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A harmony of the four
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A HARMONY
OF THE
FOUR GOSPELS
IN THE REVISED VERSION.

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A HARMONY

OF THE

FOUR GOSPELS

IN THE REVISED VERSION:

CHRONOLOGICALLY ARRANGED IN PARALLEL COLUMNS,
WITH MAPS, NOTES, AND INDICES,

BY

S. D. WADDY, Q.C.

SECOND EDITION, REVISED AND ENLARGED.

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PREFACE.

A "HARMONY OF THE GOSPELS" is chiefly valuable in two ways :—

(1) Its most important use is to bring into juxtaposition the accounts given by the different Evangelists of the incidents in the life of Jesus Christ, so as to facilitate comparison, and to collect into one connected narrative the details which are scattered through all four Gospels. Those only who are accustomed to this process have any idea of the light and beauty which it sheds upon the Word of God.* But the task is not always free from difficulty. Difference of position in the Gospel history, or variety of surrounding circumstances, sometimes renders it doubtful whether two narratives, taken from different Gospels, and bearing a strong resemblance to each other, refer to the same incident, described with varied detail ; or to two events, similar in character, but totally different in time and place. For instance, there is considerable difference of opinion with respect to the Sermon on the mount :—whether Matthew in chapters v., vi., and vii. refers to the same event as that recorded in Luke vi. 20—49 or Luke xii. 22—34. Or whether, on the other hand, Luke describes a different occasion when our Lord gave similar teaching but at a different time and place. Happily these instances are few, and do not affect the practical value of the Word.

(2) The second use of a Harmony is to obtain, by a chronological and geographical arrangement, such illustration as a consideration of time and place will afford.

But this attempt is beset by more serious obstacles ; so serious indeed, that any man who has devoted much earnest thought to the subject will agree with the late Archbishop of York (Thomson), that "the sacred writers have not "so treated their subject that the construction of a complete Harmony is "possible for us†." The uncertainties which confront us do not assail the

* I cannot do better than adopt Dr Robinson's words in his Introduction to his Notes. "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 narra- "tives of the same events, in an order which "may be regarded as at least a probable "one; and by so doing to exhibit the legiti- "mate uses of a Harmony, and accomplish

"a threefold purpose, viz. to make the "evangelists their own best interpreters; "to shew how wonderfully they are supple- "mental to each other in minute as well as "important particulars; and in this way to "bring out fully and clearly the funda- "mental characteristic of their testimony, "UNITY IN DIVERSITY."

† *Speaker's Commentary*—New Test. Vol. I. page lxix.

fundamental truths of Christianity, or shake the substantial accuracy of its history. They merely affect the fringe,—the details of time and place; and *the gospels corroborate each other in all vital matters*, in whatever order we arrange the incidents they narrate. The apparent discrepancies are due mainly to the carelessness or rashness of early transcribers, and have long been the delight of critics hostile to the belief in the inspiration of the Bible. Even if all the objections were well founded, they would not be of vital importance; but in fact most of them are susceptible of very simple explanation. At the same time, they have caused so much difference of opinion amongst Harmonists that from the earliest* to the latest (numbering not less than 200) it would be difficult to find two who would entirely agree. It will, probably, now be found impossible, after the lapse of nineteen centuries, to settle these questions conclusively. For my own part, I certainly do not suggest that I have solved the problems which have tasked the ability of wise and good men through so many ages. I do not pretend to the requisite learning. *The book is not written for accomplished scholars.* My less ambitious aim is simply this;—I have, for many years, derived such help from the existing Harmonies, that I wish to give this benefit to the ordinary layman, with the immense additional advantage arising from the use of the Revised Version; and to present the work in such a form, that it may be conveniently used by the preacher in the pulpit, or the teacher in his class.

The text is divided into sections; including, generally, one subject (or incident) only in each section, and I have given references to time and place, where they could be assigned usefully, and with reasonable probability, but not otherwise. In a few cases a passage has been repeated in order to preserve continuity, but the repetition is indicated by brackets [] to avoid confusion.

So far as the Harmony itself is concerned, I have added but little to the text and marginal notes as issued by the Revisers. These notes are placed at the end of each section, and are indicated by numbers (1, 2, 3, etc.). I have, however, made one important addition to them by incorporating most of the suggestions of the American committee of Revisers. These were placed by the English Revisers at the end of the Revised Version. I have in every case distinguished them by the addition of the word “(Amer.)” and they will be found of very great value.

The notes for which I am responsible are of two classes. The shorter ones will be found at the bottom of the pages (distinct from those which have the

* The Diatessaron of Tatian, about A.D. 150. The date and genuineness of this work are open to doubt. Strictly speaking a “Harmony” differs from a “Diatessaron.” The *Harmony* presents the whole of each of

the Gospels. The *Diatessaron* is the continuous history resulting from the union of the four (τὸ διὰ τεσσάρων), but they are often used as synonymous expressions.

higher authority of the Revisers), and indicated by asterisks etc (*, †, ‡, etc.). Most of them consist of the cross-references to the Old and New Testaments. The remainder are critical or historical. I have prefixed a few introductory notes of greater length, which relate mainly to those apparent discrepancies brought into fuller light by the use of the Harmony. For both classes of notes I am under great and constant obligations to the *Speaker's Commentary*, Alford's *Greek Testament*, Robinson's *Harmony* (the admirable edition published by the Tract Society), McClellan's *New Testament*, Vol. I., and Dr Smith's *Dictionary of the Bible*. I have, I believe, acknowledged all quotations from these and many other writers, but if I have omitted to do so in any case, I hope they will accept my expression of regret.

Throughout the book I have tried to avoid all matter in controversy between believers in the Divinity of our Saviour, to whatever denomination they may belong; my chief desire being to give the advantage of my work (if any) to the whole Church of Christ. If it should be thought that I have ever wandered beyond the province of a harmonist, I believe it will be found that I have been led to do so by the special difficulty or importance of the subject. Note M (on the Sermon on the mount) is an example of this. In that case (and possibly in some others) I have, I fear, not confined myself strictly to the work of "harmonizing," but have strayed into "ex-position." My reason is that, though every thoughtful Christian holds each separate lesson in the Sermon on the mount to be infinitely beautiful and blessed, its perfection as a *whole*—as a systematic, comprehensive, and exact exhibition of doctrine—is not always grasped. I believe that even reverent and patient students of "the Word" often miss the train of thought that governs the whole sermon, and makes it the most logical and powerful discourse ever spoken. Moreover, that sermon made and marked a distinct epoch in our Lord's ministry; and I doubt whether its relative place and influence in the history of the gospel are always recognised. Both of these subjects,—its doctrinal structure and its historic function,—I have tried to set forth.

Table I, the analytical and chronological summary (page xi), refers specifically to almost every incident in the life of our Lord. It is thus, in fact, a continuous but condensed memoir; and, as such, is full of interest and instruction. In order to make it more perfect in this respect, the headings of the sections have been prepared with great care. They are copied in Table I, and will be found to answer by anticipation some of the most important questions raised by objectors. This is specially illustrated by the record of Peter's denials,—the incidents of the last supper, and those which followed the resurrection.

Table II explains itself.

The maps have been specially prepared. They indicate nearly every place

mentioned in the Gospels and notes, and they contain practically nothing more. The multiplication of names, and especially of modern names, only tends to confuse.

The critical reader will detect one orthographical variation. It occurs in the spelling of the word "judgement." All the early translations,—Tyndale in 1534,—Cranmer in 1539,—the Authorized Version in 1611, &c., give the word as above: but the later editions of the Authorized Version,—general custom,—and the principal modern lexicographers,—have adopted the form "judgment," omitting the first "e." I have followed these authorities. The Revised Version, however, has reverted to the ancient form; and I have not felt justified in altering this form in the *text* and *marginal notes*, which are strictly copied from the Revised Version. I regret that this conflict has led to apparent inconsistency.

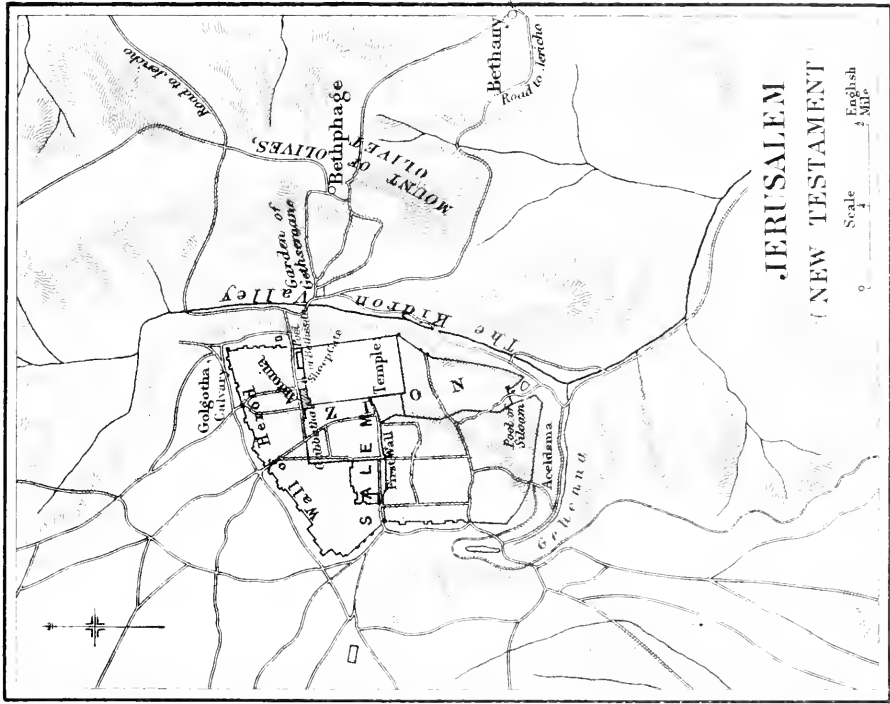
Amidst the great number of cross-references, &c. contained in the notes I can hardly hope to have escaped all errors. If they exist, I shall be very grateful to any reader who will kindly point them out to me.

The comparative freedom from such blemishes which, I hope, will be found to characterize the book, is mainly due to the intelligence and care of the staff of the University Press and especially of the "reader" of the proofs. The peculiar irregularity of the letter press has caused much typographical difficulty and labour; and I cannot be too grateful for the patience and skill which have helped me so cheerfully and so well.

I record my sincere gratitude to the Delegates and Syndics of the University Presses for the permission to use the Revised Version. Without it my main object would have been frustrated. By granting it, they have, as I venture to hope, enhanced to some extent the value of their former noble service to the Church of Christ. To the members of that Church I now commend this book, with an earnest entreaty for their kind and generous consideration. I have constantly laboured under a weighty conviction of the solemn nature of the duty I have undertaken. No man can know, as thoroughly as I do, how sadly inadequate is my work. But, in spite of the many blemishes which disfigure it, and of which I am painfully conscious, I pray that the result of this publication may be to help believers in the Divinity and Humanity of our Blessed Lord, to "know the certainty "concerning the things wherein we have been instructed."

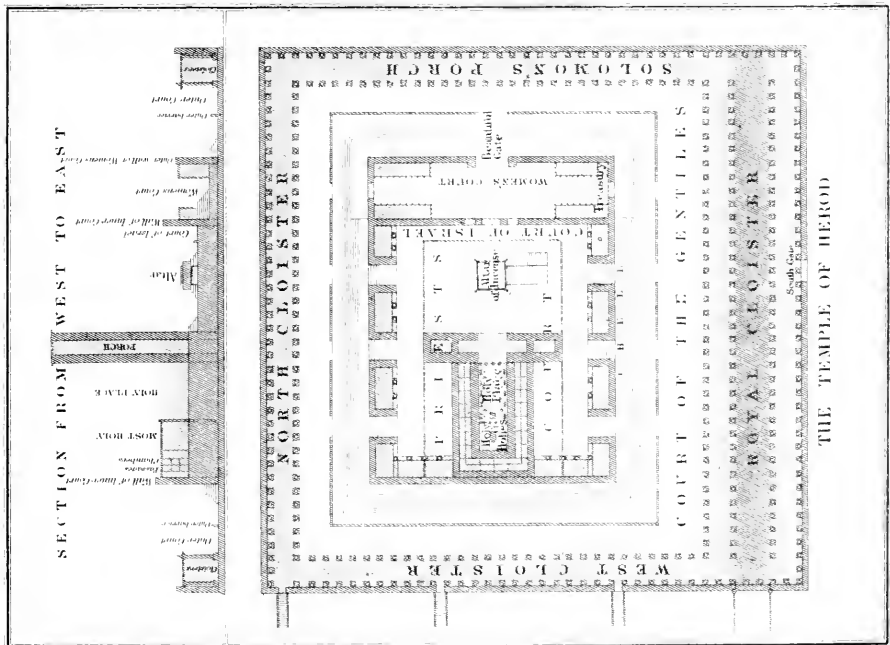
S. D. W.

TEMPLE, May, 1895.



JERUSALEM
(NEW TESTAMENT)

Scale $\frac{1}{2}$ Mile
 English Mile



SECTION FROM WEST TO EAST

WEST CLOISTER
COURT OF THE GENTILES
COURT OF ISRAEL
COURT OF WOMEN
HOLY PLACE
HOLY OF HOLIES
ROYAL CLOISTER
NORTH CLOISTER
SOLOMON'S PORCH

THE TEMPLE OF HEROD

TABLE I.

ANALYTICAL AND CHRONOLOGICAL SUMMARY OF THE CONTENTS OF THE FOUR GOSPELS.

Page	Sec.	PREFACES TO THE GOSPELS.	MATTHEW	MARK	LUKE	JOHN
1	1	Preface to the gospel of Matthew; which is the history of Jesus Christ, as the Messiah of the Jews,—the son of Abraham and David	i. 1			
1	2	Preface to the gospel of Mark; which is the history of Jesus Christ, as the Divine Lord of the world, the Son of God		i. 1		
1	3	Preface to the gospel of Luke; which is the history of Jesus Christ, as the Saviour of the world			i. 1—4	
1	4	Preface to the gospel of John; which is the history of Jesus Christ, as the Divine-Human Word				i. 1—18
		PART I.				
		<i>The birth, childhood, and youth, of John the Baptist (the forerunner), and of Jesus Christ.</i>				
2	5	The angel Gabriel announces the conception of Jesus Christ's forerunner			i. 5—25	
3	6	The angel Gabriel announces the conception of Jesus Christ			i. 23—38	
3	7	Mary's visit to Elisabeth			i. 39—56	
4	8	Birth and early history of the forerunner			i. 57—80	
5	9	Angelic testimony to the immaculate conception. Marriage of Joseph and Mary	i. 18—25			
5	10	The genealogy of Jesus Christ	i. 2—17		iii. 23—38	
6	11	The birth of Jesus			ii. 1—7	
7	12	Angels announce the birth of "Christ the Lord"			ii. 8—20	
7	13	The circumcision and naming of Jesus	i. 25		ii. 21	

Page	Sec.		MATTHEW	MARK	LUKE	JOHN
7	14	Jesus is brought to the temple and presented to the Lord. The testimony of Simeon and Anna			ii. 22—38	
8	15	Worship of the wise men	ii. 1—12			
9	16	Flight into Egypt	ii. 13, 14		ii. 39	
9	17	Massacre of the innocents	ii. 16—18			
9	18	Return to Nazareth	ii. 15, 19—23		ii. 39	
10	19	Childhood and youth of Jesus			ii. 40—52	
PART II.						
<i>The ministry of the forerunner.</i>						
11	20	The call and ministry of John the Baptist, and his first testimony to Jesus Christ	iii. 1—12	i. 2—8	iii. 1—18	
14	21	Baptism of Jesus	iii. 13—17	i. 9—11	iii. 21, 22	
15	22	The fasting and temptation of Jesus				
16	23	The Baptist's renewed testimony to the Messiah	iv. 1—11	i. 12, 13	iv. 1—13	i. 19—39
PART III.						
<i>The public ministry of our Lord.</i>						
17	24	The admission of the first disciples, Andrew and another (John), Peter, Philip, Nathanael			iii. 23	i. 40—51
18	25	Christ's first miracle. He turns water into wine				ii. 1—12
19	26	The first passover during Christ's public ministry. His first purging of the temple				ii. 13—25
19	27	Private discourse with Nicodemus				iii. 1—21
20	28	John the Baptist's last testimony to Jesus as the Christ				iii. 22—36
21	29	The forerunner's testimony closed by his imprisonment	xiv. 3—5	vi. 17—20	iii. 19, 20	
21	30	Jesus departs from Judæa to Galilee	iv. 12	i. 14		iv. 1—3
22	31	On his way to Galilee Jesus passes through Sychar, and teaches a woman of Samaria				iv. 4—42
23	32	Jesus having returned to Galilee heals a nobleman's son			iv. 14, 15	iv. 43—54
24	33	Jesus teaches at Nazareth and is rejected there			iv. 16—30	
25	34	Jesus fixes his abode at Capernaum and preaches the gospel of God	iv. 13—17	i. 14, 15	iv. 31	
26	35	The miraculous draught of fishes	iv. 18	i. 16	v. 1—10	
26	36	Jesus calls Peter and Andrew; and afterwards James and John to the ministry	iv. 19—22	i. 17—20	v. 10, 11	
27	37	The first healing of a demoniac by Jesus		i. 21—28	iv. 31—37	
28	38	Jesus heals Peter's wife's mother and others	viii. 14—17	i. 29—34	iv. 38—41	
29	39	Jesus makes his first circuit of Galilee	iv. 23—25	i. 35—39	iv. 42—44	
30	40	The first cleansing of a leper by Jesus	viii. 2—4	i. 40—45	v. 12—16	
32	41	Jesus heals a man sick of the palsy	ix. 1—8	ii. 1—12	v. 17—26	

THE CONTENTS OF THE FOUR GOSPELS.

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Page	Sec.		MATTHEW	MARK	LUKE	JOHN
34	42	The call of Matthew	ix. 9	ii. 13, 14	v. 27, 28	
34	43	The feast at Matthew's house [Probably the second year of our Lord's ministry com- menced about this time.]	ix. 10—17	ii. 15—22	v. 29—39	
37	44	Jesus heals a sick man at the pool of Bethesda. The Jews seek to kill him				v. 1—18 (c. 4 placed in marg.)
37	45	Jesus vindicates his own con- duct and reproves the perse- cuting Jews	*			v. 19—47
38	46	Jesus teaches the lawfulness of works of necessity on the sabbath	xii. 1—8	ii. 23—28	vi. 1—5	
40	47	Jesus teaches the lawfulness of works of mercy on the sabbath	xii. 9—14	iii. 1—6	vi. 6—11	
41	48	Jesus withdraws to the seaside to avoid the conspiracies a- gainst his life; is followed by great multitudes; and works many miracles	xii. 15—21	iii. 7—12		
42	49	The calling and appointment of the twelve apostles		iii. 13—19	vi. 12—19 vi. 20—26	
43	50	The Sermon on the mount	v.		vi. 27—36	
45		" "	v.			
46		" "	vi.			
47		" "	vi.		xii. 22—34	
48		" "	vii.		vi. 37—42	
49		" "	vii.		vi. 43—49	
50		" "	viii. 1		vii. 1	
51	51	Jesus heals the servant of a centurion	viii. 5—13		vii. 2—10	
52	52	Jesus raises from the dead the son of a widow at Nain			vii. 11—17	
53	53	John (in prison) sends messen- gers to Jesus. Jesus dis- cusses to the multitudes concerning John	xi. 2—19		vii. 18—35	
55	54	A woman anoints the feet of Jesus in the house of a Pha- risee			vii. 36—50	
55	55	Jesus, with the twelve, makes a second circuit in Galilee			viii. 1—3	
56	56	Jesus heals a demoniac, and his enemies blaspheme	xii. 22—37	iii. 19—30	xi. 14—23	
58	57	The scribes and Pharisees seek after a sign. Jesus gives the "sign of Jonah," and re- proves their unbelief	xii. 38—42		xi. 29—32	
59	58	Jesus teaches the awful fate of backsliders, consequent on the non-improvement of re- ligious privileges and gifts	xii. 43—45		xi. 24—26	
59	59	Jesus discourses on the true and perfect light			xi. 33—36	
60	60	Jesus declares the source of true blessedness			xi. 27, 28	
60	61	Jesus declares that his faith- ful disciples are his true kindred	xii. 46—50	iii. 31—35	viii. 19—21	
61	62	Jesus distinguishes between formalism and true religion. He denounces the Pharisees			xi. 37—54	
62	63	Jesus describes true courage in godliness			xii. 1—12	
62	64	The parable of the self-deluded rich man			xii. 13—21	

Page	Sec.		MATTHEW	MARK	LUKE	JOHN
63	65	By the parables of servants waiting for their lord, and of a steward ruling in his lord's absence, Jesus teaches the duty of constant watchfulness and readiness for judgment			xii. 35—48	
63	66	Jesus foretells domestic persecution for his disciples			xii. 49—59	
64	67	The slaughter of certain Galileans			xiii. 1—5	
64	68	The parable of the barren fig tree			xiii. 6—9	
64	69	The parable of the sower	xiii. 1—9	iv. 1—9	viii. 4—8	
66	70	Jesus explains privately to his disciples that his teaching by parables is the result and judicial punishment of the obstinacy and unbelief of the Jews	xiii. 10, 11; 13—17	iv. 10—12	viii. 9, 10	
67	71	By the parable of a lighted lamp, Jesus teaches his disciples that the mysteries of the gospel will be revealed to true believers	xiii. 12	iv. 21—25	viii. 16—18	
67	72	Jesus explains to his disciples the parable of the sower	xiii. 18—23	iv. 13—20	viii. 11—15	
69	73	The parable of the wheat and the tares	xiii. 24—30			
69	74	Parable of the seed cast upon the earth		iv. 26—29		
69	75	Parables of the mustard seed; and of the leaven	xiii. 31—35	iv. 30—34	xiii. 18—21	
70	76	Jesus explains to his disciples the parable of the wheat and tares	xiii. 36—43			
71	77	Jesus discourses to his disciples on the kingdom of heaven;—in the parables of the treasure hid in a field,—the pearl of great price,—and the net cast into the sea	xiii. 44—53			
71	78	Jesus teaches that those who follow him must deny themselves, and abandon all things for him	viii. 18—22	iv. 35		
71	79	Jesus crosses the sea. He stills the storm	viii. 23—27	iv. 36—41	viii. 22—25	
73	80	Jesus heals two demoniacs	viii. 28—34	v. 1—21	viii. 26—40	
76	81	Jairus beseeches Jesus to save his dying child	ix. 18, 19	v. 22—24	viii. 41, 42	
77	82	Jesus heals a woman having an issue of blood	ix. 20—22	v. 21—34	viii. 42—48	
78	83	Jesus raises to life the dead daughter of Jairus	ix. 23—26	v. 35—43	viii. 49—56	
80	84	Jesus heals two blind men; and a dumb demoniac	ix. 27—34			
80	85	The men of his own country are jealous of Jesus	xiii. 54—58	vi. 1—6		
81	86	Jesus makes a third circuit in Galilee, and proclaims the abundance of the harvest and the lack of labourers	ix. 35—38	vi. 6		
82	87	Jesus charges the twelve apostles and sends them forth	x. 1—12	vi. 7—11	ix. 1—5	
85	88	Jesus preaches in the cities, and the twelve in the villages	xi. 1	vi. 12, 13	ix. 6	
85	89	Herod beheads John the Baptist in prison	xiv. 6—12	vi. 21—29		

THE CONTENTS OF THE FOUR GOSPELS.

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Page	Sec.		MATTHEW	MARK	LUKE	JOHN
86	90	Herod is perplexed at the growing fame of Jesus. The twelve return from their circuit and report to their Master		vi. 14-16; 30-32	ix. 7-10	vi. 1
88	91	The multitudes follow Jesus. He feeds 5000 by a miracle	xiv. 1, 2, 13	vi. 33-44	ix. 11-17	vi. 2-14
91	92	Jesus walks upon the sea	xiv. 22-36	vi. 45-56		vi. 15-21
94	93	Jesus having returned to Capernaum, the multitudes follow him, and he discourses to them in the synagogue [Probably the third year of our Lord's ministry commenced about this time.]	.			vi. 22-71; vii. 1
96	94	Jesus teaches the real cause of defilement; and discourses on Pharisaic traditions	xv. 1-20	vii. 1-23		
98	95	Jesus heals the daughter of a Syrophenician woman	xv. 21-28	vii. 24-30		
99	96	Jesus heals a deaf man who had an impediment in his speech, and works other miracles	xv. 29-31	vii. 31-37		
100	97	Jesus feeds 4000 by a miracle	xv. 32-39	viii. 1-10		
101	98	The Pharisees ask "a sign from heaven," which Jesus refuses	xvi. 1-4	viii. 11-13		
102	99	Jesus warns his disciples against "the leaven of the Pharisees and Sadducees, and the leaven of Herod"	xvi. 5-12	viii. 14-21		
103	100	Jesus heals a blind man near Bethsaida		viii. 22-26		
103	101	Jesus questions his disciples. They declare their faith in him	xvi. 13-20	viii. 27-30	ix. 18-21	
104	102	Jesus begins to foretell his atonement and exaltation	xvi. 21-28	viii. 31-38; ix. 1	ix. 22-27	
106	103	The transfiguration	xvii. 1-13	ix. 2-13	ix. 28-36	
109	104	Jesus casts a dumb and deaf spirit out of a child	xvii. 14-20 (p. 21 placed in marg.)	ix. 14-29	ix. 37-43	
112	105	Jesus a second time predicts his death and resurrection	xvii. 22, 23	ix. 30-32	ix. 43-45	
112	106	Jesus pays the tribute money	xvii. 24-27	ix. 33		
113	107	Jesus teaches humility	xviii. 1-5	ix. 33-37	ix. 46-48	
114	108	Jesus warns his disciples against spiritual exclusiveness		ix. 38-41	ix. 49, 50	
114	109	Jesus warns his disciples against stumbling, or causing others to do so	xviii. 6-20	ix. 42-50		
116	110	Jesus, in the parable of a king and his servants, teaches the disciples to forgive injuries	xviii. 21-35			
116	111	Jesus, being urged by his brethren to go to Judea, attends the feast privately				vii. 2-13
117	112	In the midst of the feast Jesus teaches publicly in the temple. The officers sent to take him are restrained from doing so				vii. 14-53; viii. 1
118	113	The adulteress brought to Jesus				viii. 2-11
119	114	Jesus in his public teaching claims to be the Son of God; reproves the unbelieving Jews, and avoids those who would stone him				viii. 12-59

Page	Sec.		MATTHEW	MARK	LUKE	JOHN
120	115	Jesus gives sight to a man born blind				ix. 1—41
121	116	Jesus, the good shepherd				x. 1—21
122	117	The parable of the good Samaritan			x. 25—37	x. 22, 23
123	118	The Jews ask Jesus to tell them whether he is the Christ. He answers, "I and the Father "are one." They seek again to take him				x. 24—39
123	119	On his way to Bethabara. Jesus visits Martha and Mary; and declares what is the one thing needful			x. 38—42	
124	120	Jesus continues his journey from Bethany to Bethabara				x. 40—42
124	121	Jesus teaches perseverance in prayer			xi. 1—13	
125	122	Jesus hears that Lazarus is sick, and announces to the disciples that he is dead				xi. 1—16
125	123	Jesus teaches perseverance in religion			xiv. 25—35	
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126		The parable of the lost piece of silver			xv. 8—10	
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128	128	Jesus raises Lazarus from the dead				xi. 17—46
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130	130	Jesus is rejected by the Samaritans; and rebukes the cruel anger of James and John	xix. 1, 2	x. 1	ix. 51—56	
131	131	Jesus teaches the necessity of entire sacrifice of the world and consecration to God			ix. 57—62	
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132	133	The impenitent cities of Galilee denounced	xi. 20—24		x. 13—16	
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139	146	The rich young ruler	xix. 16—30	x. 17—31	xviii. 18—30	
142	147	The parable of the labourers in the vineyard	xx. 1—16	*		
143	148	Jesus a third time foretells his death and resurrection	xx. 17—19	x. 32—34	xviii. 31—34	
144	149	The selfish ambition of James and John	xx. 20—28	x. 35—45		
145	150	On his way to Jericho Jesus sees Bartimæus sitting outside the gate of the city begging		x. 46	xviii. 35	
145	151	Jesus enters Jericho and visits Zacchæus			xix. 1—10	
146	152	As he leaves Jericho Jesus again sees Bartimæus sitting with a companion by the way side at the gate and heals them both	xx. 29—34	x. 46—52	xviii. 36—43 xix. 11—28	
147	153	The parable of the ten pounds				
		[<i>The last week of our Lord's mortal history.</i>]				
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148	154	Jesus arrives at Bethany six days before the passover.				
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168	171	The widow's mites				
169	172	Jesus foretells the destruction of the temple, and of Jerusalem; and the coming of the Son of man	xxiv. 1—31	xiii. 1—27	xxi. 5—28	
175	173	By the parable of the fig tree, by the history of Noah, and by the parable of servants waiting for their master, Jesus teaches the necessity for constant watchfulness, and readiness for death	xxiv. 32—51	xiii. 28—37	xxi. 29—36	
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178	176	Jesus describes the day of judgment	xxv. 31—46			
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179	178	The chief priests and elders seek to destroy Jesus privately	xxvi. 3—5	xiv. 1, 2	xxii. 1, 2	
179	179	Mary anoints Jesus "for his burying"	xxvi. 6—13	xiv. 3—9		xii. 2—8
181	180	The chief priests conspire with Judas Iscariot	xxvi. 14—16	xiv. 10, 11	xxii. 3—6	
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182	181	The disciples prepare the pass-over	xxvi. 17—19	xiv. 12—16	xxii. 7—13	
184	182	Jesus and his disciples begin the last supper	xxvi. 20	xiv. 17	xxii. 14	xiii. 1
184	183	Jesus reproves the ambition of the apostles, and foretells Peter's denials (the first time)			xxii. 24—34	
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187	187	On the departure of Judas, Jesus foretells his own speedy glorification				xiii. 31—35
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200	200	Peter and another disciple (John?) follow Jesus into the court of the high priest's house	xxvi. 58	xiv. 54	xxii. 54	xviii. 15, 16
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203	206	Peter's third denial. To one of the maids while he was sitting with the officers at the fire in the court. The first cock-crow	xxvi. 69, 70	xiv. 66—68	xxii. 55—57	
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207	211	The remorse and suicide of Judas Iscariot	xxvii. 3—10			
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		The Jews clamour for the crucifixion. Pilate begins to yield				
213	216	xxvii. 22, 23	xv. 12—14	xxiii. 20—23		
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213	217	xxvii. 24—26	xv. 15	xxiii. 24, 25	xix. 1	
		The soldiers torture Jesus and mock him as a king				
214	218	xxvii. 27—30	xv. 16—19		xix. 2, 3	
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		The dying robber repents and receives the promise of Paradise				
220	225			xxiii. 39—43		
		The sacrifice is finished. Jesus dies				
222	226	xxvii. 45—50	xv. 33—37	xxiii. 44—46	xix. 28—30	
		The portents which accompanied the death of Jesus				
223	227	xxvii. 51—56	xv. 38—41	xxiii. 45; 47—49		
		The side of Jesus is pierced with a spear				xix. 31—37
224	228					
		Joseph of Arimathæa begs the body of Jesus, and lays it in a new rock-hewn tomb in a garden in Calvary				
226	229	xxvii. 57—60	xv. 42—46	xxiii. 50—54	xix. 38—42	
		The two Marys, (then dwelling at Bethany,) watch the sepulchre. The other women from Galilee, (and then dwelling in Jerusalem,) also watch it. These latter, the Jerusalem party, then return to prepare spices, &c. for embalming				
		xxvii. 61	xv. 47	xxiii. 55, 56		
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		The sabbath rest of the women. The jealous vigilance of the chief priests. They seal the stone				
227	231	xxvii. 62—66		xxiii. 56		
		The eve of the Resurrection. The two Marys visit the tomb				
227	232	xxviii. 1				
		After the two Marys have returned from the tomb, they and Salome, (the Jewish sabbath being now ended,) buy additional spices for the embalming				
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227	233	The grave opened by angels	xxviii. 2—4	.		
227	234	Mary Magdalene, and the other women from Bethany, set out to visit the tomb, intending to anoint the body of Jesus		xvi. 2		xx. 1
228	235	The sun rises while the Bethany party are still on the way to Calvary. Before their arrival, and very soon after sunrise, the party of women lodging at Jerusalem arrive at the tomb. Finding it open and empty, and abandoned by the guard who had gone into the city, the Jerusalem party await in perplexity the arrival of the Bethany party; probably dispersing in the meantime to search amongst the tombs for some clue to the mystery			xxiv. 1—3	
228	236	The party of women from Bethany arrive after sunrise, and meet the party from Jerusalem. Finding the tomb empty, Mary Magdalene goes to inform Peter, while the others continue their search for the body of Jesus		xvi. 2—4		xx. 1, 2
228	237	While the party of women from Jerusalem are searching amongst the tombs, two angels appear and announce the resurrection of the Lord			xxiv. 4—7	
229	238	Mary Magdalene having returned from her visit to Peter and John, the Bethany party enter the tomb. They see an angel, who announces the resurrection	xxviii. 5—7	xvi. 5—7		
229	239	The Bethany party run to tell their news to the disciples. They are joined by the other women. Both parties narrate what they have seen, but the disciples disbelieve	xxviii. 8	xvi. 8	xxiv. 8—11	
230	240	Peter and John, though not roused to action by Mary's first report of the empty tomb, are led by the intelligence of angelic messages to revisit Calvary. They enter the tomb			xxiv. 12	xx. 3—10
230	241	The general statement of the appearances of our Lord after his resurrection	[Acts i. 1—3]			
231	242	Mary Magdalene returns to Calvary, and remains there after the other disciples have gone back to Jerusalem. As she stands weeping she again sees the angels, and then Jesus himself appears to her. She comes to the disciples,				

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		and tells them, but they dis- believe (<i>The FIRST appearance</i>)		xvi. 9—11		xx. 11—13
231	243	Mary Magdalene is joined by the other Mary. On their way home Jesus appears to them (<i>The SECOND appearance</i>)	xxviii. 9, 10			
232	244	The chief priests bribe the guard to give a false account of the disappearance of the body of Jesus	xxviii. 11—15			
232	245	Jesus appears to Cleopas and another disciple on the way to Emmaus (<i>The THIRD appearance</i>)		xvi. 12, 13	xxiv. 13—33	
233	246	Jesus appears to the apostle Peter (<i>The FOURTH appearance</i>)	[1 Cor. xv. 4, 5]		xxiv. 33, 34	
233	247	Cleopas and his companion re- hearse their tidings to the disciples gathered at Jerusa- lem. The disciples are still unbelieving		xvi. 13	xxiv. 35	
233	248	While Cleopas and his com- panion are still vainly ad- dressing the unbelieving dis- ciples, Jesus suddenly ap- pears in their midst. Thomas only is absent (<i>The FIFTH appearance</i>)	[1 Cor. xv. 5]	xvi. 14	xxiv. 36—49	xx. 19—23 [Acts i. 4, 5]
235	249	Jesus appears to the disciples when Thomas is present (<i>The SIXTH appearance</i>)	Matt. xxviii. 16			John xx. 24—29
236	250	Jesus appears to the disciples at the sea of Galilee (<i>The SEVENTH appearance</i>)				xxi. 1—24
237	251	Jesus appears to the disciples in the presence of five hundred (<i>The EIGHTH appearance</i>)	Matt. xxviii. 16—20	xvi. 15—18		[1 Cor. xv. 6]
238	252	Jesus appears to James, his brother (<i>The NINTH appearance</i>)				[1 Cor. xv. 7]
238	253	Jesus appears to the apostles at Jerusalem and accompanies them to Mount Olivet (<i>The TENTH appearance</i>)	[Acts i. 6—8]		xxiv. 50	[1 Cor. xv. 7]
239	254	Jesus ascends to the right hand of God	[Acts i. 9— 14]	xvi. 19	xxiv. 50—53	
240	255	The apostles preach everywhere that Jesus is the Christ, the Son of God		xvi. 20		John xx. 30, 31 xxi. 25

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	15—18	159	154	9—11	242	231		
	19—25	161	156	12, 13	245	232, 233		
	26	{ margin }	161	156	13	247	233	
			162	157, 158	14	248	233, 234	
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54	200	200	13—33		245	232, 233	
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58	207	204	35		247	233	
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xxviii TABLE FOR FINDING ANY PASSAGE IN THE HARMONY.

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	15, 16	200	200, 201		31—37	227	223, 224
	17, 18	201	201		38—42	228	224, 225
	19—24	202	201	xx.	1	234	227
	25	203	201, 202		1, 2	236	228
	26, 27	209	204, 205		3—10	240	230
	28	210	206		11—18	242	231
	28—38	212	207—209	19—23	248	233—235	
	39, 40	214	211, 212	24—29	249	235	
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INTRODUCTION.

NOTE A.

THE "ORDER" OF EVENTS AS NARRATED BY LUKE.

Section 3.

IN attempting to construct a Harmony of the Gospels, we at once find that the Evangelists differ in the sequence of the events which they narrate. The question therefore arises,—Is the true *chronological* order observed in any one of the four? or are they all arranged on some other system? One, and one only (Luke i. 3), claims to have written "in order" (*καθεξῆς*). If this means "chronological order," we have only to arrange the other Gospels on the model of Luke, and our task will be nearly completed. This view is taken by a large and learned body of commentators, led by Greswell; who is followed more or less closely by Wieseler, Tischendorf, Ellicott, Lewin, Halcombe, and others. Equally numerous and weighty authorities, however, maintain that Luke's order is not historic but dogmatic, and the argument on this side is fully given by McClellan. That learned expositor claims to have traced "the organic structure and dogmatic connexion of Luke's Gospel." He sets this out in a very able and instructive "conspectus" or analysis of the whole Gospel, which is founded on the general view that it is a "memoir of our Lord Jesus Christ, *as the Saviour of the World.*" The chief heads of this "conspectus" are:—

- The Evangelist's preface (i. 1—4).
- I. The Saviour's advent (i. 5—ii. 52).
- II. The Saviour's manifestation (iii. 1—iv. 44).
- III. The Saviour's salvation (v. 1—viii. 56).
- IV. The Saviour's kingdom (ix. 1—xix. 28).
- V. The Saviour's passion (xix. 29—xxiii. 56).
- VI. The Saviour's glorification (xxiv. 1—53).

McClellan works out this scheme elaborately, but for its full exposition I must refer the reader to his book, pages 427—438.

It is certain that the chronological theory cannot be absolutely maintained in detail. This is admitted by its most earnest advocates. For instance, in chap. iii. our Lord's baptism by John is recorded (verses 21 and 22) *after* the statement of John's final imprisonment in verses 19 and 20. See also Luke iv. 5—8 (as compared with Matthew); xxi. 37, 38, xxii. 20 and 63—65. Many other cases might be cited in which careful study drives us to the conclusion that events have been transposed. In order to get over this difficulty, one of

the most determined supporters of this theory, Halcombe, has suggested an original and striking mode of dealing with it. He maintains that at some very early, but unknown, date a dislocation in the text of Luke was carelessly or rashly made by one of the first transcribers, and that others were misled by it and followed the error so caused. He indicates the portion between xi. 14 and xiii. 21 (both verses inclusive) as the displaced part. According to this theory this section originally followed viii. 21. He therefore transfers it *en bloc*, and replaces it between viii. 21 and viii. 22, and then proposes to "follow the order "of Luke implicitly and without a single exception," and to take that Gospel so re-arranged as the standard by which the other Gospels should be corrected. The arguments in favour of this ingenious but startling proposal must be found in his very interesting book.

But even if we adopt Halcombe's theory it will not get rid of all the apparent discrepancies.

Bishop Jones, in the *Speaker's Commentary* *, says, "As St Matthew groups "together events and discourses on the principle of mutual likeness, St Luke connects "them *mainly, though not invariably*, according to their historical sequence." Alford's † note is, "We must not understand Luke to lay claim to any *especial "chronological accuracy in writing* ;—which indeed is not found in his Gospel. He "traced the events in order as they happened: but he may have *arranged* them "as other considerations led him." These cautious expressions present probably the most reliable view, and have guided me in my arrangement of sections.

NOTE B.

THE TEMPLE AND THE SANCTUARY.

IN the original Greek two words are used to denote the temple ‡, in whole or in part. But although there is an important distinction between them, the Authorized Version has unfortunately confused these words by adopting the same English rendering in all cases for both. The Revised Version has partly, but not completely, corrected the error.

These two words are *ἱερόν* (*hieron*) and *ναός* (*naos*). The first means, literally, the "sacred thing"; and embraces the *whole consecrated area* of the temple, with its numerous buildings and courts. The second means, literally, the "dwelling "place," (from *ναίω*); and describes that portion of the temple which consisted of the holy place or sanctuary, where stood the table of shewbread, the golden candlestick (Ex. xxvi. 35), and the altar of incense. Included in this was the "most holy "place," where, in a special sense, God dwelt in his "house" or "dwelling place" above the mercy-seat.

In forty-five passages the word in the Greek is "hieron," and is therefore properly translated by the inclusive term "temple," both in the Authorized and Revised Versions.

* New Testament, vol. 1., page 310.

† Vol. 1., page 440.

‡ In five places the holy place or sanctuary is figuratively called God's "house"

(*oikos*). These will be found at Matt. xii. 4, Mark ii. 26, Luke vi. 4, § 46; also at Luke xi. 51, § 62, and at John ii. 16, § 26.

The word *naos* occurs nineteen times*. In two only of these, (Matt. xxiii. 35, § 170, and xxvii. 5, § 211), the Revised Version properly translates it "sanctuary." This should have been done in all the nineteen cases; but, unfortunately, in the other seventeen instances the word "temple" is retained in the text, and adds the alternative reading "sanctuary" in the margin. In every one of these places the mistranslation is to be regretted, and the substitution of "temple" for "sanctuary" frequently causes the reader to lose the point of the true rendering. Thus in Luke i. 9, 21, 22, § 5, it destroys the distinction between the *temple*—where "the whole multitude of the people were praying without" (verse 10) and "marvelled while he tarried"—and the *sanctuary*, within whose solemn silence the "angel of the Lord appeared standing on the right side of the altar of "incense."

Again, in Matt. xxvii. 51, Mark xv. 38, and Luke xxiii. 45 (all in § 226), we are in danger of forgetting that the rent veil was that veil of the *sanctuary* which divided the holy place from the most holy place. This veil was double, consisting of an inner and outer veil, both of immense thickness and weight. Though the holy place was only trodden by the priests, the people in the outer court could see over the partition, the height of which was one cubit, equal to 1·824 feet. The outer veil therefore, and, when that was removed, the inner veil behind it were visible to the people. At the day and hour of our Lord's death it was the duty of a priest to enter the space between the two veils and to roll back the outer veil. The inner veil being thus disclosed the worshipping crowd beheld it miraculously rent from top to bottom. The portent symbolised the destruction of all spiritual distinction between Jew and Gentile, and of every ceremonial and legal obstruction interposed between God and man.

The reader will be repaid by a reference to the other passages enumerated at the foot of this page; and by observing in all of them the special force of the distinction thus drawn. And see also Hebrews x. 19—22.

NOTE C.

THE GENEALOGIES OF JESUS CHRIST.

THE genealogies given by Matthew and Luke have been vigorously assailed by sceptical writers.

We may remark at the outset, that, however serious their historical deficiencies may be, these do not affect the value of the Gospels. Matthew and Luke took the best genealogy they could respectively get from public record or family history. It may well be that after many generations, during which the nation had been enslaved and scattered repeatedly, these records had become faulty. But the Evangelists could not discover or remedy the defect. They would naturally, and very properly, copy closely; so that any one seeking to verify

* Namely, in Matt. xxiii. 16 (twice), 17, 21, 35, § 170; xxvi. 61, § 204; xxvii. 5, § 211; xxvii. 40, § 223; xxvii. 51, § 226; Mark xiv. 58; xv. 29, 38; Luke i. 9, 21, 22,

§ 5; xxiii. 45; John ii. 19, 20, 21, § 26. Some of these are parallel passages; they are all included in the sections herein cited.

the descent of Jesus Christ might find, in their statements, accurate representations of the accepted genealogy.

The chief objections to these genealogies are substantially as follows :

I. Matthew omits four persons whose histories are recorded in the books of Kings and Chronicles.

II. The names recorded by Matthew do not agree with his own summary in chap. i. verse 17.

III. Matthew's list differs widely from that found in Luke.

I. There is no doubt that Matthew has omitted (from the *second* series of fourteen) the names of Ahaziah, Joash, Amaziah, and Jehoiakim. The special reasons for the omission of these four will appear more fully when we discuss objection No. II. But it is also obvious that in the *third* series several names must be wanting. This appears, not only by a comparison with the much longer list given by Luke, but from a consideration of the length of time involved. Between the Captivity and the birth of our Lord 610 years elapsed ; giving, for each of the fourteen in the third series, an average duration of 43 years ; which is far beyond the probable period*. It is clear, therefore, that the Evangelist did not record every step in the pedigree. He desired to exhibit with substantial accuracy the lineage of our LORD. The omission of individual names does not interfere with this purpose so long as the actual and direct descent is preserved and shewn. Such omissions were, in fact, frequent in Jewish genealogies. For instance, in 2 Kings xx. 18, "sons that shall issue from thee" means, in fact, great-great-grandsons. In 2 Chron. xxii. 9 the "son" of Jehoshaphat is really his grandson : and in the two pedigrees of Ezra in 1 Chron. vi. 3—15 and Ezra vii. 1—5 a similar and very remarkable instance occurs. In the latter record—given by Ezra himself—he omits seven generations of his own ancestors ; and amongst them he actually leaves out the name of his own father, calling himself the son of Seraiah, who was in fact his grandfather.

II. The second objection made by Strauss and others is that the names given by Matthew do not tally with his own concluding summary. He mentions 41 persons from Abraham to Jesus (both included). But it is objected that in verse 17 he states that there are three distinct series, each consisting of fourteen generations, and making 42 in all ; and that therefore *one* at least is somewhere omitted. This supposed lapsus is localised differently by different critics. The first series is thus given, "The generations from Abraham to David are fourteen "generations." Including both Abraham and David in this calculation, which everybody agrees should be done, this reckoning is accurate. But the alleged difficulty arises with the second series, for if it be counted in the same way (including both the first and the last) we have not fourteen degrees but fifteen, including David and Jechoniah. If, on the other hand, David's name be omitted in the second series on the ground that it has already been counted in the first, it would seem that we ought to apply the same principle to the third series and omit Jechoniah, who has been already mentioned in the second series. And,—so

* For instance, the actual average from David to Jehoiakim was only 25 years. This was a period of comparative national

prosperity. During times of disaster, captivity and revolution, the successions would be far more frequent and rapid.

reckoned,—the third series contains only thirteen names and not fourteen, as it ought to do.

To explain this apparent discrepancy several suggestions have at various times been made. More than 1500 years ago Jerome supposed that a verse had been dropped by some early transcriber. This alternative has been adopted in our own days by so learned a prelate as Bp. Hervey. In Smith's *Dictionary of the Bible*, vol. I. p. 667, he says: "The explanation is, that either in the process of translation or otherwise the names of Jehoiakim and Jehoiachin have got confused and expressed by the one name Jechoniah. For that Jechoniah, in ver. 11, means Jehoiakim, while in ver. 12 it means Jehoiachin, is quite certain, as Jerome saw long ago..... It seems that this identity of name has led to some corruption in the text of very early date, and that the clause 'And Jechoniah begat Jechoniah' has fallen out" &c.

I confess that I shrink from the expedient of inventing Scripture. It seems to me at once feeble and fatal. There is not, in any of the ancient MSS., a particle of support for the interpolation. And the device does not even answer the purpose designed. For when we examine closely we shall find that it really adds a generation to the second series where it is not wanted, instead of to the third series, which is apparently deficient. Wesley (following Bengel and others) says shortly, "In order to complete the three fourteens, David ends the first fourteen; and begins the second (which reaches to the Captivity); and Jesus ends the third fourteen." But he gives no reason for omitting Jechoniah from the second fourteen, nor does he suggest why the division is made at all. Alford is almost equally vague. He says that the "first tesseradecade is from Abraham to David, of course inclusive. The second from David (again inclusive) to the migration; which gives no name, as before, to be included in both the second and third periods, but which is mentioned simultaneously with the begetting of Jechoniah, leaving him for the third period."

All this is very unsatisfactory and confused. And I think that a clear view of Matthew's design as he states it in his own words will clearly shew how he intended to divide his list, and why he did so. The key is given just where it is most likely to be found, namely, in the very first verse, which governs the whole chapter, but the true bearing of which has been constantly overlooked.

According to the view hitherto taken by expositors it has been assumed that Matthew's great point is merely that the whole list happens to fall into three fourteens; and no important principle is generally extracted from the chapter. Surely this would not be a very solemn or dignified exordium to the Gospels. If however we steadily keep in mind the theses stated in the first verse we shall find that the lists are strictly accurate, and that they convey important historical and theological truth.

Matthew wrote his Gospel *especially for the Jews*. Now the two names in Hebrew history which they regarded with the greatest affection and pride were those of Abraham and David. And these had, moreover, a peculiar Messianic significance possessed by none beside them. It was prophesied with respect to Abraham that in his "seed" should "all the nations of the earth be blessed." (Gen. xxii. 18.) It was prophesied with respect to David that this seed of Abraham should reign "upon the throne of David for ever" (Isaiah ix. 6, 7).

