months later, would then have occurred in autumn. It could not well have been in the winter; nor does a winter seem to have intervened. If now we may assume, as is most probable, that John entered on his office when he had completed his thirtieth year; then the time of his birth was also the spring; and that of our Lord, six months later, was the autumn. Archbishop Newcome, quoting from Lardner, has the following remark: "Jesus was born, says Lardner, between the middle of August and the middle of November, A. U. 748 or 749. We will take the mean time, October 1." See Lardner's Works, vol. i. p. 370, 372. Lond. 1835.—There is, on this point, no valid tradition. According to the earliest accounts, the sixth of January, or Epiphany, was celebrated by the oriental church, in the third and fourth centuries, as the festival of the birth and baptism of Jesus; Cassian. Collat. X. c. 2. In the occidental church, after the middle of the fourth century, the twenty-fifth of December (Christmas) began to be kept as the festival of Christ's nativity; this day having been fixed upon, partly at least, as being the then current winter solstice. Thus, as late as the time of Leo the Great, (who died 461,) there were many in Rome, "by whom this day of solemnity was regarded as honourable, not so much on account of the nativity of Christ, as because of the rising of the new sun, as they call it." Leon. Magn. Serm. XXI. c. 6. The observance of this latter festival (Christmas) spread into the East; while that of the Epiphany, as the baptismal day, was adopted in the West.

See, generally, Lardner's Works, vol. i. Book II. 3. p. 356, sq. Lond. 1835. Gieseler's Ecclesiastical History, vol. i. p. 53, Edinburgh, 1846. See also Greswell's Dissert. x. vol. i., where it is ably maintained that April 5, A. U. 750, B. C. 4, is the precise date of our Lord's birth.

NOTE TO § 13.

THE GENEALOGIES.

I. In the genealogy given by Matthew, considered by itself, some difficulties present themselves.

1. There is some diversity among commentators in making out the three divisions, each of fourteen generations, ver. 17. It is, however, obvious, that the first division begins with Abraham and ends with David. But does the second begin with David, or with Solomon? Assuredly with the former; because, just as the first begins *from Abraham*, so the second also is said to begin *from David*. The first extends *to David*, and includes him; the second extends *until the carrying away into Babylon*, that is, to an epoch, and not to a person; and therefore the persons who are mentioned as coeval with this epoch, *about the time of the carrying away* (ver. 11), are not reckoned before it. After the epoch the enumeration begins again with Jechoniah, and ends with Jesus. In this way the three divisions are made out thus:

1. Abraham.	1. David.	1. Jechoniah.
2. Isaac.	2. Solomon.	2. Salathiel.
3. Jacob.	3. Roboam.	3. Zorobabel.
4. Judah.	4. Abiah.	4. Abiud.
5. Phares.	5. Asa.	5. Eliakim.
6. Esrom.	6. Josaphat.	6. Azor.
7. Aram.	7. Joram.	7. Sadoc.
8. Aminadab.	8. Uzziah (Ozias).	8. Achim.
9. Naasson.	9. Jotham.	9. Eliud.
10. Salmon.	10. Ahaz.	10. Eleazar.
11. Boaz.	11. Hezekiah.	11. Matthan.
12. Obed.	12. Manasseh.	12. Jacob.
13. Jesse.	13. Amon.	13. Joseph.
14. David.	14. Josiah.	14. Jesus.

2. Another difficulty arises from the fact, that between Joram and Ozias, in ver. 8, three names of Jewish kings are omitted, namely, *Ahaziah*, *Joash*, and *Amaziah*. See 2 Kings 8. 25 and 2 Chr. 22. 1; 2 Kings 11. 2, 21 and 2 Chr. 22. 11; 2 Kings 12. 21, 14. 1, and 2 Chr. 24. 27. Further, between Josiah and Jechoniah, in ver. 11, the name of *Jehoiakim* is also omitted. See 2 Kings 23. 34; 2 Chr. 36. 4. Comp. 1 Chr. 3. 15, 16. If these four names are to be reckoned, then the second division, instead of *fourteen* generations, will contain *eighteen*, in contradiction to ver. 17. To avoid this difficulty, Newcome and some others have regarded ver. 17 as a mere gloss, "a marginal note taken into the text." This indeed is in itself possible; yet all the external testimony of manuscripts and versions is in favour of the genuineness of that verse. It is better therefore to regard these names as having been customarily omitted in the current genealogical tables, from which Matthew copied. Such omissions of particular generations did sometimes actually occur, "because they were wicked and impious," according to the Rabbins. See Lightfoot, Hor. Heb. on Matt. 1. 8. A striking example of an omission of this kind, apparently without any such reason, is found in Ezra 7. 1—5, compared with 1 Chr. 6. 3—15. This latter passage contains the lineal descent of the high priests from Aaron to the captivity; while Ezra, in the place cited, in tracing back his own genealogy through the very same line of descent, omits at least six generations. The two accounts stand thus:

1 Chr. 6. 3—15.	<i>Ezra</i> 7. 1—5.	1 Chr. 6. 3—15.	<i>Ezra</i> 7. 1—5.
1. Aaron.	Aaron.	13. Azariah.	
2. Eleazar.	Eleazar.	14. Johanan.	
3. Phinehas.	Phinehas.	15. Azariah.	Azariah.
4. Abishua.	Abishua.	16. Amariah.	Amariah.
5. Bukki.	Bukki.	17. Ahitub.	Ahitub.
6. Uzzi.	Uzzi.	18. Zadok.	Zadok.
7. Zerariah.	Zerariah.	19. Shallum.	Shallum.
8. Meraioth.	Meraioth.	20. Hilkiah.	Hilkiah.
9. Amariah.		21. Azariah.	Azariah.
10. Ahitub.		22. Seraiah.	Seraiah.
11. Zadok.		23. Jehozadak.	
12. Ahimaaz.		24.	Ezra.

A similar omission is necessarily implied in the genealogy of David, as given Ruth 4. 20—22; 1 Chr. 2. 10—12; Matt. 1. 5, 6. Salmon was contemporary with the capture of Jericho by Joshua, and married Rahab. But from that time until David, an interval of at least four hundred and fifty years (Acts 13. 20), there intervened, according to the list, only four generations, averaging of course more than one hundred years to each. But the highest average in point of fact is *three* generations to a century; and if reckoned by the eldest sons they are usually shorter, or three generations for every seventy-five or eighty years. See Sir I. Newton's Chronol. p. 53. Lond. 1728.

We may therefore rest in the necessary conclusion, that as our Lord's regular descent from David was always asserted, and was never denied even by the Jews; so Matthew, in tracing this admitted descent, appealed to genealogical tables, which were public and acknowledged in the family and tribe from which Christ sprang. He could not indeed do otherwise. How much stress was laid by the Jews upon lineage in general, and how much care and attention were bestowed upon such tables, is well known. See Lightfoot, Hor. Heb. on Matt. 1. 1. In the N. T. also, see Phil. 3. 4, 5.

II. Other questions of some difficulty present themselves, when we compare together the two genealogies.

1. Both tables at first view purport to give the lineage of our Lord through Joseph. But Joseph cannot have been the son by natural descent of both Jacob and Heli (Eli), Matt. 1. 16; Luke 3. 23. Only one of the tables therefore can give his true lineage by generation. This is done apparently in that of Matthew; because, beginning at Abraham, it proceeds by natural descent, as we know from history, until after the exile; and then continues on in the same mode of expression until Joseph. Here the phrase is changed; and it is no longer Joseph who "begat" Jesus, but Joseph "the husband of Mary, of whom was born Jesus who is called Christ."