It was, in the estimation of a Jew, essential to Messiahship that the Messiah must satisfy these conditions. He must be the "seed" of the *patriarch*, and the descendant of the *king* *. And therefore Matthew properly starts with this proposition at the very outset, that he was "the son of David, the son of Abraham." The genealogy is governed by these two dominant thoughts. *The first* design (chronologically) is to shew that Jesus was the "seed of Abraham." This is (1) stated as a proposition in the first verse, "the son of Abraham." It is (2) traced (in the paragraph consisting of verses 2 to 6) by a record of natural procreations through David and through the *patriarchal* line to Abraham. It is then (3) emphasized by the summary of this part of the genealogical line, by itself, in the first clause of the 17th verse. And this enumeration of fourteen names is strictly accurate, including both Abraham and David.

But the Evangelist also propounds a *second* thesis; quite distinct, but of equal historic, prophetic and theological importance, viz. that Jesus was the rightful successor to the throne of David. Special attention is challenged to this new thought by the words "David *the king*" in verse 6. The proposition is (1) stated in the first verse, "the son of David." It is (2) traced (in the paragraph consisting of verses 6 to 11) by a record of *royal* ancestors. It is then (3) emphasised by the summary of this part of the line,—by itself,—in the second clause of the 17th verse.

And now we reach the reason why Jehoiakim was purposely omitted, and instead of adopting the clumsy and dangerous expedient of inventing a new verse we find that the sacred record is logically accurate as it stands.

This part of the line is the *royal* line. Now whatever disasters had occurred from time to time to the Jewish people, the kings from David to Josiah were free and independent sovereigns. But Josiah was slain by Pharaoh-Nechoh at Megiddo, and was the last free king of Judah. Jehoahaz succeeded him nominally, but was in reality the subject of the Egyptian conqueror. His empty dignity lasted for three months. He obeyed the summons of his master and went to Riblah, and thence into captivity in Egypt, where he died. Pharaoh made his brother Eliakim (Jehoiakim) a vassal-king or satrap in his place. But the unfortunate and helpless monarch was almost immediately subjugated by another tyrant, and in this instance the humiliation and destruction were more complete. The Assyrians invaded Judæa, and not satisfied with ravaging and plundering the country they carried Jehoiakim away captive to Babylon. He had been for a time the puppet of Egypt, but even his nominal sovereignty was now destroyed and the royalty of the line of David was finally extinguished. The summary of this part of the genealogy adopts accordingly a significant change of expression. The former summary was "from Abraham to David"—from one *person* to another *person*. But this is from a *person* to an *event*. It is not "from David to Jechoniah" but "from David to "the carrying away to Babylon." And the list of names from David to Josiah (from the founder of the royal line to the Captivity which ended his dynasty) is correctly stated as fourteen.

We have now only to account for the omission of Ahaziah, Joash and Amaziah.

* As to the fulfilment of the first of these requirements in the person of Jesus Christ, see Luke i. 55, 73, §§ 7, 8; Gal. iii. 14, 16.

As to the second, see Luke i. 32, § 6; Acts ii. 30 &c.

This genealogy (as we have previously observed) was a quasi-public record; and it was influenced by the theocratic traditions of the race. A fundamental principle of the chosen people was found in the Decalogue (Exodus xx. 5): "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me." This principle regulated their traditional genealogies. Jehovah had pronounced upon Ahab (1 Kings xxi. 21) the curse: "I will utterly sweep thee away, and will cut off from Ahab every man child." To this curse reference was frequently made directly and indirectly in subsequent history. And from the recognised genealogies of the kings his descendants "to the third and fourth generation" were solemnly erased. Jehoram is given as the sixth name after David. He married Athaliah the daughter of Ahab. She was Ahab's child of the first generation, Ahaziah of the second, Joash of the third, Amaziah of the fourth. None of these were allowed a place in the Messianic line, which was continued however through Uzziah the son of Amaziah.

We have only the third fourteen now left for consideration. Jechoniah (or Jehoiachin) was the son of Josiah, and though rightly excluded from the list of *kings*, he is included in the family succession, which was legally continued through him. He lived at Babylon for many years after the Captivity (2 Kings xxv. 27);—his name takes its proper place after that date for the purpose of tracing the natural and legal descent;—and it accomplishes the exact number of fourteen in the next paragraph (verses 12 to 16), which sets forth the genealogy "from the carrying away to Babylon unto the Christ,"—from Jechoniah to Jesus.

III. The next objection that is made is that Matthew's list differs widely from that found in Luke.

It will be convenient at this point to tabulate the two genealogies as given by Matthew and Luke respectively, adding in italics the names that have been omitted.

[Matthew adopts the descending order. Luke gives his list in the ascending order. I have reversed Luke's list, so as to enable us to compare it with Matthew's.]

MATTHEW.

LUKE.

Adam
Seth
Enos
Cainan
Mahalaleel
Jared
Enoch
Methuselah
Lamech
Noah
Shem
Arphaxad
Cainan
Shelah

MATTHEW.

1 Abraham
2 Isaac
3 Jacob
4 Judah
5 Perez
6 Hezron
7 Ram
8 Amminadab
9 Nahshon
10 Salmon
11 Boaz
12 Obed
13 Jesse
14 David

LUKE.

Eber
Peleg
Reu
Serug
Nahor
Terah
Abraham
Isaac
Jacob
Judah
Perez
Hezron
Arni
Amminadab
Nahshon
Salmon
Boaz
Obed
Jesse

MATTHEW.	LUKE.	MATTHEW.	LUKE.
1 David ("the king")	David	3 Zerubbabel	Zerubbabel
2 Solomon	Nathan	4 Abiud	Rhesa
3 Rehoboam	Mattatha	5 Eliakim	Joanan
4 Abijah	Menna	6 Azor	Joda
5 Asa	Melea	7 Sadoc	Josech
6 Jehoshaphat	Eliakim	8 Achim	Semein
7 Joram	Jonan	9 Eliud	Mattathias
<i>Ahaziah</i>	Joseph	10 Eleazar	Maath
<i>Joash</i>	Judas	11 Matthan	Naggai
<i>Amaziah</i>	Symeon	12 Jacob	Esi
8 Uzziah	Levi	13 Joseph	Nahum
9 Jotham	Matthat	14 Jesus	Amos
10 Ahaz	Jorin		Mattathias
11 Hezekiah	Eliezer		Joseph
12 Manasseh	Jesus		Jannai
13 Amon	Er		Melchi
14 Josiah	Elmadam		Levi
<i>Jehoiakim</i>	Cosam		Matthat
(The Captivity)	Addi		Heli
	Melchi		Joseph
1 Jechoniah	Neri		Jesus
2 Shealtiel	Shealtiel		

The first noteworthy difference between these two lists is that *they commence at different periods*. We have seen that Matthew wrote for the Jews; and that his special object was to trace our Lord's descent through the great Jewish king to the great Jewish progenitor,—through David to Abraham: and he therefore begins with "the father of the faithful." The earlier names had no genealogical interest or value to the Jews, and would not appear in the family pedigree handed down to Joseph, and kept by him in the reverent looking for the coming of the promised Messiah.

Luke was a Gentile*, probably a physician residing in Troas until his conversion under the ministry of Paul. He therefore discards the merely Jewish tradition and limitation of the line. He carries it back beyond the foundation of the Jewish nation, beyond the time which they recognised as the birth of the Jewish race. He goes right through to the common father of both Jews and Gentiles, the first created man, and to God Himself, the Father of all mankind. By this extension of the genealogy Luke supplies the fulfilment of another prophecy. He shews Jesus to be not only the Son of David, and the Son of Abraham, but the "Son of Man," who also is the Son of God; and who, in the fulness of time, should bruise the serpent's head. See Gen. iii. 15 and Heb. ii. 14.

The second noteworthy point is that although from Abraham to David the lines agree, (the only difference being in the substitution of "Arni" for the Hebrew equivalent "Ram"), yet, after David, they entirely diverge†. Two

* Luke is a contracted form of the Roman name Lucanus; or, according to Meyer, of Lucilius, and in either case indicates a Roman origin. No Hebrew name is ever given to him. That he was not born a Jew is also shewn by the fact that St Paul did not reckon him amongst "them of the circumcision"; see Col. iv. 11 and 14. It is significant that he is the only evangelist

who records the Roman titles and governmental districts. See Luke ii. 1, 2, § 11; and iii. 1, § 20.

† They appear to reunite for a time in Zerubbabel and Shealtiel. But I do not believe these names in the two pedigrees refer to the same persons. See Robinson's note on this subject, page 198.

theories have been suggested to account for this difference. The one is that Luke's list shews the genealogy of *Joseph* according to the law of Levirate; and the other is that it is the genealogy not of *Joseph*, but of *Mary*.

Both hypotheses assume that the genealogy as given by Matthew is based on *natural* sonship only as distinguished from *legal*. And it is necessary, as we shall see directly, to make good this contention in the first place. Whatever conclusion we may adopt as to Luke's list, there can be no doubt as to Matthew's. His phraseology is conclusive. He uses throughout an expression which can only apply to natural procreation. "Abraham *begat* Isaac" "Jacob *begat* Joseph "the husband of Mary." But at the last succession this form is changed. It is not said that "Joseph *begat* Jesus;"—but, "Joseph, the husband of Mary, of "whom" (that is to say, of Mary) "was born Jesus, who is called Christ."

Having thus ascertained that Joseph was the natural son of Jacob, we enquire how he could *nominally* bear to Heli the relationship of a son.

(1) The first theory is that he was the son of Heli by the law of Levirate. This hypothesis has been warmly supported by many high authorities, and the arguments for it may be found at length in McClellan, page 420. The language of Luke would undoubtedly bear this explanation, and there are ancient traditions which support it. This law is enacted in Deut. xxv. 5, 6 "If brethren dwell together, and one of them die, and have no son, the wife of the dead shall not marry "without unto a stranger: her husband's brother shall go in unto her, and take her "to him to wife, and perform the duty of a husband's brother unto her. And it "shall be, that the firstborn which she beareth shall succeed in the name of his "brother which is dead, that his name be not blotted out of Israel."

In such a marriage, therefore, the firstborn was the *natural* son of his natural father, but the *legal* son of the deceased brother, whose name was thus kept alive in Israel, and whose property devolved upon him. In the case of Joseph it is suggested that he was the natural son of Jacob, but the legal son (by Levirate) of Heli, and that this accounts for the giving of two different genealogies shewing his descent from David by two different lines. Two considerations appear to militate against this interpretation.

In the *first* place, it is very difficult to understand why Luke should have given Joseph's merely *legal* and inferior genealogy when there was already in existence and recorded by Matthew a perfectly good and *natural* one. To us, who know that Jesus was in no real sense the offspring of Joseph, it appears unnecessary to give *his* genealogy at all. And this would also be probably the view taken by Luke, and those for whom he wrote. But the rigid Jews, for whom Matthew wrote, traced their genealogies through males only, and took no account of females. According to their technical view, whatever the miraculous fact might be, Joseph was in law the father of Jesus; and through him the legal family line must be deduced. It was therefore quite right that Matthew should transcribe the list which was technically accurate and which alone would have any weight of legal authority. But while he did so, he used that striking change of expression (verse 16) which would challenge the reader's attention to the true facts, and prepare him for the wondrous history which immediately succeeded.

In the *second* place, we have not only to account for the fact that Luke went out of his way to give an inferior pedigree when the superior one was at his

command, but also that if Luke's list refers to Joseph, whether by Levirate or otherwise, we have actually no genealogy of Jesus at all. As we have just seen Matthew's pedigree would be perfectly satisfactory to the Jews and therefore fulfilled its purpose. But *we* know that Jesus was born of a virgin, that his Abrahamic and Davidic descent must in fact both come through Mary; and that on no other footing can the requirements of prophecy and history be fulfilled. Unless the genealogy given by Luke does, in fact, record the pedigree of Mary, we have no proof whatever that Christ satisfied the predictions that the Messiah should be the seed of Abraham and of David: and the whole argument derived from this class of evidence must rest on a mere fiction of the law! A large number of learned expositors have therefore maintained that—

(2) The genealogy given by Luke is in fact that of the Virgin Mary. Robinson (p. 198) puts this concisely as follows:—"If, as is most probable, this relation "to Heli came by marriage with his daughter, so that Joseph was truly his *son-in-law* (compare Ruth i. 8, 11, 12); then it follows, that the genealogy in Luke "is in fact that of Mary the mother of Jesus. This being so, we can perceive "a sufficient reason why this genealogy should be thus given, viz. in order to "shew definitely, that Jesus was *in the most full and perfect sense* a descendant "of David; not only by law in the royal line of kings through his reputed father, "but also in fact by direct personal descent through his mother." It was natural that Luke, writing not for the Jewish nation but for the whole world, should reject the technical theory of their law—should begin his Gospel with the miraculous conception and birth of the Christ, and then should record that genealogy which alone could be of interest or value to the world at large, and should trace the true earthly descent of the divine-human Word through his virgin mother up to God himself.

One other suggestion remains to be noted, though not perhaps as important as the preceding. It is founded on the form of the language employed by Luke. He describes Jesus as "being the son (as was supposed) of Joseph, *the son* of Heli." These italicised words may be interpreted in two ways; as referring to Joseph or to Jesus. They may be read, as already observed, as meaning "the son of Joseph, the "son (in law) of Heli." Or the true rendering may be "the son (as was supposed) "of Joseph" but in truth "the (grand)son of Heli." Either of these versions would be admissible in accordance with the Jewish idiom, (especially seeing that the word *son* is supplied by the translators, and is not found in the original Greek); and both lead to the same result.

NOTE D.

"HE SHALL BE CALLED A NAZARENE."

Section 18.

FEW biblical controversies are more perplexing than that which arises from the fact that this prediction cannot be found in any book of prophecy now extant. Four solutions of the difficulty have been suggested. They are as follows;—

(1) The first rests upon the proposed substitution of "Nazirite" for "Nazarene."

The Nazirites were men consecrated to God, pledged to abstain from intoxicants, and having certain other external and formal distinctions.

For the law on this subject see Numbers vi. 2 &c., and for illustrations of it see Judges xiii. 5 and 1 Samuel i. 11. It has been suggested that to say—"He shall be called a Nazirite,"—was equivalent to saying—"He shall be known as a pure and self-denying man,"—and that the passage, thus understood, is satisfied by the numerous predictions of the spotless and self-sacrificing life of our Lord. There are three answers which conclusively destroy this interpretation.

(a) The words Nazarene and Nazirite are radically distinct in their etymology. The two forms used in the New Testament may be found amongst other places at Mark i. 24, § 37 (*Ναζαρηνός*) and Mark x. 47, § 152 (*Ναζωραῖος*). Both these forms are used exclusively to signify an inhabitant of Nazareth, and entirely differ from the Greek forms of Nazirite (*Ναζίρ* and *Ναζιραῖος*), which are found in the Septuagint (Judg. xiii. 5 and Lament. iv. 7).

(b) Our Lord never was a Nazirite; and if this be the true form of the prophecy, he certainly did not fulfil it. On the contrary he pointedly drew attention to the contrast in this respect between himself and the Nazirite, John the Baptist (Matt. xi. 18, 19, § 53).

(c) This reading would absolutely stultify the prophecy. The whole point of the verse (Matt. ii. 23, § 18) is that he "dwelt in a city called Nazareth," and that this fact was the fulfilment of a prophecy. The inconsequence of the passage if the idea of the Nazirite is introduced will be seen by substituting the meaning of the word in the place of the word itself. It would then read "He dwelt in Nazareth and was called a Nazarene that he might fulfil the prophecy that he should be called a holy man." Or, again, "He was called a Nazarene that he might fulfil the prophecy that he should be called a Nazirite." It is clear that this is simply absurd.

(2) Some commentators think that there is here a reference to Isaiah xi. 1, where the Messiah is called a "branch," which is, in the Hebrew, *netser*. But this is very forced. "Netser" is not "Nazarene." And if we adopt this rendering, it would logically involve the consequence that our Lord should have been called and known as "Branch," which was not fulfilled in his history. Indeed he actually disowned this title. See John xv. 5, § 193, where it is specifically given to his disciples in contrast to himself.

(3) It has been suggested that the Evangelist referred to some prophecy of which we now have no record. He may have derived his knowledge from tradition, or from some manuscript now lost. We have evidence in 2 Timothy iii. 8 and in Jude 9 and 14 that Paul and Jude had access to records or traditions which we do not now possess. The destruction of Jerusalem,—the awful catastrophe in Jewish history of which it was a part,—the calamities and persecutions of the early Christians,—the determined malignity with which heathen monarchs strove to blot out all traces of Jewish or Christian literature, might well account for such a loss. And recent discoveries of ancient manuscripts may not unreasonably encourage the hope that possibly we may even yet recover some hitherto unknown treasures, which may throw light on matters at present involved in doubt. This solution of the difficulty commends itself strongly to my own judgment. But the weight of modern authority is on the side of the fourth answer; viz.—

(4) Nazareth is not mentioned in the Old Testament nor in the Talmud. Its early history is unknown. How it became a village or town, or why it should become a synonym for contempt we cannot tell. But such was undoubtedly the case. This fact is the foundation for the more generally accepted explanation of this passage, which is clearly and concisely stated by Watson in his Exposition, page 42. Commenting on Matt. ii. 23, § 18, he says "No such passage occurs in the Old Testament, nor can St Matthew refer to any particular text, because he does not refer to any particular prophet; for his phrase is 'that it may be fulfilled, which was spoken by *the prophets*,' in the plural; so that something was thus accomplished in Christ, to which all the prophets gave concurrent testimony. Now it is plain that they all agree that he should be 'despised' as well as rejected of men; that he should be an object of contumely and reproach; and therefore, as Whitby well remarks, 'the angel sent him to this contemptible place, that he might have a name of infamy put upon him.' He shall be called mean and contemptible, as the root of the word signifies, as well as separated. How Nazareth was esteemed, we learn from the words of the mild Nathanael, 'Can any good thing come out of Nazareth?' and the title Nazarene has been by Jews, and other enemies, always given in contempt to our Saviour and his disciples. All the other speculations of commentators on this designation appear to be fanciful and groundless." See McClellan, page 626.

NOTE E.

JEWISH SECTS, TRADES, &c.

SOME words and names are used in the Gospels with meanings different to those which they bear in modern days; and others describe occupations, or modes of thought, which have no parallel in our own time. It will be well to collect and explain them.

PUBLICANS.

Section 20, and elsewhere.

The PUBLICAN, with us, is one whose business it is to keep a house of entertainment, open to the public for the sale, specially, of intoxicating liquors. There is no connexion whatever between such an occupation and the trade of the "publicans" referred to in Scripture. At the time of our Lord "the publicans 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 xix. 8, § 151." Robinson, page 10. These taxes had no connexion with that mentioned below, in the paragraph on "money changers," and which was a purely *Jewish* impost.

CHANGERS OF MONEY.

Sections 26 and 159.

The MONEY-CHANGERS were persons who carried on their business at the market which was held in the temple in the outer court or court of the Gentiles. "This market appears to have sprung up since the Captivity, with a view to the convenience of those Jews who came from a distance; to provide them with the beasts for offering, and to change their foreign money into the sacred shekel, (Exod. xxx. 13—15), which alone was allowed to be paid in for the temple capitation tax (Matt. xvii. 24—27, § 106). This tax was sometimes (as in the case just cited) paid elsewhere than in Jerusalem; but generally there and in the temple. The very fact of the market being held there would produce an unseemly mixture of sacred and profane transactions, even setting aside the abuses which would be certain to be mingled with the traffic. It is to the former of these evils that our Lord makes reference in the *first* cleansing; in the *second*, to the latter." Alford's note on John ii. 14, § 26. See Smith's *Dict. of the Bible*; title—"Money changers." This necessity for the exchange of Roman into Jewish money, and the exclusive use of the latter for the service of the temple, gives the point and force to our Lord's testing question "Whose is this image and superscription?" See Matt. xxii. 20 and parallel passages, § 166.

LAWYERS.

Section 41, and elsewhere.

The word LAWYER means generally, one skilled in the law; and especially one who is devoted to it as a profession. It would seem to be used in this sense in Titus iii. 13. Its modern use is practically restricted to those who are professionally devoted to the practice of the *municipal* law; but in the Gospels it signifies a person who was learned in the law of Moses, and who taught it to students. Such persons are sometimes called "lawyers," and sometimes "teachers" or "doctors of the law." Matt. xxii. 35, § 168, and Luke v. 17, § 41. Part of their employment generally consisted in that which was the special occupation and professional business of the "*scribes*";—namely, in writing copies of the law, of the most esteemed commentaries upon it, and traditions connected with it: hence many of them (if not all) were also known as *scribes*. Thus the *lawyer* mentioned in Matt. xxii. 35, § 168 is called a *scribe* in the parallel passage in Mark xii. 28. And the "doctors of the law" mentioned in Luke v. 17 are called "scribes" in verse 21. See § 41.

SCRIBES.

Section 170, and elsewhere.

The SCRIBES may have included other learned Jews as well as the lawyers (see the paragraph above under the head "Lawyers"). But the word always denotes a profession, and not a sect. "As religionists they generally favoured the views and abetted the party of the Pharisees; hence the mention of both together in "many places." Robinson, p. 33. See Matt. v. 20, § 50, and especially Matt. xxiii. *passim*, § 170.

PHARISEES.

Section 20, and elsewhere.

The PHARISEES were the largest and most powerful religious sect amongst the Jews in the time of our Lord. Their name is derived from the Hebrew word signifying "separated." It is of the same root as the "Peres" or "Pharsin" of the miraculous writing on the wall which announced the doom of Belshazzar (Dan. v. 25, 28). At first the title of "Separated" referred to their resolute determination to resist the adoption of Grecian customs, and the slightest departure from the requirements of their own Law. It especially indicated their opposition to the attempt of Antiochus Epiphanes to break down all the barriers of race and custom which separated the Jews from his other subjects; and to "mingle" the nations. They believed in the existence of angels and spirits and in the resurrection of the dead, but their main and distinctive doctrine was that "by the side of the written law regarded as a summary of the principles and general laws of the Hebrew people there was an oral law to complete and explain the written law.—That in the Pentateuch there was no precept, and no regulation, ceremonial, doctrinal, or legal, of which God had not given to Moses all explanations necessary for their application, with the order to transmit them by word of mouth." See the title "Pharisees" in Smith's *Dict. of the Bible*. In addition to these traditions they held a mass of others for which no Mosaic authority or origin was claimed, and a vast system of ceremonial observances was enjoined. Complicated laws as to cleanness and uncleanness, and endless forms of public and private worship rendered religion an intolerable burden, and in many respects an absurd contradiction, and the tendency and result of such teaching were that the spirit was lost in the letter, and the power of godliness degenerated into a merely external and hypocritical formalism. They "made void the word of God because of their tradition," Matt. xv. 1—9, § 94. They carried this so far as to hold that, by observing the law and the traditions, a man might not only be justified before God, but might even attain to the merit of supererogation, and accordingly they were generally self-righteous, and shewed a contemptuous aversion to the Gospel doctrine of justification or salvation by grace. It is easy to understand why, with such theories and practices, the Pharisees were our Lord's bitterest and most dangerous foes.

ZEALOTS.

Section 49.

The ZEALOTS were a sect whose doctrines were originally allied to those of the Pharisees. But their fanaticism led them into turbulent and cruel excesses. They took the example of Phinehas (Numb. xxv. 7, 8) as their justification for taking justice into their own hands and punishing offenders against the law. This sect eventually brought upon Jerusalem its destruction (Alford). They occupy a prominent place in the wars of the Jews as recorded by Josephus; see especially book iv. ch. v. §§ 1, 5, &c. and book vii. ch. viii. § 1. The only mention of them in the Gospels is in connexion with one of the apostles, Simon the *Kanaïōs*, or "Canaanæan," which is wrongly translated "Canaanite" in the Authorized Version, Matt. x. 4 and Mark iii. 18, §§ 87 and 49. The word is not in fact a local name as this mistranslation would induce us to think. It has no reference as generally supposed

to Canaan, nor (as Luther seems to have thought) to Cana. It is in fact an attempt to present in a Greek form the Chaldee word *Kannean* which is properly rendered in Luke vi. 15, § 49, and Acts i. 13, § 254 by *ζηλωτής* in the Greek, and "zealot" in the English. Simon had probably belonged to this sect before he became a disciple of Jesus, and was afterwards called by this name in order to distinguish him from Simon Peter.

SADDUCEES.

Section 20, and elsewhere.

The SADDUCEES were a Jewish sect whose origin is involved in much obscurity. The better opinion (see Smith's *Dict. Bible*) seems to be that their name is derived from "Zadokites,"—followers of the descendants of Zadok. They were originally identical with the sons of Zadok, and constituted what may be termed a kind of sacerdotal aristocracy, to which were afterwards attached all who, for any reason, considered themselves as belonging to the aristocracy, such for example as the family of the high priest who had obtained consideration under the dynasty of Herod. These were for the most part judges, and individuals of the official and governing class.

The fundamental distinction between them and the Pharisees was that they denied that there was any authoritative Oral Law handed down by tradition from Moses, which was the central doctrine of the Pharisaic creed. They held that the logical result of this view was the rejection of belief in the resurrection of the dead, or in the existence of angels or spirits, and that there was no controlling Providence over the affairs and actions of men.

HERODIANS.

Section 47.

The HERODIANS were the political adherents of Herod Antipas; and, in strong opposition to the Pharisees, they maintained the duty of yielding obedience, and paying tribute to the Roman government, from which Herod derived his authority. (Robinson, p. 30.) Political expediency was their rule of conduct; they were of profligate principles, and chiefly Sadducean in their religious tenets, as appears by collating the two parallel passages Matt. xvi. 6 and Mark viii. 15, § 99.

SAMARITANS.

Section 31.

The SAMARITANS were partly of heathen and partly of Jewish extraction, see 2 Kings xvii. Their religious condition at the time of our Lord may be gathered from John's Gospel, chapter iv., § 31. They governed themselves exclusively by the five books of Moses, in which the place where God would set his name is not mentioned. In a spirit of opposition to the Jews, they, on their return from the Babylonian captivity, followed the direction of Sanballat, the Cushite: not Sanballat, the Horonite, mentioned in Nehemiah. Under his guidance they built their temple on Mount Gerizim. They chose this spot because it was there that the blessings were pronounced on the entering of the Israelites into Canaan (Nicholl's Introduction, page 190).

DISCIPLES OF JOHN.

Sections 28 and 43.

JOHN THE BAPTIST did not seek to establish a school of disciples. On the contrary, recognising the purely preparatory character of his work, he loyally tried to attach his converts to Christ. In this effort he did not entirely succeed; but the indications of their subsequent creed and practice are scanty. It would seem that they shewed a leaning to Pharisaism. Their first mention introduces them (John iii. 25, 26, § 28) as engaged, not in preaching repentance, after the example of John himself, but in disputing with the Jews some detail “about purifying” (verse 25). Instead of rejoicing with their master at the signs of the religious awakening under the ministry of Jesus, they appealed to John with the true Pharisaic spirit of exclusiveness. The next time they are mentioned (Matt. ix. 14, and parallel passages in Mark and Luke, § 43), we find them displaying the same spirit of jealousy against the disciples of Jesus for alleged neglect of the duty of fasting according to the rules of the Pharisees.

At this time John had been thrown into prison at Machærus, and shortly afterwards he sent two of them to Jesus (Matt. xi. 2 &c. and Luke vii. 18 &c., § 53) in the hope probably that what they saw and heard would induce them to join our Lord’s disciples. The only other references to them in the Gospels are in Matt. xiv. 12 and Mark vi. 29 (both in § 89) where it is recorded that they buried John’s headless corpse; and Luke xi. 1, § 121, where it is incidentally stated that John had taught them a form of prayer which has not been recorded. It is probable that some of them were absorbed into the number of our Lord’s disciples after the resurrection; and that the remainder followed their obvious tendency and joined the Pharisees. There is an interesting account in Acts xix. 3—5 of the reception by Paul of a number of them into the church of Christ; and from this we gather that a small band of them, twelve in number, preserved an independent ecclesiastical existence at Ephesus twenty years after our Lord’s ascension.

NOTE F.

THE TEMPTATION OF JESUS.

Section 22.

ACCEPTING the view of the best and most numerous commentators, we discard the theory that the temptation was, in any sense, a vision, or a mere spiritual struggle or experience, and consider it as a mysterious but most important event in the history of our Lord.

The place where it occurred is left in doubt. A widespread tradition assigns it to a mountain near Jericho, called Quarantana*; which is one of the highest in Judæa, rising precipitously from twelve to fifteen hundred feet above the plain. But many writers fix it in the Arabian desert of Sinai.

* This tradition does not appear to be older than the Crusades. The name is probably of the same date, and is obviously

derived from the forty (*quarante*) days of the temptation.

From the language used in Mark i. 13 and Luke iv. 1, 2, § 22, it would seem that Jesus was tempted during the whole forty days of his fasting and solitude: but that his foe did not appear in a visible (probably a human) form until their close. Three attempts then made by Satan are described in detail both by Matthew and Luke, who differ in the order but agree in the substance of the temptations. The order given by Matthew appears to be that which is chronologically accurate.

Divines have assigned various reasons why these three assaults should have been selected for record. Some have thought that they are specifically mentioned because they were the last and fiercest efforts of the tempter. Others have suggested that they are types and samples of all the *classes* of temptations, which in various forms had continued during the whole forty days. Others, again, maintain that they represent the temptations to which Christians are most subject. Others, again, that they indicate successive stages in the believer's career, and the dangers attendant upon them. Robinson, page 12, regards them as representing "the three classes into which all temptations may be divided; namely, the lust of the flesh, the lust of the eyes, and the pride of life, according to 1 John ii. 16. "The first is addressed to the natural appetite, and is a sample of sensual temptation. 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 (*vain glory*) of life. The third to the love of wealth, honour and power, a sample of temptation "addressed to the lust of the eyes." Archbishop Thomson (in Smith's *Dict. Bible*) similarly classifies them thus:—"The three temptations are addressed to the three "forms in which the disease of sin makes its appearance in the soul—to the solace "of sense, and the love of praise, and the desire of gain. But there is one element "common to them all—they are attempts to call up a wilful and wayward spirit "in contrast to a patient, self-denying one." See the analyses in Farrar's *Life of Christ* i. 119—139; and Ellicott's *Lectures on the Life of our Lord*, pp. 110—113.

Similar summaries might be multiplied, from the early fathers of the church down to modern writers. But they seem to be incomplete; and not to give due weight to the governing idea of all the temptations. Apart from that pervading thought, the conflict, however interesting, ceases to be a model of malignant craft on one side, and of triumphant holiness on the other.

Surely the key is found in the first words, "*If thou be the Son of God.*" Satan may well have gathered from the circumstances of Jesus' birth that he was a superhuman being; and the purity of his previous life shewed that he was sinless. But we have no reason to believe that the devil knew that this was "THE SON OF GOD"; and he would seek to discover his true nature and character. Accordingly, the first two temptations challenged our Lord to assert—and to prove—that he was the Second Person in the Trinity. The third admitted his divinity, and made a proposal based on that admission. Each temptation has two aspects. It addresses a solitary hunger-worn man in the desert; but it also suggests that this man may be some one infinitely greater, and tests him to discover the truth. Each reply follows both branches of each test. It gives a fitting and conclusive answer to the temptation addressed to Jesus *as man*. But that very answer, when carefully analysed, discloses a second meaning, involving his authority *as God*. We must bear in mind two things; first, that the one great object of the Gospels is to set forth Jesus as the only begotten Son of God; and, secondly, that Satan, recognising that

he was probably face to face with the Messiah, was yet in doubt who this great champion was. This was the mystery which he sought to fathom. His first temptation, therefore, while addressed to merely fleshly appetite, and relying on the human weakness consequent on long fasting, was a direct challenge to Jesus as God. "*If thou be* (not merely a Prophet, or Angel, but) *the Son of God*, prove "it by exercising the incommunicable attribute of Divinity, *creation*. Command "that these stones, which, ages ago, were made stones by thy power, be now made "bread." This was the first temptation. Now, if Jesus had been merely a holy man, he would have repudiated the blasphemous ascription of divinity, as the Apostles frequently did in later times (see Acts iii. 12 &c., xiv. 11—15, and compare Acts xii. 22, 23). But he accepts the title without disclaimer or reproof. He even emphasises it in the most significant way by proclaiming that God has a richer gift than bread—the word of life—and that the word which he had come to publish was, in fact, "proceeding from the mouth of God."

In the second temptation the object and meaning are the same. Satan still maintains the language of enquiry. "*If thou be the Son of God*, shew the divine "exemption from mortality; and the divine authority over even angelic beings. "Sweep down, unhurt, from the vast height of this pinnacle of the temple, and "summon the obedient angels to bear thee up safely in their arms."

Once more the Saviour's words convey a double answer, and while he does not in any way disclaim the ascription of deity, his second meaning is actually based upon its claim. In their *first* sense his words are a perfect answer to the temptation. *As man* he refuses to tempt God. In their *second* sense they are a majestic reproof of Satan for presuming to tempt Him who, *as God*, was unassailable by temptation, and incapable of sin. "Thou, Satan, shalt not "tempt *me*, the Lord thy God! God supreme over all things and all beings in "heaven, or earth, or hell."

The third temptation presents a sudden, complete, and significant change. It is in fact the corollary to those which preceded it. Satan no longer uses the language of doubt, or suggests tests to ascertain the truth. In our Lord's last answer he recognised GOD! It became clear beyond all question that Jesus was in truth the Second Person of the Trinity, the only begotten Son of that Father whose voice from heaven had approved him at his baptism; co-equal and co-eternal with that Holy Spirit which there abode upon him as a dove. And this opens up to the tempter a new and vast discovery of God's design for the salvation of the world. He learns that this is He whose long-foretold advent he has expected for four thousand years; who, as "the seed of the woman," should come to "bruise "the serpent's head." And Satan knows that to the awful conflict now begun there can be but one end. "HE must reign until HE hath put all his enemies under "his feet." And as Satan recognises that however long he may delay the end, his destruction at last is sure, the desperate expedient of compromise suggests itself to him. If we accept the tradition that his fall from Heaven was caused by unbridled ambition and pride, we can readily understand what follows. We can almost hear him suggest, "The final victory will be thine, but I can delay it for "ages. I can destroy myriads of the creatures of thine hand, the objects of thy "pity and love. But I offer to retire from this war, if my ambition be satisfied "by one moment's worship from the Son of God. Pay this homage, unseen by

“any mortal eye, and there shall be no more temptation, no more sin, no more curse. I yield to thee the kingdoms of the world, and the glory of them.” “All these things will I give thee, if thou wilt fall down and worship me.”

It is clear that at this point the tempter had thrown off all disguise. He was no longer a stranger in the desert. He was Satan accepting and acknowledging the personality of Christ. To any but to the Son his offer would have been absurd, for it could not have been carried into effect. Made to Him, it was intelligible, though blasphemous. Up to this time Jesus had never addressed Satan by his name: he had spoken to him as though he were the chance wayfarer in the desert that he appeared to be. But now reproof and prophecy are woven together in the twofold meaning of the reply. It is the Almighty Judge and King of all who arraigns the declared enemy by name. “Get thee hence, Satan! As man, I may worship none but God. As God, I demand the obedience of all beings, *and of thee*. Thou shalt worship the Lord thy God, and him only shalt thou serve.” At these words, which were at once the defiance of the “Captain of our salvation,” and the resistless judgment of the Infinite God, “the devil leaveth him.”

NOTE G.

THE MINISTRY OF JOHN THE BAPTIST.

THE prophet Malachi, in a verse which was almost the last utterance of prophecy for a period of 400 years (Mal. iv. 5), had foretold that God would send Elijah the prophet. The voice of an angel (Luke i. 17, § 5) applied this prophecy to John the Baptist, and the sure word of our Lord confirmed this interpretation. (Matt. xvii. 11—13, § 103.) The Jews however had persuaded themselves that Elijah, in his own person, would actually rise from the dead, and they appear in some degree to have confounded him with the Messiah. John sought to destroy this delusion, when (John i. 21, § 23) he distinctly denied that he was Elijah; but the description of his office which he then gave, and which was so fully confirmed by our Lord (in Matt. xvii. 12, § 103) explained clearly the true meaning of the prophecy, and its fulfilment in the person and work of John.

There would at first sight appear to be some discrepancy between John's statements about Christ, with respect to his knowledge of the Redeemer's person and mission, but a study of the Harmony makes them clear and consistent. John's childhood and youth were probably spent with his father Zechariah in and near Jerusalem, while Jesus was at Nazareth with Joseph the carpenter. They would, therefore, be practically strangers to each other. This continued to be the case until John went into the desert, while he was still quite young (Luke i. 80, § 8). At this time the nature of Jesus (as God-man) was not fully known by any one, though perhaps it was partially understood by his mother, and by her alone. It would seem that John never returned home again; but continued to lead a wilderness life, and the cousins did not in all probability meet until Jesus was thirty years old (Luke iii. 23, § 24). After an interval of at least fifteen to twenty

years John still remained in the wilderness (Luke iii. 2, § 20). Although therefore he knew that he was the forerunner of the Messiah (Mark i. 7, § 20) he would not know that the Messiah was Jesus, though he would have heard reports of his wisdom and holiness. Probably he knew enough of Jesus to enable him to recognise him, and the saintly character of our Lord had given rise in the mind of the Baptist, and of others, to the belief that he was a prophet of God. This would seem to flow from Matt. iii. 14, 15, § 21. As to the person of the Messiah John's knowledge was at first limited to this, that there came after him "one that was mightier than he." (Matt. iii. 11, § 20.) It was then revealed to him that this great Prophet had actually come; with his winnowing fan already in his hand (Matt. iii. 12, § 20); that John should see him; then it was further revealed to him that the expected one was actually amongst the multitude, though as yet undistinguished and unknown (John i. 26, § 23), and that a divine sign would disclose his identity. Until that sign was given he was only able to say, "I knew him not; but that he should be "made manifest to Israel," John i. 31, § 23. The promise that he should see the Spirit descend upon God's anointed one (John i. 33, § 23) was fulfilled at Bethabara, and when the final revelation was thus made he cried in the triumph of a fulfilled ministry, "I have beheld the Spirit descending. I have seen and borne witness that this is the Son of God," John i. 32, 34, § 23. From that time his work was finished. Thenceforward his one object and his entire effort were, not to summon the people to his baptism, but to send them to the teaching of his Lord. (See John i. 35—42, §§ 23, 24, and Matt. xi. 2, § 53.)

John's preaching was direct, practical, and powerful. In answer to the questions asked by his hearers, he struck boldly and straight at the special vices, the notorious and besetting sins of each of his interrogators. The Pharisees and Sadducees he warned against bigotry, and pride in their Abrahamic descent (Matt. iii. 7—9, § 20). The general multitude were bidden to cultivate unselfish and generous liberality (Luke iii. 11). The tax-collectors were enjoined to abstain from the speculation and official injustice by means of which they constantly amassed ill-gotten wealth (Luke iii. 12, 13). And the soldiers were commanded to abandon "those vices which the licentiousness of the soldiery in those days most encouraged. "They were therefore to *do violence to no man*; that is, to put no man in fear, "as the word signifies, either from wanton cruelty, or in order to extort property by "threats of violence; nor *accuse any falsely*, in order to obtain reward for a seeming "zeal in the discharge of duty, or to share in the fines and confiscations inflicted on "suspected persons; and *be content with your wages*, which included meat, money, "and all lawful perquisites." Watson's *Exposition*, page 572.

This ministry however was incomplete. It preached only one doctrine. It inculcated only one duty. It was all included in the command "Repent." It was in its very nature preparatory to that gospel which taught the duty of repentance, but also proclaimed the blessing of pardon. It lasted therefore but for a short time, viz.—about eight months. (See note H, p. 1.) Then the prophet who had sternly faced the mob, attacked the monarch with equal determination. Herod Antipas had visited his brother Philip, and had taken that opportunity to seduce his wife Herodias. She eloped with Herod, who contracted an incestuous marriage with her, while both her own husband and Herod's own wife were living. For this shameless and revolting wickedness John unsparingly denounced the adulterous

pair. Herodias tried to persuade Herod to slay him. In this she at first failed, and the Harmony brings out clearly and impressively the successive steps of his vacillation and final fall*. At first, he seems to have had some trace of right feeling towards John, and of remorse for his sin: for when "Herodias set herself against John, and desired to kill him" (Mark vi. 19, § 29), Herod by way of compromise with the adulteress silenced John's public denunciations by shutting him up in prison † (Luke iii. 20, § 29). It is most likely that at the same time he promised Herodias that he would soon comply with her wishes. But for a while his better feelings prevailed. John's imprisonment was not accompanied by any cruelty. His disciples were allowed to visit him (Matt. xi. 2, § 53). Herod had personal interviews with him; and in spite of the severity of John's reproofs, "he heard him gladly" (Mark vi. 20). Indeed this imprisonment was perhaps partly intended to protect the Baptist for a time from Herodias. It certainly had that result. In her fury she had become utterly unscrupulous; and, if John had continued his public and defenceless career, she would have easily caused his assassination. But while he was in prison, "she could not; for Herod feared John, knowing that he was a righteous man and a holy, and kept him safe" (Mark vi. 19, 20, § 29) from his exasperated enemy. This conflict of iniquity with remorse did not last long. Between the temptations of his paramour, backed by the allurements of lust on the one hand, and the strivings of his conscience on the other, "he was much perplexed" (Mark vi. 20, § 29). By degrees the obstinate importunity of Herodias overcame his resistance. For a time his respect for popular opinion came to the help of his conscientious scruples (Matt. xiv. 5, § 29). But at last he yielded, as he was sure to do. The marginal reading (No. 1) to Mark vi. 20, § 29, is full of instruction. In the struggle between his better nature and his tempter "*he did many things.*" There was in truth only *one* thing which he should have done. That one he would not do, and he tried to compound for this sin by "many things" beside. Care of John's life, alleviation of his prison discomfort, meekness under his reproof, *anything* except that which it was John's special call to preach—repentance, and its fruits. It is the invariable history of such battles, so fought. At last the end came. He took Herodias and her daughter to a great feast in the palace at Livias, and in a spasm of lust and probably of intoxication his last scruples vanished. He sent one of his guard to the neighbouring fortress: John was murdered; and his head was brought as a ghastly trophy into the midst of the guests.

* See sections 29, 53 and 89.

† We learn from Josephus (*Antiq.* book xviii. chap. v. § 2) that the place of John's captivity was the fortress of Machærus, in Perææ, near the Dead Sea. This was not

far from Livias, where Herod had a palace. The feast at which he gave the order for the murder of the Baptist took place probably at this palace.

NOTE H.

DURATION OF OUR LORD'S PUBLIC MINISTRY.

Section 44.

THE reckoning of time which is popularly accepted and which founds the A.D. (Anno Domini) of ordinary chronology fixes the birth of our Lord in the year of Rome 754. But it is now well settled that this is too late, and that our Lord was born between 747 and 750. Each of these years has been nominated by learned men, and it is impossible to fix the real date with absolute certainty. It would seem however that the most probable day was Christmas Day in the year of Rome 749, the year known in ordinary chronologies as B.C. 5. See McClellan, p. 390.

Accepting this corrected date John's ministry began about Oct. A.D. 26, and lasted eight months, being closed by his imprisonment about the end of May A.D. 27. Jesus began his ministry in the latter part of February A.D. 27; and opinions have widely differed as to its duration. Browne (*Ordo Sæclorum*) limits it to one year, and he has, in the opinion of Bishop Westcott, made out a strong case. The Bishop adds (*Introduction to the Study of the Gospels*, p. 289), "If there were direct evidence for the omission of 'the passover' in John vi. 4 his arguments would appear to be convincing." Robinson states it at three years and a half; McClellan at about three years and a quarter. Bishop Jones, in *Speaker's Commentary* (Vol. I. New Test. p. 408), on Luke xiii. 6, the parable of the barren fig tree, thus refers to the question: "In the three years some have seen allusion 'to God's successive calls to Israel, by the Law, the Prophets, and by Christ (Augustine, Theophylact); others (as Bengel, Wieseler, Lewin, *F. S.* p. 225, and Alford with perhaps Olshausen), to the three years of our Saviour's ministry. To this Meyer objects that a fourth year is mentioned, *v.* 8. He (with Grotius, Kuinöl, Bleek, Godet) interprets the three years of the past, and the fourth year 'of the remaining, time of grace accorded to Israel. It is difficult to resist the 'impression that in the three years there is at least an allusion to the period of 'our Lord's Ministry on earth.' Halcombe (*Gospel Difficulties*) meets Meyer's objection boldly and concludes that the ministry did actually extend over a period of four years. The full discussion of this question would be very long and intricate, and (as it would probably be inconclusive after all) it would be out of place in this work. There are several notes of time which are obtained from the occurrence of Jewish festivals—the mention of the season of the year (harvest, &c.)—or from observations or illustrations in our Lord's discourses suggestive of the circumstances under which they were spoken. The better opinion appears to be in favour of a period of rather more than three years. The fasting and subsequent temptation in the wilderness ended probably about the middle of February. The first Passover followed in the early part of April, and is noted by John in ch. ii. 13 (§ 26). The second Passover is supposed to have been the feast mentioned in John v. 1 (§ 44). The third is then found in John vi. 4 (§ 91), and the fourth in John xii. 1 (§ 154) and the following chapters. The controversy is as to John v. 1. What is the feast there mentioned?—Passover, Pentecost, Tabernacles, or Purim?

The earliest writers agreed on Pentecost, but there has been a wide diversity of opinion in later days. Grotius, Lightfoot, Greswell, Robinson and others declare in favour of the *Passover*, the arguments for which may be found concisely stated in Smith's *Dictionary of the Bible*, Vol. i. p. 1051. Meyer, Lange, Stier, Winer, Ellicott and others consider that the passage refers to *Purim*. Alford presents an analysis of the authorities (vol. i. p. 740) and then gives up the question as hopelessly insoluble. The reasons for adopting *Pentecost* are given in McClellan (p. 554, note d). If it be Pentecost the second Passover is not distinctly mentioned, but must have occurred shortly after his first circuit of Galilee. The time is fixed by Luke vi. 1, § 46, see marginal note ⁵. The "second-first sabbath" was the first sabbath after the festival of unleavened bread connected with the Passover. See under the word *δευτερόπρωτος* in Robinson's *Lexicon to the New Testament*. McClellan has made a determined and patient attempt to ascertain the dates; but the question remains so doubtful that I have not thought it wise to try to fix them more specifically in the Harmony.

NOTE I.

THE TIME DURING WHICH JESUS REMAINED IN THE TOMB.

IN the prophetic references to our Lord's death, burial, and resurrection there is an apparent discrepancy as to time. In John ii. 19, § 26, Jesus says,—“Destroy this temple, and *in three days* I will raise it up.” In Matt. xii. 40, § 57, he prophesies,—“As Jonah was *three days and three nights* in the belly of the whale, so shall the Son of man be *three days and three nights* in the heart of the earth.” In Matt. xvi. 21, § 102 (and elsewhere) he predicts that he should “be killed, and the *third day* be raised up.” In Matt. xxvii. 63, § 230 (and elsewhere) the expression is “*After three days* I rise again.” Robinson, page 44, deals with this subject as follows: “He was laid in the tomb before sunset on the sixth day of the week, or Friday, and rose again quite early on the first day of the week, or Sunday; having lain in the grave not far from thirty-six hours. This accords with the usual formula which our Lord employed in speaking of his resurrection, namely, that he should ‘rise on the third day’ Matt. xvi. 21 (§ 102); xx. 19 (§ 148); Luke ix. 22 (§ 102); xviii. 33 (§ 148), &c. Equivalent to this is also the expression ‘After *three days* I rise again,’ Matt. xxvii. 63 (§ 230); Mark viii. 31 (§ 102); ix. 31 (§ 105); x. 34 (§ 148). This latter idiom is found also in John xx. 26, § 249, where *eight days* is put for a week. So too in German, the expression *nach drei Tagen*, ‘after three days,’ is also 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 Matt. xii. 40 (§ 57) the apparent difficulty arises from the form of expression, “‘three days and three nights,’ which our Lord uses there, and there alone, because he is quoting from Jonah i. 17. The phrase is doubtless in itself equivalent to the Greek *νυχθήμερον*, a day and a 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 I Sam. xxx. 12, 13 and the circumstances there narrated. Such is also manifestly the case in Matt. xii. 40 (§ 57).”

NOTE J.

DIVISIONS OF TIME.

“God called the light Day, and the darkness he called Night” (Gen. i. 5). This the “natural” was at first the *only* division of the “civil” day, that is to say the time occupied by one revolution of the earth. That civil day (of 24 hours’ duration) began according to Jewish reckoning with the evening. It consisted of night and day; not (as modern ideas would suggest) of day and night. Thus Gen. i. 5, “There was evening and there was morning, one day.” And see Lev. xxiii. 32, “from even unto even, shall ye keep your sabbath.”

According to the earliest Jewish custom *the night* was divided into three “watches,” which are believed to have had a military origin and to have been the time for which the sentinels kept “watch.” The first watch is not specifically named in the Bible, though its commencement is mentioned in Lam. ii. 19 as “*the beginning of the watches**.” It lasted from sunset till 10 P.M. The second, known as the “middle watch” (Judg. vii. 19), lasted from 10 P.M. to 2 A.M. The third, called the “morning watch” (Exod. xiv. 24), lasted from 2 A.M. to sunrise. The natural sunset and sunrise would of course vary constantly: but they were for the purpose of these reckonings fixed conventionally at 6 P.M. and 6 A.M. In later days the Roman computation prevailed. This divided the night into four watches instead of three. These were named according to their numbers as the first, second, third or fourth watch (Luke xii. 38, § 65; Mark vi. 48, § 92). Or they were described by the four names recorded in Mark xiii. 35, § 173, viz. “even,” which lasted from 6 P.M. to 9 P.M.; “midnight,” which lasted from 9 P.M. to 12 P.M.; “cock crowing,” lasting from 12 P.M. to 3 A.M.; and “morning,” lasting from 3 A.M. to 6 A.M. This is the division which prevailed in the time of our Lord, and to which he referred on various occasions.