2. To whom then does the genealogy in Luke chiefly relate? If in any way to Joseph, as the language purports, then it must be because he in some way bore the legal relation of son to Heli, either by adoption or by marriage. If the former simply, it is difficult to comprehend, why, along with his true personal lineage as traced by Matthew up through the royal line of Jewish kings to David, there should be given also another subordinate genealogy, not personally his own, and running back through a different and inferior line to the same great ancestor. If, on the other hand, as is most probable, this relation to Heli came by marriage with his daughter, so that Joseph was truly his *son-in-law* (comp. Ruth 1. 8, 11, 12); then it follows, that the genealogy in Luke is in fact that of Mary the mother of Jesus. This being so, we can perceive a sufficient reason why this genealogy should be thus given, viz. in order to show definitely, that Jesus was *in the most full and perfect sense* a descendant of David; not only by law in the royal line of kings through his reputed father, but also in fact by direct personal descent through his mother.

That Mary, like Joseph, was a descendant of David, is not perhaps expressly said in the New Testament. Yet a very strong presumption to that effect is to be drawn from Luke 1. 27 (see the Note on § 3), and from the address of the angel in Luke 1. 32; as also from the language of Luke 2. 5, where Joseph, as one of the posterity of David, is said to have gone up to Bethlehem, *to enrol himself with Mary his espoused wife*, for this is the meaning of the Greek. The ground and circumstances of Mary's enrolment must obviously have been the same as in the case of Joseph himself. Whether all this arose from her having been an only child and heiress, as some suppose, so that she was espoused to Joseph in accordance with Num. 36. 8, 9, it is not necessary here to inquire.

It is indeed objected, that it was not customary among the Jews to trace back descent through the female line, that is, on the mother's side. There are however examples to show that this was sometimes done; and in the case of Jesus, as we have seen, there was a sufficient reason for it. Thus in 1 Chr. 2. 22, Jair is enumerated among the posterity of Judah by regular descent. But the grandfather of Jair had married the daughter of Machir, one of the heads of Manasseh, 1 Chr. 2. 21; 7. 14; and therefore, in Num. 32. 40, 41, Jair is called the son (descendant) of Manasseh. In like manner, in Ezra 2. 61, and Neh. 7. 63, a certain family is spoken of as "the children of Barzillai;" because their ancestor "took a wife of the daughters of Barzillai the Gileadite, and was called after their name."

3. A question is raised as to the identity, in the two genealogies, of the Salathiel and Zorobabel named as father and son, Matt. 1. 12; Luke 3. 27. The Zorobabel of Matthew is no doubt the chief, who led back the first band of captives from Babylon, and rebuilt the temple, Ezra c. 2.—6. He is also called the son of Salathiel in Ezra 3. 2; Neh. 12. 1; Hag. 1. 1; 2. 2, 23. Were then the Salathiel and Zorobabel of Luke the same persons? Those who assume this must rest solely on the identity of the names; for there is no other possible evidence to prove, either that they were contemporary, or that they were not different persons. On the other hand, there are one or two considerations, of some force, which go to show that they were probably not the same persons.

First, if Salathiel and Zorobabel are indeed the same in both genealogies, then Salathiel, who according to Matthew was the son of Jechoniah by natural descent, must have been called the son of Neri in Luke either from adoption or marriage. In that case, his connexion with David through Nathan, as given by Luke, was not his own personal genealogy. It is difficult therefore to see, why Luke, after tracing back the descent of Jesus to Salathiel, should abandon the true personal lineage in the royal line of kings, and turn aside again to a merely collateral and humbler line. If the mother of Jesus was in fact descended from the Zorobabel and Salathiel of Matthew, she, like them, was descended also from David through the royal line. Why rob her of this dignity, and ascribe to her only a descent through an inferior lineage?