The earliest reckoning of the time *by day* is given in Psalm lv. 17, “evening and morning and noonday.” When at a later period greater precision was sought, the day was divided into 12 hours (John xi. 9, § 122), beginning at 6 A.M. and ending at 6 P.M. Thus the third hour (Matt. xx. 3, § 147) would be 9 o’clock in the morning. The sixth (Matt. xxvii. 45, § 225; John iv. 6, § 31, and xix. 14, § 218) would be midday. The seventh (John iv. 52, § 32) would be 1 P.M. The ninth (Matt. xxvii. 45, 46, § 225) would be 3 o’clock in the afternoon. The tenth (John i. 39, § 23) would be four in the afternoon. The eleventh (Matt. xx. 6, 9, § 147) would be 5 P.M.

NOTE K.

THE MIRACULOUS DRAUGHT OF FISHES.

Section 35.

MANY writers consider that Luke’s narrative describes a different event to that mentioned by Matthew and Mark. But a careful analysis seems to point to their

* Some believe this to have been the recognised name of this watch.

identity. Luke relates more particularly the former part of the occurrence, and passes lightly over the latter. Matthew and Mark, on the other hand, state the former part briefly, and dwell on the latter with more detail. Their relation to each other will be better appreciated by connecting and condensing the three*.

- (See §§ 35, 36.) Our Lord, having begun his systematic ministry in Capernaum, taught the multitude, sometimes in the synagogue, sometimes on the sea-beach. Rising, as was his wont (Mark i. 35, § 39), early in the morning,
- Matt. iv. 18 he walks along the shore, and sees Simon and Andrew casting their
Mark i. 16 net into the sea. They and their partners, who were in another boat, had been, during the night, fishing unsuccessfully.
- Luke v. 1 The multitude are already gathering to hear Jesus. He stands by the lake, and shortly afterwards, as the crowd presses upon him,
- Luke v. 2 Jesus observes that the boats have now returned to the shore. The fishermen have abandoned all hope of success, and having moored their boats, have left them and are washing their nets. Two of these fishermen at least, namely Simon and Andrew, had already known Jesus (John i. 35—42, § 23). Our Lord now proposes to commence his public discourse, and in order to command the crowd more completely with his voice,
- Luke v. 3 he enters Simon's boat, is pushed off a little from the land, and teaches the multitude.
- Luke v. 4 When his discourse is finished, he instructs Simon to return to the deep water and make another effort at fishing.
- Luke v. 5 Simon, hopeless of any result, nevertheless obeys.
- Luke v. 6 To his great surprise an immense draught of fishes rush into the net, and break it by their weight.
- Luke v. 7 To prevent their escape, Peter and Andrew call on their partners in the other boat to come out immediately to their help. When they do so, the extreme load fills both boats, so that they begin to sink.
- Luke v. 9 Astonished at the occurrence, recognising its miraculous character, and
- Luke v. 8 convinced by it that Jesus was "THE LORD," Peter worships him ;
- Matt. iv. 19 } and he and Andrew are formally "called" by the Lord,
Mark i. 17 }
Matt. iv. 20 } and follow him.
Mark i. 18 }
- In the mean time James and John in the other boat have returned overloaded, and having beached their boat they begin to mend the broken nets.
- Mark i. 19 Jesus lands from Simon's boat, goes a little further on the shore, and
Matt. iv. 21 comes to the place where James and John have landed and are now mending the nets. He then calls them also.
- Matt. iv. 22 } They accept the call. They leave their father Zebedee with the hired
Mark i. 20 } servants, and the boat and nets; and all four fishermen forsake
Luke v. 11 } their trade for ever to become "fishers of men."

* This note mainly follows McClellan's analysis of the narrative.

This event may be said to mark the commencement of the Church. Up to this time the disciples had associated with Jesus in public and in private; had accompanied him to the marriage at Cana (John ii. 2, § 25); had travelled with him and "tarried with" him (John iii. 22, § 28); had "believed on him" (John ii. 11, § 25); had taken part in his mission, and baptized by his authority (John iv. 1, 2, § 30); and had acknowledged his dignity as their Rabbi (John iv. 31, § 31). But this was subject to the interpretation and limitation mentioned by Nicodemus (John iii. 2, § 27). He was Rabbi only as "a *teacher* come from God;" in a sense similar to that conveyed by John's disciples to their master (John iii. 26, § 28). This was the highest title they had yet given him; and though they had visited Judæa with him, they had not severed their social ties, nor (as shewn in § 35) had they abandoned their ordinary callings.

This miracle changed their beliefs, their language, and their lives. We may assume that during their association with Jesus their eyes had been gradually opened, and their hearts prepared for the truth. But now an important, though probably imperfect, recognition of his divine nature begins to dawn upon them, and to fit them for a fresh step in their apostolic career. Jesus becomes a Being to be worshipped (Luke v. 8, § 35); not only "Rabbi,"—but, for the first time, "LORD," whose power over human beings had been typified by a miracle over the animated creation which spoke his right to call the disciples to be "fishers of men" (Matt. iv. 19, § 36). From this time therefore they begin their new life. "They left all "and followed" Jesus (Luke v. 11, § 36). Twice only does Peter revert to his old craft: once, when Jesus sent him on the special and miraculous errand recorded in Matt. xvii. 24—27, § 106; and once, about a fortnight after our Lord's death, when in his perplexity, and not having "ought to eat" (John xxi. 5, § 250), he invites his brethren to "go a fishing" once more (John xxi. 2—14, § 250), and, while so engaged, they meet their risen Lord.

NOTE L.

THE CALL AND MISSION OF THE APOSTLES.

Sections 49, 87.

A *disciple* (*discipulus*, *μαθητής*) is literally a "learner"; or, according to the fuller definition in McClintonck and Strong's *Cyclopædia*, "One who professes to have "learned certain principles from another, and maintains them on that other's "authority." In the New Testament it is applied to those who followed eminent teachers from motives higher and more earnest than mere curiosity. Thus we read of the "disciples of John," and "of the Pharisees," Mark ii. 18, § 43; and see Acts xx. 30. But it most frequently refers to those who attended the ministry of Jesus Christ, who professed to accept his doctrines, and obey his precepts.

He was generally followed by a numerous crowd of persons, actuated by curiosity or by the hope of personal advantage. From these persons, he who "knew what "was in man" chose (Mark iii. 13, § 49) the most earnest and sincere to be his disciples. Their number was considerable (Luke vi. 17, § 49), including the twelve

apostles, the seventy who afterwards became missionaries, several godly women (Mark xv. 41, § 226) and others. Of these he "chose" (Luke vi. 13, § 49) and "appointed" (Mark iii. 14) "the twelve," who were thenceforward so designated, as in Luke viii. 1, § 55, and John vi. 67, § 93. These were destined for higher office and important duty in the Church, and when they formally entered on their public work, he "named" them (Luke vi. 13, § 49) apostles (*ἀπόστολοι*), literally, "men sent forth." These two names, *disciples* and *apostles*, describe their office and work as specified in Mark iii. 14, § 49, "He appointed twelve, that (1) they might be with him, and that (2) he might send them forth to preach," &c. When with Christ they were learning as "disciples"; when away from him they were preaching and working as "apostles." Of these two duties the first was the preparation for the second. When therefore they were called to their office (as described in § 49) they were not at once ordained and sent forth, for they still needed their master's training. For a time they were in fact "disciples" only. But when he saw that they were adequately trained and fitted for their ministry, he solemnly gave them doctrinal authority and miraculous power (Matt. x. 1, Mark vi. 7, Luke ix. 1, § 87). Thus qualified they immediately commenced the work of their lives (Mark vi. 12, 13 and Luke ix. 6, § 88). It seems probable that, though they had been previously selected and "appointed" for the work (Mark iii. 14, § 49), they did not receive their title of "apostles" until they were actually sent forth.

The names of "the twelve" originally appointed are given in Matthew x. 2—4, § 87, as follows. Simon Peter, Andrew, James (the son of Zebedee), John, Philip, Bartholomew, Thomas, Matthew, James (the son of * Alphæus), Thaddæus, Simon the Cananean, and Judas Iscariot.

Mark's list (iii. 16—19, § 49) corresponds with Matthew's, simply varying the order of the names.

Luke (vi. 16) mentions "Judas *the son* (or *brother*) of James," and mentions him also in the list in Acts i. 13. This is no doubt the same apostle as is named Thaddæus by Matthew and Mark. We need go no further than this very list to find instances of the very common practice of having more names than one.

All the apostles seem to have been equal in rank; and, during our Lord's life, none of them had any office, authority, or distinction, with the single exception of him who "had the bag"!

After our Lord's ascension the apostles on the somewhat precipitate suggestion of Peter assumed to elect a successor to Judas Iscariot. For this purpose they selected two candidates, Joseph † (Barsabbas) and Matthias. They then resorted to the casting of lots, a course never followed by the early Church for any purpose after the descent of the Holy Spirit. This premature election of Matthias seems to have done neither good nor harm. Except from very vague tradition we know nothing of his subsequent career, and what has been handed to us is not important. The vacant dignity and office were in truth conferred miraculously by God himself on the apostle Paul (1 Tim. i. 1 and Gal. i. 1). It is doubtful whether Joseph

* Or Clopas. Alphæus would seem to have been the Greek version of the name Clopas. He was the husband of Mary, the sister of Mary the mother of Jesus (John xix. 25, § 222).

† This Joseph Barsabbas must not be confounded with Joseph Barnabas, who is mentioned for the first time in Acts iv. 36; who afterwards was, for so long, the colleague of Paul. See at top of next page.

Barnabas, Acts iv. 36, was also recognised as one of the apostles (Acts xiv. 4, 14). On this point refer to Acts xi. 22—26, xiii. 2—4 and 1 Corinth. ix. 1—6. He was perhaps elected when Herod “killed James the brother of John with the sword,” Acts xii. 2.

The title was never given to any other person, except in a figurative sense.

NOTE M.

THE SERMON ON THE MOUNT.

Section 50.

MATTHEW presents this Scripture as one continuous and systematic address. Luke records only parts of it, and these he gives in separate portions, and places them in different parts of the narrative. There are also apparent discrepancies between the accounts of the spot where the sermon was spoken and our Lord's attitude and position. Greswell and others abandon the idea of reconciling these variations. They seek to explain or, rather, to evade the difficulty by supposing that our Lord repeated his teachings at different times and places. No doubt he occasionally did so. Compare Luke xi. 37—54, § 62, spoken at Capernaum, with Matthew xxiii. 1—39, § 170, spoken at Jerusalem. Portions of this sermon on the mount are indisputably repeated at other places. Compare Matt. v. 13, § 50, with Mark ix. 50, § 109, and with Luke xiv. 34, 35, § 123, and the different examples of our Lord's prayer, Matt. vi. 9—13, § 50, with Luke xi. 2—4, § 121. Matthew in xviii. 8, 9, § 109 repeats the teaching already given in v. 29—31, § 50. Compare also Matt. xxiv. 43—51, § 173, with Luke xii. 39—46, § 65. It was to be expected that he should, by solemn repetition, seek to disseminate the gospel of the kingdom more widely, and impress it more forcibly on the hearts of his hearers. In this instance, however, the substantial identity of subjects and the similarity of expression lead to the conclusion that, while Matthew gives the entire sermon nearly in the order of its delivery, Luke separates and transposes its parts for the purpose of bringing them more clearly into relation with those subsequent incidents which they were specially fitted to illustrate and enforce. We have then to meet the objections of Strauss and others that “Matthew represents the sermon as delivered on a “mountain;—Luke, on a plain. Matthew represents our Lord as sitting, Luke as “standing,” &c. It seems to me that these apparent difficulties vanish if we observe the sequence of events; and this case affords an excellent example of the intelligent use of a Harmony and of its value in illustrating the Word. I give therefore the narrative in the exact words of Matthew, Mark and Luke, simply weaving it into a continuous history, and putting in brackets [] the comments on, or additions to, the sacred text.

Sec. 49.

Luke vi. 12 He went out into the mountain to pray; and he continued all night in prayer to God.

Luke vi. 13 And when it was day, he called his disciples:

- Mark iii. 13 whom he himself would: and they went unto him.
 [In this comparative privacy of the mountain retreat, away from the curiosity and tumult of the crowd,]
- Luke vi. 13 he chose from them twelve; whom also he named apostles;
- Matt. x. 1 and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness,
- Mark iii. 14 that they might be with him, and that he might send them forth to preach.
 [Having thus privately instructed and ordained them (1) to work miracles and (2) to teach, he returned with them to the crowd to give public examples and illustrations of *both* these apostolic functions. In order that he might perform the *first*—]
- Luke vi. 17 he came down with them, and stood on a level place, and a great multitude of his disciples, and a great number of the people from all Judæa and Jerusalem, and the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;
- Luke vi. 18 and they that were troubled with unclean spirits were healed.
 [To enable him to do this, the "level place" was not only more convenient but almost absolutely necessary. The friends that bore the helpless cripples could hardly have taken them up the mountain-side. But when they were gathered together on the plain, our Lord could move about in all directions amongst them, and while he thus mingled freely with the crowd,]
- Luke vi. 19 all the multitude sought to touch him: for power came forth from him, and healed them all.
 [But he desired also to give to the apostles a systematic exposition of the gospel of which they had just been ordained to be preachers, and a model of the teaching which they should impart. For this *second* purpose the level place, where they thronged round him, where none could see or hear him except the few who were grouped close to him, and where he was liable to constant interruptions by those who sought to break through and touch him,—was altogether unfit. His natural course was to return to the higher ground, where he might avail himself of some inequality that would serve the purpose of a natural rostrum. Thence his form might be easily seen and his voice distinctly heard by a larger audience.]
- Sec. 50.*
- Matt. v. 1 And seeing the multitudes, he went up into the mountain: and when he had sat down,
 [on some spot thus fitted for his purpose,]
- Matt. v. 1 his disciples came unto him:
- Luke vi. 20 and he lifted up his eyes on his disciples,
 [the listening crowds following, and gathering round him,]

- Matt. v. 2 and he opened his mouth and taught them, saying,
 Matt. v. 3 Blessed are the poor in spirit, &c., &c.
 [Then, when he had finished his discourse,]
 Luke vii. 1 After he had ended all his sayings in the ears of the people,
 Matt. viii. 1 and when he was come down from the mountain, great multitudes
 followed him, (and)
 Luke vii. 1 he entered into Capernaum.

The whole narrative thus read is intelligible, consistent, and natural.

We have no direct evidence as to the precise spot where the sermon on the mount was spoken. "The tradition, not earlier probably than the crusades, "which points out a hill between Capernaum and Tiberias as 'the Mount of 'Beatitudes,' near the present Saphet, is in such a matter worthless as an authority." (Alford, i. 36.) The mountain to which Alford refers is called Kurn (or Kurun) Hattin, which means "the peaks of Hattin," and its position and configuration render it, in the opinion of many modern travellers and writers, a very likely site. Dean Stanley (*Sinai and Palestine*, p. 368) is specially strong in favour of the probability that one of the peaks was "the mount." Robinson, however, thinks that it is too far from the site of Capernaum, and this is, I think, the better opinion. It is true that the position of Capernaum cannot be fixed with certainty; but, in any view, it would seem to have been nine or ten miles distant from Kurn Hattin; and the language of sections 48—50 seems to indicate that the distance between the mount and the city was by no means so great. Behind the towns which fringed the sea of Tiberias, there rose an irregular background of hills, the summits of which were about two or three miles from the sea; and one of these would appear to have been chosen by our Lord. What was its name at the time is not recorded, and we cannot now locate it with accuracy.

It is, however, far more important for us to examine the sermon itself.

Its beauty and dignity, the purity of its doctrines, and its exalted morality have commanded the grateful reverence of all thoughtful men. But they have often failed to recognise—

(A) its *place* in the life-work of Christ, and in the history of the Church: and,—

(B) its perfection as a *systematic exposition* of the principles of Christianity.

Let us examine both these points.

(A) This sermon is frequently, but erroneously, regarded as being simply the longest of our Lord's addresses, and distinguished from the others only by its greater fulness and elaboration. But it is more than this. It is true that all our Lord's words are ineffably precious, and the omission of a single parable or discourse would be an irreparable loss. It is consequently true that this sermon has a special value, derived from its exceptional length, and the variety of subjects of which it treats. But, beyond this, a peculiar importance attaches to it, arising from the fact that it marked,—and largely contributed to make,—a distinct epoch in Christ's teaching, and in the evangelization of the world.

Nearly a year and a half had elapsed since Jesus had begun his public work. At first, attention had, to some extent, been diverted from him by the powerful ministry of John the Baptist. But when the forerunner's career was abruptly closed, Jesus

asserted his own higher mission. It then became his *first* object to arouse public interest, and to gather together an adequate number of adherents. The Harmony traces the steps by which he accomplished this. By the calling of disciples into closer fellowship with himself*;—by the authoritative purging of his Father's house †;—by his baptizings ‡, and teachings in private ||, and in public ¶;—by the miracles he wrought **;—and the signs he gave ††;—by the fearless claim that it was HE of whom the prophets wrote, Luke iv. 21, § 33—he had challenged the attention of both friends and foes. His success was shewn, on the one hand, by the magnitude of the crowd that surrounded him, and the enthusiasm with which they thronged his steps; and, on the other hand, by the malignity with which “the rulers took counsel together, “against the Lord's anointed,” and plotted his murder †††. To prevent this crime, “he withdrew to the sea” (of Tiberias), but “a great multitude followed him” thither. (Matt. xii. 15 and Mark iii. 7, § 48.) From Sidon in the north to Idumæa in the south,—from beyond Jordan in the east to the Great Sea in the west,—the wave of excitement and anxious enquiry swept the whole land ||||. It was clear that the *first* object of our Lord's preaching had been fully attained. The time had arrived for him to take the *second* step;—to consolidate the results of his efforts, to impress upon his converts the qualities of discipline and perseverance. Of that consolidation, the preaching of this sermon was an essential part. His hearers had a right to expect such a formal and definite exposition from one whose preaching claimed such authority. Accordingly he summoned his disciples to his side ¶¶,—organized his Church by the appointment of the apostles (Mark iii. 14, § 49), displayed his miraculous power not only over the minds (Luke vi. 18, § 49) and bodies (Mark iii. 10, § 48) of men, but also over the devils who owned his divinity (Mark iii. 11, § 48),—and then solemnly delivered this authoritative declaration of his gospel.

We can readily see why this sermon, spoken under such circumstances, is recorded with so much greater fulness than his other discourses. They were all uttered on occasions chosen with infinite wisdom, and they inculcated truths of infinite beauty and weight. But this sermon went further still. At a crisis of surpassing importance, it gave to the world a perfect example of constructive legislation. It promulgated the *doctrines* and the *morals* of the new church. It was the proclamation of the *law* of the kingdom of heaven by the King Himself, who alone had the right and the power to “teach with authority and not as the scribes.”

(B) Fulfilling such an exalted function this sermon must naturally have been systematic and complete. And yet it is frequently treated as though it consisted merely of a number of our Lord's sayings, spoken perhaps on different occasions, and to different audiences, and as though its only canon of composition was to reproduce the memory of the recording evangelist. One superficial critic has gone so far as to call it “a collection of loosely connected and aphoristic utterances”! Our best answer will be to shew its arrangement and continuity.

This has been attempted by many commentators, but most of them have satisfied themselves with paraphrasing certain expressions, or condensing certain verses;

* Matt. iv. 19—21, § 36; John i. 43, § 24.

† John ii. 15—21, § 26.

‡ John iii. 22, § 28.

|| John iii. 1—21, § 27; and iv. 10—26, § 31.

¶|| Luke iv. 15, § 32.

** Luke v. 1—10, § 35; and see also §§ 25, 32, 37, 38, &c.

†† Mark i. 27, § 37; John ii. 18—22, § 26.

††† Matt. xii. 14 and Luke vi. 11, § 47.

¶|| Mark iii. 7, 8, § 48.

¶¶ Mark iii. 7, § 48 and Luke vi. 13, § 49.

without any serious attempt to ascertain what was the governing object in our Lord's mind, and the general scheme of his discourse consequent thereon.

Wesley gives this short analysis :—

- | | |
|----------------|---|
| Matt. v. 3—12 | (1) A sweet invitation to true holiness and happiness ; |
| „ „ 13—16 | (2) A persuasive to impart it to others ; |
| „ „ 17—vii. 12 | (3) A description of true Christian holiness (in which it is easy to observe, the latter part exactly answers the former) ; |
| | (4) The conclusion ; giving |
| „ vii. 13, 14 | a sure mark of the true way ; |
| „ „ 15—20 | a warning against false teachers ; |
| „ „ 21—27 | a solemn exhortation to true holiness. |

McClellan's summary, p. 556, indicates rather more clearly the line of argument running through the sermon. It is as follows :

- | | |
|---------------|---|
| Matt. v. 3—12 | (1) Blessedness of Christ's disciples, including persecution for righteousness ; |
| 13—16 | (2) Vocation of Christ's disciples to active and exemplary righteousness ; |
| 17—48 | (3) Fulfilment of righteousness of social duties ; against Pharisaic literalism and retaliation ; |
| vi. 1—18 | (4) Fulfilment of righteousness of religious duties ; against Pharisaic hypocrisy ; |
| 19—34 | (5) Trust in Providence ; against Pharisaic covetousness ; |
| vii. 1—27 | (6) Godly discipline and obedience ; against Pharisaic judgment and lip-service. |

Bishop Westcott in his *Introduction to the Study of the Four Gospels*, page 358, arranges the topics as follows :

- (1) THE CITIZENS OF THE KINGDOM. Matt. v. 3—16.
 - (v. 3—6) their character absolutely ;
 - (v. 7—12) their character relatively ;
 - (v. 13—16) their influence.
- (2) THE NEW LAW. Matt. v. 17—48.
 - (v. 17—20) as the fulfilment of the old,—*generally* ;
 - (v. 21—48) as the fulfilment of the old,—*speciallly* ;

viz. as to murder	v. 21—26
adultery	v. 27—32
perjury	v. 33—37
revenge	v. 38—42
exclusiveness	v. 43—48.
- (3) THE NEW LIFE. Matt. vi. 1—34 ; vii. 1—23.
 - (vi. 1—18) acts of devotion
 - (vi. 19—34) aims
 - (vii. 1—12) conduct
 - (vii. 13—23) dangers.
- (4) THE GREAT CONTRAST. Matt. vii. 24—27.

Dean Alford takes a somewhat different view of the "headings" of the sermon. His synopsis is as follows:—

Matt. v. 3—16. *The first part of the Sermon*:—The description of the Lord's disciples, their blessedness and dignity.

17—48. *The second part of the Sermon*:—in which our Lord sets forth his relation, as a law-giver, to the law of Moses; especially as currently interpreted, according to the letter only.

21—48. Six examples of the true fulfilment of the law by Jesus:—

- | | |
|--------------|-----------------------------|
| 1st example. | The law of murder; |
| 2nd „ | The law of adultery; |
| 3rd „ | The law of divorce; |
| 4th „ | The law of oaths; |
| 5th „ | The law of retaliation; |
| 6th „ | The law of love and hatred. |

vi. 1—18. *The third division of the Sermon*:—in which the disciples of Christ are warned against hypocritical display of their good deeds, by the examples of abuses of the duties of—

- | | |
|-------|-------------|
| 2—4 | almsgiving; |
| 5—15 | praying; |
| 16—18 | fasting. |

19—34. The entire dedication of the heart to God, from which all duties of the Christian should be performed;

19—24 with regard to earthly treasures,—from the impossibility of serving God and mammon;

25—34 with regard to earthly cares, from the assurance that our Father God careth for us.

vii. 1—12. Of our conduct towards other men:

7—11 parenthetically illustrated by the benignity and wisdom of God in his dealings with us.

13—27. The conclusion; setting forth more strongly and plainly the dangers of hypocrisy; both in being led aside by hypocritical teachers, and in our own inner life.

21. The doom of hypocritical false prophets introduces the doom of all hypocrites, and brings on the solemn close of the whole, in which the hypocrite and the true disciple are parabolically compared.

These are good examples of the analyses furnished by commentators*. But the transcendent interest and importance of the subject justify a fuller examination.

What, then, is the "*text*"; and

What is the *argument* of this model sermon?

* See also Farrar's exquisite description of the scene, and summary of the sermon, which cannot be condensed or abbreviated without doing it great injustice (*Life of Christ*, i. 258—264). In *Ecce Homo*, the

"kingdom" is the subject of some chapters of great power and beauty, which should be carefully studied. They throw much light on this sermon.

If we find the first, it will take us a long way in our search for the second.

The great subject of our Lord's ministry had always been the same; viz. He had "preached the gospel of the *kingdom*" (Matt. iv. 23, § 39). He began with the announcement "Except a man be born anew, he cannot see the *kingdom* of God." (John iii. 3, § 27.) And when he devoted himself exclusively to the work of his mission, "Jesus began to preach the gospel of God, and to say, Repent ye, for the *kingdom* of heaven is at hand" (Matt. iv. 17 and Mark i. 14, harmonized, § 34). This was the teaching which was continued and amplified in the Sermon on the mount. And we observe at once, and throughout, the prominence given to this topic, the "kingdom of God," or the "kingdom of heaven." But this phrase*, as spoken by the forerunner, or by our Lord, bore a meaning quite different from that with which it was associated in the mind of the Jew. And we must appreciate this clearly, and keep it constantly in view.

As used by the prophets and psalmists (*generally*),—by the Baptist,—by Jesus Christ,—by the New Testament writers,—and by the Christian Church in all ages,—the interpretation of the phrase is purely *spiritual*. Sometimes it signifies the reign of God in the heart of the individual believer; sometimes His dominion over the church on earth: or over the world; sometimes the eternal glory of the life after death; and sometimes that infinite sovereignty which includes all these, and which rules all beings and all things, everywhere and always. It was in this widest sense that the word was used by John the Baptist, and by Jesus. Now, though this employment of it is full of beauty and suggestiveness, it is obviously metaphorical. It has become so familiar to us, that we unconsciously read the spiritual meaning into the figurative language; and we are apt to suppose that the words of the Baptist, and of our Lord, presented the same ideas to their hearers that they do to us. But this was not so. To them, the "kingdom" was not figurative; it was real. The word exactly described the actual facts of history in the past: and, in the future, it promised the literal restoration of an ancient royalty, under the same dynasty as of old, but with wider rule, more exalted glory and eternal sway. In order to appreciate the absolute literalness of the interpretation on which the Jewish error was based, and the correction of which largely moulded the Sermon on the mount, it will be well to trace rapidly the origin of this belief.

The government of the children of Israel was, at first, a pure theocracy. God was not only Creator and Sovereign of the universe. He was specially King of the Jews†. They were his political subjects,—his "peculiar people." This conception was the centre and foundation of their national life. The demand made by Moses to Pharaoh was couched in the language of a wronged and insulted sovereign: "Let *my people* go, that they may serve me" (Exod. viii. 20, &c.). The only authority of Moses was that "the people came unto him to inquire of God"; and that he "made them know the *statutes of God and his laws*" (Exod. xviii. 16). Their

* Matthew uses both forms—the "kingdom of *heaven*," and the "kingdom of *God*," but the former is peculiar to his Gospel. In the parallel passages in Luke and elsewhere in the New Testament, the phrase always is "the kingdom of *God*," and accordingly I have employed that form henceforward. The two expressions are synonymous, and

the synonym is instructive.

† See Watson's *Biblical Dictionary*, pp. 450 etc., where this is developed and illustrated. Observe also how significant becomes the superscription affixed to the Cross. Christ's murderers gave him unintentionally the title which identified him with Jehovah, the true and eternal "King of the Jews."

desire "Make us a king to judge us like all the nations" (1 Sam. viii. 5), was denounced not as an act of ingratitude or unbelief but of disloyalty, because "the Lord their God was their *king*" (1 Sam. xii. 12). And when the political royalty of the house of David had been established, the psalmist constantly ascribed the kingdom to God; and his successors claimed to belong to "the *kingdom of the Lord*, in the hand of the sons of David" (2 Chron. xiii. 8).

This early period of Jewish history had been crowded with the most glorious incidents of their national life. It had witnessed the plagues of Egypt,—the emancipation of their race,—the division of the sea and of Jordan,—the giving of the Law amid the thunders of Sinai,—the pillar of fire and cloud,—the standing still of the sun and moon,—the conquest of Canaan,—and the building of the temple. It had heard the songs of David, and seen the magnificence of Solomon. In all this there was no metaphor. These events were actual facts of history, the signs and results of the "*kingdom of God*."

Nor was this all. The Jews cherished the belief that this "kingdom" referred not only to the past, but to the future; and they looked with growing expectation for the renewal of their ancient glory. And this seemed to be no fanciful and unreasonable hope. According to their reading of the scriptures, it was the clear and repeated promise of Jehovah, their King! They relied on Moses, the psalmists, and the prophets in support of this ambition. It had deepened and intensified with the lapse of years. And now the voice of tradition and the signs of the times seemed to join in indications of its immediate fulfilment. It had lately gathered fresh strength from the general misconception of the message both of the Baptist and of Jesus. Our Lord had distinctly announced that the prophecy of scripture had been fulfilled in himself. The national expectation went out to him, and they "hoped that "it was he which should redeem Israel" (Luke xxiv. 21, § 245). Never did so vast an audience long with such fevered eagerness for the declaration that should answer a nation's cry.

But they had altogether lost sight of the most important characteristic of this kingdom. The prediction, which was also a command, was that they were to be "a kingdom of priests and a *holy nation*" (Exod. xix. 4—6). This *holiness* was the foundation and source of their national prosperity. Their whole history was in fact a succession of types. Their slavery in Egypt, and its awful ending, their law and ritual were all of this character. Their victories and glory prefigured the ultimate triumph of *holiness* in the earth. The divine purpose was,—not to subjugate the world to Israel,—but to give all nations, Jews and Gentiles alike, to His Son. They had misunderstood this; and had forgotten that the *true kingdom of God must ever be a godly kingdom*. If this vital characteristic be lost, the whole is changed. It may be great, or rich, or glorious, but it has ceased to be the kingdom of God. This was the case of the Jews. They had repeatedly become professed idolaters. Even when they adopted the form,—they had lost the spirit and power of godliness. They had ceased to be a godly kingdom, and as a consequence had ceased to be in any special sense "the kingdom of God." Their privileges might be restored; but, for the time, at all events, their sins had separated between themselves and God. They had gone astray both in their doctrine and their practice. They had become imbued with theories and customs diametrically opposed to God's law and his righteousness; and were longing for a kingdom of bigotry, selfishness, and pride.

On such a foundation our Lord could not build: and, therefore, his first great object in this sermon was to correct the national creed and conscience; to break down their fundamental and pervading error, and on its ruins to build the eternal gospel of the “kingdom of God.”

Accordingly, in the “introduction” to the sermon he arrested their attention, by proclaiming the kingdom in his first sentence, and by repeated promises of its advent. But each renewed assurance taught them with increasing clearness and force, that it differed from all the royalties of earth; that it belonged—not to the rich and haughty,—but to the poor in spirit: not to the conqueror and ruler,—but to the persecuted and despised. In the first nine verses he displays the kingdom by describing its citizens;—then he indicates their relations to the world;—avers that this is no new doctrine, but the *confirmation* and *completion** of the Old Testament; and so leads steadily up to Matt. v. 20; which will, I think, be found to be the “text” on which the whole of the subsequent sermon is founded.

We have next to note that these seventeen introductory verses (3—19) have another distinct line of thought running through them, and converging on the 20th verse. That line appears when we observe that,—

There was a second difficulty with which our Lord had to contend. Not only had the ambition of the Jews misled them into false belief,—it had debased their *standard* of religion, its practice, and its spirit. They had betrayed themselves into the hands of sectaries who “made void the word of God,” and whose creed and conduct were alike fatal. These men were at once formalists, who preached evil doctrine; and hypocrites, who lived evil lives. By their false teaching they misrepresented God’s truth; by their bad example they misled His church. Their sanction and support were given to the earthly, and not to the spiritual kingdom. But unhappily the people acknowledged their authority, and followed their example; until their doctrines were accepted as the most perfect development of truth, and their lives and conduct as the highest standard of godliness. It was therefore necessary for Jesus to expose the errors, and to denounce the characters of these “blind leaders of the blind.” And we shall find, accordingly, that the introduction to the sermon has this double bearing. Beside the meaning we have already traced, it contains a powerful attack upon these “scribes and Pharisees.” Our Lord does not irritate his hearers by frequent mention of these men by name. This would have worn the appearance of petulance and jealousy; and though the sermon assails them from beginning to end they are only named once. But that once is in the “text,” and it gives power and point to the whole. Few, if any, of those present would fail to apply mentally the implied reproofs as they fell from the lips of Jesus. The poor in spirit, the meek, the merciful, the peacemakers and the persecuted,—the very

* The word *πληρῶσαι* in Matt. v. 17 means more than is generally understood by the English rendering “fulfil.” It signifies to “fill out,” or to “fill up” something which has been left incomplete; as a painter finishes a picture of which only a sketch has been prepared,—or as a vessel containing liquid is filled up to overflowing. The same word in Matt. xxiii. 32 is rendered “*Fill ye up*” “then the measure of your fathers.” So in Luke ii. 40 “the child grew, and waxed

“strong, *filled* with wisdom”; in Eph. iii. 19 “that ye may be *filled* unto all the fulness “of God.” See also Eph. v. 18 and Phil. i. 11. Our Lord thus teaches that the Old Testament was an incomplete revelation, and that his gospel not only satisfies its requirements, and “fulfils” its conditions, but that it goes further and “fills up” God’s design for the salvation of the world, which was unfinished, and partially unrevealed, until the manifestation of His Son.

opposite to the Pharisee—were the citizens of the kingdom of heaven. All that *he* was *not*, was blessed; what *he* tried to be and *was*, came under the “Woe unto you” of Jesus;—until in verses 13—15 his claim to be the purifier and teacher of the people was swept away by our Lord’s assertion that His own humble disciples were, in truth, the salt of the earth, and the light of the world. But lest this uprooting of old and popular beliefs should seem to question the authority of the word of God, Jesus solemnly reaffirms that authority in verses 17—19, and thus we are once more brought to the text in verse 20. “Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into “the kingdom of heaven.”

The perfect sequence of the argument may, I hope, be gathered from the following analysis; and by collating it with the original Gospels of Matthew and Luke, as given in section 50.

Subject:—THE GOSPEL OF THE KINGDOM OF GOD.

Introduction.

The purport of which is (mainly) to indicate and condemn the prevailing errors with respect to the “kingdom of God;” and thus to prepare for the systematic and full exhibition of the truth.

- (Matt. v. 3—19.) The gospel of the kingdom defined and contrasted with the teachings of the Pharisees, and the expectations of the Jews.
- (A) AS TO ITS NATURE;
 - (B) „ „ „ PURPOSE;
 - (C) „ „ „ AUTHORITY.

- (Matt. v. 3—12.) (A) The NATURE of the kingdom as displayed in the *character* and *experience* of its citizens in eight examples: each *suggesting* (but not specifying) a notorious characteristic of Pharisaism;—each inculcating its exact opposite as a Christian duty and privilege;—each alleged to be a source of happiness, (though worldly judgment would attribute to it humiliation and suffering);—and each accompanied by an appropriate reward;—thus,—

<i>Implied</i> characteristics of the (Pharisee) formalist.	Characteristics of the true citizens of the kingdom.	Appropriate and consequent reward.
(v. 3) haughtiness	poverty of spirit	the Kingdom of God
(v. 4) self-sufficiency	self-reproof	divine comfort
(v. 5) obstinacy	meekness	favour of Providence
(v. 6) longing for earthly rewards and preeminence	hungering and thirsting after righteousness	the fulness of God
(v. 7) cruelty	mercifulness	infinite mercy
(v. 8) external formalism allied with inward corruption	purity of heart and life	intercourse with God
(v. 9) contentiousness	peacemaking	adoption into God’s family

<i>Implied characteristics of the (Pharisee) formalist.</i>	Characteristics of the true citizens of the kingdom.	Appropriate and consequent reward.
(v. 10—12) persecuting tyranny	persecuted suffering	the kingdom of God
These eight are the marks of "the righteousness of the Scribes and Pharisees."	These eight are the marks of citizenship in the kingdom of God.	These eight (beginning and ending, No. 1 and No. 8, with "the kingdom") are the objects and the essence of Christianity.

The result of these characteristics and rewards is that, in spite of the trials, and in consequence of the *reward*, the Christian is, in each case, pronounced to be "*Blessed*."

- (Matt. v. 13—16.) (B) The PURPOSE of the gospel of the kingdom.
- (v. 13.) (1) To cultivate *purity of life*, as typified by "the salt."
 - (v. 14.) (2) To cultivate *knowledge of the truth*, as typified by "the light."
- (1) To cultivate this purity,—
- (v. 13.) In themselves ;—
 - " In others.
 - (2) To cultivate this knowledge,—
 - (v. 14.) In themselves ;—
 - (v. 15, 16.) In others.

- (Matt. v. 17—19.) (C) The AUTHORITY of the gospel of the kingdom deduced from two considerations :
- (a) It ratifies and confirms the Law of God, so far as that is revealed in the Old Testament.
 - (b) It expands and completes it, where its principles and precepts are imperfectly developed therein.

The perfection of the gospel of the kingdom, [as thus indicated in (a) and (b)] is set forth in the "text"; viz.—

(Matt. v. 20.) *Proposition*.—The "kingdom of God" is RIGHTEOUSNESS—(not *formalism*)—excelling the righteousness of the Scribes and Pharisees, the highest standard of religious life known to our Lord's hearers.

This standard of righteousness,—the essence of the true kingdom,—explained and enforced by illustrative examples of its influence on human life :—

- Division I.* As the explanation and fulfilment of the commands of the old Law.
- Division II.* As the expansion and completion of that Law.
- Division III.* As the source of entire consecration to God.

(Matt. v. 21—48.) *Division I.* The kingdom of God, as compared with the formal and imperfect service of a mere literal performance of the Mosaic Law ; in respect to *social duties*—

- Matt. v. 21—26. anger ;
- 27—32. lust ;

- Matt. v. 33—37. government of the tongue ;
 38—42. revenge ;
 43—48. kindness and courtesy.

[Each of these five illustrations refers directly to the Mosaic command, by the repetition of the prefatory words "Ye have heard that it hath been said."]

- (Matt. vi. 1—18.) *Division II.* The kingdom,—as the expansion and completion of the moral law, contrasted with the lives and conduct of the Scribes and Pharisees ; in respect to *religious* duties—

- Matt. vi. 1—18. hypocritical formalism ; as it was exhibited—
 1—4. in abuses in almsgiving ;
 5—15. prayer ;
 16—18. fasting.

- (Matt. vi. 19—vii. 23.) *Division III.* The kingdom,—as the source of entire consecration to God.

- vi. 19—21. In unworldliness, and desire for "treasures in heaven."
 22—24. „ singleness of aims ;
 25—34. „ trust in Providence ;
 vii. 1—5. „ charity of judgment ;
 6. „ reverence for divine things ;
 7—11. „ obedient and faithful communion with God as our Father ;
 12. „ the "golden rule" of kindness ;
 13, 14. „ self-denial and discipline ;
 15—20. „ vigilant guard against error ;
 21—23. „ consecration of *life* as well as purity of *creed*.

- (Matt. vii. 24—27.) *Conclusion.* The whole solemnly enforced by
 vii. 24, 25. the certainty of everlasting reward ;
 26, 27. „ „ „ „ punishment.

There is one further observation which should not be forgotten.

We have hitherto considered this sermon solely as addressed to the multitudes who heard it spoken in Galilee. It fulfilled however another function, totally distinct and, in one view, more important. It was a message to the church and the world, for ever. One of its many marvellous characteristics is that its precepts and warnings, specially framed to meet the temporary conditions of a peculiar and exclusive people, were equally adapted to the ever varying circumstances of unborn millions in every age and clime. It is a perfect exposition of Christianity for modern, as well as for ancient days ; equally precious through the years past, present and to come. The vices which it denounces are those which always have been, and always will be most frequent and most fatal. The illustrations are universally applicable, and we may read the sermon in England in the nineteenth century without thinking of its special applicability to Jerusalem in the first. The beatitudes, which carried rebukes to the Pharisees, convey to us precious promises and equally precious warnings, but without any local colour. And its unparalleled wisdom and unfathomable love will be the richest heritage of the church until the "consummation of the ages."

NOTE N.

THE JUDGMENT AND THE COUNCIL.

Section 50.

IN Matt. v. 21, 22, § 50 three degrees of wickedness are indicated, and three degrees of punishment awarded.

The *first* degree of sinfulness consists in the nurturing of unlawful anger in the heart, but without giving to it any external and visible effect.

The *second* is the yielding to such anger, so far as to give expression to sentiments of an irritating and contemptuous character. "Raca" signifies an empty, frivolous person.

The *third* is the exhibition of intense hate, conveyed in such abusive and insulting terms as would cause, accompany, and embitter a passionate quarrel.

But with regard to all three degrees, the words given are but illustrations. As Farrar well says (*Life of Christ*, i. 261), "The thing which Jesus forbids is not the mere use of particular expressions—for if that were all, he might have instanced taunts and libels ten thousand times more deadly—but the spirit of rage and passion out of which such expressions spring. Thus *Raca* ($\delta\acute{\alpha}\ \acute{\alpha}\nu\theta\rho\omega\pi\epsilon\ \kappa\epsilon\upsilon\acute{\epsilon}$) is used, with due cause, by St James (ii. 20), and $\mu\omega\rho\acute{o}\varsigma$ is applied to the blind and wicked, not only by David (Ps. xiv. 1), but by our Lord himself (Matt. xxiii. 17, § 170)."

The *first* degree of punishment, decreed for the first of these sins, is the "judgment" inflicted by the *Din Mishpat* or inferior court of twenty-three judges. By the Jewish law this tribunal was a local court formed of the elders of each city. It took cognizance of minor offences only.

The *second* tribunal, the "council," was the central and superior court of the Sanhedrim of seventy-two judges. It consisted of the chief priests, elders and scribes; and retained jurisdiction in capital offences, until deprived of it by their Roman conquerors.

The *third* penalty was the "Gehenna of fire." In Gehenna (the valley of Hinnom), the Jews in their idolatrous days burnt their children as sacrifices to Moloch. In later times, the refuse of the temple and city had been consumed in its ceaseless fires. The bodies of slain malefactors were destroyed there as a last infamy after death; and, very rarely, the worst criminals were burnt alive in this horrible place. Robinson and others doubt these latter allegations, and assert that the fires of Moloch were the last that were kindled there. It is believed by them that the filth of the city was conveyed thither, so that it became one vast cesspool. At all events, the name of this valley was applied by the Jews to the place of everlasting torment, and the gates of Hell were said to be in Gehenna.

Dean Mansel in his note on Matt. v. 22 in the *Speaker's Commentary*, New Test., vol. i. p. 28, says,—"The most natural interpretation seems to be to suppose that "three degrees of human punishment are used to describe by analogy three corre-

“sponding degrees of the divine sentence hereafter. The *judgment*, the *council*, the *Gehenna* of fire will thus figuratively represent three degrees of the divine vengeance against sin, corresponding to three degrees of temporal punishment under the Jewish “Law.” In common with many other divines, the learned commentator names these three degrees as follows ; “death by the sword, inflicted by the minor courts ; death “by stoning, inflicted by the Sanhedrim ; and, finally, death with the body cast into “the valley of Hinnom to be burned.” I find it difficult to accept this interpretation, which affixes the extreme penalty of death *in every case*. It seems to destroy the proportion between three distinct offences on the one hand, and their respective punishments on the other. Moreover the local courts, though they once possessed the power of inflicting death in very rare and extraordinary cases, had long before our Lord’s time ceased to have this prerogative. Their jurisdiction was limited to minor matters, and they could only award minor penalties. The Sanhedrim still claimed the right to adjudicate in more serious cases ; and, by appeal to the Roman Governor, they could obtain the infliction of sentences which they had no power themselves to pass (John xviii. 31, § 212 ; John xix. 7, § 218). Taking the whole passage together, our Lord’s teaching is quite clear. It is that the mere existence of a malicious spirit deserves public exposure and condemnation. If the hatred, which is felt within, is so bitter that it finds expression in any word or overt act, it merits a severer penalty. But if its manifestation is accompanied by special malignity,—by the outburst of evil temper,—which is the source of conflict and bloodshed, the most awful punishment is not too severe for the sin.

NOTE O.

THE LORD’S PRAYER.

Sections 50, 121.

THE same form of prayer, substantially, is given by our Lord in Matt. vi. 9 (§ 50) and in Luke xi. 2 (§ 121)*. It is clear, however, that these passages refer to different occasions ; and the form comes to us therefore with double solemnity. It has been said by Lightfoot (and others) that it consists entirely of formulæ already well known by the Jews, and gathered from the writings of their learned men. If this were true, it would not weaken its authority. But the evidence adduced in support of this theory is inadequate. The only and the sufficient title of this prayer to our reverence and devotional use, is that in the model sermon Jesus enjoined it as the model form ; and afterwards repeated it, as though even *He* could not improve upon its comprehensiveness, beauty, and power. I do not attempt to expound or discuss it. I simply append the suggestive analytical paraphrase of it written by Bernard, who was Abbot of Clairvaux A. D. 1114 to 1153 :

* The form in general use is not precisely that which we find either in Matthew or

Luke. It is in fact the Prayer-book version of Archbishop Cranmer.

“OUR FATHER”

By right of creation,
By merit of mercy,
By bountiful Providence.

“WHICH ART IN HEAVEN ;”

The seat of thy majesty,
The home of thy children,
The kingdom of bliss.

“HALLOWED BE THY NAME ;”

By the thoughts of our hearts,
By the words of our mouths,
By the works of our hands.

“THY KINGDOM COME ;”

Of grace to inspire us,
Of power to defend us,
Of glory to crown us.

“THY WILL BE DONE ;”

In weal, and in woe,
In fulness, and in want,
In life, and in death.

“IN EARTH AS IN HEAVEN ;”

In us as in angels,
Willingly, readily, faithfully,
Without murmur, let, deceit.

“GIVE US THIS DAY OUR DAILY BREAD ;”

For the nourishing of our bodies,
For the feeding of our souls,
For the relief of our necessities.

“AND FORGIVE US OUR DEBTS ;”

Whereby thou art dishonoured,
Our neighbours wronged,
Ourselves endangered.

“AS WE FORGIVE OUR DEBTORS ;”

Who have hurt us in our bodies,
Hindered us in our goods,
Wronged us in our good name.

“LEAD US NOT INTO TEMPTATION ;”

Of the wicked world,
Of the enticing flesh,
Of the envious devil.

“BUT DELIVER US FROM EVIL ;”

Forgive that is past,
Reprove that is present,
Prevent what is to come.

“FOR THINE IS THE KINGDOM ;”

To rule and to govern all,
To command to do all,
In all, by all, all in all.

“NOW AND FOR EVER ;”

At this present,
In this world,
In the world to come.

“AMEN ;”

As thou sayest, so is it.
As thou promisest, it shall be.
As we pray, so be it, LORD.

NOTE P.

THE FOUNDATION OF THE CHURCH.

Matt. xvi. 15—19. *Section 101.*

THIS passage has given rise to much controversy, in consequence of the Romish church having built upon it the doctrine of its own ecclesiastical supremacy. The argument by which it attempts to support this contention rests upon three propositions, all of which are without foundation. They are these :—

I. The words of our Lord conferred preeminent dignity and authority on the apostle Peter, and designated him *personally* as the foundation of the whole church of Christ.

II. Peter was the founder of the church at Rome, and subsequently its head and bishop.

III. That the Pope, as bishop of Rome, has succeeded to Peter's office and supremacy, both at Rome and everywhere else.

Before considering the true interpretation of the passage, we may dispose of these three suggestions.

I. In answer to the first, we note that,

Peter's supremacy was never recognised during his life, by

(a) *Our Lord*. On the contrary, Jesus clearly taught the equality of the disciples. "One is your teacher, and all ye are brethren. One is your master, even the Christ" (Matt. xxiii. 8, 10, § 170). It is true that, knowing Peter's remarkable courage and energy, Jesus told him to "*stablish*" his brethren (Luke xxii. 32, § 183), but he never bade him to *rule* them. During the whole of our Lord's ministry Peter had no more supremacy than James or John. The very words which in Matt. xvi. 19, § 101, define the (supposed) "power of the keys" with regard to Peter, are actually repeated in Matt. xviii. 18, § 109, with regard to the whole body of the apostles, who are thus endowed with the same prerogative, "Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven." The Romish interpretation of these verses (Matt. xvi. 18, 19) is supported by no other passage; and to build such a doctrine on this figurative expression is as absurd as it would be to contend that the words closely following prove that Peter was worldly and devilish! "But he turned, and said unto Peter, "Get thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men" (Matt. xvi. 23, § 102). How soon, alas! had the "rock" become a "stumbling-block!"

(b) *The other apostles* never acknowledged any special authority in Peter. They clearly held that their equality was absolute; and would continue to be so even in heaven. This is illustrated by the incident recorded in Matt. xx. 24, § 149; where the conduct of James and John was denounced as an unfair attempt to disturb the rightful equality of the rest of the apostles. When they chose a president or bishop of the church at Jerusalem, they elected James in preference to Peter. "When Cephas came to Antioch," Paul, the youngest of the apostles, "resisted him to the face, because he stood condemned" (Gal. ii. 11). The whole of that passage, from verse 6 to verse 14, should be specially noted; and it is entirely based upon the existence of an absolute equality amongst the apostles.

(c) *Peter himself* never pretended to assume any higher office or authority than was conferred on all the rest; and never refers to any such distinction in any way.