Again, the mere identity of names under these circumstances affords no proof; for

nothing is more common in Scripture, even among contemporaries. Thus we have two Ezras; one in Neh. 12. 1, 13, 33; from whom Ezra the scribe is expressly distinguished in ver. 36. We have likewise two Nehemiahs; one who went up with Zorobabel, Ezra 2. 3; and the other the governor who went later to Jerusalem, Neh. 2. 9, sq. So too, as contemporaries, Joram son of Ahab king of Israel, and Joram (Jehoram) son of Jehoshaphat king of Judah; 2 Kings 8. 16; comp. ver. 23, 24. Also, Joash king of Judah and Joash king of Israel; 2 Kings 13. 9, 10. Further, we find in succession among the descendants of Cain the following names: Enoch, Irad, Mehujael, Methusael, Lamech, Gen. 4. 17, 18; and later, among the descendants of Seth, these similar ones: Enoch, Methuselah, Lamech, Gen. 5. 21—25.

Greswell's views on the Genealogies are given in Dissert. ii. vol. ii. Wieseler, whose views generally agree with Robinson's in the above Note, has published an article on the same subject in the *Studien und Kritiken* for 1845, p. 361.

NOTE TO § 36.

OUR LORD'S SECOND PASSOVER.

On the phrase *feast of the Jews* (ἑορτὴ τῶν Ἰουδαίων), John 5. 1, turns mainly the question as to the duration of our Lord's public ministry. John notes distinctly three passovers; John 2. 13; 6. 4; 12. 1. If now this feast be another passover, then our Lord's public labours continued during three and a half years; if not, then the time of his ministry must in all probability be reckoned one year less.

The only reasonable ground of doubt in this case, is the absence of the definite article before *feast*. But, even as the text now stands, it *may* assuredly in itself just as well denote the great Jewish festival as any other. The following considerations seem to show, that it does most probably thus stand for a passover, viz. the *second* in our Lord's public ministry.

1. The word *feast* (ἑορτὴ) without the article is put definitely for the passover, in the phrase κατὰ ἑορτήν, Matt. 27. 15; Mark 15. 6; Luke 23. 17. Comp. John 18. 39.

2. In Hebrew a noun before a genitive is made definite by prefixing the article, not to the noun itself, but to the genitive; see Davies's translation of Gesenius's Heb. Gr. § 109. 1. Nordheim. Heb. Gr. II. p. 14. γ. This idiom is transferred by the LXX. into Greek; e. g. Deut. 16. 13, ἑορτὴν τῶν σκηνῶν ποιήσεις σεαυτῷ, Heb. פֶּסַח אֶתְּךָ, i. e. *the festival of tabernacles*. So too in the New Testament; Matt. 12. 24, ἐν τῷ Βεελζεβούλ ἀρχοντῶν δαιμονίων, i. e. *the prince of demons*. Hence, in the passage before us, according to the analogous English idiom, we may render the phrase by *the Jews' festival*; which marks it definitely as the passover.

3. It is not probable, that John means here to imply that the festival was indefinite or uncertain. Such is not his usual manner. The Jewish festivals were to him the measures of time; and in every other instance they are definitely specified. So the passover, John 2. 23; 12. 1; even when Jesus does not visit it, 6. 4; and also when it is expressed only by *the feast*, 4. 45; 11. 56; 12. 12, 20, al. So too the festival of tabernacles, 7. 2; and of the dedication, 10. 22. This is all natural in him; for an indefinite festival could afford no note of time.

4. The plucking of the ears of grain by the disciples (§ 37 and Note), shows that a passover had just been kept; which tallies accurately with this visit of our Lord to Jerusalem.

5. This *feast* could not have been the festival either of Pentecost or of tabernacles next following our Lord's first passover. He returned from Judea to Galilee not until eight months after that passover, when both these festivals were already past; see Note on § 25.—That it might by possibility have been the Pentecost after a second passover not mentioned, and before that in John 6. 4, cannot perhaps be fully disproved; but such a view has in itself no probability, and is apparently entertained by no one. At any rate, it also would give the same duration of three and a half years to our Lord's ministry.

6. Nor can we well understand here the festival of Purim, which occurred on the fourteenth and fifteenth of the month Adar, or March, one month before the passover; see Esth. 9. 21, 22, 26—28. Against this the following considerations present themselves: (a) The Jews did not go up to Jerusalem to celebrate the festival of Purim. The observance of it among that people throughout the world consisted solely in reading the Book of Esther in their synagogues on those days, and making them "days of feasting

and joy and of sending portions [dishes] one to another and gifts to the poor;" Esth. 9. 22. Jos. Ant. 11. 6. 13. Reland, *Antiqq. Heb.* IV. 9. But the "multitude," John 5. 13, seems to imply a concourse of strangers at one of the great festivals.—(b) It is very improbable, that Jesus would have gone up to Jerusalem at the Purim, to which the Jews did not go up, rather than at the passover, which occurred only a month later. His being once present at the festival of dedication (John 10. 22) is not a parallel case; since he appears not to have gone up for that purpose, but this festival occurred while he remained in or near Jerusalem after the festival of tabernacles, John 7. 2, sq.—(c) The infirm man was healed on the sabbath, John 5. 9; which sabbath belonged to the festival, as the whole context shows, John 5. 1, 2, 10—13. But the Purim was never celebrated on a sabbath; and, when it happened to fall on that day, was regularly deferred; see Reland l. c.

7. The main objection urged against taking this *feast* as a passover, is the circumstance, that in such case, as our Lord did not go up to the passover spoken of in John 6. 4, but only at the subsequent festival of tabernacles in John 7. 2, sq., he would thus have absented himself from Jerusalem for a year and six months; a neglect, it is alleged, inconsistent with his character and with a due observance of the Jewish law. But a sufficient reason is assigned for this omission, namely, "because the Jews sought to kill him," John 7. 1; comp. 5. 18. It obviously had been our Lord's custom to visit the holy city every year at the passover; and because, for the reason assigned, he once let this occasion pass by, he therefore went up six months afterwards, at the festival of tabernacles. All this presents a view perfectly natural; and covers the whole ground. Nor have we any right to assume, as many do, that our Lord regularly went up to Jerusalem on other occasions besides those specified in the New Testament.

In this instance, the most ancient view is that which takes *feast* for a passover. So Irenæus in the third century: "Et posthac iterum secunda vice adscendit [Jesus] in diem paschæ in Hierusalem, quando paralyticum, qui juxta natatorium jacebat xxxviii. annos curavit;" *adv. Hær.* 2. 39. The same view was adopted by Eusebius, Theodoret, and others; and in later times has been followed by Luther, Scaliger, Grotius, Lightfoot, Le Clerc, Lampe, Hengstenberg, Greswell, &c. Cyril and Chrysostom held to a pentecost, as also the Harmony ascribed to Tatian; and so, in modern times, Erasmus, Calvin, Beza, Bengel, &c. The festival of Purim was first suggested by Kepler (*Eclogæ Chronica*, pp. 72, 129, sq. *Francof.* 1615); and at the present day this is the only view, aside from the passover, that finds advocates. Those who hold it, as Hug, Neander, Olshausen, Tholuck, Meyer, Wieseler, (Lücke and De Wette leave the question undecided,) regard John 6. 4 as having reference to the second passover during our Lord's ministry; which thus becomes limited to two and a half years.—See, generally, Greswell's *Dissert.* viii. vol. ii. Neander's *Leben Jesu*, 3te Ausg. p. 434. Wieseler's *Chronol. Synopse der Vier Evangelien*, p. 211—222.

NOTE TO § 41.

SERMON ON THE MOUNT.

The sermon on the mount follows here, in accordance with the order of Luke. The correctness of this order, so far as it respects Matthew, depends on the question, Whether the discourse, as reported by the two evangelists, is one and the same, and was delivered on the same occasion? This question is answered at the present day by interpreters, with great unanimity, in the affirmative; and mainly for the following reasons.

1. The choice of the twelve by our Lord, as his ministers and witnesses, furnished an appropriate occasion for this public declaration respecting the spiritual nature of his kingdom, and the life and character required of those who would become his true followers. Luke expressly assigns this as the occasion; and although Matthew is silent here and elsewhere as to the selection of the apostles, yet some passages of the discourse, as reported by him, seem to presuppose their previous appointment as teachers; see *Matt.* 5. 13, 14; 7. 6.