(d) The form of expression here used does not, in fact, convey the doctrine which it is supposed to teach. The same metaphor occurs frequently in the New Testament. It is to be noted that, in every instance, the "pillars" of the church

or its “foundations” * are *men*, not *doctrines*. And the figure is applied not only to Peter but to all his brethren. For example, “Ye are built upon the *foundation* of the *apostles and prophets*” (Eph. ii. 20). And again, “The wall of the city “had twelve *foundations*, and on them the twelve names of the twelve apostles of “the Lamb” (Rev. xxi. 14).

(e) But, lastly, the only true “foundation” of the church is our blessed Lord himself; and no true Christian of *any* church would suggest that Jesus was a foundation built on the rock,—Peter! This would indeed be an inversion of history, theology and common sense! Isaiah prophetically described the Saviour thus (xxviii. 16), “Behold, I lay in Zion for a foundation a stone, a tried stone, a precious “corner stone of sure foundation.” Jesus applied to himself the scripture

“The stone which the builders rejected,

“The same was made the head of the corner.”

(Matt. xxi. 42, § 164.) Paul asserts the truth conclusively, “For other foundation “can no man lay than that which is laid, which is Jesus Christ” (1 Cor. iii. 11). And again, “Christ Jesus himself being the chief corner stone” (Eph. ii. 20). Peter himself loyally gives the dignity to his master. He does this both in his speech, “He is the stone which was set at nought of you the builders, which was made the head of the corner” (Acts iv. 11); and with still greater fulness in his Epistle. (1 Pet. ii. 3—8.)

II. The second proposition rests on the tradition that Peter founded the church at Rome, and was subsequently its first “bishop.”

The answer to this is twofold.

(a) It is by no means clear that Peter was ever at Rome in his life †. There is an ancient tradition that he went there; that, at a time of impending persecution, he prepared to leave the city; that he was met at the gate by the Lord Jesus Christ; and that he returned and was martyred. (See Smith’s *Dict. of the Bible*, ii. 805, 806). There is no scriptural support for this narrative or any part of it. In fact we hear very little about him after his imprisonment, recorded in Acts xii. 3—19. We know that he wrote the two Epistles which bear his name, and that is nearly all. But on the whole, the better opinion would seem to be, that he probably visited Rome about a year before his death, and was murdered there. The matter is, however, involved in much doubt.

(b) But even if we accept the tradition that Peter, following in the footsteps of Paul, did at some time visit Rome, it is practically certain that he held no local office there. It would seem that, like Paul, he devoted his time and energy to the important and apostolic work of extended travel; and in the course of this he visited

* In connexion with this metaphor, in which the growth of the church is figured by the building of a house or temple, several different words are employed in the New Testament. For example, stone, foundation, rock, headstone, pillar, cornerstone, &c., all these are but varied expressions of the same thought: and in this note we include them all, as our object is to discuss the substance, and not the varied forms in which it is

represented.

† On the 9th and 10th of Feb. 1872 there was a most interesting and learned discussion on this subject. It took place in Rome between three Catholic priests (under instructions from the Vatican), and three Protestant Evangelicals, Gavazzi, Sciarelli, and Ribetti. The report of the debate was translated and edited by the Rev. William Arthur.

the Christian churches in many countries. We have no exact record of his missionary efforts; but, as far as any reliable evidence exists, it is pretty clear that he was no more bishop of Rome than he was of Jerusalem or Corinth. But this is not all. For even if we had sufficient ground for believing that Peter visited Rome, fixed his abode there, and assumed the spiritual government of its church, the third proposition would still call for proof that there has been a regular and uninterrupted succession of bishops from apostolic times to our own days. This contention is involved in such difficulty and doubt that it is hopelessly inadmissible, unless we are prepared to accept legends for facts, and to substitute tradition for history.

III. If all these obstacles were surmounted; if we could assume that Peter was the first bishop of Rome, and that the Popes have been his legitimate successors in an unbroken line, there would still be no foundation for the claim of universal supremacy by the bishop of Rome or Canterbury or Constantinople or anywhere else. The bishopric of Rome is not the bishopric of the whole church, any more than the bishopric of Ephesus or of Britain. Moreover, the commendation of Peter was of himself alone. It was not an authority vested in him and his successors at Cæsarea, at Rome, or elsewhere. The words of our Lord absolutely exclude the idea of succession in any form and to any degree. They are addressed to and are confined to Peter *alone*; not to him *personally*;—nor to him and any *successors* anywhere;—but to him, as the spokesman of the whole body of the Apostles then and there present, who had joined in the declaration of faith which earned our Lord's commendation.

Dismissing therefore these suggestions of ecclesiastical ambition, let us look for the true purport of our Lord's words. It is unfortunate that in the conflict which has arisen in consequence of these shadowy and arrogant claims the exaggerations on one side have been met by mistaken attempts to minimise the substantial truth on the other. Papists have tried to exalt Peter unduly; Protestants have been thereby tempted to derogate unwisely from his real and deserved authority.

As we have already said,—our Lord addressed Peter, not exclusively, but as the *representative* of the rest of the apostles*. They had all joined in the same confession; they had all been taught of the *Father*, not by flesh and blood; they had all been pronounced *blessed* in the blessing pronounced upon Peter; and now Peter's name is used representatively to shew that they were all, collectively, in their office and doctrine, to be the foundation of the Christian church. The further exposition of this passage is ably and concisely given in Smith's *Dict. of Bible*, ii. 800 (in an article by that learned writer, Dr F. C. Cook) in the following words: "Peter was the rock" (or stone) "on which the church would be built, as the representative of the Apostles, as professing in their name the true faith, and as entrusted specially with the duty of preaching it, and thereby laying the foundation of the Church. This is borne out by the facts that St Peter on the day of Pentecost †, and during the whole period of the establishment of the church, was the chief agent in all the work of the ministry, in preaching, in admitting both

* This is fully and admirably treated in Watson's *Exposition*, p. 233.

† "He was the first of those foundation stones (Rev. xxi. 14) on which the living temple of God was built: this building

"itself beginning on the day of Pentecost
"by the laying of three thousand living
"stones on this very foundation." Alford,
i. 173.

“Jews and Gentiles, and laying down the terms of communion. This view is “wholly incompatible with the Roman theory, which makes him the representative “of Christ, not personally, but in virtue of an office essential to the permanent “existence and authority of the church.”

NOTE Q.

COINS, WEIGHTS AND MEASURES.

TRANSLATORS of the Bible have constantly tried to describe the coins and measures, &c. mentioned in it by using the names of those in modern use which most nearly represent them. If this can be done successfully, the employment of familiar terms will of course simplify the narrative, but as the values do not correspond with modern standards, some confusion has been imported into the text. The equivalents adopted by the American Committee seem to me to be better than our own. The following explanations will, I think, be found both intelligible and accurate :

MONEY.

MITE.

The smallest coin named in the New Testament was the (λεπτόν), *lepton*. This is mentioned three times, viz., in the parallel passages of Mark xii. 42 and Luke xxi. 2, § 171; and in Luke xii. 59, § 66, and is always translated “*mite*.” Its value was $\cdot 1078$ of a penny or about three-eighths of an English farthing. The translation “*mite*” is therefore substantially accurate.

CODRANTES (FARTHING).

Two *lepta*, or mites, made one *codrantes* (κοδράντης); mentioned twice, viz. in Matt. v. 26, § 50, and Mark xii. 42, § 171, and is in both cases and with sufficient closeness translated “*farthing*.” Its value was $\cdot 2156$ of a penny (English), or $\cdot 8624$ (rather more than three-quarters) of a farthing.

ASSARION (FARTHING)

Four *codrantes*, or farthings, made one *assarion* (ἀσσαρίον); mentioned twice, in Matt. x. 29, § 87; and Luke xii. 6, § 63. In both cases the Revised Version translates this also by the same word “*farthing*,” though its value was four times as much as the *codrantes* to which the same name is assigned. The American Committee translate it by the word *penny*, which is, in my opinion, very much to be preferred. Its value was $\cdot 86245$ of a penny or $3\cdot 4498$ (nearly $3\frac{1}{2}$) farthings.

DENARIUS (PENNY).

Ten *assaria* (or pence) made one *denarius* (δηνάριον). This coin is mentioned fourteen times; viz., in the parallel passages in Matt. xxii. 19, Mark xii. 15, and Luke xx. 24, § 166; and in Mark xiv. 5 and John xii. 5, § 179. It is also found in Matt. xviii. 28, § 110; Matt. xx. 2, 9, 10, 13, § 147; Mark vi. 37, § 91; Luke vii. 41, § 54; Luke x. 35, § 117; and John vi. 7, § 91. In both the Authorized and

Revised Versions this word is uniformly translated “penny,” but the American Committee have suggested the rendering “shilling” in every case except in the parallel passages in § 166. As the whole point of our Lord’s answer there turns on the design impressed on the particular coin which was produced to him, it is probably better to retain in that instance its specific name* of *denarius*. Elsewhere, the word “shilling” appears to give the nearest interpretation that our modern coinage will supply; for its value was 8·6245 pence, or rather more than 8½*d.*

DRACHMA (PIECE OF SILVER).

The *denarius* was a Roman silver coin. The *drachma* (δραχμή) was a Greek silver coin of equal value. It is mentioned thrice only, in Luke xv. 8, 9, § 124, and both the Authorized and Revised Versions render it in the text simply as “piece of silver” without giving it any specific name, and its name and value are stated in the margin.

DIDRACHM (HALF-SHEKEL).

Two *drachmas* (or *denarii*) made one *didrachmu* (διδραχμῶν). This word occurs twice only, both times being in Matt. xvii. 24, § 106. The *didrachmu* was a Greek silver coin, and was equal to the Jewish half-shekel, which was the regular temple tribute (Ex. xxx. 13 &c.; and 2 Chron. xxiv. 9). Its value was 1*s.* 5½*d.* of English money. The Authorized Version calls it simply the “tribute money.” The Revised Version renders it by its equivalent in Jewish coinage, viz. “half-shekel.”

STATER (SHEKEL).

Two *didrachmas* were equal to one *stater*, which is mentioned once only; in Matt. xvii. 27, § 106. The Authorized Version calls it simply “a piece of money.” The Revised Version renders it “shekel.” “The stater must here mean a silver tetradrachm; and the only tetradrachms then current in Palestine were of the same weight as the Hebrew shekel. And it is observable in confirmation of the minute accuracy of the Evangelist, that, at this period, the silver currency in Palestine consisted of Greek imperial tetradrachms, or staters, and Roman denarii of a quarter their value, didrachms having fallen into disuse. Had two didrachms been found by St Peter the receivers of tribute would scarcely have taken them; and, no doubt, the ordinary coin paid was that miraculously supplied.” Smith’s *Dict. Bible*, iii. 1376.

* Remembering the nature of the controversy between our Lord and his opponents, it is most interesting to observe the remarkable significance of the legend on this coin. It was doubtless a denarius struck during the reign of Tiberius; and one of these is now preserved at the British Museum, and is copied in Smith’s *Dic. Bible*, i. 427. On the obverse it bore the head of Tiberius Cæsar and the words TI CÆSAR DIVI AUG F AVGVSTVS (Tiberius Cæsar the august son of the Divine Augustus), and on the reverse a female figure seated (and probably meant as

a personification of Rome) and the words PONTIF MAXIM (High Priest). This outrage to Jewish pride and Jewish belief in every way. Its bust of the emperor violated their understanding of the second commandment. Its assertion of the empire of Tiberius, of his office as High Priest, and above all of the deification of the lately deceased Augustus intensified the insult to their nation and their creed. Bearing this in mind, refer to our Lord’s unanswerable reply, Matt. xxii. 20, &c., § 166.

MNA (POUND).

In Luke xix. 13—25, § 153, the *mna*, which the Authorized Version and the Revised Version agree in translating as “pound,” is mentioned nine times. The word does not occur elsewhere. Its value may be taken at about £3. 2s. 6d.

TALENT.

The talent was a weight (of gold or silver); not a coin, or number of coins. It is mentioned once in Matt. xviii. 24, § 110; and fourteen times in Matt. xxv. 15—28, § 175, and may there be reckoned as worth about £240. In turning Jewish money into Roman, and indeed in all estimates of the value of Roman coins, it must be remembered that under the emperors the coinage was much depreciated.

MEASURES OF LENGTH AND DISTANCE.

CUBIT.

The *cubit* occurs three times: in Matt. vi. 27, § 50; Luke xii. 25, § 50; and John xxi. 8, § 250. It was 1·824 of a foot—about 21 inches.

STADIUM (FURLONG).

The word *στάδιον*, rendered “furlong,” occurs three times, viz., in Luke xxiv. 13, § 245; John vi. 19, § 92; and xi. 18, § 128. The *stadium* was 202½ English yards.

MILE.

In one passage only (Matt. v. 41, § 50) we find mention of a “mile.” This was, probably, the Roman mile of 1618 yards, or about 9/10ths of an English mile.

A DAY'S JOURNEY.

In Luke ii. 44, § 19, and there only, a “day's journey” is mentioned. This seems to have varied according to circumstances from 30 to 33 English miles.

SABBATH-DAY'S JOURNEY.

The Sabbath-day's journey, Acts i. 12, § 254, was 2000 cubits, i.e. about a mile.

MEASURES OF CAPACITY.

BATH.

In Luke xvi. 6, § 126 (and not elsewhere), the “bath” is mentioned, and translated “measure.” It was a liquid measure containing 8¼ gallons.

METRETES (FIRKIN).

In John ii. 6, § 25 (and not elsewhere), the *metretes* is mentioned, and is translated “firkin.” It equalled from 7½ to 9 gallons, or about an English firkin, and cannot be estimated more accurately.

SEAH.

In the parallel passages Matt. xiii. 33 and Luke xiii. 21 in § 75 (and not elsewhere) the *seah* is mentioned, and translated “measure.” It was a dry measure containing 1½ pecks.

COR (MEASURE).

In Luke xvi. 7, § 126 (and not elsewhere), the Jewish *cor* is mentioned, and is translated "measure." It was the largest of the dry measures, and equalled about eight bushels or one quarter English.

XESTES.

In addition to the above another word not indicating a precise quantity is used. It is found in Mark vii. 4*, § 94, and not elsewhere. The word *ξέστης* (*xestes*) was probably derived from the Roman *sextus* or *sextarius*, which was a measure containing about 1½ pints English, but varying somewhat in different places. In the New Testament it does not signify any standard of capacity, but means any small measure or vessel, a cup or pitcher. Both in the Authorized and Revised Versions it is translated by the word "pots."

NOTE R.

THE TRANSFIGURATION.

Section 103.

WHERE was the "high mountain" of the transfiguration? The last note of *place* that we have before this occurrence is in Matt. xvi. 13, and Mark viii. 27, § 101; where we find Jesus in "the parts (or villages) of Cæsarea Philippi," which was north (and somewhat to the east) of Capernaum and the sea of Galilee. From hence our Lord appears to have gone to the mountain, § 103; and the direct evidence of Scripture carries us no further. Prevailing tradition fixed the transfiguration on Mount Tabor: mainly, as it would seem, because there is a six days' interval in the history; and those six days are assumed to have been occupied in the journey from Cæsarea Philippi to the scene of the mysterious and glorious event. But this suggestion is not well founded.

For (1) there is no statement that the whole six days were so occupied. On the contrary, all three Gospels would seem to indicate that our Lord did not take the three disciples a long journey of six days; but that they merely retired for a short time into a mountain in the immediate neighbourhood. We shall see directly that there is additional ground for this belief. Luke uses the definite article. They "went up into *the* mountain;" and there is no sense in which a resident in Cæsarea would speak of the distant Tabor as "the" mountain.

But (2) if we are to suppose that the six days were spent on the journey, Tabor is too near. Two days, or at most three, would amply suffice to reach it.

(3) The whole narrative suggests that they ascended "the mountain" for the sake of privacy. But Mount Tabor was occupied by a strongly fortified town, of which the remains still exist.

(4) The multitude were all waiting for Jesus at the base of the mountain, and met him there on his descent, § 104. This could not have happened if he had been six days' journey distant. It is therefore certain that the mount of transfiguration

* And in Mark vii. 8, of the Authorized Version, but the revisers have omitted the passage.

was *not* Tabor. It is almost as certain that it *was* the neighbouring snow-crowned Hermon, at the foot of which Cæsarea lay. This is the highest mountain in Palestine; and Luke might naturally call it "*the* mountain" either on account of its proximity or its magnificence. It is highly probable that this would be the name by which it would ordinarily be described by the residents at Cæsarea.

NOTE S.

THE TWO DEMONIACS.

Section 80.

Matthew mentions two demoniacs; while Mark and Luke mention only one. "Something peculiar in the circumstances or character of one of the persons rendered him more prominent and led the two latter Evangelists to speak of him particularly." (Robinson, page 56.) "In the description of any one and the same scene, according to the design or style of the writers, but with equally rigid adherence to truth, either the whole number of persons may be introduced, or attention may be concentrated on some single principal actor." (McClellan, p. 381.) The learned writer then gives a number of instances illustrative of this principle of exposition, and remarks that in all these "cases it is *the same Evangelist*, viz. *S. Matthew*, who gives the total number, shewing that it is a part of his design or a feature of his style."

The Gospels give two or three names to the district where this occurred. These names are derived from its chief towns, Gerasa (or Gergesa) and Gadara. Gerasa and Gergesa are probably varied forms of the same word, and indicate a small town nearly opposite Magdala, on the eastern side of the Sea of Galilee. This place at the present day corresponds in its appearance with the description given in the Gospel. Gadara, the capital of Peræa, was south-east of the Sea of Galilee. It was too far (seven miles) from the lake, and too much to the south to answer to the description in the Gospels, Luke viii. 22, 26, §§ 79, 80. The true reading must therefore be Gerasa, and not Gadara. The name of Gadara has been probably introduced by a confusion between the small town of Gerasa, above mentioned, and the much larger but distant city of Gerasa, 30 miles to the south of the lake.

NOTE T.

A JEWISH BANQUET.

Sections 54, 127, 179, 185, &c.

It seems clear that before, and in the time of, our Lord, the Jews had adopted the Roman custom of *reclining* (not *sitting*) at their meals. It will be well to describe this more accurately, as it throws light upon some of our Lord's teachings, and on several events in his history.

The dinner-bed, or *triclinium*, stood in the middle of the dining room,—itself hence

called by the same name. It was clear of the walls, leaving a passage behind and on each side of it, and it formed three sides of a square which enclosed the table. The open end of the square, with the central hollow, allowed the servants to attend and serve the table, which was a little lower than the dinner-bed (*McClintock and Strong*, I. 47). On this bed the guests reclined at full length, leaning the left elbow on a cushion, and sloping the feet backwards and outwards.

As the dishes were placed upon the table by the servants, who were in the central hollow of the square, the guest, resting on his left elbow, reached the food with his right hand. As knives and forks were not used, the hand was dipped into the dish, and each guest would be able to dip into the same dish as his immediate neighbour above or below him; but would not easily reach further than this.

As the guests took off their shoes or sandals before reclining on the bed, it will be seen that any one passing behind them could reach their feet without coming to the table, or interfering with the servants. It was thus that the woman "standing behind at his feet, weeping, wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment," Luke vii. 38, § 54; and see also § 179. This explains how our Lord rising from supper girded himself with a towel, and taking a basin round with him washed the feet of the apostles projecting from and behind the couches on which they lay. See § 185.

In general, the "ruler of the feast" (see John ii. 8, 9, § 25) reclined in the middle of the left-hand table, that being a convenient place from which to superintend the feast and give orders to the servants. At each table, the middle was the most honourable place; and the middle place of the centre table was assigned to the guest in honour of whom the entertainment was specially given. As two or more persons reclined on each couch, the head of one recumbent guest would reach to the breast of the next above him; and he was said therefore to be "in the bosom" of that man. Lazarus is thus represented (Luke xvi. 22, § 127) as lying "in the bosom" of Abraham; carried from the lowest place of humiliation and contempt to the highest place of dignity and honour;—from the dogs outside the gate on earth, to the bosom of "faithful Abraham," the "friend of God," in heaven.

The incidents of the last supper gain fresh interest from the picture presented to us of the arrangement of those present. No doubt our Lord would occupy the middle place at the centre table, and (probably) six of the apostles would share that table with him, three on each side; while the other six would recline at the shorter side tables, three at each table. We have no means of fixing the places of all of them; but three can be located with a probability amounting almost to certainty. Jesus was in the centre, and with his face turned toward the table. John was certainly next below him, his head lying in our Lord's bosom (John xiii. 23, 25, § 186). Judas was next to our Lord on the other side, for he was the disciple "that dipped with him in the dish" (Matt. xxvi. 23; Mark xiv. 20; Luke xxii. 21, § 186). Moreover, he was the only one (except John, on the other side), who was within reach of our Lord, so that Jesus could "dip the sop," and give it to him. This proximity also accounts for the fact that our Saviour's words as he gave the sop,—spoken, no doubt, in a low tone—were heard by the traitor, and by no other disciple, except John. And it is observable, that he is the only Evangelist who records the incident (John xiii. 26—30, § 186).

Dr Lightfoot (in his *Harmony*) places our Lord between Peter and John. For

what reason he supposes that Peter reclined next to Jesus, I cannot conceive. The foregoing observations have, I think, shewn conclusively that Judas Iscariot occupied that position. The description (John xiii. 24, § 186) of Peter beckoning to John, and speaking to him about our Lord, in an obvious "aside," can hardly be reconciled with the action of two men close to Jesus, one on either side of him, and speaking to each other across him!

We cannot fix Peter's place as certainly as those of John and Judas. But it is extremely probable that he occupied the centre place at the left-hand table. This was the ordinary post of "the ruler of the feast." Somebody, as a mere question of order and convenience, would have to fulfil that duty: and Peter's energy so frequently led him into positions of prominence, that we should almost naturally expect to find him doing so. But there is another indication in Luke xxii. 8, 9, 13, § 181. Peter and John were bidden to undertake the preparation of the feast and did so; "*they* made ready the passover." Those two, or one of them, having thus undertaken the arrangements, would, in all probability, superintend them throughout. John appears not to have done so, but to have given his personal attendance to our Lord; he was "reclining in Jesus' bosom." This would leave the duty to Peter, and in performing it he would probably occupy the usual place. If we accept this supposition, and note how John and Peter lay at the supper, the account given us in John xiii. 23—25, § 186, is exceedingly natural. Peter beckons to John (verse 24) to attract his attention: John, raising himself and leaning toward Peter, hears the words spoken (in an undertone) across the corner of the table, their heads being then four or five feet apart. Then (verse 25) "leaning back, as he was, on Jesus' breast," he asks the question which Peter had suggested, and receives the reply.

NOTE U.

BARTIMÆUS AND HIS COMPANION.

Section 152.

The accounts given by the three Evangelists seem to differ in two respects.

1. Matthew mentions *two* blind men while Mark and Luke only speak of *one*. The explanation here is the same as in Note S, and the same principle applies. Matthew (as is his wont) gives the full number. Mark and Luke mention the man who took the chief part in the appeal.

2. Matthew and Mark say that the miracle took place as our Lord *left* the city. Luke states that it was when he *came to* it. Several suggestions have been made to reconcile these two accounts. The best is found in McClellan, p. 467. "Both blind men sat together on both days at both places, first on the evening of the first day, at the entry, marvelling and enquiring of the passing multitude, but making no supplication; and secondly on the morning of the second day, at the departure, answering the multitude's approach with their *first single* cry for mercy: rebuked for *that* cry, again and again renewing it, and finally receiving their sight.

“Matthew and Mark confine themselves entirely to the *second* day’s incidents: but Luke, who alone designs to narrate the intervening stay in the city, yet equally with the others desires to illustrate the case of the spiritually blind disciples by that of the naturally blind beggars, conveniently begins his picture with the *first* day’s incidents, and then, for completion and unity’s sake, without mentioning the change of *time* and *place*, immediately proceeds to the incidents of “the *second* day, before beginning his other picture, viz. the story of Zacchæus.”

NOTE V.

THE ANOINTING WITH SPIKENARD.

Section 179.

Luke (vii. 36—50, § 54) records that a woman, a sinner, anointed our Lord’s feet in the house of Simon, a Pharisee. This was a different incident to that which is mentioned in § 179. With respect to the first occasion (§ 54) the general opinion has been that the woman there mentioned was Mary Magdalene. Robinson seems to disprove this. He observes that Mary Magdalene is mentioned in the next section as following Jesus at a later time, and that the language there used is such as to suggest that it is the first mention of her. She is there described, not as “a sinner” (which is the character given in Luke vii. 37, 39, 47), but as having been the victim of terrible diabolical possession; which is entirely distinct from immorality.

On the other hand, some expositors follow Augustine in believing that the woman was the same in both cases, viz. Mary of Bethany. (*M^cClellan*, p. 565; see *Smith’s Dict. of Bible*, vol. II. p. 257.) This view is not however generally accepted by commentators.

With respect to the second anointing; it is objected (1) that Matthew and Mark place it in the house of Simon, and John in the house of Lazarus, (2) that the woman is nameless in Matthew and Mark, and in John is identified as Mary the sister of Lazarus, (3) that Matthew and Mark represent her as anointing the head, and John represents her as anointing the feet, and (4) that the complaint according to Matthew and Mark was made by the disciples, and according to John it was made by Judas only.

The answers are obvious. (1) It was in the house of Simon, and Lazarus was there as a guest sitting at meat with him. (2) The omission of the name in one case does not disprove it where it is actually given. (3) The Gospels describe different periods of the same transaction. She first broke the vase and poured part of the perfume on our Lord’s head; and then anointed his feet with the remainder and wiped them with her hair. (4) Judas was the ringleader, and openly expressed the complaints which some others had silently felt and indicated.

The chief difficulty arises from the statements of the time when this took place. Matthew (xxvi. 2, § 177) and Mark (xiv. 1, § 178) seem to fix it *two* days before the passover. John (xii. 1, § 154) gives the time as *six* days before. But neither

Matthew nor Mark gives this as the precise date of this particular incident, but simply of occurrences which took place about that time. They merely say as to this event that it took place while he was in Bethany, and he remained there for some days. John again gives the "six days" as the time when he came to Bethany, and not when he partook of this supper. McClellan therefore (p. 473) fixes this anointing on the Tuesday, and holds that the "two days" before the passover is the correct time of its occurrence, and that in John the mention of six days as "the note of *time*" marks, not the supper, but the arrival at Bethany for the six days' sojourn, "Bethany being thenceforward the home of our Lord until his crucifixion." Most of the authorities on the other hand agree with Stier in thinking that this incident took place on the Saturday. "St John, always precise in his chronology, when he "gives it, assures us that the anointing in Bethany took place six days before the "passover; consequently the old supposition must be true, that St Matthew and "St Mark insert the same incident *retrospectively* in order to indicate the occasion "of Judas' betrayal."

NOTE W.

THE PASSOVER.

Sections 181—192.

ONE question which has caused much controversy is this,—On which day, (Wednesday or Thursday), did the last supper take place? The synoptic Gospels fix it conclusively on Thursday night; but John would, at first sight, appear to place it on the night before. The arguments on both sides are given in the *Dict. of the Bible* ii. 718, and still more satisfactorily in *McClellan* p. 473 &c. A most patient and learned enquiry by the latter writer seems to shew that there is no necessary discrepancy, and that the words of John are in complete harmony with the narratives of the synoptic Gospels. But the discussion of the question is too long and intricate for the limits of this volume; and I must refer the reader to one or other of these authorities for its full consideration.

The passover, sometimes called "the feast of unleavened bread," sometimes simply "the feast," was the first of the three great annual festivals of the Jews, the other two being associated with it in *Exod.* xxiii. 14—17. Its ritual varied according to the circumstances of place and history. At its first institution the Jews were bond-slaves in Egypt, without tabernacle or temple; and the short and simple ceremonial of the first passover, (see *Exod.* xii. 1—51), was moulded by the great events which accompanied it, the destruction of the first-born, and the exodus of Israel. At a later period, while the Hebrews in the wilderness were massed around and within easy reach of the central sanctuary, its celebration became more elaborate, and required their personal attendance at the tabernacle for the purpose of offerings and sacrifices there. At a still later time, when they had conquered and peopled Palestine, the demands of the law were modified; because their distance from Jerusalem, and their rapidly increasing numbers, made it practically impossible

for them all to visit, or to find accommodation there at the same time*. It is true that by the Mosaic law (Exod. xxiii. 17), their males were bidden "three times in the "year" to "appear before the Lord," and one of those times was on the occasion of the passover. But the personal attendance of the master of the household was not enough. The passover was essentially and peculiarly a *family* rite; and, of course, the father could not take all his household with him to Jerusalem. He must therefore celebrate it (as fully as he could) at home; and this involved some modifications.

During the captivities the whole system, political and ecclesiastical, was interrupted; and when the Jews were afterwards restored to their own land, the changes introduced by tradition and otherwise into their ritual were numerous and important.

It is unnecessary to trace these modifications. It is enough to say that at the time of our Lord a well recognised order of celebration prevailed; which was founded, in its main provisions, on the original law, but differed from it in some details. Descriptions of it have been preserved which enable us to realise the scene in that upper room. We will therefore give a sketch of the ordinary mode of keeping the passover at that date, and the special incidents of "the last supper" will easily find their proper places. The following description is taken chiefly from *Smith's Dict. of the Bible* ii. 717. There is a still fuller account in *McClintock and Strong* vii. 737, under the title "Passover."

It should be remembered that the central idea of the passover was that it was a religious service by the *household*. But the disciples were not a "household." Many if not all of them had surrendered their family advantages and business prospects for Christ. "Lo," said Peter, "we have left all, and have followed thee." Mark x. 28 &c., § 146. The peculiar relation between Jesus and the twelve was not identical with the authority of a father over his household; and it modified accordingly some of the details of the ceremonial, in its strictly domestic bearings.

The feast may be considered as beginning on the 14th† day of the month Nisan (or Abib). The Exodus had taken place during the night between Thursday the 14th, and the morning of Friday the 15th. The Jewish day commenced at six o'clock in the evening, and the actual departure from Egypt was, strictly speaking, on the 15th: but the lamb was slain, and the passover eaten during the latter hours of Thursday. On that day, (before 6 o'clock), all leaven was put away out of their houses. The males were commanded to bring to the temple an offering in money, Exod. xxiii. 15; Deut. xvi. 16, 17; and the lamb, which had been previously chosen, was sacrificed "between the evenings." The precise meaning of this expression is open to doubt; but it is clear that it denotes some time in the afternoon or evening

* Many of those who came from the country to Jerusalem were encamped in tents without the walls of the city; and were gratuitously accommodated by the inhabitants with the necessary apartments, Matt. xxvi. 18 and Luke xxii. 10—12, § 181. But no expedients could enable a city whose total area was probably not more than 300 acres to satisfy the requirements of the whole nation. Accordingly the rigidity of the rule was relaxed in two ways. Those who were unable to attend in the passover

week were allowed to come during the week following; and, subsequently, exceptions seem to have been made in respect to those who lived more than fifteen miles from Jerusalem.

† It was preceded by certain preparatory "days of unleavened bread"; but the festival itself began on this day with a systematic search by the head of the household for any remains of leaven that might accidentally remain.

of the Thursday. On the 15th, (beginning at 6 o'clock p.m. of the 14th,) the lamb was to be eaten by the household; and nothing of it was to be left over till the morning. The scriptural account of the last supper begins with the assembling of the disciples, and their arrangement at the table (§ 182); and its first special incident is the contention which immediately arose for the chief seats at the feast (§ 183). About 6.30 p.m. the first* cup of wine was filled (§ 184). According to usual practice the head of the family then asked a blessing on the feast, as well as a special one on the cup †. Probably it was immediately after this blessing that our Lord rose from the couch, and reproved the selfish pride and ambition of the disciples by his typical washing of their feet (§ 185). After the blessing the bitter herbs were placed on the table and a portion eaten with or without the sauce ‡. When the sauce was used, the guests dipped the bitter herbs into it as a "sop." This therefore seems to have been the time when our Lord privately, but decisively, (§ 186), identified the traitor; "He it is, for whom I shall dip the sop, and give it to him. So when he had dipped the sop, he taketh and giveth it to Judas, the son of "Simon Iscariot....He then having received the sop went out straightway" (John xiii. 26, 30, § 186). From this time therefore the feast was confined to our Lord and the eleven disciples; and they alone partook of the sacrament of bread and wine. Following the regular course in those days, the unleavened bread was handed round next after the bitter herbs, and it is probable that the Saviour took the opportunity of its distribution to institute the first part of the holy communion in the words "Take, "eat; this is my body, which is given for you: this do in remembrance of me" (§ 189). On ordinary occasions, after the unleavened bread had been handed round, the paschal lamb was placed on the table in front of the head of the family. Before it was eaten, the second cup of wine was filled, and the eldest son, in accordance with Exod. xii. 26, asked his father the meaning of the feast. In reply an account was given of the sufferings of the Israelites in Egypt, and of their deliverance, with a particular exposition of Deut. xxvi. 5 &c.; and the first part of the Hallel||, consisting of Psalms cxiii. and cxiv., was sung. The lamb was then carved and eaten; and the third cup was afterwards filled. The better opinion seems to be that this was the cup with respect to which our Lord said, "This is my blood of the covenant," and thus completed the institution of the Eucharist.

There was plainly a substantial interval between the sanctifying of the bread and of the wine respectively, for the purposes of the Christian sacrament: but the Gospels do not narrate any of the intervening incidents. I have therefore given both parts of this solemn rite in one section (§ 189).

* In the time of our Lord it was usual to partake of four cups of wine at successive stages of the feast prescribed by tradition, but no such practice was enjoined in the old law.

† These repeated blessings, (or thank-givings), (*εὐχαριστία*) *eucharistia*, have given the name of the "Eucharist" to this Sacrament.

‡ The use of this sauce was a comparatively modern usage. It is not mentioned in the ancient ritual.

|| This word is an abbreviation of "Hallel-

"ujah." It signifies *Praise*; but it specially denotes a certain part of the hymnal service used in the temple, and (at the Passover and some other festivals) in family worship. It consisted of Psalms cxiii. to cxviii. This was generally sung in two portions; the first two psalms being the first part of the Hallel and the last four the second part. What was called "the greater Hallel" consisted of some of the other psalms following Ps. cxviii. It concluded with Ps. cxxxvi, but it is uncertain with which it began.

Nothing was allowed to be eaten or drunk between the third and the fourth cups of wine; but, after partaking of the fourth cup, the second Hallel, consisting of Psalms cxv.—cxviii., was sung. This was sometimes followed by the “greater Hallel,” which was the singing of other Psalms, but the evangelists probably refer to the second Hallel in Matt. xxvi. 30 and Mark xiv. 26, § 192. This hymn closed the feast, and Jesus and the twelve left the supper-room for the Mount of Olives.

NOTE X.

PETER'S DENIALS.

Sections 183—209.

THE popular belief is that Jesus Christ *once*, and once *only*, foretold Peter's fall; and that the apostle *thrice*, and thrice *only*, denied his Lord. A careful examination of the harmonized narrative will shew that both these suppositions are mistaken. The predictions were *three*; and the denials were *six*: three before the first cock-crow; and three more before the second.

Let us, in the first place, arrange in their chronological order the Saviour's warnings. They are found in Luke xxii. 34, § 183; in John xiii. 38, § 188; and in Matt. xxvi. 34 and Mark xiv. 30, § 196.

I. The *first* is recorded in Luke xxii. 34, § 183.

The notes of identity which distinguish it are as follows:—

1. It was spoken *in the supper-room*.
2. It was spoken *during supper*; and probably soon after its commencement.
3. It arose out of the “contention among them, which of them is accounted “to be greatest.”
4. It was part of a prophecy *personal to Peter*, that though Satan had “obtained him by asking,” (see margin), “that he might sift him as “wheat,” yet that his “faith should fail not,” that he should be “turned again,” and then it would be his mission to “stablish his “brethren.”

II. The *second* warning is found in John xiii. 38, § 188.

Its notes of identity are:—

1. It was spoken (like No. I.) *in the supper-room*, but,—
2. It was spoken *after the conclusion of supper*, and as part of the farewell address which the Lord then delivered.
3. It arose out of our Lord's announcement of his speedy departure,—Peter's enquiry (on behalf of himself and the rest), “Whither goest thou?” and the Saviour's reply, “Thou canst not follow me now,” &c. This connexion, and these circumstances, are obviously quite different from those mentioned under (I.) above.

III. The *third* warning is found in the parallel passages, Matt. xxvi. 34 and Mark xiv. 30 in § 196.

Its notes of identity are :—

1. It was spoken (not *during*, but) *after supper*:—not *in the room*, but after the company had sung the hymn (the second Hallel), and had gone out of the house, on their way to the Mount of Olives.
2. It arose out of our Lord's warning, "All ye shall be offended in me this "night."
3. It varied from the two former predictions by adding a further statement (omitted by Matthew, but particularized by Mark), "Before the cock "crow *twice*, thou shalt deny me *thrice*."

A moment's consideration of the circumstances of these three warnings respectively, will shew conclusively that they are entirely distinct and independent of each other. Their consecutive history therefore, as thus presented to us by the light of the harmony, is as follows :—

Jesus early in the supper predicted that Peter would, before the *first* cock-crow that night, thrice deny his Lord.

As this solemn warning did not materially check Peter's self-confident asseverations of his courage and firmness, Jesus emphatically repeated it in his farewell address.

When Peter's continued vaunts shewed that, in spite of repeated warnings,—and in spite of the Saviour's touching address,—he was still relying boastfully on his own merits,—our Lord confirmed and enlarged his prediction by the further announcement that, in addition to the triple denial before the *first* cock-crow, Peter would thrice again repeat his denial before the *second**.

We have now to shew that these prophecies, foretelling six denials, were fulfilled.

This becomes perfectly clear when we trace Peter's movements during the night, and observe where he was, how he was engaged, and with whom he associated.

After the arrest of Jesus in Gethsemane, "all the disciples," panic-struck, "left him and fled" (Matt. xxvi. 56, § 198). Peter and John seem to have gone together; and, after a short time, their courage returned, and they followed Jesus to the house of the high priest. From John xviii. 24, § 202, we gather that both Annas and Caiaphas resided in this building; but their apartments were separate; for after the preliminary examination Annas "*sent* him bound unto Caiaphas";—language which clearly denotes a removal from one audience-chamber to another.

Annas would seem to have exercised some recognised ecclesiastical authority, though we cannot ascertain its nature or limits; and probably he had a defined portion of the palace (including perhaps an audience-chamber), allotted to his use†.

* Travellers in Palestine complain that the cock often crows *irregularly* about midnight and at various times during the next hour or two: and again, always and *regularly*, about the third hour, or daybreak. (Robinson, p. 168.) It may be concluded therefore that the first crowing which Peter heard was at one or two o'clock. The second would be from three to five. The trial before Caiaphas could scarcely have taken place

before one or two o'clock. See *Speaker's Comm. on N.T.* vol. I., p. 284.

† In order to realise what followed, we must bear in mind what was the general arrangement and structure of the houses of that day; remembering that as this was an official and semi-public building, it would doubtless contain some rooms of unusual dimensions, fitted for the special purposes for which they were required. A concise

When Peter and John arrived at the high priest's house, John, who was known to the portress at the outside gate, went forward through the porch into the court beyond: but finding that Peter had not been able to gain admission, John returned to the gate and brought him in (John xviii. 16, § 200). It is probable that John then went straight forward into the audience-room, where Annas was then conducting the first examination. Peter, following him through the porch, was kept back for a time by the suspicious suggestion of the portress, and thus became separated from John, of whom we hear no more that night. In answer to the charge of the portress, Peter, thus left to himself, uttered his

FIRST DENIAL, § 201,

of which the time, place, and circumstances are thus fixed beyond question.

After passing the portress, Peter went through the porch, into "the court of the high priest" (John xviii. 15, 16, § 200). This court was probably common to the apartments of both Annas and Caiaphas; and it was here that the subsequent denials took place. Its exact relation to the audience-chambers cannot be ascertained, but they appear to have been further on, in the interior of the house; and to have been raised, by steps or otherwise, to a higher level: for, in Matt. xxvi. 69, § 206, Peter is described as "sitting *without* in the court," and in Mark xiv. 66 we are told that he "was *beneath* in the court."

In this court (open to the sky), the officers and servants made a fire, and Peter joined them. At first "Peter was with them, *standing* and warming himself" (John xviii. 18, 25, §§ 201, 203): and while in this posture, and so engaged, "they said unto him, Art thou also one of his disciples?" (John xviii. 25, § 203). This was said by the people round the fire,—after he had gone from the portress, through the porch—and, in reply, he made his

SECOND DENIAL, § 203.

Having thus allayed the suspicions of his questioners, he no longer *stood*, but "sat with the officers," on friendly terms with them, "to see the end," Matt. xxvii. 58, § 203. When he had done so, "one of the maids of the high priest came unto him, "and seeing him as he sat in the light of the fire, warming himself; and looking stedfastly upon him, said, Thou also wast with the Nazarene" (Mark xiv. 66, 67

but accurate description is given by Robinson, p. 166. "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* (or *court*), mentioned in Luke xxii. 55" (and elsewhere), "in which the attendants made a fire, and the passage beneath the front of the house, from the street to this court, is the *porch*. The place where Jesus stood before the high priest, may have been an open room or place of audience on the ground floor,

"in the rear or on one side of the court; such rooms, open in front, being customary. It was close upon the court; for Jesus heard all that was going on around the fire, and turned and looked upon Peter; Luke xxii. 61." I doubt whether this last observation is well founded. He who saw Nathanael when he was under the fig tree (§ 24), would know perfectly all that Peter did and said, even if he were not physically within sight and hearing. I think we shall find shortly that the gospel narrative indicates that, during most of the time, Jesus was in fact in another room, and could neither hear Peter nor see him by the ordinary physical senses.

and parallel passages harmonized in § 206). This full account, gathered from the synoptic Gospels, obviously refers to an occasion different in many respects from the two preceding occurrences. Peter replied angrily, "*Woman, I know him not*" (Luke xxii. 57, § 206): and this was his

THIRD DENIAL, § 206.

"*And the cock crew*" (Mark xiv. 68, § 206).

The first three denials, which were to take place before the first cock-crow, were accomplished. The other three were soon to follow.

After a little while another saw him (Luke xxii. 58, § 207), and challenged him as "one of them." This time the accuser was a man, and in the specific words "*Man, I am not,*" Peter gave his

FOURTH DENIAL, § 207.

Up to this time he was still remaining by the fire *in the court*. But he had apparently become uneasy under these repeated interrogations. He therefore rose, and went towards the gate, probably with a view of leaving the place. But, before he reached the gate, and when he had got as far as "into the porch, another maid "saw him," and accused him "unto them that were there" (Matt. xxvi. 71, § 208). Harassed by these renewed taunts, he "with an oath" uttered his

FIFTH DENIAL, § 208.

In the mean time, the trial before the high priest had finished. The accusers of Jesus, and the soldiers, began to leave the audience-chamber, and to return through the court-yard with their victim. Peter's original desire "to see the end" immediately revived; and, instead of continuing his way through the porch which he had already reached, he returned into the court. This delay involved him in an unexpected and serious difficulty. Amongst the crowd passing out through the court, was one of the band who had been present when Jesus was seized in the garden; and who was, apparently, still engaged in the conspiracy. He had a special reason for remembering Peter; for he was "a kinsman of him whose ear "Peter cut off." When his eye fell upon the apostle he recognised him, and identified him at once. Grown desperate at this accumulation of testimony against him, and at the danger in which he stood, Peter "began to curse and to swear," and completed his guilt by his

SIXTH DENIAL, § 209.

"*And straightway the second time the cock crew*" (Mark xiv. 72, § 209).

At that very moment the Lord was being led out; and, as he passed through the court, "he turned, and looked upon" the apostle, with

"That kind, upbraiding glance, which broke
"Unfaithful Peter's heart."

NOTE Y.

EVENTS FOLLOWING THE RESURRECTION.

Sections 233 &c.

THE Christian religion rests *largely*, we might almost say *mainly*, upon the doctrine of the resurrection of our Lord. It is natural, therefore, that in all ages this article of faith should have been vigorously assailed by sceptical writers. Not only has the central fact been denied; but discrepancies have been suggested in almost every detail. Indeed this great event was so mysterious and miraculous, that even "defenders of the faith" have found in it scope for considerable divergence of opinion. Many of the difficulties that have been suggested by friends or foes, have arisen from want of exact interpretation of the original Scripture; and these have yielded to the increased accuracy which has been the fruit of riper scholarship and closer criticism. The majority, however, of the objections which have been raised to the credibility of the resurrection, are due to the unfair and illogical way in which the discussion has been conducted. Where one of the Evangelists has not recorded any particular fact, the *omission* has been claimed as a *denial* of the statement made by the others. Similarly, *variations* in description have been flaunted as contradictions; although, in most cases, when properly considered, they in reality corroborate each other. To follow these out minutely would increase this volume beyond reasonable limits; and it is happily unnecessary for me to do so. For the task has been already performed with consummate ability and success by McClellan, in his masterly examination of the subject on pages 508 to 536 of the work to which we have already been so much indebted. I therefore refer the reader to his analysis, which I am equally unable to condense or to improve.

The general principle on which his answer to these alleged discrepancies is founded, is well stated on page 508. "The evangelical accounts transmit the written record; and, as they do so, are seen, even upon a superficial view, to be in striking conformity with the demands of probability and reason. Reason would require that such an event, so stupendous in its nature, so manifold in its aspects, and so vital to the universal religion to be established in the world, should be demonstrated beyond all honest and necessary doubt by a multiplicity of proofs. Reason would also require that, such a multiplicity of proofs being originally granted, the Evangelists, in severally communicating sufficient written evidence to posterity, should not all have made exactly the *same* selection of proofs, nor all have presented any one and the same proof from exactly the *same* point of view, or with exactly the *same* circumstantial details. Now this is precisely as we find the case in the Evangelists. Each of the four supplies at least *three*, although no two of them the *same* three, of these '*many infallible proofs*': and their respective narratives are supplemented, partly by one another, and partly by other inspired Scriptures (Acts i. 1—14; 1 Cor. xv. 4—8)."

In his succeeding pages McClellan has grappled all the hostile suggestions with which the history of the Resurrection has been assailed, and has answered them exhaustively. Our limits confine us to that which is the more precise province of a

Harmony,—the careful arrangement of the sacred record; and its elucidation by such brief historical explanations as will bring out the course of events. By connecting these explanations with the text, we shall do this more clearly than by collecting them into one elaborate note: and I have therefore expanded the headings of the sections beginning with § 229 so as to present the history fully and intelligibly. The mere arranging of the facts in their chronological order and parallelism will answer by anticipation the principal charges of discrepancy, caused, in many cases, by confusing times, places, and persons. This confusion has largely resulted from the fact, that superficial critics have treated the Gospel narratives as though they purported to relate a single series of successive events, whereas they record the contemporaneous experiences of several people under widely differing circumstances. Immediately after the crucifixion the disciples were “distressed and “scattered, as sheep not having a shepherd” (Matt. ix. 36, § 86). They separated into small groups, the persons composing which varied from time to time, and acted sometimes independently, and sometimes in concert. *Until the resurrection* there was no systematic assemblage, no recognised centre of authority or of action. When our Lord had risen, the “many proofs by the space of forty days” (Acts i. 3, § 241), restored their courage. They drew together again into a united brotherhood, with a common hope and purpose. But, in the meantime, these “proofs” had been attested by witnesses from all quarters; and it was inevitable that the experiences of various persons, at various times and places, should widely differ. Our Lord appeared to them, *where they were*, wherever their fears or their necessity had driven them; in Calvary,—on the road to Emmaus,—at their chamber of meeting,—by the sea of Tiberias,—in Jerusalem,—on Olivet,—in Galilee;—to a single individual by an empty tomb,—to two on the high road,—to ten gathered in consultation,—to the eleven as they sat at meat,—to five hundred at once on a mountain side.

Some of these events are described by one or more of the Evangelists; and some by others. But none of the Gospels profess to narrate every appearance of the Saviour to all of the disciples: or to give a complete record of the actions of any one man, or of any particular group of men. The entire independence of these manifestations, and their dissimilarity in matters of detail, are important sources of mutual corroboration as to the great central fact. It is necessary, though sometimes difficult, to keep in view these contemporaneous experiences of separate persons: to preserve the continuity of each event, and yet to assign to each its correct chronological position, relatively to those incidents which were occurring elsewhere. I have tried to assist the reader to do this by the expanded headings to the sections 229 to 255: and if the attempt has been successful, we shall find that we have obtained an intelligible and consistent narrative. The omissions of one Gospel do not contradict the record of the others, but the accumulated mass of testimony, gathered from each fresh witness, with regard to each independent fact, explains and confirms the harmonized history of all.

HARMONY OF THE GOSPELS.

PREFACES TO THE GOSPELS.

§ 1. PREFACE TO THE GOSPEL OF MATTHEW; WHICH IS THE HISTORY OF JESUS CHRIST, AS THE MESSIAH OF THE JEWS,—THE SON OF ABRAHAM AND DAVID.

Matt. i. 1.

1 ¹The book of the ²generation of Jesus Christ, the son of David, the son of Abraham.

¹ Or, *The genealogy of Jesus Christ* ² Or, *birth*: as in ver. 18 in § 9.

§ 2. PREFACE TO THE GOSPEL OF MARK; WHICH IS THE HISTORY OF JESUS CHRIST, AS THE DIVINE LORD OF THE WORLD, THE SON OF GOD.

Mark i. 1.

1 The beginning of the ¹gospel of Jesus Christ, ²the Son of God.

¹ Or, *good tidings* ² Some ancient authorities omit *the Son of God*.

§ 3. PREFACE TO THE GOSPEL OF LUKE; WHICH IS THE HISTORY OF JESUS CHRIST, AS THE SAVIOUR OF THE WORLD.

Luke i. 1—4.