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

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

The main objection which has been felt and urged against the identity of the two discourses, is the fact, that Matthew's report contains much that is not found in Luke, while,

on the other hand, Luke adds a few things not found in Matthew, as ver. 24—26, 38—40, 45; and further, his expressions are often modified and different, as in ver. 20, 29, 35, 36, 43, 44, 46. But this objection vanishes, if we look at the different objects which the two evangelists had in view. Matthew was writing chiefly for Hebrew Christians; and it was therefore important for him to bring out, in full, the manner in which our Lord enforced the spiritual nature of his dispensation and doctrine, in opposition to the mere letter of the Jewish law, and the teaching and practice of the scribes and Pharisees. This he does particularly, and with many examples, in Matt. 5. 18—38; 6. 1—34. Luke, on the contrary, was writing mainly for Gentile Christians; and hence he omits the long passages of Matthew above referred to, and dwells only upon those topics which are of practical importance to all. In other respects, the discourses, as given by the two writers, do not differ more than is elsewhere often the case in different reports of the same discourse. Compare Matt. 24. 1—42 with Mark 13. 1—37 and Luke 21. 5—36; also Matt. 28. 5—8 with Mark 16. 6—8 and Luke 24. 5—8. See also Note on § 15.

Greswell, Dissert. xi. vol. ii., contends, however, that the discourse given by Matthew is distinct from the one in Luke, the former having been delivered to the disciples on the top of the mountain, but the latter to the multitudes on a plain.

The order of circumstances would seem to have been the following: Our Lord retires to the mountain and chooses the twelve; and with them descends to the multitudes on the level place or plain, where he heals many. (§ 40.) As they press upon him, he again ascends to a more elevated spot, where he can overlook the crowds and be heard by them; and here, seating himself with the twelve around him, he addresses himself to his disciples in particular and to the multitudes in general. See Matt. 5. 1, 2; Luke 6. 20; also Matt. 7. 28; Luke 7. 1.

The mountain where these events took place, was doubtless some part of the high ground on the west of the Lake of Tiberias, not far from Capernaum. The Romish church has the tradition, that the singular hill called Tell Hattin, or Kürün Hattin, was the spot; and that hill is hence known to travellers as the Mount of Beatitudes. But this eminence is seven or eight miles distant from the probable site of Capernaum; which seems inconsistent with Matt. 8. 5; Luke 7. 1. And further, this tradition is current only among foreign Latin monks, and cannot be traced back, even among them, beyond the twelfth century; while the Greek church, which has been native upon the soil from the earliest centuries, knows nothing of it; and has indeed no tradition whatever connected with the sermon on the mount. See Bibl. Researches in Palestine, III. p. 240.

NOTE TO § 109.

HEALING OF THE BLIND NEAR JERICHO.

Mark and Luke here speak of *one* blind man; Matthew of *two*. The case is similar to that of the demoniacs of Gadara; see Note on § 57.

More difficult is it to harmonize the accounts as to the *place* where the miracle was wrought. Matthew and Mark narrate it as having occurred when Jesus was *departing* from Jericho; while Luke seems to describe it as happening during his *approach* to the city. Several ways of solving this difficulty have been proposed.

1. The language of Mark is, "they came to Jericho." This, it is said, may be understood as implying, that Jesus remained some days at least in Jericho; and that the miracle may have been wrought, not when he was *finally* leaving Jericho for Jerusalem, but when he was *occasionally* going out of, and returning to, Jericho. So Newcome, Harm. Note on § 108.