1 FORASMUCH as many have taken in hand to draw up a narrative concerning those
2 matters which have been ¹fulfilled among us, even as they delivered them unto us,
3 which from the beginning were eyewitnesses and ministers of the word, it seemed
good to me also, having traced the course of all things accurately from the first, to
4 write unto thee *in order, most excellent †Theophilus; that thou mightest know the
certainty concerning the ²things ³wherein thou wast instructed.

¹ Or, *fully established* ² Gr. *words*. ³ Or, *which thou wast taught by word of mouth*

§ 4. PREFACE TO THE GOSPEL OF JOHN; WHICH IS THE HISTORY OF JESUS CHRIST, AS THE DIVINE-HUMAN WORD.

John i. 1—18.

1 In the beginning was the Word, and the Word was with God, and the Word was
2, 3 God. The same was in the beginning with God. All things were made ¹by him;
4 and without him ²was not anything made that hath been made. In him was life;
5 and the life was the light of men. And the light shineth in the darkness; and the
6 darkness ³apprehended it not. There came a man, sent from God, whose name was
7 John. The same came for witness, that he might bear witness of the light, that all
8 might believe through him. He was not the light, but *came* that he might bear
9 witness of the light. ⁴There was the true light, *even the light* which lighteth ⁵every
10 man, coming into the world. He was in the world, and the world was made ¹by him,
11 and the world knew him not. He came unto ⁶his own, and they that were his own
12 received him not. But as many as received him, to them gave he the right to become

* See note A, page xxix.

† Acts i. 1.

John i. 12—18.

13 children of God, *even* to them that believe on his name: which were ⁷born, not of
 14 ⁸blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word
 became flesh, and ⁹dwelt among us (and we beheld his glory, glory as of ¹⁰the only
 15 begotten from the Father), full of grace and truth. John beareth witness of him, and
 crieth, saying, ¹¹This was he of whom I said, He that cometh after me is become
 16 before me: for he was ¹²before me. For of his fulness we all received, and grace for
 17 grace. For the law was given ¹by Moses; grace and truth came ¹by Jesus Christ.
 18 No man hath seen God at any time; ¹³the only begotten Son, which is in the bosom
 of the Father, he hath declared *him*.

¹ Or, *through* ² Or, *was not anything made. That which hath been made was life in him; and the life &c.*
³ Or, *overcame* See ch. xii. 35 (Gr.) in § 160, where the same Greek word is translated *overtake*. ⁴ Or, *The true*
light, which lighteth every man, was coming ⁵ Or, *every man as he cometh* ⁶ Gr. *his own things*. ⁷ Or, *begotten*
⁸ Gr. *bloods*. ⁹ Gr. *tabernacled*. ¹⁰ Or, *an only begotten from a father* ¹¹ Some ancient authorities
 read (*this was he that said*). ¹² Gr. *first in regard of me*. ¹³ Many very ancient authorities read *God only*
begotten.

PART I.

THE BIRTH, CHILDHOOD, AND YOUTH, OF JOHN THE BAPTIST
(THE FORERUNNER), AND OF JESUS CHRIST.Time.—*About thirteen years and a half.*§ 5. THE ANGEL GABRIEL ANNOUNCES THE CONCEPTION OF JESUS CHRIST'S
FORERUNNER.*Jerusalem; in the temple.*

Luke i. 5—25.

5 There was in the days of Herod, king of Judæa, a certain priest named Zacharias,
 of the course of *Abijah: and he had a wife of the daughters of Aaron, and her name
 6 was Elisabeth. And they were both righteous before God, walking in all the com-
 7 mandments and ordinances of the Lord blameless. And they had no child, because
 that Elisabeth was barren, and they both were *now* ¹well stricken in years.

8 Now it came to pass, while he executed the priest's office before God in the order of
 9 his course, according to the custom of the priest's office, his lot was to enter into the
 10 ²temple of the Lord and burn incense. And the whole multitude of the people were
 11 praying without at the hour of incense. And there appeared unto him an angel of the
 12 Lord standing on the right side of the altar of incense. And Zacharias was troubled
 13 when he saw *him*, and fear fell upon him. But the angel said unto him, Fear not,
 Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee
 14 a son, and thou shalt call his name John. And thou shalt have joy and gladness;
 15 and many shall rejoice at his birth. For he shall be great in the sight of the Lord,
 and he shall †drink no wine nor ³strong drink; and he shall be filled with the ⁴Holy
 16 Ghost, even from his mother's womb. And many of the children of Israel shall he
 17 turn unto the Lord their God. And he shall ⁵go before his face ‡in the spirit and
 power of Elijah, to turn the hearts of the fathers to the children, and the disobedient
 to walk in the wisdom of the just; to make ready for the Lord a people prepared for
 18 *him*. And Zacharias said unto the angel, Whereby shall I know this? for I am an
 19 old man, and my wife ⁶well stricken in years. And the angel answering said unto
 him, I am Gabriel, that stand in the presence of God; and I was sent to speak unto
 20 thee, and to bring thee these good tidings. And behold, thou shalt be silent and not
 able to speak, until the day that these things shall come to pass, because thou
 21 believedst not my words, which shall be fulfilled in their season. And the people

* 1 Chron. xxiv. 10.

† Numbers vi. 2—4.

‡ Malachi iv. 5, 6.

Luke i. 21-25.

were waiting for Zacharias, and they marvelled ⁷while he tarried in the ²temple. ²²And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the ²temple: and he continued making signs unto them, and ²³remained dumb. And it came to pass, when the days of his ministration were fulfilled, he departed unto his house. ²⁴And after these days Elisabeth his wife conceived; and she hid herself five months, ²⁵saying, Thus hath the Lord done unto me in the days wherein he looked upon me, to *take away my reproach among men.

¹ Gr. *advanced in their days.* ² Or, *sanctuary.* See note B, page xxx. ³ Gr. *silver.* ⁴ Or, *Holy Spirit.* ⁵ Some ancient authorities read *come nigh before his face.* ⁶ Gr. *advanced in her days.* ⁷ Or, *at his tarrying.*

§ 6. THE ANGEL GABRIEL ANNOUNCES THE CONCEPTION OF JESUS CHRIST.

Mary's house at Nazareth.

Luke i. 26-38.

²⁶ Now in the [†]sixth month the angel Gabriel was sent from God unto a city of Galilee, ²⁷named Nazareth, to a virgin betrothed to a man whose name was Joseph, [‡]of the ²⁸house of David; and the virgin's name was Mary. And he came in unto her, and ²⁹said, Hail, thou that art ¹highly favoured, the Lord *is* with thee². But she was greatly troubled at the saying, and cast in her mind what manner of salutation this ³⁰might be. And the angel said unto her, Fear not, Mary: for thou hast found ³favour ³¹with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and ³²shalt call his name JESUS. He shall be great, and shall be called the Son of the Most ³³High; and the Lord God shall give unto him the throne of his father David: and he ^{||}shall reign over the house of Jacob ⁴for ever; and of his kingdom there shall be no ³⁴end. And Mary said unto the angel, How shall this be, seeing I know not a man? ³⁵And the angel answered and said unto her, The ⁵Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; wherefore also ⁶that which ³⁶is to be born ⁸shall be called holy, the Son of God. And behold, Elisabeth thy kinswoman, she also hath conceived a son in her old age: and this is the sixth month ³⁷with her that ⁹was called barren. For no word from God shall be void of power. ³⁸And Mary said, Behold, the ¹⁰handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

¹ Or, *endued with grace.* ² Many ancient authorities add *blessed art thou among women.* See ver. 42 in § 7. ³ Or, *grace.* ⁴ Gr. *unto the ages.* ⁵ Or, *Holy Spirit.* ⁶ Or, *the holy thing which is to be born shall be called the Son of God.* The American revisers read *wherefore also the holy thing which is begotten shall be called the Son of God.* ⁷ Or, *is begotten.* ⁸ Some ancient authorities insert *of thee.* ⁹ Or, *is.* ¹⁰ Gr. *bondmaid.*

§ 7. MARY'S VISIT TO ELISABETH.

Zacharias' house in a city of Judah (Juttah?) in the hill country.

Luke i. 39-56.

³⁹ And Mary arose in these days and went into the hill country with haste, § into ⁴⁰a city of Judah; and entered into the house of Zacharias and saluted Elisabeth. ⁴¹And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in ⁴²her womb; and Elisabeth was filled with the ¹Holy Ghost; and she lifted up her

* Genesis xxx. 23 and Isaiah iv. 1.

† See verse 24 in § 5, and verse 36 in this section.

‡ This may refer either to Joseph or Mary. Probably it should be understood as referring to Joseph, but verse 32 shews that Mary also was of the royal house. See note on the genealogies, note C, page xxxi.

|| Compare Micah iv. 7.

§ Or, probably, *into a city, Juttah.* This was a city "in the hill country," see Joshua xv. 48, 55. It was south of Hebron, and had been set apart for "the children of Aaron the priest" (Joshua xxi. 16). Zacharias probably dwelt there when not engaged in his course of temple service.

Luke i. 42—56.

voice with a loud cry, and said, Blessed *art* thou among women, and blessed *is* the
 43 fruit of thy womb. And whence is this to me, that the mother of my Lord should
 44 come unto me? For behold, when the voice of thy salutation came into mine ears,
 45 the babe leaped in my womb for joy. And blessed *is* she that ²believed; for there
 shall be a fulfilment of the things which have been spoken to her from the Lord.

46 And Mary said,

My soul doth magnify the Lord,

47 And my spirit hath rejoiced in God my Saviour.

48 For he hath looked upon the low estate of his ³handmaiden:

For behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things;

And holy is his name.

50 And his mercy is unto generations and generations

On them that fear him.

51 He hath shewed strength with his arm;

He hath scattered the proud ⁴in the imagination of their heart.

52 He hath put down princes from *their* thrones,

And hath exalted them of low degree.

53 The hungry he hath filled with good things;

And the rich he hath sent empty away.

54 He hath holpen Israel his servant,

That he might remember mercy

55 (As he spake unto our fathers)

Toward ^{*}Abraham and his seed for ever.

56 And Mary abode with her about three months, and returned unto her house.

¹ Or, *Holy Spirit*

² Or, *believed that there shall be*

³ Gr. *bondmaiden*.

⁴ Or, *by*

§ 8. BIRTH AND EARLY HISTORY OF THE FORERUNNER.

Zacharias' house.

Luke i. 57—80.

57 Now Elisabeth's time was fulfilled that she should be delivered; and she brought
 58 forth a son. And her neighbours and her kinsfolk heard that the Lord had magnified
 59 his mercy towards her; and they rejoiced with her. And it came to pass on the
 †eighth day, that they came to circumcise the child; and they would have called him
 60 Zacharias, after the name of his father. And his mother answered and said, Not so;
 61 but he shall be called John. And they said unto her, There is none of thy kindred
 62 that is called by this name. And they made signs to his father, what he would have
 63 him called. And he asked for a writing tablet, and wrote, saying, His name is John.
 64 And they marvelled all. And his mouth was opened immediately, and his tongue
 65 loosed, and he spake, blessing God. And fear came on all that dwelt round about
 66 them: and all these sayings were noised abroad throughout all the hill country of
 67 Judæa. And all that heard them laid them up in their heart, saying, What then
 shall this child be? For the hand of the Lord was with him.

67 And his father Zacharias was filled with the ¹Holy Ghost, and prophesied, saying,

68 Blessed *be* the Lord, the God of Israel;

For he hath visited and wrought redemption for his people,

69 And hath raised up a horn of salvation for us

In the house of his servant David

70 (As he spake by the mouth of his holy prophets which have been ²since the world
 began),

71 Salvation from our enemies, and from the hand of all that hate us;

72 To shew mercy towards our fathers,

And to remember his holy ‡covenant:

^{*} Genesis xxii. 16—18.

† Lev. xii. 3.

‡ Genesis xvii. 7, 8.

Luke i. 73—80.

- 73 The oath which he *sware unto Abraham our father,
 74 To grant unto us that we being delivered out of the hand of our enemies
 Should serve him without fear,
 75 In holiness and righteousness before him all our days.
 76 Yea and thou, child, shalt be called the prophet of the Most High :
 For thou shalt go before the face of the Lord to make ready his ways ;
 77 To give knowledge of salvation unto his people
 In the remission of their sins,
 78 Because of the ³tender mercy of our God,
⁴Whereby the dayspring from on high ⁵shall visit us,
 79 To shine upon them that sit in darkness and the shadow of death ;
 To guide our feet into the way of peace.
 80 And the child grew, and waxed strong in spirit, and was in the deserts till the day
 of his shewing unto Israel.

¹ Or, *Holy Spirit* ² For, *since the world began*, read, *of old* (Amer.). ³ Or, *heart of mercy* ⁴ Or, *Wherein*
⁵ Many ancient authorities read *hath visited us*. See Malachi iv. 2; Isaiah ix. 2.

§ 9. ANGELIC TESTIMONY TO THE IMMACULATE CONCEPTION. MARRIAGE OF JOSEPH AND MARY.

Joseph's house at Nazareth.

Matt. i. 18—25.

- 18 Now the ¹birth ²of Jesus Christ was on this wise: When his mother Mary had
 been betrothed to Joseph, before they came together she was found with child of the
 19 ³Holy Ghost. And Joseph her husband, being a righteous man, and not willing to
 20 make her a public †example, was minded to put her away privily. But when he
 thought on these things, behold, an angel of the Lord appeared unto him in a dream,
 saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that
 21 which is ⁴conceived in her is of the ³Holy Ghost. And she shall bring forth a son ;
 and thou shalt call his name JESUS ; for it is he that shall save his people from their
 22 sins. Now all this is come to pass, that it might be fulfilled which was spoken by the
 Lord through the prophet, ‡saying,
 23 Behold, the virgin shall be with child, and shall bring forth a son,
 And they shall call his name ⁵Immanuel ;
 24 which is, being interpreted, God with us. And Joseph arose from his sleep, and did
 25 as the angel of the Lord commanded him, and took unto him his wife ; and knew her
 not till she had brought forth a son.

¹ Or, *generation*: as in ver. 1 in § 1. ² Some ancient authorities read *of the Christ*. ³ Or, *Holy Spirit*
⁴ Gr. *begotten*. ⁵ Gr. *Emmanuel*.

§ 10. THE GENEALOGY OF JESUS CHRIST. (See note C, page xxxi.)

(*The genealogy of Jesus as the son of Joseph, traced from Abraham by natural descents.*) (*The genealogy of Jesus as the son of Mary, traced to Adam.*)

Matt. i. 2—17.

Luke iii. 23—38.

- [1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.]
 2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his
 3 brethren; and Judah begat Perez and Zerah of Tamar; and Perez begat Hezron;
 4 and Hezron begat ¹Ram; and ¹Ram be-
 23 Being the son (as was supposed) of
 24 Joseph, the *son* of Heli, the *son* of Mat-
 that, the *son* of Levi, the *son* of Melchi,
 25 the *son* of Jannai, the *son* of Joseph, the
son of Mattathias, the *son* of Amos, the
son of Nahum, the *son* of Esli, the *son* of
 26 Naggai, the *son* of Maath, the *son* of Mat-
 thias, the *son* of Semein, the *son* of

* Genesis xxii. 16—18.

xxiv. 1.

† See Deuteronomy xxii. 13, 20, &c. and

‡ Isaiah vii. 14.

Matt. i. 4—17.

gat Amminadab; and Amminadab begat Nahshon; and Nahshon begat Salmon; and Salmon begat Boaz of Rahab; and Boaz begat Obed of Ruth; and Obed begat Jesse; and Jesse begat David the king.

And David begat Solomon of her that had been the wife of Uriah; and Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abijah begat ²Asa; and ²Asa begat Jehoshaphat; and Jehoshaphat begat Joram; and Joram begat Uzziah; and Uzziah begat Jotham; and Jotham begat Ahaz; and Ahaz begat Hezekiah; and Hezekiah begat Manasseh; and Manasseh begat ³Amon; and ³Amon begat Josiah; and Josiah begat Jehoniah and his brethren, at the time of the ⁴carrying away to Babylon.

And after the ⁴carrying away to Babylon, Jehoniah begat ⁵Shealtiel; and ⁵Shealtiel begat Zerubbabel; and Zerubbabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

So all the generations from Abraham unto David are fourteen generations; and from David unto the ⁴carrying away to Babylon fourteen generations; and from the ⁴carrying away to Babylon unto the Christ fourteen generations.

¹ Gr. *Aram*. ² Gr. *Asaph*. ³ Gr. *Amos*. ⁴ Or, *removal to Babylon*. ⁵ Gr. *Salathiel*. ⁶ Some ancient authorities write *Sala*. ⁷ Many ancient authorities insert the son of *Admin*; and one writes *Admin* for *Amminadab*. ⁸ Some ancient authorities write *Aram*.

Luke iii. 26—38.

Josech, the son of Joda, the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of ⁵Shealtiel, the son of Neri, the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er; the son of Jesus, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, the son of Symeon, the son of Judas, the son of Joseph, the son of Jonam, the son of Eliakim, the son of Melea, the son of Menna, the son of Matatha, the son of Nathan, the son of David, the son of Jesse, the son of Obed, the son of Boaz, the son of ⁶Salmon, the son of Nahshon, the son of Amminadab, ⁷the son of ⁸Arni, the son of Hezron, the son of Perez, the son of Judah, the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, the son of God.

§ 11. THE BIRTH OF JESUS.

Bethlehem.

Luke ii. 1—7.

Now it came to pass in those days, there went out a decree from Cæsar Augustus, that all ¹the world should be enrolled*. This was the first enrolment made when Quirinius was governor of Syria. And all went to enrol themselves, every one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he was of the house

* This enrolment would seem to have been made for the purpose of taxation; and in order to ensure accuracy and completeness in the family registers, (on which depended so largely the title to property and the taxation consequent thereupon,) the decree provided that all should enrol themselves, *everyone at his own city*. The language of Luke, ("to enrol him-

self with Mary,") indicates that both Joseph and his wife were enrolled at Bethlehem. This enrolment of Mary suggests that Joseph had succeeded to property to which he had become entitled by right of his wife, and supports the theory that Luke's list (§ 10) was in fact the genealogy of Jesus through Mary as then registered. See note C, page xxxi.

Luke ii. 4—7.

5 and family of David; to enrol himself with Mary, who was betrothed to him, being
6 great with child. And it came to pass, while they were there, the days were fulfilled
7 that she should be delivered. And she brought forth her firstborn son; and she
wrapped him in swaddling clothes, and laid him in a manger, because there was no
room for them in the inn.

¹ Gr. *the inhabitat earth.*

§ 12. ANGELS ANNOUNCE THE BIRTH OF "CHRIST THE LORD."

Near Bethlehem.

Luke ii. 8—20.

8 And there were shepherds in the same country abiding in the field, and keeping
9 ¹watch by night over their flock. And an angel of the Lord stood by them, and the
10 glory of the Lord shone round about them; and they were sore afraid. And the angel
said unto them, Be not afraid; for behold, I bring you good tidings of great joy which
11 shall be to all the people: for there is born to you this day in the city of David a
12 Saviour, which is ²Christ the Lord. And this *is* the sign unto you; Ye shall find a
13 babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was
with the angel a multitude of the heavenly host praising God, and saying,
14 Glory to God in the highest,

And on earth ³peace among ⁴men in whom he is well pleased.
15 And it came to pass, when the angels went away from them into heaven, the shep-
herds said one to another, Let us now go even unto Bethlehem, and see this ⁵thing
16 that is come to pass, which the Lord hath made known unto us. And they came with
17 haste, and found both Mary and Joseph, and the babe lying in the manger. And
when they saw it, they made known concerning the saying which was spoken to them
18 about this child. And all that heard it wondered at the things which were spoken
19 unto them by the shepherds. But Mary kept all these ⁶sayings, pondering them in
20 her heart. And the shepherds returned, glorifying and praising God for all the things
that they had heard and seen, even as it was spoken unto them.

¹ Or, *night-watches* ² Or, *Anointed Lord* ³ Many ancient authorities read *peace, good pleasure among*
men. ⁴ Gr. *men of good pleasure.* ⁵ Or, *saying* ⁶ Or, *things*

§ 13. THE CIRCUMCISION AND NAMING OF JESUS.

Bethlehem.

Matt. i. 25.

Luke ii. 21.

25 And he called his name JESUS. 21 And when eight days were fulfilled
for circumcising him*,
his name was called JESUS,
which was so called by the angel
before he was conceived in the
womb.

§ 14. JESUS IS BROUGHT TO THE TEMPLE AND PRESENTED TO THE LORD.
THE TESTIMONY OF SIMEON AND ANNA.

Jerusalem.

Luke ii. 22—38.

22 And when the days of their purification according to the law of Moses† were ful-
23 filled, they brought him up to Jerusalem, to present him to the Lord (as it is written

* Gen. xvii. 12.—Lev. xii. 3.

† Viz. 40 days. See Leviticus xii. 2, 4.

Luke ii. 23—33.

in the law of the Lord*, Every male that openeth the womb shall be called holy to the
 24 Lord, and to offer a sacrifice according to that which is said † in the law of the Lord,
 25 A pair of turtledoves, or two young pigeons. And behold, there was a man in Jeru-
 26 salem, whose name was Simeon; and this man was righteous and devout, looking for
 the consolation of Israel: and the Holy Spirit was upon him. And it had been
 27 revealed unto him by the Holy Spirit, that he should not see death, before he had
 seen the Lord's Christ. And he came in the Spirit into the temple: and when the
 parents brought in the child Jesus, that they might do concerning him after the
 28 custom of the law, then he received him into his arms, and blessed God, and said,
 29 Now lettest thou thy ¹servant depart, O ²Lord,
 According to thy word, in peace;
 30 For mine eyes have seen thy salvation,
 31 Which thou hast prepared before the face of all peoples;
 32 A light for ³revelation to the ⁴Gentiles,
 And the glory of thy people Israel.
 33 And his father and his mother were marvelling at the things which were spoken con-
 34 cerning him; and Simeon blessed them, and said unto Mary his mother, Behold, this
child is set for the falling ⁵and rising up of many in Israel; and for a sign which is
 35 spoken against; yea and a sword shall pierce through thine own soul; that thoughts
 36 out of many hearts may be revealed. And there was one Anna, a prophetess, the
 daughter of Phannel, of the tribe of Asher (she was ⁶of a great age, having lived with
 37 a husband seven years from her virginity, and she had been a widow ⁷even for four-
 score and four years), which departed not from the temple, worshipping with fastings
 38 and supplications night and day. And coming up at that very hour she gave thanks
 unto God, and spake of him to all them that were looking for the redemption of
 Jerusalem.

¹ Gr. *bondservant*.
 the rising (Amer.)

² Gr. *Master*.

³ Or, *the unveiling of the Gentiles*

⁴ Gr. *nations*.

⁵ Or, *and*

⁶ Gr. *advanced in many days*.

⁷ Or, *even unto* (Amer.)

§ 15. WORSHIP OF THE WISE MEN.

Bethlehem.

Matt. ii. 1—12.

1 Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king,
 2 behold, ¹wise men from the east † came to Jerusalem, saying, ²Where is he that is
 born King of the Jews? for we saw his star in the east, and are come to ³worship him.
 3 And when Herod the king heard it, he was troubled, and all Jerusalem with him.
 4 And gathering together all the chief priests and scribes of the people, he inquired of
 5 them where the Christ should be born. And they said unto him, In Bethlehem of
 Judæa: for thus it is written ⁴by the prophet ‖,
 6 And thou Bethlehem, land of Judah,
 Art in no wise least among the princes of Judah:

* Exodus xiii. 2.

† Leviticus xii. 8.

‡ The date of this visit cannot be fixed with precision. It must have followed the presentation in the temple: because after Herod's jealousy had once been aroused (see ver-e 3) such a public ceremonial would have been out of the question. Joseph and Mary stayed at Bethlehem during the "days of purification." This occupied 40 days. Then came the presentation in the temple, and this again was followed by the visit of the Magi. This visit must therefore have occurred at least six weeks after the birth of Jesus. But it may

have been and probably was much later. The Magi would leave their own country immediately they had seen the star; but we cannot tell how many weeks or months had been occupied with the journey, as we have no indication of their nationality. The popular belief (expressed so frequently in pictures, ancient and modern) that the Magi adored a babe in arms, and only a few weeks old, is probably quite erroneous. Matthew ii. 16 seems to shew that nearly two years would be the age of the infant Jesus at the time of the visit.

‖ Micah v. 2.

Matt. ii. 6—12.

For out of thee shall come forth a governor,
Which shall be shepherd of my people Israel.

7 Then Herod privily called the ¹wise men, and learned of them carefully ⁶what time
8 the star appeared. And he sent them to Bethlehem, and said, Go and search out
carefully concerning the young child; and when ye have found *him*, bring me word,
9 that I also may come and ³worship him. And they, having heard the king, went their
way; and lo, the star, which they saw in the east, went before them, till it came and
10 stood over where the young child was. And when they saw the star, they rejoiced
11 with exceeding great joy. And they came into the house and saw the young child
with Mary his mother; and they fell down and ³worshipped him; and opening their
12 treasures they offered unto him gifts, gold and frankincense and myrrh. And being
warned of *God* in a dream that they should not return to Herod, they departed into
their own country another way.

¹ Gr. *Magi*. Compare Esther i. 13; Dan. ii. 12. ² Or, *Where is the King of the Jews that is born?* ³ The
Greek word denotes an act of reverence whether paid to man, see chap. xviii. 26, § 110; or to God, see chap. iv. 10, § 22
(Amer.). ⁴ Or, *through* ⁵ Or, *the time of the star that appeared*

§ 16. FLIGHT INTO EGYPT.

Bethlehem, Egypt.

Matt. ii. 13, 14.

Luke ii. 33.

13 Now when they (the wise men) were departed,

39 And when they (Joseph
and Mary) had accomplish-
ed all things that were ac-
cording to the law of the
Lord,

behold, an angel of the Lord appeareth to Joseph in a
dream, saying, Arise and take the young child and his
mother, and flee into Egypt, and be thou there until I
tell thee: for Herod will seek the young child to destroy
14 him. And he arose and took the young child and his
mother by night, and departed into Egypt; [and was
there until the death of Herod].

§ 17. MASSACRE OF THE INNOCENTS.

Bethlehem.

Matt. ii. 16—18.

16 Then Herod, when he saw that he was mocked of the ¹wise men, was exceeding
wroth, and sent forth, and slew all the male children that were in Bethlehem, and in
all the borders thereof, from two years old and under, according to the time which he
17 had carefully learned of the ¹wise men. Then was fulfilled that which was spoken
²by Jeremiah* the prophet, saying,

18 A voice was heard in Ramah,
Weeping and great mourning,
Rachel weeping for her children;
And she would not be comforted, because they are not.

¹ Gr. *Magi*. ² Or, *through*

§ 18. RETURN TO NAZARETH.

Egypt, and thence to the land of Israel and to Nazareth.

Matt. ii. 15, 19—23.

Luke ii. 33.

[14 And he (Joseph) arose and took the young child and
15 his mother by night, and departed into Egypt;] and

* See Jeremiah xxxi. 15.

Matt. ii. 15, 19—23.

Luke ii. 39.

was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet*, saying, Out of Egypt did I call my son.

19 But when Herod was dead, behold, an angel of the
20 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 that sought
21 the young child's life. And he arose and took the
young child and his mother, and came into the land of
22 Israel. But when he heard that Archelaus was reigning
over Judæa in the room of his father Herod, he was
afraid to go thither; and being warned of God in a
dream,

he withdrew
into the parts of Galilee,
and came and dwelt in

30 they returned
into Galilee,
to
their own +
city Nazareth.

23 a city called Nazareth:
that it might be fulfilled which was spoken¹ by the
prophets, that he should be called a Nazarene ‡.

¹ Or, through

§ 19. CHILDHOOD AND YOUTH OF JESUS.

Nazareth, Jerusalem.

Luke ii. 40—52.

40 And the child grew, and waxed strong,¹ filled with wisdom: and the grace of God was upon him.

41 And his parents went every year to Jerusalem at the feast of the passover.
42 And when he was twelve years old, they went up after the custom|| of the feast;
43 and when they had fulfilled the days, as they were returning, the boy Jesus tarried
44 behind in Jerusalem; and his parents knew it not; but supposing him to be in the
company, they went a day's journey; and they sought for him among their kinsfolk
45 and acquaintance: and when they found him not, they returned to Jerusalem, seeking
46 for him. And it came to pass, after three days they found him in the temple, sitting
47 in the midst of the² doctors, both hearing them, and asking them questions: and all
48 that heard him were amazed at his understanding and his answers. And when they
saw him, they were astonished: and his mother said unto him,³ Son, why hast thou
49 thus dealt with us? behold, thy father and I sought thee sorrowing. And he said
unto them, How is it that ye sought me? wist ye not that I must be⁴ in my Father's
50, 51 house? And they understood not the saying which he spake unto them. And he
went down with them, and came to Nazareth; and he was subject unto them: and his
mother kept all *these*⁵ sayings in her heart.

52 And Jesus advanced in wisdom and⁶ stature, and in⁷ favour with God and men.

¹ Gr. becoming full of wisdom. ² Or, teachers ³ Gr. Child. ⁴ Or, about my Father's business Gr. in the things of my Father. ⁵ Or, things ⁶ Or, age ⁷ Or, grace

[NOTE. The sacred volume does not record anything that occurred during the *next* 18 years; except in the general summary contained in the last verse above (Luke ii. 52). Part II. resumes the narrative when Jesus had attained the age of 30 years.]

* Hosea xi. 1.

|| Exod. xxiii. 14—17:—Deuteronomy xvi.

† See Luke i. 26, § 6, and Luke ii. 4, § 11. 5—7, 16.

‡ See note D, page xxxviii.

PART II.

THE MINISTRY OF THE FORERUNNER.

Time.—*About one year.*

§ 20. THE CALL AND MINISTRY OF JOHN THE BAPTIST, AND HIS FIRST TESTIMONY TO JESUS CHRIST.

The desert. The river Jordan. (See note G, p. xlvii.)

Matt. iii. 1—12.

Mark i. 2—8.

Luke iii. 1—18.

1 And in those days

1 Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and Trachonitis, and Lysanias tetrarch of Abilene, in the high-priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness.

cometh John
the Baptist,

4 John came,
who baptized
in the wilderness

3 And he came

preaching
in the wilderness
of Judæa,

and preached the

into all the region
round about Jordan
preaching the

baptism of repentance
unto remission of sins.

baptism of repentance
unto remission of sins ;

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

3 For this is he that
was spoken of
by¹
Isaiah* the prophet,
saying,

2 Even
as it is written⁷ in
Isaiah* the prophet,

4 as it is written in
the book of the words of
Isaiah* the prophet,

Behold, I send my mes-
senger before thy face,
Who shall prepare thy
way ;

The voice of one crying
in the wilderness,
Make ye ready the way
of the Lord,

3 The voice of one crying
in the wilderness,
Make ye ready the way
of the Lord,

The voice of one crying
in the wilderness,
Make ye ready the way
of the Lord,

* Isai. xl. 3—5. For the additional passage as quoted in Mark i. 2 see Malachi iii. 1.

Matt. iii. 3-10.

Make his paths straight.

4 Now John himself
had his raiment of
camel's hair, and
a leathern girdle
about his loins;
and his food was
locusts and wild honey.
5 Then went out
unto him

Jerusalem,
and all Judea,
and all the region
round about Jordan;
6 and they were baptized of
him in the river Jordan,
confessing their sins.
7 But when he saw
many of the Pharisees*
and Sadducees* coming
to his baptism,
he said
unto them,

Ye offspring of vipers, who
warned you to flee from
8 the wrath to come? Bring
forth therefore fruit wor-
9 thy of ²repentance: and
think not to say within
yourselves, We have Abra-
ham to our father: for I
say unto you, that God is
able of these stones to
raise up children unto
10 Abraham. And even now
³is the axe laid unto the
root of the trees: every
tree therefore that bring-
eth not forth good fruit is
hewn down, and cast into
the fire.

Mark i. 4-6.

Make his paths straight.

6 And John
was clothed with
camel's hair, and
had a leathern girdle
about his loins,
and did eat
locusts and wild honey.
5 And there went out
unto him
all the country of
Judæa, and all they of
Jerusalem;

and they were baptized of
him in the river Jordan,
confessing their sins.

Luke iii. 4-10.

Make his paths straight.

5 Every valley shall be filled,
And every mountain and
hill shall be brought low;
And the crooked shall be-
come straight,
And the rough ways
smooth;
6 And all flesh shall see the
salvation of God.

7 He said therefore to the
multitudes that went out
to be baptized of him,
Ye offspring of vipers, who
warned you to flee from
8 the wrath to come? Bring
forth therefore fruits wor-
thy of ²repentance, and
begin not to say within
yourselves, We have Abra-
ham to our father: for I
say unto you, that God is
able of these stones to
raise up children unto
9 Abraham. And even now
³is the axe also laid unto
the root of the trees: every
tree therefore that bring-
eth not forth good fruit is
hewn down, and cast into
10 the fire. And the multi-
tudes asked him, saying†,
What then must we do?

* See note E, pages xlii and xliii.

† See note G, page xlvii.

Matt. iii. 12.
unquenchable fire.

Luke iii. 17, 18.
unquenchable fire.

18 With many other exhortations therefore preached he 13 good tidings unto the people; [but Herod the tetrarch, being reproved by him for Herodias his brother's wife, and for all the 20 evil things which Herod had done, added yet this above all, that he shut up John in prison*].

¹ Or, through ² Or, your repentance ³ Or, the axe lieth at (Amer.) ⁴ Or, in ⁵ Gr. sufficient.
⁶ Or, Holy Spirit ⁷ Some ancient authorities read in the prophets. ⁸ That is, collectors or renters of Roman taxes; see note E, page xl. ⁹ Or, Teacher ¹⁰ Gr. soldiers on service. ¹¹ Or, Extort from no man by violence (Amer.) ¹² Or, accuse any one ¹³ Or, the gospel

§ 21. BAPTISM OF JESUS.

Bethabara beyond Jordan.

Matt. iii. 13-17.

Mark i. 9-11.

Luke iii. 21, 22.

13 Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him.
14 But John would have hindered him, saying, I have need to be baptized of thee, and comest thou 15 to me? But Jesus answering said unto him, Suffer ¹it now: for thus it becometh us to fulfil all righteousness. Then he suffereth him.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee,

and was baptized of John ⁴in the Jordan.

16 And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened ²unto him, and he saw the Spirit of God descending as a dove, and coming upon him; 17 and lo, a voice out of the heavens, saying, ³This is my beloved Son, in whom I am well pleased.

10 And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him: 11 and a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased.

21 Now it came to pass, when all the people were baptized, that, Jesus also having been baptized, and praying, the heaven was opened, 22 and the ⁵Holy Ghost descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased.

¹ Or, me ² Some ancient authorities omit unto him. ³ Or, This is my Son; my beloved in whom I am well pleased. See ch. xii. 13, § 48. ⁴ Gr. into. ⁵ Or, Holy Spirit

* Stated here by anticipation, see § 29.

§ 22. THE FASTING AND TEMPTATION OF JESUS.

Judæa—in the wilderness. (See note F, p. xlv.)

Matt. iv. 1—11.

Mark i. 12, 13.

Luke iv. 1—13.

1 Then was Jesus led up of the Spirit into the wilderness

to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he afterward hungered.

3 And the tempter came and said unto him,

If thou art the Son of God, command that these stones become ¹bread.

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

5 Then the devil taketh him into the holy city; and he set him on the

6 ²pinnacle of the temple, and saith unto him, If thou art the Son of God, cast thyself down:

for it is written, †

He shall give his angels charge concerning thee:

And on their hands they shall bear thee up, Lest haply thou dash thy foot against a stone.

7 Jesus said unto him, Again it is written, †

12 And straightway the Spirit driveth him forth unto the wilderness.

13 And he was in the wilderness forty days* tempted of

Satan;

and he was with the wild beasts; and the angels † ministered unto him.

1 And Jesus, full of the Holy Spirit, returned from the Jordan, and was led ⁴by the Spirit

in the wilderness during forty days*, being tempted of the devil.

And he did eat nothing in those days: and when they were completed, he hungered.

3 And the devil said unto him,

If thou art the Son of God, command this stone that it become ⁶bread.

4 And Jesus answered unto him, It is written, † Man shall not live by bread alone.

9 And he led him to Jerusalem, and set him on the ²pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down from hence:

10 for it is written, †

He shall give his angels charge concerning thee, to guard thee:

11 and, On their hands they shall bear thee up, Lest haply thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, †

* Compare Heb. iv. 15, and see note F, page xlv.

† The general structure of these verses in Mark and the use of the imperfect tense *διηκόνουν* (literally, *were ministering*) shews that the ministrations of a probably invisible host supported Jesus throughout the whole time. During the crisis of the temptation as described in Matthew and Luke it would

seem that this ministrations was temporarily suspended and its return at the triumphant close is narrated in the similar, *but not parallel*, passage in Matthew at the end of the section.

‡ Deut. viii. 3.

§ Psalm xci. 11, 12.

¶ Deut. vi. 16.

	Matt. iv. 7—11.		Luke iv. 12, 5—8, 13.
	Thou shalt not ³ tempt the Lord thy God.		Thou shalt not ³ tempt the Lord thy God.
8	Again, the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them ;	5	And he led him up, and shewed him all the kingdoms of ⁶ the world
9	and he said unto him, All these things will I give thee,	6	in a moment of time. And the devil said unto him,
	if thou wilt fall down and worship me.	7	To thee will I give all this authority, and the glory of them : for it hath been delivered unto me ; and to whomsoever I will I give it. If thou therefore wilt
10	Then saith Jesus unto him, Get thee hence, Satan : for *it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.	8	worship before me, it shall all be thine. And Jesus answered and said unto him,
11	Then the devil leaveth him ;	13	*It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. And when the devil had completed every temptation, he departed from him ⁷ for a season.
	and behold, angels came and ministered unto him.		

¹ Gr. *loaves*.
the inhabited earth.

² Gr. *wing*.
⁷ Or, *until*

³ Or, *try*, or *make trial of* (Amer.)

Or, *in*

⁵ Or, *a loaf*

⁶ Gr.

§ 23. THE BAPTIST'S † RENEWED TESTIMONY TO THE MESSIAH.

Bethany (or Bethabara).

John i. 19—39.

19 And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou? † And he confessed, and 20 denied not ; and he confessed, I am not the Christ. And they asked him, What 21 then? Art thou Elijah? † And he saith, I am not. Art thou the prophet? 22 ¶ And he answered, No. They said therefore 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 of

* Deut. vi. 13.

† The clear and positive testimony of all three gospels, and especially of Mark i. 12, § 22, shews that the baptism of Jesus was followed immediately by his temptation. He must therefore have returned to Bethabara (or Bethany) and have met John again.

‡ See note G, page xlvii.

§ See Mal. iv. 5. This expectation of the immediate coming of Elijah is illustrated in Luke ix. 8, &c., § 90; Mark viii. 28, § 101; Matt. xvii. 10, § 103, with the parallel passages in each case.

¶ Deut. xviii. 15, 18.

John i. 23—39.

24 the Lord, as said Isaiah * the prophet. ¹ And they had been sent from the Phari-
 25 sees. And they asked him, and said unto him, Why then baptizest thou, if
 26 thou art not the Christ, neither Elijah, neither the prophet? John answered
 them, saying, I baptize ² with water: in the midst of you standeth one whom
 27 ye know not, *even* he that cometh after me, the latchet of whose shoe I am not
 28 worthy to unloose. These things were done in ³ Bethany beyond Jordan, where
 John was baptizing.

29 On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb
 30 of God, which ⁴ taketh away the sin of the world! This is he of whom I said,
 After me cometh a man which is become before me: for he was ⁵ before me.
 31 And I knew him not †; but that he should be made manifest to Israel, for
 32 this cause came I baptizing ² with water. And John bare witness, saying, I have
 beheld the Spirit descending as a dove out of heaven; and it abode upon him.
 33 And I knew him not †: but he that sent me to baptize ² with water, he said
 unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding
 34 upon him, the same is he that baptizeth ² with the Holy Spirit. And I have
 seen, and have borne witness that this is the Son of God.

35, 36 Again on the morrow John was standing, and two of his disciples; and
 37 he looked upon Jesus as he walked, and saith, Behold, the Lamb of God! And
 38 the two disciples heard him speak, and they followed Jesus. And Jesus turned,
 and beheld them following, and saith unto them, What seek ye? And they
 said unto him, Rabbi (which is to say, being interpreted, ⁶ Master), where abidest
 39 thou? He saith unto them, Come, and ye shall see. They came therefore and
 saw where he abode; and they abode with him that day: it was about the tenth
 hour.

¹ Or, *And certain had been sent from among the Pharisees.*
Bethabarah, some, Betharabah. ² Or, *in* ³ Many ancient authorities read
⁴ Or, *bearth the sin* ⁵ Gr. *first in regard of me.* ⁶ Or, *Teacher*

PART III.

THE PUBLIC MINISTRY OF OUR LORD.

Time.—*Probably about three years.* See note H, page 1.

§ 24. THE ADMISSION OF THE FIRST DISCIPLES, ANDREW AND ANOTHER (JOHN),
PETER, PHILIP, NATHANAEL.

Luke iii. 23.

23 And Jesus himself, when he began *to teach*, was about thirty † years of age.

John i. 40—51.

40 One of the two that heard John *speak*, and followed him, was Andrew, Simon
 41 Peter's brother. He findeth first his own brother Simon, and saith unto him,
 42 We have found the Messiah (which is, being interpreted, ¹ Christ). He brought
 him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of
² John: thou shalt be called Cephas (which is by interpretation, ³ Peter).
 43 On the morrow he was minded to go forth into Galilee, and he findeth Philip:

* Isaiah xl. 3.

† See note G, page xlvi.

‡ The age at which the priests "entered

upon the service, to do the work in the tent
 of meeting." See Numb. iv. 3, 35, 39, 43, 47.

John i. 43—51.

44 and Jesus saith unto him, Follow me. Now Philip was from Bethsaida, of the
 45 city of 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
 46 of Nazareth, the son of Joseph. And Nathanael said unto him, Can any good
 47 thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw
 Nathanael coming to him, and saith of him, Behold, an Israelite * indeed, in whom
 48 is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered
 and said unto him, Before Philip called thee, when thou wast under the
 49 fig tree, I saw thee. Nathanael answered him, Rabbi, thou art the Son of God;
 50 thou art King of Israel. Jesus answered and said unto him, Because I said
 unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see
 51 greater things than these. And he saith unto him, Verily, verily, I say unto
 you, Ye shall see the heaven opened, and the angels of God ascending and
 descending upon the Son of man.†

* That is, Anointed.

† Gr. *Joanes*, called in Matt. xvi. 17, *Jonah*.‡ That is, *Rock or Stone*.

§ 25. CHRIST'S FIRST MIRACLE. HE TURNS WATER INTO WINE.

Cana.

John ii. 1—12.

1 And the third † day there was a marriage in Cana of Galilee; and the mother
 2 of Jesus was there: and Jesus also was bidden, and his disciples, to the mar-
 3 riage. And when the wine failed, the mother of Jesus saith unto him, They
 4 have no wine. And Jesus saith unto her, Woman, what have I to do with thee?
 5 mine hour is not yet come. His mother saith unto the servants, Whatsoever
 6 he saith unto you, do it. Now there were six waterpots of stone set there after
 7 the Jews' manner of purifying, containing two or three || firkins apiece. Jesus
 saith unto them, Fill the waterpots with water. And they filled them up to
 8 the brim. And he saith unto them, Draw out now, and bear unto the † ruler
 9 of the feast. And they bare it. And when the ruler of the feast tasted the
 water † now become wine, and knew not whence it was (but the servants which
 10 had drawn the water knew), the ruler of the feast calleth the bridegroom, and
 saith unto him, Every man setteth on first the good wine; and when *men* have
 drunk freely, *then* that which is worse: thou hast kept the good wine until now.
 11 This beginning of his signs did Jesus in Cana of Galilee, and manifested his
 glory; and his disciples believed on him.
 12 After this he went down to Capernaum, he, and his mother, and *his* brethren,
 and his disciples: and there they abode not many days.

† Or, *steward*‡ Or, *that it had become*

* Compare Ps. lxxiii. 1 and Rom. ii. 28, 29.

† This is the first time this name is given to Jesus. It is to be noted that,—he himself suggests it,—it is given as the parallel to “the Son of God” (verse 49),—and it is part of a prophecy involving his divine authority.

‡ This would seem to be the third day from “the morrow” mentioned in John i. 43 in the last section. On that day “he was minded to go forth into Galilee,” and probably started on his journey; having had the interview with Nathanael just before his departure. He would therefore have nearly four days in which to reach Cana. This would afford ample time for the journey, which would be about fifty miles according to Robinson's calculation. On the admirable map in Smith's

“Atlas of ancient geography” the distance would appear to be a little more.

|| See note Q, page lxxvi. Alford calculates the entire quantity of water at about 126 gallons. This supply was provided for the numerous washings both of persons and of vessels prescribed by the Jewish ritual or custom, see Matt. xv. 2, and Mark vii. 2—5, § 94. According to this “tradition of the elders” the Pharisees washed before and after meat, not merely for purposes of cleanliness and convenience, but as a religious duty. The omission of this duty was a crime equal to fornication, and punishable by excommunication. One of the rabbis says, “he that taketh meat with unwashed hands is worthy of death.”

§ 26. THE FIRST PASSOVER DURING CHRIST'S PUBLIC MINISTRY. HIS FIRST* PURGING OF THE TEMPLE.

Jerusalem.

John ii. 13-25.

13 And the passover of the Jews was at hand, and Jesus went up to Jerusalem.
 14 And he found in the † temple those that sold oxen and sheep and doves, and
 15 the changers ‡ of money sitting: and he made a scourge of cords||, and cast all
 16 out of the † temple, both the sheep and the oxen; and he poured out the changers'
 17 money, and overthrew their tables; and to them that sold the doves he said,
 18 Take these things hence; make not my Father's house a house of merchandise.
 19 His disciples remembered that it was written ¶, ¹The zeal of thine house shall
 20 eat me up. The Jews therefore answered and said unto him, What sign shewest
 21 thou unto us, seeing that thou doest these things? Jesus answered and said unto
 22 them, Destroy this ² temple, and in ^{**}three days I will raise it up. The Jews
 23 therefore said, Forty and six years was this ² temple in building, and wilt thou
 24 raise it up in three days? But he spake of the ² temple of his body. When
 25 therefore he was raised from the dead, his disciples remembered that he spake
 this; and they believed the scripture, and the word which Jesus had said.
 Now when he was in Jerusalem at the passover, during the feast, many be-
 lieved on his name, beholding his signs which he did. But Jesus did not trust
 himself unto them, for that he knew all men, and because he needed not that
 any one should bear witness concerning ³ man; for he himself knew what was
 in man. ††

* Or, Zeal for thine house (Amer.)

† Or, sanctuary

‡ Or, a man; for...the man

§ 27. PRIVATE DISCOURSE WITH NICODEMUS.

Jerusalem during the Passover.

John iii. 1-21.

1 Now there was a man of the Pharisees, named Nicodemus, a ruler of the
 2 Jews: the same came unto him by night, and said to him, Rabbi, we know
 3 that thou art a teacher come from God: for no man can do these ¶ signs that
 4 thou doest, except God be with him. Jesus answered and said unto him, Verily,
 5 verily, I say unto thee, Except a man be born ¹anew, he cannot see the king-
 6 dom of God. Nicodemus saith unto him, How can a man be born when he is
 7 old? can he enter a second time into his mother's womb, and be born?
 8 Jesus answered, Verily, verily, I say unto thee, Except a man be born of
 9 water and the Spirit, he cannot enter into the kingdom of God. That which is
 10 born of the flesh is flesh; and that which is born of the Spirit is spirit. Mar-
 11 vel not that I said unto thee, Ye must be born ¹anew. ²The wind bloweth
 12 where it listeth, and thou hearest the voice thereof, but knowest not whence it

* See §§ 159 and 162, for the *second* purging of the temple and consequent demand (by the chief priests) of the authority of Jesus. See also note ‡ to Matt. xxi. 13, § 159.

† The word here translated *temple* is different from that which is used in vv. 19, 20, 21. In verses 14 and 15 it refers to the outer court or court of the Gentiles. See Introduction, note B, page xxx.

‡ Who changed the Roman money which was the ordinary coin of the country into Jewish shekels to be used in the temple service. See note E, page xli.

|| The form of the expression clearly indicates that this was not a weapon to be used on the wrong-doers, but a scourge with which to drive forth the animals, "both the sheep and the oxen."

¶ Psalm lxix. 9.

** See note I, page li.

†† For some instances, amongst others, in which our Lord displayed this knowledge, see Matt. ix. 4, § 41; xii. 25, § 56; Luke vi. 8, § 47; ix. 47, § 107; John xvii. 19, § 193.

‡‡ See John ii. 18, 23, § 26.

John iii. 8—21.

9 cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things? Verily, verily, I say unto thee, We speak that we do know, and bear witness of that we have seen; and ye receive not our witness. If I told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things? And no man hath ascended into heaven, but he that descended out of heaven, *even* the Son of man, ³ which is in heaven. And as Moses lifted up the ¹⁵ *serpent in the wilderness, even so must the Son of man be lifted up: that whosoever ⁴ believeth may in him have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through him. He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. And this is the judgement, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. For every one that ⁵ doeth ⁶ ill hateth the light, and cometh ²⁰ not to the light, lest his works should be ⁷ reprov'd. But he that doeth the truth cometh to the light, that his works may be made manifest, ⁸ that they have been wrought in God.

¹ Or, *from above* ² Or, *The Spirit breatheth* ³ Many ancient authorities omit *which is in heaven.* ⁴ Or, *believeth in him may have*
⁵ Or, *practiseth* ⁶ Or, *evil* (Amer.) ⁷ Or, *convicted* ⁸ Or, *because*

§ 28. JOHN THE BAPTIST'S LAST TESTIMONY TO JESUS AS THE CHRIST.