2. The Greek verb here used may, it is said, signify not only to *draw nigh*, but also to *be nigh*. Hence, the language of Luke may include also the idea expressed by Matthew and Mark, that is, while he was *still near* the city. So Grotius, Comm. in Matt. 20. 30. It is very doubtful, whether this definition can be fully sustained by classic authority. Yet in the New Testament and Septuagint there are several passages which go to imply such a usage of the Greek word. Thus, Luke 19. 29, compared with Matt. 21. 1. So Phil. 2. 3, *he was nigh unto death*. The usage of the LXX. is still more definite; e. g. of Naboth's vineyard, 1 Kings 21. 2, *because it is near unto my house*. Also Deut. 21. 3, *the city next [nigh] unto the slain man*, ver. 6; 22. 2; and trop. Jer. 23. 23; Ruth 2. 20; 2 Sam. 19. 42. These instances seem sufficient to bear out the proposed interpretation in Luke; which is also adopted by Le Clerc, Doddridge, Pilkington, and others.—Nor is this method of explanation "made useless for the purpose of reconciling the evangelists,

by Luke 19. 1," as Newcome asserts. In connexion with Jericho, Luke first of all relates this striking miracle; then goes back and mentions that Jesus "entered and passed through Jericho;" and lastly records the visit to the house of Zaccheus, apparently within the city. Luke 19. 1, therefore, is not more at variance with this view respecting the miracle, than it is with the visit to Zaccheus. It is a passing announcement of a general fact, in connexion with which other more important circumstances are related, not indeed in the order of time, but partly by anticipation.

3. Less probable than either of the above is the solution of Lightfoot (*Chron. Tempor.* in *N. T. Opp.* II. p. 42) and others, who assume that Jesus healed one blind man before entering the city, and another on departing from it. This solution is, however, strongly advocated by Greswell (*Dissert.* xxii. vol. ii.), and also regarded with favour by Wieseler (*Chron. Synopse*, p. 332).

NOTE TO § 131.

DATE OF THE SUPPER AT BETHANY.

On the fourth day of the week the chief priests and others, after deliberation, came to the formal conclusion to seize Jesus and put him to death; *Matt.* 26. 3, 4, &c. As the means by which this purpose was aided and accomplished, the first three evangelists narrate the treacherous intent of Judas; which again Matthew and Mark introduce by describing the circumstances under which it arose during the supper at Bethany. According to Matthew and Mark this supper would most naturally seem to have taken place on the preceding evening, that is, the evening which ushered in, and was reckoned to, the fourth day of the week. John's order would apparently assign it to the evening after the day on which Jesus came to Bethany. This is the order maintained by Greswell (*Dissert.* iii. vol. iii.), and by Wieseler (*Chron. Syn.* p. 391), as well as by Robinson.

As in the accounts of this supper itself, neither of the evangelists has specified any note of time, we are left to infer from other circumstances, whether it more probably took place on the evening after the sabbath, as John seems to imply; or, on the evening following the third day of the week, in accordance with Matthew and Mark, after our Lord had taken his final leave of the temple. The following are some of these circumstances.

1. The formal determination of the chief priests to put Jesus to death, was made early on the fourth day of the week, *Matt.* 26. 1—5; *Mark* 16. 1, &c. It was not until *afterwards* that Judas came to them with his proposal of treachery, which they received with joy, *Matt.* 26. 14; *Mark* 16. 10, 11, &c.

2. Matthew and Mark narrate the supper as the occasion which led to the treachery of Judas. Stung by his Master's rebuke, he is represented as going away to the chief priests and offering to betray him. This act would then seem to have been done under the impulse of sudden resentment; and this view of the matter receives also some support from his subsequent remorse and suicide. All this accords well with the order of Matthew and Mark. But if the supper took place on the evening after Jesus came to Bethany, then Judas had already cherished this purpose of treachery in his heart for nearly four days without executing it; and that too while our Lord was daily teaching in the temple, and there was abundant opportunity to betray him. Such a supposition, under the circumstances, is against probability.

3. The language of Matthew, *then Judas went*, ver. 14, seems necessarily to connect the visit of Judas to the chief priests *immediately* with the supper, which therefore must have taken place on the preceding evening. On the other hand, it would be very natural for John to anticipate the time of the supper, and narrate it where he does, in order there to bring together and complete all that he had to say further of Bethany; which indeed he mentions no more.

There is no sufficient reason for supposing, with Lightfoot and others, that the supper mentioned in John is a different one from that in Matthew and Mark. The identity of circumstances is too great, and the alleged differences too few, to leave a doubt on this point. Matthew and Mark narrate it as in the house of Simon the leper; John does not say where it took place; but he speaks of Lazarus as one of those who reclined at the table, implying that the supper was not in his own house. It was not, and is not now customary in the East, for females to eat with the males; and therefore Lazarus, in his own house, would have been the master and giver of the entertainment. In the two former evangelists, the woman anoints the head of Jesus; in the latter, his feet; yet neither excludes the other. Matthew and Mark do not here name Mary; nor have they any where else men-

tioned her or Martha or Lazarus. Nor do they in this connexion name Judas, whom we know as the fault-finder only from John.

NOTE TO § 160.

TIME OF THE WOMEN'S VISIT TO THE SEPULCHRE.

The point of time when the women visited the sepulchre is very definitely marked by all the evangelists, viz. Matthew, *as it began to dawn* (τῇ ἐπιφωσκούσῃ sc. ἡμέρᾳ), Mark, *very early in the morning* (λίαν πρωί), Luke, *very early in the morning* (ὄρθρου βαθύτος), John, *when it was yet dark* (πρωὶ σκοτίας ἔτι οὐσης). These expressions all go to fix the time at what we call *early dawn* or *early twilight*; after the break of day, but while the light is yet struggling with darkness.

But Mark, in ver. 2, has added the phrase "*at the rising of the sun.*" These words seem, at first, to be directly at variance with the language of the other three evangelists, and with the "*very early*" of Mark himself.

Yet as Mark by the expression "*very early*" has definitely fixed the time in accordance with all the other evangelists, we cannot suppose that by the subsequent phrase "*at the rising of the sun*" he meant to contradict himself and them. He must therefore have employed this latter expression in a broader and less definite sense, not inconsistent with the other. As the sun is the source of light and day, and his earliest rays produce the contrast between night and dawn, so the term *sun-rising* might easily come in popular usage, by a metonymy of cause for effect, to be put for all that earlier interval, when his rays still struggling with darkness do yet usher in the day.

Accordingly, we find such a popular usage existing among the Hebrews and in the Old Testament. Thus in Judg. 9. 33, Zebul, after directing Abimelech to lie in wait with his people in the field during the night, goes on to say: "And it shall be, in the morning as soon as the sun is up thou shalt rise early and set upon the city." Here we have the very same reference to the *sun-rising*, and yet we cannot for a moment suppose that Abimelech was to wait till the sun actually appeared above the horizon, before he made his onset. So the psalmist, Psa. 104. 22, speaking of the young lions that by night roar after their prey, proceeds thus: "The sun ariseth, they gather themselves together, and lay them down in their dens." But beasts of prey do not wait for the actual appearance of the sun above the horizon ere they shrink away to their lairs; the break of day, the dawning of light, is the signal for their retreat. See also Sept. 2 Kings 3. 22; 2 Sam. 23. 4. In all these passages the language is entirely parallel to that of Mark 16. 2; and they fully illustrate and confirm the principle, that the *sun-rising* is here used by Mark in a popular sense as equivalent to the *rising of the day*, or early dawn.

There was probably something in respect to Mary Magdalene, which gave her a peculiar prominence in these transactions. This may be inferred from the fact, that John mentions Mary Magdalene, and her alone; while the other evangelists likewise name her first, as if holding the most conspicuous place.—On the different names and number of the women, as narrated by the different evangelists, see Note on § 57.

Mary Magdalene, amazed at not finding the body of Jesus, and supposing it to have been stolen, leaves the other women, probably in the sepulchre, and returns to the city to tell Peter and John. To them she uses the phrase *we know not* (οὐδαμεν), ver. 2, meaning herself and the other women; but afterwards, when she speaks to the angels, it is *I know not*, ver. 13.

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