Enon near Salim.

John iii. 22—36.

22 After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized. And John also was baptizing in Enon near to Salim, because there ¹ was much water there: and they came, 24, 25 and were baptized. For John was not yet cast into prison. There arose therefore a questioning on the part of John's disciples with a Jew about purifying. And they came unto John, and said to him, Rabbi, he that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same baptizeth, 27 and all men come to him. John answered and said, A man can receive nothing, 28 except it have been given him from heaven. Ye yourselves bear me witness, 29 that I said, I am not the Christ, but, that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: 30 this my joy therefore is ² fulfilled. He must increase, but I must decrease.

31 He that cometh from above is above all: he that is of the earth is of the earth, and of the earth he speaketh: ³ he that cometh from heaven is above all. What he hath seen and heard, of that he beareth witness; and no man receiveth his witness. He that hath received his witness hath set his seal to *this*, that God is true. For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure. The Father loveth the Son, and 36 hath given all things into his hand. He that believeth on the Son hath eternal life; but he that ⁴ obeyeth not the Son shall not see life, but the wrath of God abideth on him.

¹ Or, *were many waters* ² Or, *is made full* (Amer.) ³ Some ancient authorities read *he that cometh from heaven beareth witness of what he hath seen and heard.* ⁴ Or, *believeth not*

* Numbers xxi. 8, &c.

§ 29. THE FORERUNNER'S TESTIMONY CLOSED BY HIS IMPRISONMENT.

Prison of Machærus. (See Note G, page xlvi.)

Matt. xiv. 3-5.

Mark vi. 17-20.

Luke iii. 19, 20.

3	For Herod	17	For Herod himself	19	But Herod the tetrarch, being re- proved by him for Herodias his brother's wife, and for all the evil things which Herod had done, 20 ² added yet this above all, that he
	had laid hold on John, and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife.		had sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother Philip's wife: for he had married her.		shut up John in prison.
4	For John said unto him, It is not lawful for thee to have her.	18	For John said unto Herod, It is not lawful for thee to have thy brother's wife.	19	And Herodias set herself against him, and desired to kill him; and she could 20 not; for Herod feared John, knowing that he was a righteous man and a holy, and kept him safe. And when he heard him, he ¹ was much perplexed; and he heard him gladly.
5	And when he would have put him to death, he feared the multitude, because they counted him as a prophet.				

¹ Many ancient authorities read *did many things*.² Or, *added this also to them all* (Amer.)

§ 30. JESUS DEPARTS FROM JUDÆA TO GALILEE.

Matt. iv. 12.

Mark i. 14.

John iv. 1-3.

12	Now when	14	Now	1	When therefore the Lord knew how that the Pharisees had heard that Jesus was making and baptizing more disci- 2 ples than John, (although Jesus himself baptized not, but his disciples),
	he heard that John was delivered up*,		after that John was delivered up,		

* See §§ 29, 53, 89.

Matt. iv. 12.
he
withdrew into
Galilee.

Mark i. 14.
Jesus
came into
Galilee.

John iv. 3.
3 he left Judæa, and
departed again into
Galilee.

§ 31. ON HIS WAY TO GALILEE JESUS PASSES THROUGH SYCHAR, AND TEACHES A WOMAN OF SAMARIA.

Sychar.

John iv. 4—42.

4, 5 And he must needs pass through Samaria. So he cometh to a city of Samaria, called *Sychar, near to the parcel of ground that Jacob gave to his son
6 Joseph: and Jacob's ¹well was there. Jesus therefore, being wearied with his
7 journey, sat ²thus by the ¹well. It was about the †sixth hour. There cometh a
8 woman of Samaria to draw water: Jesus saith unto her, Give me to drink. For
9 his disciples were gone away into the city to buy food. The Samaritan woman
therefore saith unto him, How is it that thou, being a Jew, askest drink of me,
which am a Samaritan woman? (³For Jews have no dealings with Samaritans.)
10 Jesus answered and said unto her, If thou knewest the gift of God, and who it
is that saith to thee, Give me to drink; thou wouldest have asked of him, and
11 he would have given thee living water. The woman saith unto him, ⁴Sir, thou
hast nothing to draw with, and the well is deep: from whence then hast
12 thou that living water? Art thou greater than our father Jacob, which gave
13 us the well, and drank thereof himself, and his sons, and his cattle? Jesus answered
and said unto her, Every one that drinketh of this water shall thirst again:
14 but whosoever drinketh of the water that I shall give him shall never thirst;
but the water that I shall give him shall become in him a ¹well of water
15 springing up unto eternal life. The woman saith unto him, ⁴Sir, give me this
16 water, that I thirst not, neither come all the way hither to draw. Jesus saith unto
17 her, Go, call thy husband, and come hither. The woman answered and said unto
him, I have no husband. Jesus saith unto her, Thou saidst well, I have no
18 husband: for thou hast had five husbands; and he whom thou now hast is not
19 thy husband: this hast thou said truly. The woman saith unto him, ⁴Sir, I
20 perceive that thou art a prophet. Our fathers worshipped in this ‡mountain;
21 and ye say, that in Jerusalem is the place where men ought to worship. Jesus
saith unto her, Woman, believe me, the hour cometh, when neither in this
22 mountain, nor in Jerusalem, shall ye worship the Father. Ye worship that
which ye know not: we worship that which we know: for ||salvation is
23 from the Jews. But the hour cometh, and now is, when the true worshippers
shall worship the Father in spirit and truth: ⁵for such doth the Father seek
24 to be his worshippers. ⁶God is a Spirit: and they that worship him must wor-
25 ship in spirit and truth. The woman saith unto him, I know that Messiah
cometh (which is called Christ): when he is come, he will declare unto us all
26 things. Jesus saith unto her, I that speak unto thee am *he*.
27 And upon this came his disciples; and they marvelled that he was speaking
with a woman; yet no man said, What seekest thou? or, Why speakest thou
28 with her? So the woman left her waterpot, and went away into the city, and

* The ancient Shechem. The name Sychar was probably derived from the Hebrew *sachar*, to purchase, in memory of the purchase by Jacob of the plot of ground as described in Gen. xxxiii. 19, and Joshua xxiv. 32, with which compare Gen. xlviii. 22, the marginal reading in the Revised Version.

† About midday. Jesus had therefore walked for several hours in the fierce heat and was "wearied" and athirst.

‡ The mountain was *Gerizim*. Sychar (or Shechem) lay between it and mount Ebal. See Deuteronomy xi. 29, 30, and Judges ix. 7. There had formerly been a large and celebrated temple on Gerizim, but John Hyrcanus Maccabæe had destroyed it about a hundred and thirty-nine years before the visit of our Lord. It was said to have been built by Sanballat, mentioned by Ezra and Nehemiah.

|| Isaiah ii. 2—4.

John iv. 28-42.

29 saith to the men, Come, see a man, which told me all things that *ever* I did :
 30 can this be the Christ? They went out of the city, and were coming to him.
 31, 32 In the mean while the disciples prayed him, saying, Rabbi, eat. But he said
 33 unto them, I have meat to eat that ye know not. The disciples therefore said
 34 one to another, Hath any man brought him *ought* to eat? Jesus saith unto
 them, My meat is to do the will of him that sent me, and to accomplish his
 35 work. Say not ye, There are yet four months, and *then* cometh the harvest?
 behold, I say unto you, Lift up your eyes, and look on the fields, that they are
 36 ⁷ white already unto harvest. He that reapeth receiveth wages, and gathereth fruit
 unto life eternal; that he that soweth and he that reapeth may rejoice together.
 37, 38 For herein is the saying true, One soweth, and another reapeth. I sent you
 to reap that whereon ye have not laboured: others have laboured, and ye are
 entered into their labour.

39 And from that city many of the Samaritans believed on him because of the
 40 word of the woman, who testified, He told me all things that *ever* I did. So when
 the Samaritans came unto him, they besought him to abide with them: and he
 41, 42 abode there two days. And many more believed because of his word; and
 they said to the woman, Now we believe, not because of thy speaking: for we
 have heard for ourselves, and know that this is indeed the Saviour of the world.

¹ Gr. *spring*: and so in ver. 14; but not in ver. 11, 12. ² Or, *as he was* ³ Some ancient authorities omit
For Jesus have no dealings with Samaritans. And see note E, page xlili. ⁴ Or, *Lord* ⁵ Or, *for such the*
Father also seeketh ⁶ Or, *God is spirit* ⁷ Or, *white unto harvest.* *Already he that reapeth &c.*

§ 32. JESUS HAVING RETURNED TO GALILEE HEALS A NOBLEMAN'S SON.

Capernaum.

Luke iv. 14, 15.

John iv. 43-54.

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

43 And after the *two days he
 went forth from thence+
 into Galilee.

and a fame went out concerning
 him through all the region round
 15 about. And he taught in their
 synagogues, being glorified of all.

44 For Jesus himself testified, that a
 prophet hath no honour in his own
 45 country †. So when he came into
 Galilee, the Galileans received him,
 having seen all the things that he
 did in ||Jerusalem at the feast: for
 they also went unto the feast.

46 He came therefore again unto Cana
 of Galilee, where he made the water
 wine. And there was a certain ¹noble-
 47 man, whose son was sick at Capernaum. When he heard that Jesus was come out
 of Judæa into Galilee, he went unto him, and besought *him* that he would come
 48 down, and heal his son; for he was at the point of death. Jesus therefore said unto
 49 him, Except ye see signs and wonders, ye will in no wise believe. The ¹nobleman saith
 50 unto him, ²Sir, come down ere my child die. Jesus saith unto him, Go thy way;
 thy son liveth. The man believed the word that Jesus spake unto him, and he went

* See John iv. 40, § 31.

† From Judæa, his birthplace. See vv. 44
and 47.

‡ See Luke iv. 24, in the next section.

|| See John ii. 23, § 26.

John iv. 50—54.

51 his way. And as he was now going down, his ³servants met him, saying, that his
52 son lived. So he inquired of them the hour when he began to amend. They said
53 therefore unto him, Yesterday at the seventh* hour the fever left him. So the
father knew that *it was* at that hour in which Jesus said unto him, Thy son liveth:
54 and himself believed, and his whole house. This is again the second † sign that Jesus
did, having come out of Judæa into Galilee.

¹ Or, *king's officer*² Or, *Lord*³ Gr. *bondservants*.

§ 33. JESUS TEACHES AT NAZARETH AND IS REJECTED THERE.

Nazareth.

Luke iv. 16—30.

16 And he came to Nazareth, where he had been brought up: and he entered, as his
17 custom was, into the synagogue on the sabbath day, and stood up to read. And
there was delivered unto him ¹the book of the prophet Isaiah. And he opened the
²book, and found the place where it was written ‡,
18 The Spirit of the Lord is upon me,
³Because he anointed § me to preach ⁴good tidings to the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
19 To proclaim the acceptable year of the Lord.
20 And he closed the ²book, and gave it back to the attendant ¶, and sat down: and the
21 eyes of all in the synagogue were fastened on him. And he began to say unto them,
22 To-day hath this scripture been fulfilled in your ears. And all bare him witness,
and wondered at the words of grace which proceeded out of his mouth: and they
23 said, Is not this Joseph's son? And he said unto them, Doubtless ye will say unto
me this parable, Physician, heal thyself: whatsoever we have heard done at Caper-
24 naum ¶, do also here in thine own country. And he said, Verily I say unto you, No
25 prophet is acceptable in his own country. But of a truth I say unto you, There
were many widows in Israel in the days of Elijah, when the heaven was shut up
26 three years and six months, when there came a great famine over all the land; and
unto none of them was Elijah sent, but only to ⁵Zarephath**, in the land of Sidon,
27 unto a woman that was a widow. And there were many lepers in Israel in the time
of Elisha the prophet; and none of them was cleansed, but only †† Naaman the
28 Syrian. And they were all filled with wrath in the synagogue, as they heard these
29 things; and they rose up, and cast him forth out of the city, and led him unto the
30 headlong. But he passing through the midst of them went his way.

¹ Or, *a roll*² Or, *roll*³ Or, *Wherefore*⁴ Or, *the gospel*⁵ Gr. *Sarepta*.

* See note J, page lii.

† See John ii. 11, § 25.

‡ See Isaiah lxi. 1, 2, where the literal rendering is "the year of the Lord's good pleasure," or, "of acceptance"—the year in which he will accept. (See Isaiah xlix. 8; lviii. 5; lx. 7.)

§ By applying this prophecy to himself, our Lord claimed to be "The anointed one"; that is,—in the Greek,—"the Christ"; and,—in the Hebrew,—"the Messiah."

¶ Or *clerk*, or *servant*, whose duty it was to take charge of the sacred books and of the other furniture and property of the synagogue.

The so-called books were more properly described as rolls; being written, not on leaves and bound together, but on long continuous sheets of parchment fastened at each end to a round rod on which they were rolled and unrolled, displaying in the middle between the rolls whatever portion of the writing was desired.

¶ Namely, the healing of the nobleman's son, recorded in the last section. John iv. 46—54.

** 1 Kings xvii. 8—16.

†† 2 Kings v. 1—14.

§ 34. JESUS FIXES HIS ABODE AT CAPERNAUM AND PREACHES THE GOSPEL OF GOD.

Capernaum.

Matt. iv. 13-17.

Mark i. 14, 15.

Luke iv. 31.

13 And leaving Nazareth,
he came
and dwelt* in
Capernaum,

[14 Jesus came into

31 And he came down to

Galilee.]

Capernaum,
a city of Galilee.

which is by the sea, in
the borders of Zebulun
14 and Naphtali: that it
might be fulfilled which
was spoken ¹by Isaiah
the prophet, saying†,

15 The land of Zebu-
lun and the land of
Naphtali,

²Toward the sea, be-
yond Jordan,
Galilee of the ³Gentiles,

16 The people which sat
in darkness

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

17 From that time began
Jesus to preach,

and to say,
Repent ye; for

the kingdom of heaven
is at hand.

preaching
the ⁴gospel of God,
and saying,

15 The time is fulfilled, and
the kingdom of God
is at hand:
repent ye, and believe
in the ⁴gospel.

¹ Or, through² Gr. *The way of the sea.*³ Gr. *nations.*⁴ Or, *good tidings*

* This marks a very important epoch in our Lord's history. He now selected the place where most of his ministry would be exercised and most of his works done. The succession of events is as follows:—After the baptism by John, Jesus went from Bethabara to Cana and from thence on a temporary visit to Capernaum (John ii. 12, § 25). From the fact that "he and his mother and his brethren" went together, we may probably assume that Joseph was dead and the family residence in Nazareth discontinued. Our Lord then attended the Passover (§ 26) in Jerusalem and afterwards departed again into Galilee (§ 30) passing through Sychar (§ 31) to Nazareth (§ 33) where he had been brought up (Luke

iv. 16), and where the people were accustomed to hear him take part in the service of the synagogue. If they had received him, it may be that he would have resumed his abode there; but they expelled him with violence (Luke iv. 29, § 33), and leaving Nazareth he came "and dwelt" in Capernaum. This became his chief residence or mission house during the remainder of his life. His journeyings were many and almost incessant; but this was his home,—the house mentioned in Matt. xiii. 1, § 69 and elsewhere. Having thus chosen his regular and fixed abode (see marginal note ⁷ to Mark iii. 19, § 56), he called his disciples (§ 36), and began the work of his mission.

† Isaiah ix. 1, 2.

§ 35. THE MIRACULOUS DRAUGHT OF FISHES*.

Sea of Galilee.

Matt. iv. 18.
 18 And walking by
 the sea of Galilee, he
 saw two brethren, Simon
 who is called Peter, and
 Andrew his brother,
 casting a net into the
 sea; for they were
 fishers.

Mark i. 16.
 16 And passing along by
 the sea of Galilee, he
 saw Simon
 and
 Andrew the brother of
 Simon
 casting a net in the
 sea: for they were
 fishers.

Luke v. 1-10.

1 Now it came to pass,
 while the multitude press-
 ed upon him and heard the word of God, that he was
 2 standing by the lake of Gennesaret; and he saw two
 boats standing by the lake: but the fishermen had
 3 gone out of them, and were washing their nets. And
 he entered into one of the boats, which was Simon's,
 and asked him to put out a little from the land. And
 he sat down and taught the multitudes out of the boat.
 4 And when he had left speaking, he said unto Simon,
 Put out into the deep, and let down your nets for a
 5 draught. And Simon answered and said, Master, we
 toiled all night, and took nothing: but at thy word
 6 I will let down the nets. And when they had this
 done, they inclosed a great multitude of fishes; and
 7 their nets were breaking; and they beckoned unto their
 partners in the other boat, that they should come and
 help them. And they came, and filled both the boats,
 8 so that they began to sink. But Simon Peter, when
 he saw it, fell down at Jesus' knees, saying, Depart
 9 from me; for I am a sinful man, O Lord†. For he was
 amazed, and all that were with him, at the draught of
 10 the fishes which they had taken; and so were also
 1 James and John, sons of Zebedee, which were with Simon.

¹ Or, *Jacob*

they heard these
 things, and fell
 down

§ 36. JESUS CALLS PETER AND ANDREW; AND AFTERWARDS JAMES AND JOHN TO THE MINISTRY*.

By the Sea of Galilee.

Matt. iv. 19-22
 19 And he saith unto
 them,
 Come ye after me, and
 I will make
 you
 fishers of men.

Mark i. 17-20.
 17 And Jesus said unto
 them,
 Come ye after me, and
 I will make
 you to become
 fishers of men.

Luke v. 10, 11.
 10 And Jesus said unto
 Simon,
 Fear not;
 from henceforth
 thou shalt
 2 catch men.

* See note K, page lii.

† See Exod. xx. 19, Judges xiii. 22, Isaiah vi. 5.

	Matt. iv. 20—22.		Mark i. 18—20.		Luke v. 11.
20	And	18	And	11	And when they had brought their boats to land,
	they straightway left the nets, and followed him.		straightway they left the nets, and followed him.		
21	And going on from thence	19	And going on		
	he saw		a little further,		
	other two brethren,		he saw		
	¹ James the <i>son</i> of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he		¹ James the <i>son</i> of Zebedee, and John his brother, who also were in the boat		
22	called them. And they straightway left the boat and their father,	20	mending the nets. And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.		they left all,
	and followed him.				and followed him.
			¹ Or, <i>Jacob</i>		
					² Gr. <i>take alive</i> .

§ 37. THE FIRST HEALING OF A DEMONIAK BY JESUS.

In the Synagogue at Capernaum.

	Mark i. 21—28.		Luke iv. 31—37.
21	And they go into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught.	31	And he was teaching them on the sabbath day:
	is how were astonished at his : for he taught them , having authority, and not as the scribes.	32	and they were astonished at his teaching; for his word was with authority.
23	And straightway there was in their synagogue a man with an unclean spirit;	33	And in the synagogue there was a man, which had a spirit of an unclean ³ devil;
	and he cried out,		and he cried out with a loud voice,
24	saying,	34	⁴ Ah! what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.
25	And Jesus rebuked ¹ him, saying,	35	And Jesus rebuked him, saying,
26	Hold thy peace, and come out of him. And the unclean spirit,		Hold thy peace, and come out of him. And when the ³ devil had thrown him down in the midst,
	² tearing him and crying with a loud voice,		

Mark i. 26—28.

Luke iv. 35—37.

came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What is this? a new teaching! with authority

he commandeth even the unclean spirits, and they obey him.

28 And the report of him went out straightway

everywhere into all the region of Galilee round about.

he came out of him, having done him no hurt*.

35 And amazement came upon all, and they spake together, one with another, saying, What is ⁵this word? for with authority and power he commandeth the unclean spirits,

and they come out.

37 And there went forth a rumour concerning him into every place of the region round about.

¹ Or, it come out?

² Or, convulsing

³ Gr. demon.

⁴ Or, Let alone

⁵ Or, this word, that with authority...

§ 38. JESUS HEALS PETER'S WIFE'S MOTHER AND OTHERS.

Capernaum.

Matt. viii. 14—17.

Mark i. 29—34.

Luke iv. 38—41.

14 And when Jesus was come into Peter's house, he saw his wife's mother† lying sick of a fever.

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

16 And when †even was come,

29 And straightway, ³when they were come out of the synagogue, they came into the house of Simon and Andrew, with ⁴James and John.

30 Now Simon's wife's mother† lay sick of a fever; and straightway they tell him of her: and he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

32 And at even, when the sun did set‡,

38 And he rose up from the synagogue, and entered into the house of Simon.

And Simon's wife's mother† was holden with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever; and it left her: and immediately she rose up and ministered unto them.

40 And when the sun was ‡setting, all

* And therefore the word "tearing" in Mark i. 26 does not indicate a physical laceration, and the marginal reading of that passage "convulsing" is the more accurate.

† See 1 Cor. ix. 5.

‡ And when (the sun being set), the Sabbath [see § 37] was legally past: and the friends could bring the sick without offending the rigid prejudices of the scribes and Pharisees.

Matt. viii. 16, 17.

Mark i. 32, 34.

Luke iv. 40, 41.

they brought unto him

many
¹possessed with devils :

and he cast out the
 spirits with a word,

and healed all
 that were sick :

¹⁷ that it might be fulfilled which was spoken ²by
 Isaiah the prophet, saying, Himself took our
 infirmities, and bare our diseases*.

¹ Or, *demoniacs* ² Or, *through* ³ Some ancient authorities read *when he was come out of the synagogue,*
he came &c. ⁴ Or, *Jacob* ⁵ *Gr. demons.* ⁶ Many ancient authorities add *to be Christ.* See Luke iv. 41.

§ 39. JESUS MAKES HIS FIRST CIRCUIT OF GALILEE.

Matt. iv. 23—25.

Mark i. 35—39.

Luke iv. 42—44.

³⁵ And in the morning,
 a great while before
 day, he rose up

and went out, and
 departed into a desert
 place,
 and there prayed.

³⁶ And Simon and they
 that were with him
 followed after him ;
³⁷ and they found him,
 and say unto him,
 All are seeking thee.
³⁸ And he saith unto
 them, Let us go else-
 where into the next
 towns, that I may

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
⁴¹ devils also came out
 from many, crying
 out, and saying, Thou
 art the Son of God.
 And rebuking them,
 he suffered them not
 to speak †, because they
 knew
 that he was the Christ.

⁴² And when it was day,
 he came out and
 went into a desert
 place :

and the multitudes
 sought after him,

* Isai. liii. 4, 5.

† Comp. Acts xvi. 16—18.

Matt. iv. 23—25.

Mark i. 38, 39.

Luke iv. 42—44.

preach there also; for
to this end came I forth.

and came unto him,
and would have stayed
him, that he should
not go from them.
43 But he said unto them,
I must preach the
6 good tidings of the
kingdom of God to the
other cities also; for
therefore was I sent.

23 And 1 Jesus went
about in all Galilee,
teaching in their
synagogues, and
preaching the 2 gospel
of the kingdom,

39 And he went
into their
synagogues
throughout all Galilee,
preaching
and casting out 4 devils.

44 And he was
preaching in the
synagogues
of 6 Galilee.

and healing all manner
of disease and all

24 manner of sickness among the people. And the report of him went forth into all
Syria; and they brought unto him all that were sick, holden with divers diseases
and torments, 3 possessed with 4 devils, and epileptic, and palsied; and he healed
25 them. And there followed him great multitudes from Galilee and Decapolis* and
Jerusalem and Judæa and from beyond Jordan.

1 Some ancient authorities read *he*. 2 Or, *good tidings* 3 Or, *demoniacs* 4 Gr. *demons*. 5 Or,
gospel 6 Very many ancient authorities read *Judæa*.

§ 40. THE FIRST CLEANSING OF A LEPER BY JESUS.

Probably Chorazin.

Matt. viii. 2—4.

Mark i. 40—45.

Luke v. 12—16.

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

40 And
there cometh to him
a leper,
beseeching him, 1 and
kneeling down to him,
and saying unto him,

12 And it came to pass,
while he was in one of
the cities, behold,
a man full of leprosy:
and when he saw Je-
sus, he fell on his face,
and besought him,
saying,

* That is "Ten-City"; the name given to a district containing ten cities which leagued together against the Maccabees. They were situated chiefly on the east side of Jordan and in the north-east part of Palestine. They cannot be identified with absolute certainty. Pliny enumerates them as follows:—Scythopolis, Hippos, Gadara, Pella, Philadelphia, Gerasa, Dion, Canatha, Damascus and Ra-

phana. But probably Capitolias ought to be substituted for Damascus. (Abila, Cæsarea Philippi and other towns and villages have been included in the list by different writers.) The ten cities constituting this district had been rebuilt and endowed with peculiar privileges at the time of the conquest of Syria by the Romans, B.C. 65.

Matt. viii. 2—4.

Mark i. 40—45.

Luke v. 12—16.

Lord,
if thou wilt, thou
canst make me clean.
3 And
he
stretched forth his
hand, and touched him,
saying,
I will; be thou made
clean. And straightway
his leprosy
was cleansed*.
4 And Jesus
saith unto
him, See thou tell
no man;
but go thy way⁶,
shew thyself to the
priest, and offer
the gift that[†]
Moses commanded, for
a testimony unto them.

If thou wilt, thou
canst make me clean.
41 And being moved with
compassion, he
stretched forth his
hand, and touched him,
and saith unto him,
I will; be thou made
42 clean. And straightway
the leprosy
departed from him,
and he was made clean*.
43 And he ²strictly
charged him, and
straightway sent him
44 out, and saith unto
him, See thou say
nothing to any man:
but go thy way⁶,
shew thyself to the
priest, and offer
for thy cleansing
the things which[†]
Moses commanded, for
a testimony unto them.
45 But he went out, and
began to publish it
much, and to spread
abroad the ³matter,

Lord,
if thou wilt, thou
canst make me clean.
13 And
he
stretched forth his
hand, and touched him,
saying,
I will; be thou made
clean. And straightway
the leprosy
departed from him*.
14 And he
charged him to
tell
no man:
but go thy way⁶,
and shew thyself to the
priest, and offer
for thy cleansing,
according as[†]
Moses commanded, for
a testimony unto them.

15 But so much the more
went abroad the report
concerning him:
and great multitudes
came together to
hear, and to be healed
of their infirmities.

16 But he withdrew him-
self in the deserts,
and prayed.

insomuch that ⁴Jesus
could no more openly
enter into ⁵a city,
but was without
in desert places:

and they came to him
from every quarter.

¹ Some ancient authorities omit *and kneeling down to him*.
⁵ Or, *the city*

² Or, *sternly*

³ Gr. *word*.

⁴ Gr. *he*.

⁶ The American revisers omit the words *thy way* in all three gospels.

* Our Lord's action was significant. He did not first miraculously cleanse the leper by his word and then lay his hands upon him, but he at once stretched forth his hand and touched him. According to the law of Moses the touch of a leper would communicate all his legal uncleanness (Numb. v. 2, 3); and in addition to this there was of course the danger of infection by this awful and loathsome disease. The consequence was that

everybody shrank in horror from such contact. Jesus however unhesitatingly and voluntarily does the very thing which to all others seemed so terrible. By so doing he taught two things. First, that he was incapable of defilement. Secondly, that the very act of touching conferred purification, so that he touched in reality not a leper but a cleansed man.

† See Leviticus xiv. 2 and following verses.

§ 41. JESUS HEALS A MAN SICK OF THE PALSY.

Capernaum.

Matt. ix. 1-8.

Mark ii. 1-12.

Luke v. 17-26.

1 And he entered into
a boat, and crossed over,
and came into
his own city.

1 And when he entered
again into
Capernaum
after some days, it was
noised that he was ⁴in
²the house. And many
were gathered together,
so that there was no
longer room *for them*, no,
not even about the door:
and

he spake the word
unto them.

17 And it came to pass
on one of those days,
that he was teaching;

and there were Pharisees
and doctors of the law
sitting by, which were
come out of every village
of Galilee and Judæa and
Jerusalem: and the power
of the Lord was with him
⁶to heal.

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

³ And they come,
bringing unto him a
man sick of the palsy,
borne of four.

¹⁸ And behold,
men bring on a bed a
man that was palsied:

and they sought to
bring him in, and to
lay him before him.

⁴ And when they could
not ⁶come nigh unto him
for the crowd,

¹⁹ And not finding by
what *way* they might
bring him in because
of the multitude,
they went up to the
house-top,

they uncovered the roof
where he was: and when
they had broken it up,
they let down

the bed whereon the
sick of the palsy lay.

and let him down
through the tiles
with his couch

into the midst before
Jesus.

and Jesus
seeing their faith
said unto the sick
of the palsy,

⁵ And Jesus
seeing their faith
saith unto the sick
of the palsy,

²⁰ And
seeing their faith,
he said,

Matt. ix. 2-8.

Mark ii. 5-12.

Luke v. 20-26.

¹Son,¹Son,

Man,

be of good cheer;
thy sins are forgiven.

thy sins are forgiven.

thy sins are forgiven
thee.

3 And behold, certain
of the scribes

6 But there were certain
of the scribes

21 And the scribes
and the Pharisees

said
within themselves,
This man
blasphemeth.

sitting there,
and reasoning
in their hearts,
7 Why doth this man thus
speak? he blasphemeth:
who can forgive sins
but one, *even* God?

began to reason, saying,

Who is this that
speaketh blasphemies?
Who can forgive sins,
but God alone?

2 And
Jesus ²knowing
their thoughts

8 And straightway
Jesus, perceiving
in his spirit that
they so reasoned
within themselves,
saith
unto them,

22 But
Jesus perceiving

their reasonings,

answered and said
unto them,

Wherefore think ye
evil in your hearts?

Why reason ye these
things in your hearts?

7 What reason ye
in your hearts?

5 For whether is easier,
to say,

9 Whether is easier,
to say

23 Whether is easier,
to say,

Thy sins are forgiven;
or to say, Arise,

to the sick of the palsy,
Thy sins are forgiven;
or to say, Arise,
and take up thy bed,

Thy sins are forgiven
thee; or to say, Arise

6 and walk? But that ye
may know that the Son
of man hath ³power
on earth to forgive*
sins (then saith he to
the sick of the palsy),

10 and walk? But that ye
may know that the Son
of man hath ³power
on earth to forgive*
sins (he saith to
the sick of the palsy),

24 and walk? But that ye
may know that the Son
of man hath ³power
on earth to forgive*
sins (he said unto
him that was palsied),

Arise, and take up thy
bed,
and go unto thy house.

11 I say unto thee,
Arise, take up thy
bed,
and go unto thy house.

I say unto thee,
Arise, and take up thy
couch,
and go unto thy house.

7 And
he arose,

12 And
he arose,
and straightway took
up the bed,
and went forth before
them all;

25 And immediately
he rose up before them,
and took
up that whereon he lay,

and departed to
his house.

and departed to
his house,
glorifying God.

8 But
when the multitudes
saw it, they were afraid,

inasmuch that

they were all amazed,

26 And amazement took
hold on all,
and they glorified God;

and glorified God,
which had given such

and glorified God,

* See Luke vii. 48-50, § 54, and Acts v. 31.

Matt. ix. 8.

Mark ii. 12.

Luke v. 26.

³power unto men.

saying, We never
saw it on this fashion.

and they were filled
with fear,
saying, We have seen
strange things to-day.

¹ Gr. *Child*. ² Many ancient authorities read *bring him unto him*.
ancient authorities read *bring him unto him*.
should heal them.

³ Or, *authority*
⁶ Gr. *that he should heal*.

⁴ Or, *at home* ⁵ Many
ancient authorities read *that he*

⁷ Or, *Why*

§ 42. THE CALL OF MATTHEW.

By the sea side at Capernaum.

Matt. ix. 9.

Mark ii. 13, 14.

Luke v. 27, 28.

13

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

27

And after these
things he went forth,

9

And as Jesus
passed by from thence,
he saw a man,
called Matthew,
sitting at the place of
toll: and he saith unto
him, Follow me.

14

And as he
passed by,
he saw
Levi the *son* of Alphæus
sitting at the place of
toll, and he saith unto
him, Follow me.

28

and
beheld a *publican,
named Levi,
sitting at the place of
toll, and said unto
him, Follow me.
And he forsook all,
and rose up
and followed him.

And he arose
and followed him.

And he arose
and followed him.

§ 43. THE FEAST AT MATTHEW'S HOUSE.

At Capernaum.

Matt. ix. 10—17.

Mark ii. 15—22.

Luke v. 29—39.

10

And it came to pass,
as he ¹sat
at meat
in the house,
behold, many †pub-
licans and sinners
came and sat down
with
Jesus and his disciples.

15

And it came to pass,
that he ¹was sitting
at meat
in his house,
and many †pub-
licans and sinners
sat down
with
Jesus and his disciples:
for there were many,
and they followed him.

29

And Levi made him a
great feast
in his house:
and there was a great
multitude of †pub-
licans and of others
that were sitting
at meat with
them.

* More correctly, *tax-collector*. See note E, page xl.

† More correctly, *tax-collectors*.

	Matt. ix. 11—15.		Mark ii. 16—20.		Luke v. 30—35.
11	And when the Pharisees saw it,	16	And the scribes ⁶ of the Pharisees, when they saw that he was eating with the sinners and [*] publicans,	29	And ⁹ the Pharisees and their scribes
	they said unto his disciples, Why eateth		he said unto his disciples, ⁷ He eateth ⁸ and drinketh		murmured against his disciples, saying, Why do ye eat and drink
	your ² Master with the [*] publicans and sinners? But when he heard it, he said,	17	with [*] publicans and sinners. And when Jesus heard it, he saith unto them, They that are ³ whole have no need of a physician, but they that are sick:	31	with the [*] publicans and sinners? And Jesus answering said unto them, They that are whole have no need of a physician; but they that are sick.
12	They that are ³ whole have no need of a physician, but they that are sick.				
13	But go ye and learn what <i>this</i> meaneth, I desire mercy, and not sacrifice †:		I came not to call the righteous, but sinners.	32	I am not come to call the righteous but sinners to repentance.
	for I came not to call the righteous, but sinners.	18	And John's disciples and the Pharisees were fasting:		
			and they come		
14	Then come to him the disciples of John, saying, Why do we and the Pharisees fast ⁴ oft,		and say unto him, Why do John's disciples and the disciples of the Pharisees fast,	33	And they said unto him, The disciples of John
	but thy disciples fast not?		but thy disciples fast not?		fast often, and make supplications; likewise also the <i>disciples</i> of the Pharisees; but thine eat and drink.
15	And Jesus said unto them, Can	19	And Jesus said unto them, Can	34	And Jesus said unto them, Can ye make
	the sons of the bride-chamber mourn, as long as the bridegroom is with them?		the sons of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.		the sons of the bride-chamber fast, while the bridegroom is with them?
	but the days will come,	20	But the days will come,	35	But the days will come;

† More correctly, *tax-collectors*. See note E, page xl. † Hosea vi. 6. See Matt. xii. 7, § 46.

Matt. ix. 15—17.

when the bride-
groom shall be taken
away from them, and
then will they fast.

Mark ii. 20—22.

when the bride-
groom shall be taken
away from them, and
then will they fast
in that day.

Luke v. 35—39.

and when the bride-
groom shall be taken
away from them,
then will they fast
in those days.

16 And no man putteth a
piece of undressed
cloth upon an old gar-
ment; for that which
should fill it up
taketh from the garment,

and a worse rent is
made.

17 Neither do *men* put
new wine into old
⁶wine-skins:
else
the skins burst,
and the wine
is spilled,
and the skins
perish: but
they put new wine
into fresh wine-skins,
and both are preserved.

21 No man seweth a
piece of undressed
cloth on an old gar-
ment: else that which
should fill it up
taketh from it,
the new from the old,
and a worse rent is
made.

22 And no man putteth
new wine into old
⁶wine-skins:
else the wine
will burst the skins,
and the wine
perisheth,
and the skins:
but
they put new wine
into fresh wine-skins.

35 And he spake also a
parable* unto them;
No man rendeth a piece
from a new garment
and putteth it upon an
old garment; else he
will rend the new, and
also the piece from
the new will not
agree with the old.

And no man putteth
new wine into old
⁶wine-skins;
else the new wine
will burst the skins,
and itself
will be spilled,
and the skins will
perish. But
38 new wine must be put
into fresh wine-skins.

39 And no man having drunk
old *wine* desireth new:
for he saith, The old is
¹⁰good.

¹ Gr. *reclined*.

² Or, *Teacher*

³ Gr. *strong*.

⁴ Some ancient authorities omit *oft*.

⁵ That is, *skins*

⁶ Some ancient authorities read *and the Pharisees*.

⁷ Or, How is it that he eateth...sinners?

⁸ Some ancient authorities omit *and drinketh*.

⁹ Or, *the Pharisees and the scribes among them*

¹⁰ Many

ancient authorities read *better*.

* *Parable* is a word borrowed from the Greek *parabole* (*παραβολή*), and means literally, a *placing side by side*, as of ships in battle. In the New Testament it signifies figuratively *comparison, similitude*, as in Mark iv. 30, § 75. Its special meaning is,—a discourse, usually a narrative, under which some truth or doctrine is figured; or in which the fictitious is employed to represent and illustrate the real. This is a favorite mode of oriental teaching, and was much employed by

our Saviour, (more often in the first three gospels); but not elsewhere in the New Testament (Robinson's *Greek Lexicon to the New Testament*). The parables of the sower (§§ 69 and 72), and of the prodigal son (§ 125), are very complete and typical illustrations of this method of teaching, and of its marvellous value for instructing the mind and at the same time touching the heart. Our Lord's special reasons for adopting this mode of imparting divine truth are set forth in § 70.

[Probably the second year of our Lord's ministry commenced about this time.]

§ 44. JESUS HEALS A SICK MAN AT THE POOL OF BETHESDA. THE JEWS SEEK TO KILL HIM.

Jerusalem.

John v. 1-18.

1 After these things there was ¹a feast* of the Jews; and Jesus went up to Jerusalem.

2 Now there is in Jerusalem by the sheep gate a pool, which is called † in Hebrew ³ Bethesda, having five porches. In these lay a multitude of them that were sick, ⁵ blind, halt, withered³. And a certain man was there, which had been thirty and ⁶ eight years in his infirmity. When Jesus saw him lying, and knew that he had been ⁷ now a long time *in that case*, he saith unto him, Wouldst thou be made whole? The sick man answered him, ⁴ Sir, I have no man, when the water is troubled, to put me ⁸ into the pool: but while I am coming, another steppeth down before me. Jesus ⁹ saith unto him, Arise, take up thy bed, and walk. And straightway the man was made whole, and took up his bed and walked.

10 Now it was the sabbath on that day. So the Jews said unto him that was cured, ¹¹ It is the sabbath, and it is not lawful for thee to take up thy bed ‡. But he answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. ¹² They asked him, Who is the man that said unto thee, Take up *thy bed*, and walk? ¹³ But he that was healed wist not who it was: for Jesus had conveyed himself away, ¹⁴ a multitude being in the place. Afterward Jesus findeth him in the temple, and ¹⁵ said unto him, Behold, thou art made whole: sin no more, lest a worse thing befall thee. The man went away, and told the Jews that it was Jesus which had made ¹⁶ him whole. And for this cause did the Jews persecute Jesus, because he did these ¹⁷ things on the sabbath. But Jesus answered them, My Father worketh even until ¹⁸ now, and I work. For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God §.

¹ Many ancient authorities read *the feast*. ² Some ancient authorities read *Bethsaida*, others, *Bethzatha*. ³ Many ancient authorities insert, wholly or in part, *waiting for the moving of the water*: ⁴ for an angel of the Lord went down at certain seasons into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole, with whatsoever disease he was holden. ⁵ Or, Lord

§ 45. JESUS VINDICATES HIS OWN CONDUCT AND REPROVES THE PERSECUTING JEWS.

Jerusalem.

John v. 19-47

19 Jesus therefore answered and said unto them

Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth ²⁰ in like manner. For the Father loveth the Son, and sheweth him all things that himself doeth: and greater works than these will he shew him, that ye may marvel. ²¹ For as the Father raiseth the dead and quickeneth them, even so the Son also ²² quickeneth whom he will. For neither doth the Father judge any man, but he hath

* See note H, page 1.

† "Bethesda" is generally said to be derived from words meaning "The house of mercy." This derivation is descriptive but strained. The more accurate rendering is "The house of the olive," and was probably obtained from

a tree of that kind which overshadowed the pool, or had formerly done so. See *Speaker's Comm.* on this passage.

‡ Comp. Jer. xvii. 21, 22.

§ See John x. 30, 33, § 118; xvii. 5, 11, 22, § 194; Phil. ii. 6.

John v. 22—47.

23 given all judgement unto the Son; that all may honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which sent him. Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgement, but hath passed out of death into life. Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, even so gave he to the Son also to have life in himself: and he gave him authority to execute judgement, because he is ¹the Son of man. Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have ²done ³ill, unto the resurrection of judgement*.

30 I can of myself do nothing: as I hear, I judge: and my judgement is righteous; because I seek not mine own will, but the will of him that sent me. If I bear witness of myself, my witness is not true. It is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye have sent unto John, and he hath borne witness unto the truth. But the witness which I receive is not from man: howbeit I say these things, that ye may be saved. He was the lamp that burneth and shineth: and ye were willing to rejoice for a season in his light. But the witness which I have is greater than *that of* John: for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. And the Father which sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form. And ye have not his word abiding in you: for whom he sent, him ye believe not. ⁴Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life. I receive not glory from men. But I know you, that ye have not the love of God in yourselves. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive glory one of another, and the glory that *cometh* from ⁵the only God ye seek not? Think not that I will accuse you to the Father: there is one that accuseth you, *even* Moses, on whom ye have set your hope. For if ye believed Moses, ye would believe me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?

¹ Or, a son of man ² Or, practised ³ Or, evil (Amer.) ⁴ Or, Search the scriptures See Acts xvii. 11.
⁵ Some ancient authorities read *the only one*.

§ 46. JESUS TEACHES THE LAWFULNESS OF WORKS OF NECESSITY ON THE SABBATH.

Near Capernaum.

Matt. xii. 1—8.	Mark ii. 23—28.	Luke vi. 1—5.
	23	1
	And it came to pass,	Now it came to pass,
		on a ⁶ sabbath,
1	that he was going on the sabbath day through the cornfields; and his disciples were an hungred, and began	that he was going through the cornfields; and his disciples
	³ began, as they went,	

* Comp. Dan. xii. 2.

† See Luke xxiv. 27, § 245.

‡ Gen. iii. 15; xlix. 10; Numb. xxiv. 17;
Deut. xviii. 15—18.

Matt. xii. 1-7.

*to pluck ears of
corn,
and to eat.

2 But the Pharisees,
when they saw it,
said unto him,
Behold, thy disciples

do that which it is not
lawful to do
upon the sabbath.

3 But he
said unto them, Have
ye not read
what David did,
when

4 he was an hungred,
and they that were
with him; how he
entered into the
house of God,

and

1 did eat the shewbread,

which it was not lawful
for him to eat,
neither for them that
were with him,
but only for the
priests?†

5 Or have ye not read in
the law, how that on the
sabbath day the priests
in the temple profane
the sabbath, and are guilt-
6 less?‡ But I say unto
you that 2 one greater
than the temple is here.
7 But if ye had known
what this meaneth §, I de-
sire mercy, and not sacri-
fice, ye would not have
condemned the guiltless.

Mark ii. 23-26.

*to pluck the ears of
corn.

24 And the Pharisees

said unto him,
Behold, why do they
on the sabbath day
that which is not
lawful?

25 And he
said unto them, Did
ye never read
what David did,
when he had need,
and was an hungred,
he, and they that were
4 with him? How he
entered into the
house of God

4 when Abiathar was
high priest, and

did eat the shewbread,

which it is not lawful
to eat

save for the
priests †,
and gave also to them
that were with him?

Luke vi. 1-4.

*plucked the ears of
corn,
and did eat,
rubbing them in their
hands.

2 But certain
of the Pharisees

said,
Why do ye

that which it is not
lawful to do
on the sabbath day?

3 And Jesus answering
them said, Have
ye not read even this.
what David did,
when

4 he was an hungred,
he, and they that were
with him; how he
entered into the
house of God,

and

did take and
eat the shewbread,
and gave also to them
that were with him;
which it is not lawful
to eat

save for the
† priests alone?

* As they were entitled to do, by the law of
Moses. See Deut. xxiii. 25.

† See Levit. xxiv. 9.

‡ By doing the work actually necessary to
prepare and offer the various sacrifices pre-

scribed by the law: slaying animals, mixing
oil and meal, &c. See Numb. xxviii. 9, 10,
18, 19.

§ Hosea vi. 6. See Matt. ix. 13, § 43.

Matt. xii. 8.

Mark ii. 27, 28.

Luke vi. 5.

8	For the Son of man is lord of the sabbath.	27	And he said unto them, The sabbath was made for man, and not man for the sabbath: so that the Son of man is lord even of the sabbath.	5	And he said unto them, The Son of man is lord of the sabbath.
---	--	----	---	---	--

¹ Some ancient authorities read *they did eat*. ² Gr. *a greater thing*. ³ Gr. *began to make their way plucking*.
⁴ Some ancient authorities read *in the days of Abiathar the high priest*. And this would seem the better rendering. For the precedent to which our Lord refers did occur "in the days of Abiathar," and probably in his presence, but not while he was high-priest. See 1 Sam. xxi. 1-6, where it appears that the office was at that time held by his father Ahimelech. Abiathar (who succeeded Ahimelech) is probably mentioned as having been a much more prominent man in Jewish history. ⁵ Many ancient authorities insert *second-first*. See note 11, p. 1.

§ 47. JESUS TEACHES THE LAWFULNESS OF WORKS OF MERCY ON THE SABBATH.

Galilee. At Capernaum?

Matt. xii. 9-14.

Mark iii. 1-6.

Luke vi. 6-11.

9	And he departed thence, and went into their synagogue:	1	And he entered again into the synagogue;	6	And it came to pass on another sabbath, that he entered into the synagogue and taught:
10	and behold, a man having a withered hand.	2	and there was a man there which had his hand withered. And they watched him, whether he would heal him on the sabbath day;	7	and there was a man there, and his right hand was withered. And the scribes and the Pharisees watched him, whether he would heal on the sabbath;
	And they asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him.	3	that they might accuse him. And he saith unto the man that had his hand withered, ¹ Stand forth.	8	that they might find how to accuse him. But he knew their thoughts; and he said to the man that had his hand withered, Rise up, and stand forth in the midst. And he arose and stood forth.
	And he said unto them, What man shall there be	4	And he saith unto them, Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill? But they held their peace.	9	And Jesus said unto them, I ask you, Is it lawful on the sabbath to do good, or to do harm? to save a life, or to destroy it?
11	And he said unto them, What man shall there be				

Matt. xii. 11—14.

Mark iii. 5, 6.

Luke vi. 10, 11

of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

12 How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day.

13 Then

saith he to the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole, as the other.

14 But the Pharisees

went out, and

took counsel against him, how they might destroy him.

¹ Gr. *Arise into the midst.*

5 And when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth: and his hand was restored.

6 And the Pharisees

went out, and straightway with the Herodians took counsel against him, how they might destroy him.

² Or, *foolishness*

10 And he looked round about on them all,

and said unto him, Stretch forth thy hand. And he did so: and his hand was restored.

11 But they were filled with ²madness: and communed one with another what they might do to Jesus.

§ 48. JESUS WITHDRAWS TO THE SEASIDE TO AVOID THE CONSPIRACIES AGAINST HIS LIFE; IS FOLLOWED BY GREAT MULTITUDES; AND WORKS MANY MIRACLES.

By the sea of Galilee.

Matt. xii. 15—21.

Mark iii. 7—12.

15 And Jesus perceiving it*

7 And Jesus

withdrew from thence: and many

followed him;

with his disciples withdrew to the sea: and a great multitude from Galilee followed:

8 and from Judæa, and from Jerusalem, and from Idumæa, and beyond Jordan, and about Tyre and Sidon, a great multitude, hearing ³what great things he ⁹did, came unto him. And he spake to

* i.e. the conspiracy to murder him; see Matt. xii. 14, § 47.

Matt. xii. 15—21.

Mark iii. 9—12.

and he healed them all,

16 and charged them that
they should not make him known :
17 that it might be fulfilled which
was spoken ¹by Isaiah the prophet,
saying,†

18 Behold, my servant whom I have chosen ;
My beloved in whom my soul is well pleased :
I will put my Spirit upon him,
And he shall declare judgement to the ²Gentiles.
19 He shall not strive, nor cry aloud ;
Neither shall any one hear his voice in the streets.
20 A bruised reed shall he not break,
And smoking flax shall he not quench,
Till he send forth judgement unto victory.
21 And in his name shall the ²Gentiles hope.

his disciples, that a little boat should
wait on him because of the crowd, lest
10 they should throng him: for he had
healed many; insomuch that as many
as had ³plagues ⁴pressed upon him that
they might touch him.

11 And the unclean spirits, whensoever
they beheld him, fell down before him,
and cried, saying, Thou art the Son of
God.

12 And he charged them much that
they should not make him known.

¹ Or, through² Gr. nations.³ Or, all the things that he did⁴ Gr. scourges.⁵ Gr. fell.

§ 49. THE CALLING AND APPOINTMENT OF THE TWELVE APOSTLES. (See
note L, page liv.)

Near Capernaum.

[Matt. x. 2—4.]

Mark iii. 13—19.

Luke vi. 12—19.

13 And he goeth up into
the mountain,

and calleth unto him
whom he himself would :
and they went unto him.

14 And he appointed
twelve,⁴

that they might be
with him, and that he

12 And it came to pass
in these days, that
he went out into
the mountain to pray ;
and he continued all
night in prayer to God.
13 And when it was day,
he called his disciples :

and he chose from
them twelve, whom
also he named *apostles ;

† For verses 18—20 see Isa. xlii. 1—3; for
verse 21 see Isa. xi. 10.

* It does not follow, because the names
“Peter,” “Boanerges” and “apostles” are
thus mentioned, that they were given at this
time. With respect to Peter, we know cer-

tainly that it was not so; see John i. 42, § 24.
As to the name “apostles,” see note L, page
liv. The name Boanerges may have been
given in connexion with the incident narrated
in § 130.

[Matt. x. 2—4.]

Mark iii. 14—19.

Luke vi. 14—19.

might send them forth
15 to preach, and to have
authority to cast
out ⁶devils:

(See § 90.)

[2 Now the names of
the twelve apostles are
these: The first,
Simon, who is
called *Peter, and
Andrew his brother;
¹James
the *son* of Zebedee,
and John
his brother;

16 ⁶and Simon he
surnamed *Peter;
17 and ¹James
the *son* of Zebedee,
and John
the brother of ¹James;
and them he surnamed
Boanerges, which is,
Sons of thunder:

14 Simon, whom he also
named *Peter, and
Andrew his brother,
and ¹James
and John,

3 Philip, and
Bartholomew;
Thomas, and Matthew
the publican;
¹James the *son* of
Alphæus, and
Thaddæus †;
4 Siraon

18 and Andrew,
and Philip, and
Bartholomew, and
Matthew, and Thomas,
and ¹James the *son* of
Alphæus, and
Thaddæus †, and
Simon

and Philip and
15 Bartholomew, and
Matthew and Thomas,
and ¹James the *son* of
Alphæus, and

the ²Cananæan,
and

19 the ²Cananæan,
and

Simon
which was called
the Zealot,
15 and Judas † the ⁷*son*
of James, and
Judas Iscariot, ⁸which
was the traitor;
17 and he came down with
them, and stood on a level

Judas Iscariot, who
also ³betrayed him.]

Judas Iscariot, which
also ³betrayed him.

place, and a great multitude of his disciples, and a great number of the people from
18 all Judæa and Jerusalem, and the sea coast of Tyre and Sidon, which came to hear
19 him, and to be healed of their diseases; and they that were troubled with unclean
spirits were healed. And all the multitude sought to touch him: for power came
forth from him, and healed *them* all.

¹ Or, *Jacob* ² Or, *Zealot*. See the parallel passage in Luke vi. 15; and Acts i. 13, § 254. See also note E, page xlii.
³ Or, *delivered him up*. ⁴ Some ancient authorities add *whom also he named apostles*. See Luke vi. 13.
⁵ Gr. *demons*. ⁶ Some ancient authorities insert *and he appointed twelve*. ⁷ Or, *brother*. See Jude i.
⁸ Or, *who became a traitor* (Amer.)

§ 50. THE SERMON ON THE MOUNT. (See Introduction, note M, page lvi.)

Near Capernaum.

Matt. v. vi. vii. viii. 1.

Luke vi. 20—26; 27—36; xii. 22—34; vi. 37—42; 43—49; vii. 1.

Matt. v.

Luke vi. 20—26.

1 And seeing the multitudes, he went
up into the mountain: and when he had
sat down, his disciples came unto him:

20 And he lifted up his eyes on his

† Thaddæus was another name of Judas the son (or brother) of James.

Matt. v. 2—16.

Luke vi. 20—26.

2 and he opened his mouth
and taught them, saying,
3 Blessed are the poor in spirit: *
for theirs is the kingdom of heaven.
4 † Blessed are they that mourn: †
for they shall be comforted.
5 Blessed are the meek: ‡
for they shall inherit the earth.
6 Blessed are they that hunger
and thirst after righteousness:
for they shall be filled. ||
7 Blessed are the merciful:
for they shall obtain mercy.
8 Blessed are the pure in heart:
for they shall see God. ¶
9 Blessed are the peacemakers:
for they shall be called sons of God.
10 Blessed are they that have been
persecuted for righteousness' sake:
for theirs is the kingdom of heaven.
11 Blessed are ye when *men* shall

reproach you,
and persecute you, and say all
manner of evil against you falsely,

for my sake.

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

disciples,
and said,
Blessed *are ye* poor:
for yours is the kingdom of God.
21 Blessed *are ye* that weep now:
for ye shall laugh.

Blessed *are ye* that hunger now:
for ye shall be filled.

22 Blessed are ye, when men shall hate
you, and when they shall separate
you *from their company*, and
reproach you,

and cast out your name as evil,
for the Son of man's sake.

23 Rejoice
in that day,
and leap *for joy*:
for behold,
your reward is great in heaven:
for in the same manner did their fathers
unto the prophets.
24 But woe unto you that are rich! for ye
25 have received your consolation. Woe
unto you, ye that are full now! for ye
shall hunger. Woe *unto you*, ye that
laugh now! for ye shall mourn and weep.
26 Woe *unto you*, when all men shall speak
well of you! for in the same manner did
their fathers to the false prophets.

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

* Isa. lxvi. 2.

† Isa. lxi. 2, 3.

‡ Psalm xxxvii. 11, 22, 29.

|| Isa. lv. 1, 2.

¶ See Heb. xii. 14; which probably referred
to this word of our Lord.** See 1 Kings xix. 10; 2 Chron. xxiv. 19—
21; Jer. xxvi. 20—23.

Matt. v. 17—42.

- 17 Think not that I came to destroy the law or the prophets: I came not to destroy,
 18 but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot
 or one tittle shall in no wise pass away from the law, till all things be accomplished.
- 19 Whosoever therefore shall break one of these least commandments, and shall teach
 men so, shall be called least in the kingdom of heaven: but whosoever shall do and
 20 teach them, he 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 Phari-
 sees, ye shall in no wise enter into the kingdom of heaven.
- 21 Ye have heard that it was said to them of old time, Thou shalt not kill*; and
 22 whosoever shall kill shall be in danger of the judgement: but I say unto you, that
 every one who is angry with his brother² shall be in danger of the judgement; and
 whosoever shall say to his brother, ³Raca, shall be in danger of the council; and
 23 whosoever shall say, ⁴Thou fool, shall be in danger⁵ of the ⁶hell of fire†. If there-
 fore thou art offering thy gift at the altar, and there rememberest that thy brother
 24 hath aught against thee, leave there thy gift before the altar, and go thy way, first
 25 be reconciled to thy brother, and then come and offer thy gift. Agree with thine
 adversary quickly, whiles thou art with him in the way; lest haply the adversary
 deliver thee to the judge, and the judge⁷ deliver thee to the officer, and thou be cast
 26 into prison. Verily I say unto thee, Thou shalt by no means come out thence, till
 thou have paid the last farthing.
- 27, 28 Ye have heard that it was said, Thou shalt not commit adultery‡: but I say
 unto you, that every one that looketh on a woman to lust after her hath committed
 29 adultery with her already in his heart. And if thy right eye§ causeth thee to
 stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of
 30 thy members should perish, and not thy whole body be cast into ⁸hell. And if thy
 ||right hand causeth thee to stumble, cut it off, and cast it from thee: for it is
 profitable for thee that one of thy members should perish, and not thy whole body
 31 go into ⁸hell. It was said also, ¶ Whosoever shall put away his wife, let him give
 32 her a writing of divorcement: but I say unto you, that every one that putteth away
 his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever
 shall marry her when she is put away committeth adultery.
- 33 Again, ye have heard that it was said to them of old time, **Thou shalt not for-
 34 swear thyself, but shalt perform unto the Lord thine oaths: but I say unto you,
 35 Swear not at all; neither by the heaven, for it is the throne of God; nor by the
 earth, for it is the footstool of his feet; nor ⁹by Jerusalem, for it is the city of
 36 the great King. Neither shalt thou swear by thy head, for thou canst not make
 37 one hair white or black. ¹⁰But let your speech be, Yea, yea; Nay, nay: and what-
 soever is more than these is of ¹¹the evil *one*.
- 38 Ye have heard that it was said,††
 An eye for an eye, and a tooth for
 39 a tooth: but I say unto you, Resist
 not ¹²him that is evil; but
 whosoever smiteth thee on thy right
 40 cheek, turn to him the other also.
 And if any man would go to law
 with thee, and
 take away thy coat,
 let him have thy cloke also.
 41 And whosoever shall ¹³compel thee
 to go one mile, go with him twain.
 42 Give to him that asketh thee,
- Luke vi. 29—31; 27, 28; 32—34.
- 29 To him that smiteth thee on the *one*
 cheek offer also the other;
 and from him that
 taketh away thy cloke
 withhold not thy coat also.
- 20 Give to every one that asketh thee;

* Exod. xx. 13; Levit. xxiv. 21.

† See note N, page lxviii.

‡ Exod. xx. 14.

§ Matt. xviii. 9, § 109.

|| Matt. xviii. 8, § 109.

¶ Deut. xxiv. 1.

** Exod. xx. 7; see marginal reading in Revised Version. Levit. xix. 12.

†† Exod. xxi. 24; Levit. xxiv. 19, 20.

Matt. v. 42—48; vi. 1—7.

Luke vi. 30—36.

and from him that would borrow
of thee turn not thou away.

and of him that taketh away thy
goods ask them not again. And
as ye would that men should do
to you, do ye also to them likewise.

43 Ye have heard that it was said,
Thou shalt love thy neighbour,*
and hate thine enemy : †
44 but I say unto you,
Love your enemies,

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

and pray for them that persecute
you ;

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

46 For if ye love them that love you,
what reward have ye? do not even
the ¹⁴publicans || the same?

32 And if ye love them that love you,
what thank have ye? for even
sinners love those that love them.

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

33 And if ye do good to them that do good
to you, what thank have ye? for even
34 sinners do the same. And if ye lend to
them of whom ye hope to receive, what
thank have ye? even sinners lend to
35 sinners, to receive again as much. But
love your enemies, and do *them* good,
and lend, ²⁵never despairing; and your
reward shall be great, and ye shall be
sons of the Most High: for he is kind
36 toward the unthankful and evil. Be ye
merciful, even as your Father is merciful.

48 Ye therefore shall be perfect, as your
heavenly Father is perfect.

Matt. vi.

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

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

5 And when ye pray, ye shall not be as the hypocrites : for they love to stand
and pray in the synagogues and in the corners of the streets, that they may be seen
6 of men. Verily I say unto you, They have received their reward. But thou, when
thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy
Father which is in secret, and thy Father which seeth in secret shall recompense
7 thee. And in praying use not vain repetitions, as the Gentiles do : for they think

* Lev. xix. 18.

† Deut. xxiii. 6.

‡ See Prov. xxv. 21, marginal reading, Re-

vised Version.

§ See Acts xiv. 17.

|| See note E, page xl.

Matt. vi. 7—29.

8 that they shall be heard for their much speaking. Be not therefore like unto them:
 9 for ¹⁵your Father knoweth what things ye have need of, before ye ask him. After this
 manner therefore pray ye: *Our Father which art in heaven, Hallowed be thy name.
 10, 11 Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this
 12 day ¹⁶our daily bread. And forgive us our debts, as we also have forgiven our
 13 debtors. And bring us not into temptation, but deliver us from ¹²the evil *one*¹⁷.
 14 For if ye forgive men their trespasses, your heavenly Father will also forgive you.
 15 But if ye forgive not men their trespasses, neither will your Father forgive your
 trespasses.

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

19 Lay not up for yourselves treasures upon the earth, where moth and rust doth
 20 consume, and where thieves ¹⁸break through and steal: but lay up for yourselves
 treasures in heaven, where neither moth nor rust doth consume, and where thieves
 21 do not ¹⁸break through nor steal: for where thy treasure is, there will thy heart be
 22 also. The lamp of the body is the eye: if therefore thine eye be single, thy whole
 23 body shall be full of light. But if thine eye be evil, thy whole body shall be full of
 24 darkness. If therefore the light that is in thee be darkness, how great is the dark-
 ness! No man can serve two masters: for either he will hate the one, and love the
 other; or else he will hold to one, and
 despise the other. Ye cannot serve God
 and mammon‡.

Luke xii. 22—34.

25 Therefore I say unto you, Be not
 anxious§ for your life, what ye
 shall eat,
 or what ye shall drink;
 nor yet for your body, what ye
 shall put on. Is not the life
 more than the food, and the body
 26 than the raiment? Behold the
 birds of the heaven,
 that they sow not, neither do they
 reap, nor gather into
 barns; and your heavenly Father
 feedeth them. Are not ye of much
 27 more value than they? And
 which of you by being anxious can
 add one cubit unto his ¹⁹stature?

28 And why are ye
 anxious concerning raiment?
 Consider the lilies of the field, how
 they grow; they toil not, neither
 29 do they spin: yet I say unto you,
 that even Solomon in all his glory
 was not arrayed like one of these.

22 And he said unto his disciples,
 Therefore I say unto you, Be not
 anxious for *your* ²⁰life, what ye
 shall eat;

23 nor yet for your body, what ye
 shall put on. For the ²⁰life is
 more than the food, and the body
 24 than the raiment. Consider the
 ravens,

that they sow not, neither
 reap; which have no store-chamber
 nor barn; and God
 feedeth them: of how much more
 value are ye than the birds! And
 25 which of you by being anxious can
 add a cubit unto his ¹⁹stature?

26 If then ye are not able to do even
 that which is least, why are ye
 anxious concerning the rest?

27 Consider the lilies, how
 they grow: they toil not, neither
 do they spin; yet I say unto you,
 Even Solomon in all his glory¶
 was not arrayed like one of these.

* Compare Luke xi. 2—4, § 121. See note
 O, page lxix.

† See Isaiah lviii. 5.

‡ Compare Luke xvi. 9, 11, 13, § 126.
 Riches are here personified as an idol or deity
 to whom worship and service are rendered

instead of to the true God. The name
 “mammon” is derived from an Aramæan
 word signifying Riches.

§ See Phil. iv. 6; 1 Pet. v. 7 (Rev. Ver.)

¶ The royal colour amongst the Jews was
 white.

Matt. vi. 30—34; vii. 1—4.

30 But if God doth so clothe the
grass of the field, which to-day
is, and to-morrow is cast into
the oven, *shall he* not much more
clothe you, O ye of little faith?
31 Be not therefore anxious, saying,
What shall we eat? or, What
shall we drink? or, Wherewithal
shall we be clothed?
32 For after all these things do the
²⁰Gentiles seek;
for your heavenly Father knoweth
that ye have need of all these
33 things. But seek ye first his
kingdom, and his righteousness;
and all these things shall be added
34 unto you. Be not therefore
anxious for the morrow: for the
morrow will be anxious for itself.
Sufficient unto the day is the evil
thereof.

Matt. vii. 1—4.

1 Judge not that ye
be not judged.
2 For with what judgement ye judge,
ye shall be judged:
and with what measure ye mete,
it shall be measured unto you.
3 And why beholdest thou the mote
that is in thy brother's eye, but
considerest not the beam that is
4 in thine own eye? Or how wilt
thou say to thy brother,
Let me cast out the mote out

Luke xii. 28—34; vi. 37—42.

28 But if God doth so clothe the
grass in the field, which to-day
is, and to-morrow is cast into
the oven; how much more *shall he*
clothe you, O ye of little faith?
29 And seek not ye
what ye shall eat, and what
ye shall drink,
neither be ye of doubtful mind.
30 For all these things do the
nations of the world seek after:
but your Father knoweth
that ye have need of these
31 things. Howbeit, seek ye ²⁷his
kingdom,
and these things shall be added
unto you.
32 Fear not, little flock; for it is your
Father's good pleasure to give you the
33 kingdom. Sell that ye have, and give
alms; make for yourselves purses which
wax not old, a treasure in the heavens
that faileth not, where no thief draweth
34 near, neither moth destroyeth. For
where your treasure is, there will your
heart be also.
37 And judge not, and ye shall
not be judged:
and condemn not, and ye shall
not be condemned:
release, and ye shall be released:
38 give, and it shall be given unto
you; good measure, pressed down,
shaken together, running over,
shall they give into your bosom.
For with what measure ye mete
it shall be measured to you again.
39 And he spake also a parable unto
them, Can the blind guide the blind?
40 The disciple is not above his ²⁸master:
but every one when he is perfected shall
be as his ²⁸master.
41 And why beholdest thou the mote
that is in thy brother's eye, but
considerest not the beam that is
42 in thine own eye? Or how canst
thou say to thy brother, Brother,
let me cast out the mote that is

Matt. vii. 4—23.

of thine eye; and
lo, the beam is in

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

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

7 *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened
8 unto you: for every one that asketh receiveth; and he that seeketh findeth; and to
9 him that knocketh it shall be opened. Or what man is there of you, who, if his
10 son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish,
11 will give him a serpent? If ye then, being evil, know how to give good gifts unto
your children, how much more shall your Father which is in heaven give good things
12 to them that ask him? All things therefore whatsoever ye would that men should
do unto you, even so do ye also unto them: for this is the law and the prophets.

13 Enter ye in by the narrow gate: for wide ²¹is the gate, and broad is the way, that
14 leadeth to destruction, and many be they that enter in thereby. ²²For narrow is
the gate, and straitened the way, that leadeth unto life, and few be they that find it.

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly
16 are ravening wolves†. By their fruits ye shall know them. Do *men* gather grapes
17 of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit:
but the corrupt tree bringeth forth evil
fruit.

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

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

20 Therefore by their fruits ye shall
know them.

21 Not every one that saith unto me, Lord,
Lord, shall enter into the kingdom of
heaven; but he that doeth the will of
22 my Father which is in heaven. Many
will say to me in that day, Lord, Lord,
did we not prophesy by thy name, and
by thy name cast out ²³devils, and by
thy name do many ²⁴mighty works?
23 And then will I profess unto them, I

Luke vi. 42—46.

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 cast
out the mote that is in thy brother's eye.

Luke vi. 43—46.

43 For there is no good tree that bringeth
forth corrupt fruit; nor again a corrupt
tree that bringeth forth good fruit.

44 For each tree is known by its
own fruit.

For of thorns men do not gather figs,
nor of a bramble bush gather they
45 grapes. The good man out of the good
treasure of his heart bringeth forth that
which is good; and the evil *man* out of
the evil *treasure* bringeth forth that
which is evil: for out of the abundance
of the heart his mouth speaketh.

46 And why call ye me, Lord, Lord, and
do not the things which I say?

* Compare the following passage with
Luke xi. 9—13, § 121.

† Compare Acts xx. 29, 30.

Matt. vii. 23—29; viii. 1.

never knew you: depart from me, ye
that work iniquity.

24 Every one therefore which 47
heareth these words of mine,
and doeth them,
shall be likened unto a 48
wise
man, which built his house
upon the rock:
25 and the rain descended,
and the floods came,
and the winds blew,
and beat upon that house;
and it fell not:
for it was founded upon the rock.

26 And every one that heareth 49
these words of mine,
and doeth them not,
shall be likened unto a
foolish
man, which built his house
upon the sand:
27 and the rain descended, and the
floods came, and the winds blew,
and smote upon that house;
and it fell:
and great was the fall thereof.

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

Luke vi. 47—49; vii. 1.

Every one that
cometh unto me, and
heareth my words,
and doeth them,
I will shew you to whom he is like:
he is like a
man building a house,
who digged and went deep,
and laid a foundation
upon the rock:
and when a flood arose, the stream
brake against that house,
and could not shake it:
29 because it had been well builded.

But he that heareth,
and doeth not,
is like a
man that built a house
upon the earth
without a foundation;
against which the stream brake,
and straightway it fell in;
and the ruin of that house was great.

Matt. viii. 1.

1 And when he was come down from
the mountain, great multitudes followed
him.

Luke vii. 1.

1 After he had ended all his sayings
in the ears of the people,
he entered into Capernaum.

¹ Some ancient authorities transpose ver. 4 and 5. ² Many ancient authorities insert *without cause*. ³ An expression of contempt. ⁴ Or, *Morch*, a Hebrew expression of condemnation. ⁵ Gr. *unto or into*. ⁶ Gr. *Gehennot of fire*. ⁷ Some ancient authorities omit *deliver thee*. ⁸ Gr. *Gehenna*. ⁹ Or, *toward*. ¹⁰ Some ancient authorities read *But your speech shall be*. ¹¹ Or, *evil*: as in ver. 39; vi. 13. ¹² Or, *evil*. ¹³ Gr. *impress*. ¹⁴ That is, *collectors or renters of Roman taxes*: see note E, page vi. ¹⁵ Some ancient authorities read *God your Father*. ¹⁶ Gr. *our bread for the coming day*. ¹⁷ Many authorities, some ancient, but with variations, add *For thine is the kingdom, and the power, and the glory, for ever. Amen*. ¹⁸ Gr. *dig through*. ¹⁹ Or, *age*; or, *the measure of his life* (Amer.). ²⁰ Gr. *nations*. ²¹ Some ancient authorities omit *is the gate*. ²² Many ancient authorities read *How narrow is the gate, &c*. ²³ Gr. *demons*. ²⁴ Gr. *powers*. ²⁵ Some ancient authorities read *despairing of no man*. ²⁶ Or, *soul*. ²⁷ Many ancient authorities read *the kingdom of God*. ²⁸ Or, *teacher*. ²⁹ Many ancient authorities read *for it had been founded upon the rock*: as in Matt. vii. 25.

§ 51. JESUS HEALS THE SERVANT OF A CENTURION.

Capernaum.

Matt. viii. 5—13.

Luke vii. 2—10.

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

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

8 And the centurion
 answered and said,
 Lord,

I am not ²worthy that thou
 shouldst come under my roof :

2 And a certain centurion's ⁵servant,
 who was ⁸dear unto him, was sick and
 3 at the point of death. And when he
 heard concerning Jesus,

he sent unto him elders of the Jews,
 asking him

that he would come and save his
⁵servant.

4 And they, when they came to Jesus,
 besought him earnestly, saying, He is
 worthy that thou shouldst do this
 5 for him : for he loveth our nation, and
 himself built us our synagogue.

6 And Jesus went with them. And when
 he was now not far from the house,
 the centurion
 sent friends to him,
 saying unto him,
 Lord,
 trouble not thyself : for
 I am not ²worthy that thou
 shouldst come under my roof :

* Matthew says that the centurion "came." Luke with greater verbal precision states that he had persuaded the elders of the Jews to come as representing him. No doubt, he thought that our Lord as a Jew would be more likely to be influenced by a deputation consisting of men of his own nation. He would also feel that his own liberality to them, which might perhaps commend him to Jesus, could be pleaded with a better grace by them than by himself. Still the mission was his own suggestion and act, and Matthew was quite justified in ascribing it to him on the principle *Qui facit per alium, facit per se*, "He who does a thing by another, does it by himself." Thus in Matt. xi. 3, § 53, John is described as having said to Jesus "Art thou he that cometh?" whereas in fact the question was put by the disciples, (mentioned in the preceding verse), sent by John, who was at that time in prison. Similarly, as

Robinson points out, in John iv. 1, § 30, Jesus is said to baptize, when he did it by his disciples. In John xix. 1, § 216 Pilate is said to have scourged Jesus; certainly not with his own hands. In Mark x. 35, § 149 James and John are stated to have made a certain request, whereas we know from Matt. xix. 20 (same section) that they did it through their mother who spoke on their behalf. The form of expression there used is instructive. In verses 20 and 21 Matthew reports only the intervention of the mother and our Lord's words to her. But Jesus recognized that though the request was made by *her* lips, it was in truth the desire of her sons spoken through her. In verse 22 he turns to *them*, and deals with them directly in words which are common both to Matthew and Luke. Verse 24 shews that the other apostles applied the same principle, and understood the incident in the same way.

Matt. viii. 8—13.

Luke vii. 7—10.

but only say ³the word, and my ¹servant
 9 shall be healed. For I also am a man
⁴under authority, having under myself
 soldiers: and I say to this one, Go, and
 he goeth; and to another, Come, and
 he cometh; and to my ⁶servant, Do
 this, and he doeth it.

10 And when Jesus heard it,
 he marvelled,

and said to them
 that followed,
 Verily

I say unto you, ⁶I have not found
 so great faith, no, not in Israel.

11 And I say unto you, that many shall
 come from the east and the west, and
 shall ⁷sit down with Abraham, and
 Isaac, and Jacob, in the kingdom of
 12 heaven: but the sons of the kingdom
 shall be cast forth into the outer dark-
 ness: there shall be the weeping and
 13 gnashing of teeth*. And Jesus said
 unto the centurion, Go thy way; as
 thou hast believed, so be it done unto
 thee. And the ¹servant was healed in
 that hour.

7 wherefore neither thought I myself
 worthy to come unto thee:

but say ³the word, and my ¹servant
 8 shall be healed. For I also am a man
 set under authority, having under myself
 soldiers: and I say to this one, Go, and
 he goeth; and to another, Come, and
 he cometh; and to my ⁶servant, Do
 this, and he doeth it.

9 And when Jesus heard these things,
 he marvelled at him,
 and turned

and said unto the multitude
 that followed him,

I say unto you, I have not found
 so great faith, no, not in Israel.

10 And they that were sent, returning to
 the house, found the ⁶servant whole.

¹ Or, boy ² Gr. sufficient. ³ Gr. with a word. ⁴ Some ancient authorities insert *set*: as in Luke vii. 8.
⁵ Gr. bondservant. ⁶ Many ancient authorities read *With no man in Israel have I found so great faith.* ⁷ Gr.
recline. ⁸ Or, precious to him Or, honourable with him

§ 52. JESUS RAISES FROM THE DEAD THE SON OF A WIDOW AT NAIN.

Nain.

Luke vii. 11—17.

11 And it came to pass ¹soon afterwards, that he went to a city called Nain; and
 12 his disciples went with him, and a great multitude. Now when he drew near to the
 gate of the city, behold, there was carried out one that was dead, the only son of his
 13 mother, and she was a widow: and much people of the city was with her. And
 when the Lord saw her, he had compassion on her, and said unto her, Weep not.
 14 And he came nigh and touched the bier: and the bearers stood still. And he said,
 15 Young man, I say unto thee, Arise. And he that was dead sat up, and began to
 16 speak. And he gave him to his mother. And fear took hold on all: and they
 glorified God, saying, A great prophet is arisen among us: and, God hath visited his
 17 people. And this report went forth concerning him in the whole of Judæa, and all
 the region round about.

¹ Many ancient authorities read *on the next day.*

* Compare Luke xiii. 28, 29, § 136.

§ 53. JOHN (IN PRISON) SENDS MESSENGERS TO JESUS. JESUS DISCOURSES
TO THE MULTITUDES CONCERNING JOHN.

Capernaum.

Matt. xi. 2—19.

Luke vii. 18—25.

2 Now when John heard in the
*prison the works of the Christ,

18 And the disciples of John told
him of all these things.

19 And John

calling unto him ¹⁰two of his disciples
sent them to the Lord,

3 he sent by his disciples,
and said unto him, Art thou he
that cometh, or look we for another?

saying, Art thou he
that cometh, or look we for another?

20 And when the men were come unto him,
they said, John the Baptist hath sent us
unto thee, saying, Art thou he that
21 cometh, or look we for another? In
that hour he cured many of diseases
and ¹¹plagues and evil spirits; and on
many that were blind he bestowed sight.

4 And Jesus answered and said unto
them, Go your way and tell John the
5 things which ye do hear and see: the
blind receive their sight †, and the lame
walk, the lepers are cleansed, and the
deaf hear, and the dead are raised
up, and the poor have ¹good tidings
6 preached to them. And blessed is he,
whosoever shall find none occasion of
stumbling in me.

22 And he answered and said unto them,
Go your way, and tell John what things
ye have seen and heard; the blind
receive their sight †, the lame walk, the
lepers are cleansed, and the deaf hear,
the dead are raised up, the poor have
23 ¹good tidings preached to them. And
blessed is he, whosoever shall find none
occasion of stumbling in me.

7 And as these
went their way, Jesus began to say
unto the multitudes concerning
John, What went ye out into the
wilderness to behold? a reed shaken
8 with the wind? But what went ye
out for to see? a man clothed in
soft raiment? Behold, they that
wear soft raiment

24 And when the messengers of John
were departed, he began to say
unto the multitudes concerning
John, What went ye out into the
wilderness to behold? a reed shaken
25 with the wind? But what went ye
out to see? a man clothed in
soft raiment? Behold, they which

9 are in kings' houses. ²But
wherefore went ye out?
to see a prophet?

are gorgeously apparelled,
and live delicately,
26 are in kings' courts. But
what went ye out to see?
a prophet?

Yea, I say unto you, and much more
10 than a prophet. This is he, of whom it
is written,
‡Behold, I send my messenger before
thy face,

Yea, I say unto you, and much more
27 than a prophet. This is he of whom it
is written,
‡Behold, I send my messenger before
thy face,

* See note G, page xlix.

† Isai. xxxv. 5, 6.

‡ See Malachi iii. 1.

Matt. xi. 10—19.

Who shall prepare thy way before thee.

- 11 Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is ³but little in the kingdom of heaven is greater than he.
- 12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence
- 13 take it by force. For all the prophets
- 14 and the law prophesied until John. And if ye are willing to receive ⁴it, this is
- 15 Elijah, which is to come*. He that hath ears ⁵to hear, let him hear.

Luke vii. 27—35.

Who shall prepare thy way before thee.

- 28 I say unto you, Among them that are born of women there is none greater than John: yet he that is ³but little in the kingdom of God is greater than he.
- 29 And all the people when they heard, and the †publicans, justified God, ¹²being baptized with the baptism of John.
- 30 But the Pharisees and the lawyers rejected for themselves the counsel of God, ¹³being not baptized of him.
- 31 Whereunto then shall I liken the men of this generation, and to what are they like?
- 32 They are like unto children that sit in the marketplace, and call one to another; which say, We piped unto you, and ye did not dance; we wailed, and ye did not weep.
- 33 For John the Baptist is come eating no bread nor drinking wine;
- 34 and ye say, He hath a ⁷devil. The Son of man is come eating and drinking; and ye say, Behold, a gluttonous man, and a winebibber, a friend of †publicans
- 35 and sinners! And wisdom ⁸is justified of all her children ‡.

¹ Or, *the gospel* ² Many ancient authorities read *But what went ye out to see? a prophet?* ³ Gr. *lesscr.*
⁴ Or, *him* ⁵ Some ancient authorities omit *to hear.* ⁶ Gr. *beat the breast.* ⁷ Gr. *demon.* ⁸ Or, *was*
⁹ Many ancient authorities read *children: as in Luke vii. 35.* ¹⁰ Gr. *certain two.* ¹¹ Gr. *scourges.* ¹² Or, *having been* ¹³ Or, *not having been*

* See Malachi iv. 5.

† See note E, page xl.

‡ Robinson (p. 41) says: "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 sons of 'the kingdom' (Matt. viii. 12, § 51) and 'the 'sons of the prophets and of the covenant' (Acts iii. 25)."

§ 54. A WOMAN ANOINTS THE FEET OF JESUS IN THE HOUSE OF A PHARISEE.

Capernaum?

Luke vii. 36—50.

36 And one of the Pharisees desired him that he would eat with him. And he
 37 entered into the Pharisee's house, and ¹sat down to meat. And behold, a woman*
 which was in the city, a sinner; and when she knew that he was ²sitting at meat in
 38 the Pharisee's house, she brought ³an alabaster cruse of ointment, and standing
 behind at his feet, weeping, she began to wet his feet with her tears, and wiped them
 with the hair of her head, and ⁴kissed his feet, and anointed them with the ointment.
 39 Now when the Pharisee which had bidden him saw it, he spake within himself,
 saying, This man, if he were ⁵a prophet, would have perceived who and what
 40 manner of woman this is which toucheth him, that she is a sinner. And Jesus
 answering said unto him, Simon, I have somewhat to say unto thee. And he saith,
 41 Master, say on. A certain lender had two debtors: the one owed five hundred
 42 pence †, and the other fifty. When they had not *wherewith* to pay, he forgave them
 43 both. Which of them therefore will love him most? Simon answered and said, He,
 I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly
 44 judged. And turning to the woman, he said unto Simon, Seest thou this woman?
 I entered into thine house, thou gavest me no water for my ‡feet: but she hath
 45 wetted my feet with her tears, and wiped them with her hair. Thou gavest me no
 46 kiss: but she, since the time I came in, hath not ceased to ⁶kiss my feet. My
 head with oil thou didst not anoint: but she hath anointed my feet with ointment.
 47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved
 48 much; but to whom little is forgiven, *the same* loveth little. And he said unto her,
 49 Thy sins are forgiven. And they that sat at meat with him began to say ⁷within
 50 themselves, Who is this that even forgiveth sins? And he said unto the woman,
 Thy faith hath saved thee; go in peace.

¹ Or, *reclined*. ² Or, *reclining*
the prophet. See John i. 21, 25; § 23.
 xviii. 25; § 110.

³ Or, *a flask*. ⁶ Or, *Teacher*.
⁸ Gr. *kiss much*.

⁴ Gr. *kissed much*. ⁵ Some ancient authorities read
⁷ Or, *shillings* (Amer.) See marginal note on Matt.
⁹ Or, *among*.

§ 55. JESUS, WITH THE TWELVE, MAKES A SECOND CIRCUIT IN GALILEE.

Luke viii. 1—3.

1 And it came to pass soon afterwards, that he went about through cities and
 villages, preaching and bringing the ¹good tidings of the kingdom of God, and with
 2 him the †twelve, and certain women which had been healed of evil spirits and
 infirmities, Mary that was called Magdalene**, from whom seven ²devils had gone
 3 out, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others,
 which ministered unto ³them of their substance.

¹ Or, *gospel*² Gr. *demons*.³ Many ancient authorities read *him*.

* See note T, page lxxviii.

† See note Q, page lxxiv.

‡ Gen. xviii. 4.

|| 2 Sam. xv. 5.

¶ See note L, page lv.

** That is, Mary of the town of Magdala, to distinguish her from Mary the mother of our Lord, Mary the sister of Lazarus and Martha,

and Mary the wife or more correctly the widow of Clopas (John xix. 25, § 222) and mother of James and Joses (Matt. xxvii. 56, § 226). As to the non-identity of Clopas with the Cleopas mentioned in Luke xxiv. 18, § 245; and as to the death of Clopas,—see *Smith's Bib. Dict.* i. 337.

§ 56. JESUS HEALS A DEMONIAK AND HIS ENEMIES BLASPHEME.

Galilee.

Matt. xii. 22—27.

Mark iii. 19—30.

Luke xi. 14—23.

19 And he cometh ⁷into a
20 house. And the multi-
tude cometh together a-
gain, so that they could
not so much as eat bread.
21 And when his friends
heard it, they went out
to lay hold on him: for
they said, He is beside
himself.

22 Then was brought unto
him ¹one possessed with
a devil, blind and dumb:
and he healed him,

insomuch that

the dumb man spake
and saw.

23 And all the multitudes
were amazed,
and said, ²Is this the
son of David?

24 But when the Pharisees

heard it,
they said,

This man doth not
cast out ³devils, but
⁴by Beelzebub*
the prince of
the ³devils.

25 And
knowing their thoughts

22 And the scribes
which came down from
Jerusalem

said,

He hath Beelzebub*,
and, ⁴By the prince of
the ³devils casteth
he out the ³devils.

23 And he
called them unto him,

14 And he was casting out
a ⁸devil *which was dumb*.
And it came to pass,
when the ⁸devil was
gone out,
the dumb man spake;

and the multitudes
 marvelled.

15 But some of them

said,

⁴By Beelzebub*
the prince of
the ³devils casteth
he out ³devils.

16 And others, ⁹tempting
him, sought of him a
† sign from heaven.

17 But he,
knowing their thoughts,

* "*Beelzebub*, or more correctly *Beelzebul*:
"the former name signifies *lord of flies* and
"belonged to an idol of the Philistines (2
"Kings i. 2) which they fancied could protect
"against the annoyance of such insects; the
"latter (differing only in a single letter) signi-
"fies *lord of dung*, and was employed 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." Robinson,
page 43.

† See note † on § 98.

Matt. xii. 25—31.

he said unto them,

Every kingdom
divided against itself
is brought to desola-
tion ; and every city or
house divided
against itself

shall not stand :
and if Satan
casteth out Satan, he
is divided against him-
self ; how then shall
his kingdom stand ?

27 And if I ⁴by Beelzebub
cast out ³devils, ⁴by whom
do your sons cast them
out ? therefore shall they
28 be your judges. But if
I ⁴by the Spirit of God
cast out ³devils, then is
the kingdom of God come
upon you.

29 Or how can one enter
into the house of the
strong *man*, and spoil his
goods, except he first bind
the strong *man* ?

and then he
will spoil his house.
30 He that is not with me
is against me ; and he
that gathereth not with
me scattereth.

31 Therefore I say unto
you, Every sin
and blasphemy
shall be forgiven ⁶unto
men ;

Mark iii. 23—28.

and said unto them
in parables, How can
Satan cast out Satan ?

24 And if a kingdom be
divided against itself,
that kingdom cannot
stand. And if a
25 house be divided
against itself,
that house will
not be able to stand.
26 And if Satan hath
risen up against him-
self, and is divided,

he cannot stand,
but hath an end.

27 But no one can enter
into the house of the
strong *man*, and spoil his
goods, except he first bind
the strong *man* ;

and then he
will spoil his house.

28 Verily I say unto
you, All their sins
shall be forgiven unto
the sons of men,
and their blasphemies
wherewith soever they

Luke xi. 17—23.

said unto them,

Every kingdom
divided against itself
is brought to desola-
tion ; ¹⁰and a
house *divided*
against a house

falleth.
18 And if Satan also

is divided against him-
self, how shall
his kingdom stand ?

because ye say that I cast
out ³devils ⁴by Beelzebub.
19 And if I ⁴by Beelzebub
cast out ³devils, by whom
do your sons cast them
out ? therefore shall they
20 be your judges. But if
I by the finger of God
cast out ³devils, then is
the kingdom of God come
upon you.
21 When the strong *man*
fully armed guardeth his
own court, his goods are
in peace :

22 but when a stronger than
he shall come upon him,
and overcome him, he
taketh from him his
whole armour wherein he
trusted,

and
divideth his spoils.
23 He that is not with me
is against me ; and he
that gathereth not with
me scattereth.

Matt. xii. 31—37.

but the
blasphemy*
against the Spirit
shall not be forgiven.
32 And whosoever shall speak
a word against the Son
of man, it shall be for-
given him; but whoso-
ever shall speak against
the Holy Spirit, it shall
not be forgiven him,
neither in this ⁶world,
nor in that which is to
come.

Mark iii. 28—30.

shall blaspheme :
29 but whosoever
shall blaspheme*
against the Holy Spirit
hath never forgiveness,

but is guilty of an eter-
30 nal sin : because they
said, He hath an unclean
spirit.

33 Either make the tree
good, and its fruit good ;
or make the tree †cor-
rupt, and its fruit cor-
34 rupt : for the tree is known by its fruit. Ye offspring of vipers, how can ye,
being evil, speak good things? for out of the abundance of the heart the mouth
35 speaketh. The good man out of his good treasure bringeth forth good things : and
36 the evil man out of his evil treasure bringeth forth evil things. And I say unto you,
that every idle word that men shall speak, they shall give account thereof in the day
37 of judgement. For by thy words thou shalt be justified, and by thy words thou
shalt be condemned.

¹ Or, *a demoniac*. ² Or, *Can this be the son of David?* Compare John iv. 29, § 31. (Amer.) ³ Gr. *demonis*.
⁴ Or, *m*. ⁵ Some ancient authorities read *unto you men*. ⁶ Or, *age*. ⁷ Or, *home*. (See note to Matt. iv. 13, § 34.) ⁸ Gr. *demon*. ⁹ Or, *trying, or, making trial of* (Amer.) ¹⁰ Or, *and house falleth upon house*.

§ 57. THE SCRIBES AND PHARISEES SEEK AFTER A SIGN : JESUS GIVES "THE SIGN OF JONAH," AND REPROVES THEIR UNBELIEF.

Galilee.

Matt. xii. 38—42.

Luke xi. 29—32.

38 Then certain of the scribes and Phari- [16
sees answered him, saying, ¹Master, we
would see a sign from thee.

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

29 And when the multitudes were
gathering together unto him,
he

39 But he answered
and said unto them,

An evil and adulterous generation
seeketh after a sign ; and there
shall no sign be given to it but
the sign of Jonah the prophet :

began to say,
This generation is
an evil generation :
it seeketh after a sign ; and there
shall no sign be given to it but
the sign of Jonah.

* See Luke xii. 10, § 63.

† Matt. vii. 16—18, § 50.

Matt. xii. 40—42.

40 for as Jonah was *three days and three nights in the belly of the ²whale; so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they †repented at the preaching of Jonah; and behold, 42 ³a greater than Jonah is here. The queen of the south shall rise up in the judgement

with this generation, and shall condemn it: for she ‡came from the ends of the earth to hear the wisdom of Solomon; and behold, ³a greater than Solomon is here.

¹ Or, *Teacher*² Gr. *sea-monster*.³ Gr. *more than*.

Luke xi. 30—32.

30 For even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to this generation.

32 The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, 31 ³a greater than Jonah is here. The queen of the south shall rise up in the judgement

with the men of this generation, and shall condemn them: for she ‡came from the ends of the earth to hear the wisdom of Solomon; and behold, ³a greater than Solomon is here.

§ 58. JESUS TEACHES THE AWFUL FATE OF BACKSLIDERS CONSEQUENT ON THE NON-IMPROVEMENT OF RELIGIOUS PRIVILEGES AND GIFTS.

Matt. xii. 43—45.

43 But the unclean spirit, when ¹he is gone out of the man, passeth through waterless places, seeking rest, and findeth 44 it not. Then ¹he saith, I will return into my house whence I came out; and when ¹he is come, ¹he findeth it

empty,

45 swept, and garnished. Then goeth ¹he, and taketh with ²himself seven other spirits more evil than ²himself, and they enter in and dwell there: and the last state of that man becometh worse than the first ||.

Even so shall it be also unto this evil generation.

¹ Or, *it*² Or, *itself*

Luke xi. 24—26.

24 The unclean spirit when ¹he is gone out of the man, passeth through waterless places, seeking rest; and finding none, ¹he saith, I will turn back unto my 25 house whence I came out. And when ¹he is come, ¹he findeth it

26 swept and garnished. Then goeth ¹he, and taketh *to him* seven other spirits more evil than ²himself; and they enter in and dwell there: and the last state of that man becometh worse than the first||.

§ 59. JESUS DISCOURSES ON THE TRUE AND PERFECT LIGHT.

Luke xi. 33—36.

33 No man, when he hath lighted a lamp, putteth it in a cellar, neither under the 34 bushel, but on the stand, that they which enter in may see the light. The lamp of thy body is thine eye: when thine eye is single, thy whole body also is full of light; 35 but when it is evil, thy body also is full of darkness. Look therefore whether the 36 light that is in thee be not darkness. If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.

* Jonah i. 17. See note I, page li.

† Jonah iii. 4—10.

‡ 1 Kings x. 1—13.

|| 2 Peter ii. 20—22.

§ 60. JESUS DECLARES THE SOURCE OF TRUE BLESSEDNESS.

Capernaum.

Luke xi. 27, 28.

27 And it came to pass, as he said these things, a certain woman out of the multitude
 lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the
 28 breasts which thou didst suck. But he said, Yea rather, blessed are they that hear
 the word of God, and keep it.

§ 61. JESUS DECLARES THAT HIS FAITHFUL DISCIPLES ARE HIS TRUE KINDRED.

Capernaum.

Matt. xii. 46—50.

Mark iii. 31—35.

Luke viii. 19—21.

	31	And	19	And
46 While he was yet speaking to the multitudes, behold,				
his mother and his brethren		there come his mother and his brethren ;		there came to him his mother and brethren, and they could not come at him for the crowd.
stood without,		and, standing without, they sent unto him, calling him.		
seeking to speak to him.				
47 ¹ And one said unto him, Behold,	32	And a multitude was sitting about him ; and they say unto him,	20	And it was told him,
thy mother and thy brethren stand without, seeking to speak to thee.		Behold, thy mother and thy brethren without seek for thee.		Thy mother and thy brethren stand without, desiring to see thee.
48 But he answered and said	33	And he answereth them, and saith,	21	But he answered and said unto them,
unto him that told him, Who is my mother? and who are my brethren ?		Who is my mother and my brethren ?		
49 And he stretched forth his hand toward his disciples,				
and said, Behold, my mother and my brethren !	34	And looking round on them which sat round about him, he saith, Behold, my mother and my brethren !		My mother and my brethren are these which hear the word of God, and do it.
50 For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother.	35	For whosoever shall do the will of God, the same is my brother, and sister, and mother.		

¹ Some ancient authorities omit ver. 47.

§ 62. JESUS DISTINGUISHES BETWEEN FORMALISM AND TRUE RELIGION. HE DENOUNCES THE PHARISEES.

Capernaum.

Lanke xi. 37—54 (compare Matt. xxiii., § 170).

37 Now as he spake, a Pharisee asketh him to ¹dine with him; and he went in, and
 38 ²sat down to meat. And when the Pharisee saw it, he marvelled that he had not
 39 first ³washed before ⁴dinner. And the Lord said unto him, Now do ye Pharisees
 40 cleanse *the outside of the cup and of the platter; but your inward part is full of
 41 the inside also? Howbeit give for alms those things which ⁴are within; and behold,
 all things are clean unto you.

42 But woe unto you Pharisees! for ye tithe †mint and rue and every herb, and pass
 over ⁵judgement and the love of God: but these ought ye to have done, and not to
 43 leave the other undone. Woe unto you Pharisees! for ye love the †chief seats in
 44 the synagogues, and the salutations in the marketplaces. Woe unto you! for ye are
 as the tombs|| which appear not, and the men that walk over *them* know it not.

45 And one of the lawyers¶ answering saith unto him, ⁶Master, in saying this thou
 46 reproachest us also. And he said, Woe unto you lawyers also! for ye lade men with
 47 burdens grievous to be borne, and ye yourselves touch not the burdens with one of
 48 your fingers. Woe unto you! for ye build the tombs** of the prophets, and your
 49 fathers killed them. So ye are witnesses and consent unto the works of your fathers:
 49 for they killed them, and ye build *their tombs*. Therefore also said the ††wisdom of
 God, I will send unto them prophets and apostles; and *some* of them they shall kill
 50 and persecute; that the blood of all the prophets, which was shed from the founda-
 51 tion of the world, may be required of this generation; from the blood of Abel‡‡ unto
 the blood of Zachariah|||, who perished between the altar and the ⁷sanctuary: yea, I
 52 say unto you, it shall be required of this generation. Woe unto you lawyers! for ye
 took away the key of knowledge¶¶: ye entered not in yourselves, and them that were
 entering in ye hindered.

53 And when he was come out from thence, the scribes and the Pharisees began to
 54 ⁸press upon *him* vehemently, and to provoke him to speak of ⁹many things; laying
 wait for him, to catch something out of his mouth.

¹ Gr. *breakfast*. ² Or, *reclined*. ³ Or, *bathed himself* (Amer.) Compare Mark vii. 3—5, § 94. ⁴ Or, *ye can*
⁵ Or, *justice* (Amer.) ⁶ Or, *Teacher* ⁷ Gr. *house*. See note B, page xxx, footnote †. ⁸ Or, *set themselves*
 vehemently against him ⁹ Or, *more*

* Matt. xxiii. 25, 26, § 170.

† Matt. xxiii. 23, § 170.

‡ Matt. xxiii. 6, § 170.

|| Matt. xxiii. 27, § 170.

¶ See note E, page xli.

** Matt. xxiii. 29—36, § 170.

†† There is no passage in the Old Testament which contains these exact words, nor are they to be found in the Book of Wisdom in the Apocrypha. There are three explanations of the expression here used. (1) It may be taken from some writing familiar to the Jews in our Lord's day, but now lost; see remarks on the possibility, and indeed probability of this in note D, p. xxxix. Or, (2) by the name "the wisdom of God," our Lord may intend to describe himself; and the words which follow are the application and expansion of the narrative and warning in 2 Chron. xxiv. 19—22. See especially the beginning of the 19th and the conclusion of the 22nd verse. See 1 Cor. i. 24, where this name "the wisdom of God" is specifically given to Christ. Ob-

serve also that in the corresponding utterance in Matt. xxiii. 34, § 170, our Lord declares that he personally does the act here ascribed to the "wisdom of God"; "Behold I" (Jesus) "send," &c. He thus declares his own eternal purpose after the manner of an ancient prophecy; with an allusion probably to Prov. i. 20, 24—31. Or, (3) these words may be read as being the revelation by the Son of God of the almighty and omniscient resolve of Jehovah. As we are permitted in Gen. i. 3, 6, 9, 11, 14, 20, &c. to hear the Divine soliloquy, so here the passage paraphrased would read "Therefore God in His wisdom "resolved and solemnly declared 'I will send "unto them prophets and apostles.'" And the concluding denunciation is ratified by the authoritative confirmation by the Son, "yea, "I SAY UNTO YOU, it shall be required of this "generation."

‡‡ Gen. iv. 8.

||| 2 Chron. xxiv. 20—22.

¶¶ Matt. xxiii. 13.

§ 63. JESUS DESCRIBES TRUE COURAGE IN GODLINESS.

Galilee.

Luke xii. 1—12.

1 In the mean time, when ¹the many thousands of the multitude were gathered together, insomuch that they trode one upon another, he began to ²say unto his disciples first of all, *Beware ye of the leaven of the Pharisees, which is hypocrisy. ² But there is nothing †covered up, that shall not be revealed: and hid, that shall not be known. Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops. And I say unto you my friends, Be not afraid of them which kill the body, and after that have no more that they can do. But I will warn you whom ye shall fear: Fear him, which after he hath killed hath ³power to cast into ⁶hell: yea, I say unto you, Fear him. Are not five sparrows sold for two ⁵farthings? ⁷ and not one of them is forgotten in the sight of God. But the very hairs of your head are all numbered. Fear not: ye are of more value than many sparrows. And I say unto you, Every one who shall confess ⁶me before men, ⁷him shall the Son of man also confess before the angels of God: but he that denieth me in the presence of men shall be denied in the presence of the angels of God. And every one who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven. And when they bring you before the synagogues, and the rulers, and the authorities, †be not anxious how ¹² or what ye shall answer, or what ye shall say: for the Holy Spirit shall teach you in that very hour what ye ought to say.

¹ Gr. *the myriads of.* ² Or, *say unto his disciples.* *First of all beware ye Gehenna.* ³ Or, *authorily* ⁴ Gr. ⁵ Or, *pence* (Amer.) See note Q, page lxxiv. ⁶ Gr. *in me.* ⁷ Gr. *in him.*

§ 64. THE PARABLE OF THE SELF-DELUDED RICH MAN.

Galilee.

Luke xii. 13—21.

13 And one out of the multitude said unto him, ¹Master, bid my brother divide the ¹⁴ inheritance with me. But he said unto him, Man, who made me a judge or a divider ¹⁵ over you? And he said unto them, Take heed, and keep yourselves from all covetousness: ²for a man's life consisteth not in the abundance of the things which he ¹⁶ possesseth. And he spake a parable unto them, saying, The ground of a certain rich ¹⁷ man brought forth plentifully: and he reasoned within himself, saying, What shall I ¹⁸ do, because I have not 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 corn and ¹⁹ my goods. And I will say to my ³soul, ³Soul, thou hast much goods laid up for ²⁰ many years; take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night ⁴is thy ³soul required of thee; and the things which thou hast ²¹ prepared, whose shall they be! So is he that layeth up treasure for himself, and is not rich toward God.

¹ Or, *Teacher* ² Gr. *for not in a man's abundance consisteth his life, from the things which he possesseth.* ³ Or, *life* ⁴ Gr. *they require thy soul.*

* See Matt. xvi. 6, § 99.

‡ See Matt. x. 19, 20, § 87.

† See Matt. x. 26—33, § 87.

§ 65. BY THE PARABLES OF SERVANTS WAITING FOR THEIR LORD, AND OF A STEWARD RULING IN HIS LORD'S ABSENCE, JESUS TEACHES THE DUTY OF CONSTANT WATCHFULNESS AND READINESS FOR JUDGMENT.

Galilee.

NOTE. [The teaching in these sections (§ 65 to § 77) seems all to have been given in or near our Lord's residence in Capernaum. Sometimes it was public (Luke xii. 1, § 63; xii. 13, § 64; xii. 54, § 66, &c.) while he stood or sat on the beach. At other times he spoke from a boat to the multitudes gathered together on the shore. On some of the occasions it would seem that the addresses were given privately to the twelve or to them and a few others of his more faithful and consistent disciples (Luke xii. 41, § 65; Mark iv. 10—12, and parallel passages in § 70). It is impossible with regard to some of them to fix the precise time and place of their delivery.]

Luke xii. 35—48.

35, 36 Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; 37 that, when he cometh and knocketh, they may straightway open unto him. Blessed are those ¹servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them ²sit down to meat, and shall 38 come and serve them. And if he shall come in the second *watch, and if in the 39 third, and find *them* so, blessed are those *servants*. ³But know this, that if the 40 master of the house had known in what hour the thief was coming, he would have 41 watched, and not have left his house to be ⁴broken through. Be ye also ready: for in an hour that ye think not the Son of man cometh. 42 And Peter said, Lord, speakest thou this parable unto us, or even unto all? 43 And the Lord said, †Who then is ⁵the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season? 44 Blessed is that ⁶servant, whom his lord when he cometh shall find so doing. 45 Of a truth I say unto you, that he will set him over all that he hath. But if that ⁶servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maidservants, and to eat and drink, and to be drunken; 46 the lord of that ⁶servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall ⁷cut him asunder, and appoint his portion with the 47 unfaithful. And that ⁶servant, which knew his lord's will, and made not ready, nor 48 did according to his will, shall be beaten with many *stripes*; but he that knew not, and did things worthy of stripes, shall be beaten with few *stripes*. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.

¹ Gr. *bondservants*. ² Or, *recline*. ³ Or, *But this ye know*. ⁴ Gr. *digged through*. ⁵ Or, *the faithful steward, the wise man whom &c.* ⁶ Gr. *bondservant*. ⁷ Or, *severely scourge him*.

§ 66. JESUS FORETELLS DOMESTIC PERSECUTION FOR HIS DISCIPLES.

Galilee.

Luke xii. 49—59.

49 I came to cast ¶fire upon the earth; and ¹what will I, if it is already kindled? 50 But I have a baptism to be baptized with; and how am I straitened till it be 51 accomplished! ¶Think ye that I am come to give peace in the earth? I tell you,

* The division of time into watches by night and hours by day is set out in note J, page lii. The second and third watches would be the middle of the night when the servants would be most weary and sleepy, and when they would least expect their lord's return.

† See Matt. xxiv. 45—51, § 173.
¶ (1) The fire of purification, see Isai. iv. 4; Mal. iii. 2, 3; Matt. iii. 11, § 20. (2) The fire of holy zeal, and connected therewith the fire of persecution as shewn in the following words, verses 51 to 53.

¶ See Matt. x. 34—36, § 87.

Luke xii. 51—59.

52 Nay; but rather division: for there shall be from henceforth five in one house
53 divided, three against two, and two against three. They shall be divided, father
against son, and son against father; mother against daughter, and daughter against
her mother; mother in law against her daughter in law, and daughter in law against
her mother in law.

54 And he said to the multitudes also, When ye see a cloud rising in the west,
55 straightway ye say, There cometh a shower; and so it cometh to pass. And when
56 ye see a south wind blowing, ye say, There will be a ²scorching heat; and it cometh
57 to pass. Ye hypocrites, ye know how to ³interpret the face of the earth and the
58 heaven; but how is it that ye know not how to ³interpret this time? And why even
59 of yourselves judge ye not what is right? For as thou art going with thine adver-
sary before the magistrate, *on the way give diligence to be quit of him; lest
haply he hale thee unto the judge, and the judge shall deliver thee to the ⁴officer, and
the ⁴officer shall cast thee into prison. I say unto thee, Thou shalt by no means
come out thence, till thou have paid the very last mite.

Or, what do I desire? Or, how I would that it were already kindled (Amer.) ² Or, hot wind ³ Gr. *proec.*
⁴ Gr. *exactor.*

§ 67. THE SLAUGHTER OF CERTAIN GALILÆANS.

Capernaum?

Luke xiii. 1—5.

1 Now there were some present at that very season which told him of the
2 Galilæans, whose blood Pilate had mingled with their sacrifices. And he answered
and said unto them, Think ye that these Galilæans were sinners above all the
3 Galilæans, because they have suffered these things? I tell you, Nay: but, except ye
4 repent, ye shall all in like manner perish. Or those eighteen, upon whom the tower
in Siloam fell, and killed them, think ye that they were ¹offenders above all the men
5 that dwell in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise
perish.

¹ Gr. *debtors.*

§ 68. THE PARABLE OF THE BARREN FIG TREE.

Capernaum?

Luke xiii. 6—9.

6 And he spake this parable; A certain man had a fig tree planted in his vineyard;
7 and he came seeking fruit thereon, and found none. And he said unto the vine-
dresser, Behold, these three years I come seeking fruit on this fig tree, and find none:
8 cut it down; why doth it also cumber the ground? And he answering saith unto
9 him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it
bear fruit thenceforth, *well*; but if not, thou shalt cut it down.

§ 69. THE PARABLE OF THE SOWER. [See § 72.]

Sea of Galilee. Near Capernaum.

Matt. xiii. 1—9.

Mark iv. 1—9.

Luke viii. 4—8.

1 On that day went
Jesus out of the house †,
and sat

1 And again he began
to teach
by the sea side.
And there is
gathered unto him
a very great multitude,

2 by the sea side.
And there were
gathered unto him
great multitudes,

And when
a great multitude

* See Matt. v. 25, § 50.

† See Matt. iv. 13, § 34.

Matt. xiii. 2-9.

Mark iv. 1-9.

Luke viii. 4-8.

came together, and they of every city resorted unto him,

so that he entered into a boat, and sat ;
and all the multitude stood on the beach.
3 And he spake to them many things in parables, saying,
Behold,
the sower went forth to sow ;
4 and as he sowed, some *seeds* fell by the way side,

so that he entered into a boat, and sat in the sea ;
and all the multitude were by the sea on the land.
2 And he taught them many things in parables, and said unto them in his teaching,
3 Harken : Behold, the sower went forth to sow :
4 and it came to pass as he sowed, some *seed* fell by the way side,

he spake by a parable :

5 The sower went forth to sow his seed :
and as he sowed, some fell by the way side ;
and it was trodden under foot,
and the birds of the heaven

devoured it.
6 And other fell on the rock ;

and as soon as it grew,

it withered away, because it had no moisture.

7 And other fell amidst the thorns ; and the thorns grew with it, and choked it.

8 And other fell into the good ground, and

grew,

and brought forth fruit a hundredfold.

As he said these things, he cried, He that hath ears to hear, let him hear.

and the birds came and devoured them :
5 and others fell upon the rocky places, where they had not much earth :
and straightway they sprang up, because they had no deepness of earth :
6 and when the sun was risen, they were scorched ;
and because they had no root, they withered away.
7 And others fell upon the thorns ; and the thorns grew up, and choked them :
8 and others fell upon the good ground, and yielded fruit,
some a hundredfold, some sixty, some thirty.
9 He that hath ears¹, let him hear.

and the birds came and devoured it.
5 And other fell on the rocky *ground*, where it had not much earth ;
and straightway it sprang up, because it had no deepness of earth :
6 and when the sun was risen, it was scorched ;
and because it had no root, it withered away.
7 And other fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit.
8 And others fell into the good ground, and yielded fruit, growing up and increasing ;
and brought forth, thirtyfold, and sixtyfold, and a hundredfold.
9 And he said,

Who hath ears to hear, let him hear.

¹ Some ancient authorities add here, *to hear* : as in the parallel passages, Mark iv. 9 and Luke viii. 8.

§ 70. JESUS EXPLAINS PRIVATELY TO HIS DISCIPLES THAT HIS TEACHING BY PARABLES IS THE RESULT AND JUDICIAL PUNISHMENT OF THE OBSTINACY AND UNBELIEF OF THE JEWS.

Matt. xiii. 10, 11; 13-17.	Mark iv. 10-12.	Luke viii. 9, 10.
10 And	10 And	9 And
the disciples came and said unto him,	when he was alone, they that were about him with the twelve asked of him	his disciples asked him what this parable might be.
Why speakest thou unto them in parables?	the parables.	And he
11 And he answered and said unto them, Unto you it is given to know the mysteries of the kingdom of heaven,	11 And he said unto them, Unto you is given the mystery of the kingdom of God :	10 And he said, Unto you it is given to know the mysteries of the kingdom of God :
but to them it is not given.		
13 Therefore speak I to them	but unto them that are without, all things are done in parables* :	but to the rest
in parables* ; because seeing they see not, and hearing they hear not, neither do they understand.	12 that seeing they may see, and not perceive ; and hearing they may hear, and not understand ;	in parables* ; that seeing they may not see, and hearing they may not understand.
lest haply they should turn again, and it should be forgiven them.	lest haply they should turn again, and it should be forgiven them.	
14 And unto them is fulfilled the †prophecy of Isaiah, which saith,		
By hearing ye shall hear, and shall in no wise understand ;		
And seeing ye shall see, and shall in no wise perceive :		
15 For this people's heart is waxed gross,		
And their ears are dull of hearing,		
And their eyes they have closed ;		
Lest haply they should perceive with their eyes,		
And hear with their ears,		
And understand with their heart,		
And should turn again,		
And I should heal them.		
16, 17 But blessed are your eyes, for they see ; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not ; and to hear the things which ye hear, and heard them not.		

* See Matt. xiii. 34, § 75.

† Isa. vi. 9, 10.

§ 71. BY THE PARABLE OF A LIGHTED LAMP, JESUS TEACHES THAT THE MYSTERIES OF THE GOSPEL WILL BE REVEALED TO TRUE BELIEVERS.

Matt. xiii. 12.	Mark iv. 21—25.	Luke viii. 16—18.
	21 And he said unto them, Is the lamp brought to be put under the bushel,* or under the bed, <i>and</i> not to be put on the stand?	16 And no man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but putteth it on a stand, that they which enter in may see the light.
	22 For there is nothing hid, save that it should be manifested; neither was <i>anything</i> made secret, but that it should come to light.	17 For nothing is hid, that shall not be made manifest; nor <i>anything</i> secret, that shall not be known and come to light.
	23 If any man hath ears to hear, let him hear.	
	24 And he said unto them, Take heed what ye hear : with what measure ye mete it shall be measured unto you : and more shall be given unto you.	18 Take heed therefore how ye hear :
12 For whosoever hath, to him shall be given, and he shall have abundance : but whosoever hath not, from him shall be taken away even that which he hath.	25 For he that hath, to him shall be given : and he that hath not, from him shall be taken away even that which he hath.	for whosoever hath, to him shall be given ; and whosoever hath not, from him shall be taken away even that which he ¹ thinketh he hath.

¹ Or, *seemeth to have*

§ 72. JESUS EXPLAINS TO HIS DISCIPLES THE PARABLE OF THE SOWER.

[See § 69.]

Matt. xiii. 18—23.	Mark iv. 13—20.	Luke viii. 11—15.
18 Hear then ye the parable of the sower.	13 And he saith unto them, Know ye not this parable? and how shall ye know all the parables?	11 Now the parable is this : The seed is the word of God.
	14 The sower soweth the word.	12 And those by the way side are
	15 And these are they by the way side, where the word is sown; and	

* See Matt. v. 14—16, § 50.

Matt. xiii. 19—23.

19 When any one heareth
the word of the kingdom,
and understandeth it not,
then cometh the evil
one, and snatcheth away
that which hath been
sown in his heart.

This is he that was sown
by the way side.

20 And he that was
sown upon the rocky
places, this is he that
heareth the word, and
straightway with joy
21 receiveth it; yet hath
he not root in himself;
but endureth for a while;
and when tribulation
or persecution
ariseth because of
the word, straightway
he stumbleth.
22 And he
that was sown among
the thorns, this is he
that heareth
the word; and

the care of the ¹world,
and the deceitfulness
of riches,

choke
the word, and he
becometh unfruitful.

23 And he
that was sown upon
the good ground,
this is he that

heareth the word, and
understandeth it:

who verily beareth fruit,

and bringeth forth,
some a hundredfold, some
sixty, some thirty.

Mark iv. 15—20.

when they have heard,

straightway cometh
Satan, and taketh away
the word which hath been
sown in them.

16 And these in like manner
are they that are

sown upon the rocky
places, who, when they
have heard the word,
straightway receive it
17 with joy; and they have
no root in themselves,
but endure for a while;
then, when tribulation
or persecution
ariseth because of
the word, straightway
they stumble.

18 And others are they
that are sown among
the thorns; these are
they that have heard
19 the word, and

the cares of the ¹world,
and the deceitfulness
of riches, and the
lusts of other things
entering in, choke
the word, and it
becometh unfruitful.

20 And those are they
that were sown upon
the good ground;
such as

hear the word,
and accept it,

and bear fruit,

thirtyfold, and sixtyfold,
and a hundredfold.

¹ Or, *age*

Luke viii. 12—15.

they that have heard;

then cometh the
devil, and taketh away
the word from
their heart,
that they may not believe
and be saved.

13 And those on the rock
are they which, when
they have heard,
receive the word
with joy; and these
have no root, which
for a while believe,
and in time of
temptation

fall away.
14 And that which
fell among
the thorns, these are
they that have heard,

and as they go on their
way they are choked with
cares

and riches and
pleasures of *this* life,

and bring
no fruit to perfection.
15 And that in

the good ground,
these are such as in an
honest and good heart,
having heard the word,

hold it fast,
and bring forth fruit
with patience.

§ 73. PARABLE OF THE WHEAT AND THE TARES.

Matt. xiii. 24—30.

24 Another parable set he before them, saying, The kingdom of heaven is likened
 25 unto a man that sowed good seed in his field: but while men slept, his enemy came
 26 and sowed ¹tares also among the wheat, and went away. But when the blade sprang
 27 up, and brought forth fruit, then appeared the tares also. And the ²servants of the
 28 householder came and said unto him, Sir, didst thou not sow good seed in thy field?
 29 whence then hath it tares? And he said unto them, ³An enemy hath done this.
 And the ²servants say unto him, Wilt thou then that we go and gather them up?
 29 But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat
 30 with them. Let both grow together until the harvest: and in the time of the harvest
 I will say to the reapers, Gather up first the tares, and bind them in bundles to burn
 them: but gather the wheat into my barn.

¹ Or, *darnel*² Gr. *bondservants*.³ Gr. *A man that is an enemy*.

§ 74. PARABLE OF THE SEED CAST UPON THE EARTH.

Capernaum.

Mark iv. 26—29.

26 And he said, So is the kingdom of God, as if a man should cast seed upon the
 27 earth; and should sleep and rise night and day, and the seed should spring up and
 28 grow, he knoweth not how. The earth ¹beareth fruit of herself; first the blade, then
 29 the ear, then the full corn in the ear. But when the fruit ²is ripe, straightway he
³putteth forth the sickle, because the harvest is come.

¹ Or, *yieldeth*² Or, *alloweth*³ Or, *sendeth forth*

§ 75. PARABLES OF THE MUSTARD SEED; AND OF THE LEAVEN.

The sea of Galilee; near Capernaum.

Matt. xiii. 31—35.

Mark iv. 30—34.

Luke xiii. 18—21.

31 Another parable set
 he before them,
 saying,
 The
 kingdom of heaven

is like unto a grain of
 mustard seed, which
 a man took, and sowed
 in his field:

32 which indeed is less
 than all seeds;

but when it

is grown,
 it is greater
 than the herbs,
 and becometh a tree,

30 And he said,
 How shall we liken the
 kingdom of God? or
 in what parable shall

31 we set it forth? ⁴It
 is like a grain of
 mustard seed, which,
 when it is sown
 upon the earth,
 though it be less
 than all the seeds

that are upon the earth,

32 yet when it
 is sown,
 groweth up,
 and becometh greater
 than all the herbs,

and putteth out great
 branches;

18 He said therefore,
 Unto what is the
 kingdom of God like?
 and whereunto shall

19 I liken it? It
 is like unto a grain of
 mustard seed, which
 a man took, and cast
 into his own garden;

and it grew,

and became a tree;

Matt. xiii. 32—35.

so that the birds of the heaven come and lodge in the branches thereof.

33 Another parable spake he unto them :

The kingdom of heaven is like unto leaven, which a woman took, and hid in three ¹measures of meal, till it was all leavened.

34 All these things spake Jesus in parables unto the multitudes ;

and without a parable spake he nothing unto them :

35 that it might be fulfilled which was spoken ²by the prophet, *saying,

I will open my mouth in parables ;

I will utter things hidden from the foundation ³of the world.

Mark iv. 32—34.

so that the birds of the heaven can lodge under the shadow thereof.

33 And with many such parables spake he the word unto them, as they were able to hear it :

34 and without a parable spake he not unto them :

but privately to his own disciples he expounded all things.

Luke xiii. 19—21.

and the birds of the heaven lodged in the branches thereof.

20 And again he said, Whereunto shall I liken the kingdom of God ?

21 It is like unto leaven, which a woman took and hid in three ¹measures of meal, till it was all leavened.

¹ The word in the Greek denotes the Hebrew seah, a measure containing nearly a peck and a half. ² Or, *through*
³ Many ancient authorities omit of the world. ⁴ Gr. *As unto*.

§ 76. JESUS EXPLAINS TO HIS DISCIPLES THE PARABLE OF THE WHEAT AND TARES.

In the house where Jesus dwelt at Capernaum.

Matt. xiii. 36—43.

36 Then he left the multitudes, and went into the house : and his disciples came unto
 37 him, saying, Explain unto us the parable of the tares of the field. And he answered
 38 and said, He that soweth the good seed is the Son of man ; and the field is the world ;
 and the good seed, these are the sons of the kingdom ; and the tares are the sons of
 39 the evil *one* ; and the enemy that sowed them is the devil : and the harvest is ¹the
 40 end of the world ; and the reapers are angels. As therefore the tares are gathered up
 41 and burned with fire ; so shall it be in ¹the end of the world. The Son of man shall
 send forth his angels, and they shall gather out of his kingdom all things that cause
 42 stumbling, and them that do iniquity, and shall cast them into the furnace of fire :
 43 there shall be the weeping and gnashing of teeth. Then shall the righteous shine
 forth as the sun in the kingdom of their Father. He that hath ears², let him hear.

¹ Or, *the consummation of the age*

² Some ancient authorities add here, *to hear* : see Matt. xiii. 9, § 69.

* Psalm lxxviii. 2.

§ 77. JESUS DISCOURSES TO HIS DISCIPLES ON THE KINGDOM OF HEAVEN; IN THE PARABLES OF THE TREASURE HID IN A FIELD,—THE PEARL OF GREAT PRICE,—AND THE NET CAST INTO THE SEA.

In the house where Jesus dwelt at Capernaum.

Matt. xiii. 44—53.

44 The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and ¹in his joy he goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a ²net, that was cast into the sea, and gathered of every kind: which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. So shall it be in ³the end of the world: the angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth.

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

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

¹ Or, for joy thereof ² Gr. drag-net. ³ Or, the consummation of the age

§ 78. JESUS TEACHES THAT THOSE WHO FOLLOW HIM MUST DENY THEMSELVES, AND ABANDON ALL THINGS FOR HIM.

On the way from the house to the shore of the sea of Galilee.

Matt. viii. 18—22.

Mark iv. 35.

18 Now 35 And on that day,
when Jesus saw great multitudes about him,

he gave commandment to depart unto the other side.

when even was come, he saith unto them, Let us go over unto the other side.

19 And there came ¹a scribe, and said unto him, ²Master, I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the heaven have ³ests; but the Son of man hath not where to lay his head. And another of the disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus saith unto him, Follow me; and leave the dead to bury their own dead.

¹ Gr. one scribe. ² Or, Teacher ³ Gr. lodging-places.

§ 79. JESUS CROSSES THE SEA. HE STILLS THE STORM.

Sea of Galilee.

Matt. viii. 23—27.

Mark iv. 35—41.

Luke viii. 22—25.

23 And when he was entered into a boat,

his disciples followed him.

22 Now it came to pass on one of those days, that he entered into a boat, himself and his disciples;

MAT. viii. 24—27.

Mark iv. 36—41.

LUKE viii. 22—25.

- 24 And behold, there arose a great tempest in the sea,
insomuch that the boat was covered with the waves :
but he was asleep.
- 25 And they came to him, and awoke him, saying, Save, Lord ; we perish.
- 26 Then he arose, rebuked the winds and the sea ;
and there was a great calm.
And he saith unto them, Why are ye fearful, O ye of little faith ?
- 27 And the men marvelled, saying,
What manner of man is this, that even the winds and the sea obey him ?
- 36 And leaving the multitude, they take him with them, even as he was, in the boat. And other boats were with him.
- 37 And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling.
- 38 And he himself was in the stern, asleep on the cushion :
and they awake him, and say unto him,
¹ Master, carest thou not that we perish ?
- 39 And he awoke, and rebuked the wind, and said unto the sea, Peace, be still.
And the wind ceased, and there was a great calm.
- 40 And he said unto them, Why are ye fearful ? have ye not yet faith ?
- 41 And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him ?
- and he saith unto them, Let us go over unto the other side of the lake : and they launched forth.
22 But as they sailed he fell asleep :
and there came down a storm of wind on the lake ;
and they were filling with water, and were in jeopardy.
- 24 And they came to him, and awoke him, saying, Master, master, we perish.
And he awoke, and rebuked the wind and the raging of the water :
and they ceased, and there was a calm.
- 25 And he said unto them, Where is your faith ?
And being afraid they marvelled, saying one to another, Who then is this, that he commandeth even the winds and the water, and they obey him ?

¹ Or, Teacher

§ 80. JESUS HEALS TWO DEMONIACS. (See Introduction, Note S, page lxxviii.)

Gerasa. South-east of sea of Galilee.

Matt. viii. 28-34.	Mark v. 1-21.	Luke viii. 26-40.
<p>28 And when he was come to the other side into the country of the Gadarenes,</p> <p style="text-align: center;">there met him two ¹possessed with devils, coming forth out of the tombs, exceeding fierce, so that no man could pass by that way.</p>	<p>1 And they came to the other side of the sea, into the country of the Gerasenes.</p> <p>2 And when he was come out of the boat, straightway there met him out of the tombs* a man with an unclean spirit,</p> <p>3 who had his dwelling in the tombs:</p> <p style="text-align: center;">And no man could any more bind him, no, not with a chain; because that he had been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces: and no man had strength to tame him. And always, night and day, in the tombs* and in the mountains, he was crying out, and cutting himself with stones.</p>	<p>26 And they arrived at the country of the ⁴Gerasenes, which is over against Galilee.</p> <p>27 And when he was come forth upon the land, there met him a certain man out of the city, who had ²devils; and for a long time he had worn no clothes, and abode not in <i>any</i> house, but in the tombs.</p>
<p>29 And behold,</p> <p style="text-align: center;">they cried out, saying, What have we to do with thee, thou Son of God?</p> <p>art thou come hither to</p>	<p>6 And when he saw Jesus from afar, he ran and worshipped him; and crying out with a loud voice, he saith, What have I to do with thee, Jesus, thou Son of the Most High God?</p>	<p>28 And 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 the Most High God?</p>

* These tombs were frequently cavities in the rocks, either natural caverns as the cave of Machpelah (Gen. xxiii. 9, 17, 19, 20) or excavations hewn for the purpose as the tomb in which our Lord was laid (Matt. xxvii.

60 and parallel passages, § 228). They were used by houseless people either before they had been occupied for their intended purpose or after the corpses laid in them had mouldered away.

Matt. viii. 29—33.

Mark v. 7—14.

Luke viii. 23—34.

torment us before the
time?

I adjure thee by God,
torment me not.
8 For he said unto him,
Come forth,
thou unclean spirit,
out of the man.

9 And he asked him,
What is thy name?
And he saith unto
him,
My name is Legion;
for we are many.

10 And he besought him
much that he would
not send them away
out of the country.

30 Now there was afar
off from them

a herd of many swine
feeding.

31 And the ²devils
besought him, saying,
If thou cast us out,
send us away into the
herd of swine.

32 And
he said unto them, Go.

And
they
came out,
and went into the
swine: and behold, the
whole herd rushed
down the steep into
the sea,

and perished
in the waters.

33 And they that
fed them

11 Now there was there
on the mountain side
a great herd of swine
feeding.

12 And they
besought him, saying,

13 Send us into the
swine, that we may
enter into them. And
he gave them leave.

And
the unclean spirits
came out,
and entered into the
swine: and the
herd rushed
down the steep into
the sea,
in number about two
thousand;

and they were choked
in the sea.

14 And they that
fed them

I beseech thee,

torment me not.

29 For he ⁶commanded

the unclean spirit to
come out from the man.
For ⁶oftentimes it had
seized him: and he was
kept under guard, and
bound with chains and
fettlers; and breaking
the bands asunder, he
was driven of the ⁷devil
into the deserts.

30 And Jesus asked him,
What is thy name?
And he said,

Legion;

for many ²devils were
entered into him.

31 And they intreated
him that he would
not command them to
depart

into the abyss.

32 Now there was there

a herd of many swine
feeding on the mountain:
and they
intreated him that

he would give
them leave to
enter into them. And
he gave them leave.

33 And
the ²devils
came out from the man,
and entered into the
swine: and the
herd rushed
down the steep into
the lake,

and ⁸were choked.

34 And when they that
fed them

Matt. viii. 33—34.

Mark v. 14—19.

Luke viii. 34—39.

	fled, and went away into the city, and told everything, and what was befallen to them that were ¹ possessed with devils.	fled, and told it in the city, and in the country. And they came to see what it was that had come to pass. 15 And they come to Jesus, and behold ² him that was possessed with devils sitting, clothed and in his right mind, <i>even</i> him that had the legion : and they were afraid. 16 And they that saw it declared unto them how it befell ³ him that was possessed with devils, and concerning the swine. 17 And they began to beseech him to depart from their borders.	saw what had come to pass, they fled, and told it in the city and in the country. 35 And they went out to see what had come to pass : and they came to Jesus, and found the man from whom the ² devils were gone out, sitting, clothed and in his right mind, at the feet of Jesus : and they were afraid. 36 And they that saw it told them how he that was possessed with ² devils was ³ made whole. 37 And all the people of the country of the ⁴ Gerasenes round about asked him to depart from them ; for they were holden with great fear : and he entered into a boat, and returned. 38 But the man from whom the ² devils were gone out prayed him that he might be with him : but he sent him away, saying, 39 Return to thy house, and declare how great things God hath
34	And behold, all the city came out to meet Jesus :		
	and when they saw him, they besought <i>him</i> that he would depart from their borders.		
	18 And as he was entering into the boat, he that had been possessed with ² devils besought him that he might be with him. 19 And he suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath		

	Mark v. 19—21.		Luke viii. 39—40.
	done for thee, and <i>how</i> he had mercy on thee.		done for thee.
20	And he went his way, and began to publish in Decapolis how great things Jesus had done for him : and all men did marvel.		And he went his way, publishing throughout the whole city how great things Jesus had done for him.
21	And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto him :	40	And as Jesus returned*, the multitude welcomed him; for they were all waiting for him.
	and he was by the sea.		

¹ Or, *demoniacs* ² Gr. *demons*. ³ Or, *the demoniac* ⁴ Many ancient authorities read *Gergesenes*; others *Gadarenes*. See note S, p. lxxviii. ⁵ Or, *was commanding* (Amer.) ⁶ Or, *of a long time* ⁷ Gr. *demon*.
⁸ Or, *were drowned* (Amer.) ⁹ Or, *saved*

§ 81. JAIRUS BESEECHES JESUS TO SAVE HIS DYING CHILD.

		<i>Capernaum.</i>			
	Matt. ix. 18, 19.	Mark v. 22—24.	Luke viii. 41, 42.		
18	While he spake these things unto them, behold there came ¹ a ruler, and worshipped him,	22	And there cometh one of the rulers of the synagogue, Jairus by name; and seeing him, he falleth at his feet, and beseecheth him much,	41	And behold, there came a man named Jaïrus, and he was a ruler of the synagogue : and he fell down at Jesus' feet, and besought him to 42 come into his house; for he had an only daughter, about twelve years of age, and she lay a dying.
	saying, My daughter is even now dead : but come and lay thy hand upon her, and she shall live.	23	saying, My little daughter is at the point of death : <i>I pray thee</i> , that thou come and lay thy hands on her, that she may be ² made whole, and live.		
19	And Jesus arose, and followed him, and <i>so did</i> his disciples.	24	And he went with him.		

¹ Gr. *one ruler*. ² Or, *saved*

* To Capernaum, see note to Matt. iv. 13, § 34.

§ 82. JESUS HEALS A WOMAN HAVING AN ISSUE OF BLOOD.

Capernaum.

Matt. ix. 20—22.

Mark v. 24—34.

Luke viii. 42—48.

20	And behold, a woman, who had an issue of blood twelve years,	24	And a great multitude followed him, and they thronged him.	42	But as he went the multitudes
21	came behind him*, and touched the border of his garment: for she said within herself, If I do but touch his garment, I shall be ¹ made whole.	25	And a woman, which had an issue of blood twelve years,	43	thronged him. And a woman having an issue of blood twelve years,
		26	and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, 27 having heard the things concerning Jesus,		which ⁴ had spent all her living upon physicians, and could not be healed of any,
		28	For she said, If I touch but his garments, I shall be ¹ made whole.	44	came behind him*, and touched the border of his garment:
		29	And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of her		and immediately the issue of her blood stanchèd.
		30	³ plague. And straightway Jesus, perceiving in himself that the power <i>proceeding</i> from him had gone forth, turned him about in the crowd, and said, Who touched my garments?	45	And Jesus said, Who is it that touched me? And when all denied, Peter said, ⁵ and they
		31	And his disciples		

* The disease from which this poor woman suffered was one which by contact communicated uncleanness (Lev. xv. 25—27). Hence her anxiety to escape notice while she mingled with the crowd or approached our Lord. She

came unobservedly “behind”; she touched but the “border of his garment”; and she came “fearing and trembling” to “declare in “the presence of all the people” what she had done and “for what cause she touched him.”

Matt. ix. 22.

Mark v. 31—34.
said unto him,

Luke viii. 45—48.

that were with him,
Master,

Thou seest
the multitude thronging
thee,
and sayest thou, Who
touched me ?

the multitudes press
thee and crush *thee*.

46 But Jesus said, Some
one did touch me; for
I perceived that power
had gone forth from me.

32 And he looked round
about to see her that
had done this thing.

33 But the woman

47 And when the woman
saw that she was not
hid, she came
trembling,

fearing and trembling,
knowing what had been
done to her, came
and fell down before
him, and told him all
the truth.

and falling down before
him declared in the
presence of all the people
for what cause she
touched him, and how
she was healed imme-
diately.

22 But Jesus turning and
seeing her
said,
Daughter,
be of good cheer;
thy faith hath ²made
thee whole.

34 And he said unto her,
Daughter,
thy faith hath ²made
thee whole;
go in peace, and
be whole of thy ³plague.

48 And he said unto her,
Daughter,
thy faith hath ²made
thee whole;
go in peace.

And the woman was
¹made whole from that
hour.

¹ Or, *saved*. ² Or, *saved thee*. ³ Gr. *scourge*. ⁴ Some ancient authorities omit *had spent all her living upon physicians, and*. ⁵ Some ancient authorities omit *and they that were with him*.

§ 83. JESUS RAISES TO LIFE THE DEAD DAUGHTER OF JAIRUS.

Capernaum.

Matt. ix. 23—26.

Mark v. 35—43.

Luke viii. 49—56.

35 While he yet spake,
they come from
the ruler of the syna-
gogue's *house*, saying,
Thy daughter is dead:
why troublest thou the
²Master any further ?

49 While he yet spake,
there cometh one from
the ruler of the syna-
gogue's *house*, saying,
Thy daughter is dead;
trouble not the
²Master.

36 But Jesus,

50 But Jesus

Matt. ix. 23-25.

Mark v. 36-41.

Luke viii. 50-54.

- ³not heeding the word
 spoken,
 saith unto the ruler
 of the synagogue,
 Fear not, only believe.
- answered him,
 Fear not: only believe,
 and she shall be ⁴made
 whole.
- ³⁷ And he suffered no man
 to follow with him, save
 Peter, and James, and
 John the brother of
 James.
- ²³ And when Jesus came
 into the ruler's house,
 and saw
 the flute-players, and
 the crowd making
 a tumult,*
- ³⁸ And they come to
 the house of the ruler
 of the synagogue;
- ⁵¹ And when he came to
 the house,
 he suffered not any man
 to enter in with him, save
 Peter, and John, and
 James, and the father of
 the maiden and her mo-
 ther.
- and he beholdeth
 a tumult,*
 and *many* weeping and
 wailing greatly.
- ²⁴ he said,
 Give place: for
 the damsel is not dead,
 but sleepeth. And they
 laughed him to scorn.
- ³⁹ And when he was entered
 in, he saith unto them,
 Why make ye a
 tumult, and weep?
 the child is not dead,
 but sleepeth. And they
 laughed him to scorn.
- ⁵² And all were weeping,
 and bewailing her:
 but he said,
 Weep not; for
 she is not dead,
 but sleepeth. And they
 laughed him to scorn,
 knowing that she was
 dead.
- ²⁵ But when the
 crowd was put forth,
 he entered in,
 and took
 her by the hand:
- But he, having
 put them all forth,
 taketh the father of the
 child and her mother and
 them that were with him,
 and
 goeth in
 where the child was.
- ⁴¹ And taking
 the child by the hand,
 he saith unto her,
 Talitha cumi;
 which is, being inter-
 preted, Damsel, I say
 unto thee, Arise.
- ⁵⁴ But he, taking
 her by the hand,
 called, saying,
 Maiden, arise.

* The hired mourners, men or women "skilful of lamentation," 2 Chron. xxxv. 25, Jer. ix. 17, 18, Amos v. 16.

Matt. ix. 25, 26. and	42	Mark v. 42, 43. And straightway	55	Luke viii. 55, 56. And
the damsel arose.		the damsel rose up, and walked ; for she was twelve years old. And they were amazed straightway with a great amazement.		her spirit returned, and she rose up immediately :
	43	And he charged them much that no man should know this : and he commanded that <i>something</i> should be given her to eat.	56	And her parents were amazed :
26 And ¹ the fame hereof went forth into all that land.			55	but he charged them to tell no man what had been done. And he commanded that <i>something</i> be given her to eat.
	¹ Gr. <i>this fame.</i>	² Or, <i>Teacher</i>	³ Or, <i>overhearing</i>	⁴ Or, <i>saved</i>

§ 84. JESUS HEALS TWO BLIND MEN ; AND A DUMB DEMONIAIC.

Capernaum ?

Matt. ix. 27—34.

27 And as Jesus passed by from thence, two* blind men followed him, crying out, and
28 saying, Have mercy on us, thou son of David. And when he was come into the
house, the blind men came to him : and Jesus saith unto them, Believe ye that I am
29 able to do this ? They say unto him, Yea, Lord. Then touched he their eyes, saying,
30 According to your faith be it done unto you. And their eyes were opened. And
31 Jesus ¹strictly charged them, saying, See that no man know it. But they went forth,
and spread abroad his fame in all that land.

32 And as they went forth, behold, there was brought to him a dumb man possessed
33 with a ²devil. And when the ²devil was cast out, the dumb man spake : and the
34 multitudes marvelled, saying, It was never so seen in Israel. But the Pharisees said,
³By the prince of the ⁴devils casteth he out ⁴devils.

¹ Or, *sternly*² Gr. *demon.*³ Or, *In*⁴ Gr. *demons.*

§ 85. THE MEN OF HIS OWN COUNTRY ARE JEALOUS OF JESUS.

Nazareth.

Matt. xiii. 54—58.

Mark vi. 1—6.

51	And coming into his own country †	1	And he went out from thence ; and he cometh into his own country † ; and his disciples follow him.
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* See Matt. xx. 30—34, § 152.

† His own country here means Nazareth, as the place where he had been brought up, see Luke iv. 16, 23, 24, § 33, and where his earlier manhood had passed (see note † p. 81).

Our Lord makes the same remark with respect to the same town in Luke iv. 24, § 33. In John iv. 44, § 32, it is applied to Judea as the place where he was born, as contrasted with Galilee.

Matt. xiii. 54—58.

he taught them in their synagogue,
insomuch that they were
astonished, and said, Whence hath
this man
this wisdom,

and these
¹mighty works?

55 Is not this the carpenter's son?
is not his mother called Mary?
and his brethren,* James, and Joseph,
and Simon, and Judas?

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

57 And they were ²offended in him.
But Jesus said unto them,
A prophet is not without honour,
save in his own country,

58 and in his own house. And he
did not many ¹mighty works there

because of their unbelief.

¹ Gr. *powers*.² Gr. *caused to stumble*.³ Some ancient authorities insert *the*.⁴ Gr. *power*.

Mark vi. 2—6.

2 And when the sabbath was come,
he began to teach in the synagogue:
and ³many hearing him were
astonished, saying, Whence hath
this man these things? and,
What is the wisdom that is given
unto this man,

and *what mean* such
¹mighty works wrought by his hands?

3 Is not this the carpenter†,
the son of Mary,
and brother* of James, and Joses,
and Judas, and Simon?
and are not his sisters here with us?

And they were ²offended in him.

4 And Jesus said unto them,
A prophet is not without honour,
save in his own country,
and among his own kin,

5 and in his own house. And he
could there do no ¹mighty work,
save that he laid his hands upon a few
sick folk, and healed them.

6 And he marvelled
because of their unbelief.

§ 86. JESUS MAKES A THIRD CIRCUIT IN GALILEE, AND PROCLAIMS THE ABUNDANCE OF THE HARVEST AND THE LACK OF THE LABOURERS.

Galilee.

Matt. ix. 35—38.

35 And Jesus went about
all the cities
and the villages, teaching
in their synagogues, and preaching the
gospel of the kingdom, and healing all
manner of disease and all manner of
36 sickness. But when he saw the multi-

Mark vi. 6.

6 And he went round about
the villages teaching.

* See Acts i. 14.

† Joseph, the husband of Mary, took her and Jesus to the passover when Jesus was 12 years old (Luke ii. 41—52, § 19). From that time we read no more of him. When the narrative of our Lord's life recommences, Joseph had no doubt died; and (from the description in Mark vi. 3), Jesus as eldest son seems to have continued his father's business, and to have undertaken the responsibilities of the headship of the family until such time as his brothers were able to provide for their mother and sisters. This may afford a reason why the public ministry

of our Lord was not commenced during his earlier manhood. He was then giving the example of a perfect private life and filial conduct, while the men of his town already recognised his character and wisdom, and looked to him for the performance of public religious duty. We gather this from Luke iv. 16, § 33. The words "as his custom was" indicate clearly the quasi-official position he occupied. Thus both privately and publicly, as the carpenter of Nazareth or the Saviour of the world, it "became him to fulfil "all righteousness." Matt. iii. 15, § 21.

Matt. ix. 36—38.

tudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest*.

§ 87. JESUS CHARGES THE TWELVE APOSTLES, AND SENDS THEM FORTH.
(See note L, page liv.)

Capernaum.

<p>1 Matt. x. 1—42. And he called unto him his twelve disciples †,</p> <p>and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.</p> <p>2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican: James the son of Alphaeus, and Thaddæus;</p> <p>4 Simon the ¹Cananaean, and Judas Iscariot, who also ²betrayed him.</p> <p>5 These twelve Jesus sent forth, and</p>	<p>7 Mark vi. 7—11. And he called unto him the twelve,</p> <p>and began to send them forth by two and two; and he gave them authority over the unclean spirits;</p>	<p>1 Luke ix. 1—5. And he called the twelve together,</p> <p>and gave them power and authority over all ³devils, and to cure diseases.</p> <p>2 And he sent them forth to preach the kingdom of God, and to heal ²⁰the sick.</p> <p>3 And he said unto them,</p>
<p>charged them, saying, Go not into <i>any</i> way of the Gentiles, and enter not into any city of the Samaritans: but go rather to the [‡]lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at</p>	<p>8 Mark vi. 8. And he charged them that they should</p>	

* Our Lord repeats this declaration and invocation when he sends forth the seventy on their evangelistic mission. See Luke x. 2, § 132. Our Lord's address on that occasion

should be carefully collated throughout.
† See § 49, and also Note L, p. liv.
‡ Who had excited his pity. See preceding section, Matt. ix. 36; and Mark vi. 34, § 91.

Matt. x. 7-14.

Mark vi. 8-11.

Luke ix. 3-5.

- 8 hand. Heal the sick, raise the dead, cleanse the lepers, cast out ³devils: freely ye received, freely give.
- 9 Get you
no gold, nor silver, nor brass in your ⁴purses;
10 no wallet
for your journey,
neither two coats, nor shoes, nor staff*: for the labourer is worthy of his food †.
- 11 And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth.
- 12 And as ye enter into the house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.
- 14 And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet ‡.
- take nothing for their journey, save a staff only*;
no bread, no wallet,
no ¹⁸money in their ¹⁹purse;
9 but to go shod with sandals: and, said he, put not on two coats.
- 10 And he said unto them, Wheresoever ye enter into a house, there abide till ye depart thence.
- 11 And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet † for a testimony unto them.
- Take nothing for your journey, neither staff*,
nor wallet, nor bread,
nor money;
neither have two coats.
- 4 And into whatsoever house ye enter, there abide †, and thence depart.
- 5 And as many as receive you not, when ye depart from that city, shake off the dust from your feet ‡ for a testimony against them.

* The apparent discrepancy here does not affect the principle of our Lord's command. The injunction is this: "Make no special preparation for your journey; provide nothing more than you already have; get no traveller's staff, nothing beyond the ordinary walking-stick of your every-day use." This meaning is brought out by the use of the word *κλήσησθε* in Matthew. Do not *get* or *procure*. Observe also the words *eis τὴν ὁδὸν* in Luke: "Do not take, specially for the journey, anything required for this occasion as distin-

guished from the exigencies of common life. "You are not travellers but apostles;—depending for defence, not on your strong arm and stout weapon, but on the protection of the Most High." This however allowed them to take their ordinary rod or staff, and Mark with his usual precision mentions this, which the other gospels pass over as being a matter of course, not affected by the spirit of the Lord's command.

† Luke x. 7, § 132.

‡ See Acts xiii. 51.

Matt. x. 15—42.

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

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and ⁵harmless as doves. But beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you; yea and before governors and kings shall ye be brought for my sake, for a testimony to them and to the 19 Gentiles. But when they deliver you up, be not anxious how or what ye shall speak: 20 for it shall be given you in that hour what ye shall speak. For it is not ye that 21 speak, but the Spirit of your Father that speaketh in you. And brother shall deliver up brother to death, and the father his child: and children shall rise up against 22 parents, and ⁶cause 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, the same shall be saved. 23 But when they persecute you in this city, flee into the next: for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come.

24, 25 A disciple is not above his ⁷master, nor a ⁸servant above his lord. It is enough for the disciple that he be as his ⁷master, and the ⁸servant as his lord. If they have called the master of the house ⁹Beelzebub, how much more *shall they call them of* 26 his household! Fear them not therefore: for there is nothing covered, that shall not 27 be revealed; and hid, that shall not be known. What I tell you in the darkness, speak ye in the light: and what ye hear in the ear, proclaim upon the housetops. 28 And be not afraid of them which kill the body, but are not able to kill the soul: but 29 rather fear him which is able to destroy both soul and body in ¹⁰hell. Are not two sparrows sold for a ¹¹farthing? and not one of them shall fall on the ground without 30, 31 your Father: but the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows. Every one therefore who shall confess ¹²me before men, ¹³him will I also confess before my Father which is in 33 heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I came to ¹⁴send peace on the earth: * I came not to ¹⁴send peace, 35 but a sword. For I came to set a man at variance against his father, and the daughter 36 against her mother, and the daughter in law against her mother in law: † and a 37 man's foes *shall* be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than 38 me is not worthy of me. And he that doth not take his cross ‡ and follow after me, 39 is not worthy of me. He that ¹⁵findeth his ¹⁶life shall lose it; and he that ¹⁷loseth his ¹⁶life for my sake shall find it.

40 He that receiveth you receiveth me, and he that receiveth me receiveth him that 41 sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous 42 man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

¹ Or, Zealot. See Luke vi. 15, § 49. Acts i. 13, § 254. ² Or, delivered him up ³ Gr. demons.
⁴ Gr. girdles. ⁵ Or, simple ⁶ Or, put them to death ⁷ Or, teacher ⁸ Gr. bondservant.
⁹ Gr. Beelzebub. ¹⁰ Gr. Gehenua. ¹¹ Or, penny (Amer.) ¹² Gr. in me. ¹³ Gr. in him. ¹⁴ Gr. cast.
¹⁵ Or, found ¹⁶ Or, soul ¹⁷ Or, lost ¹⁸ Gr. brass. ¹⁹ Gr. girdle. ²⁰ Some ancient authorities omit the sick.

* See Luke xii. 49—53, § 66.

† Obviously referring to Micah vii. 6.

‡ That is to say,—for the purpose of carrying it to the place of crucifixion and there to be crucified. This was part of the punish-

ment of desperate criminals. It was the shameful fate of the Lord. Even to this end must his disciples be prepared to "follow after" him.

§ 88. JESUS PREACHES IN THE CITIES, AND THE TWELVE IN THE VILLAGES.

Galilee.

Matt. xi. 1.

Mark vi. 12, 13.

Luke ix. 6.

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

12 And they went out,

6 And they departed, and went throughout the villages, preaching the gospel,

and preached

that *men* should repent.

13 And they cast out many ¹devils, and anointed with oil many that were sick, and healed them.

and healing everywhere.

¹ *Gr. demons.*

§ 89. HEROD BEHEADS JOHN THE BAPTIST IN PRISON.

Fortress of Machærus.*

Matt. xiv. 6–12.

Mark vi. 21–29.

6 But when Herod's birthday came, the daughter of Herodias danced in the midst, and pleased Herod.

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

21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, and the ¹high captains, and the chief men of Galilee; and when ²the daughter of Herodias herself came in and danced, ³she pleased Herod and them that sat at meat with him; and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24 And she went out, and said unto her mother, What shall I ask? And she said, The head of John ⁴the Baptist.

8 And she, being put forward by her mother, saith, Give me here in a charger the head

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou forthwith give me in a charger the head

* See note G, page xlix.

Matt. xiv. 8-12.

9 of John the Baptist. And the king was grieved; but for the sake of his oaths, and of them which sat at meat with him,

10 he commanded it to be given; and he sent,

and beheaded John in the prison.
11 And his head was brought in a charger, and given to the damsel; and she brought it to her mother.
12 And his disciples came, and took up the corpse, and buried him; and they went and told Jesus.

Mark vi. 25-29.

26 of John ⁴the Baptist. And the king was exceeding sorry; but for the sake of his oaths, and of them that sat at meat, he would not reject her.

27 And straightway the king sent forth a soldier of his guard, and commanded to bring his head: 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.
29 And when his disciples heard *thereof*, they came and took up his corpse, and laid it in a tomb.

¹ Or, *military tribunes*. Gr. *chiliarchs*, literally, *commanders of a thousand men*.

² Some ancient authorities

³ Or, *it* ⁴ Gr. *the Baptizer*.

§ 90. HEROD IS PERPLEXED AT THE GROWING FAME OF JESUS. THE TWELVE RETURN FROM THEIR CIRCUIT AND REPORT TO THEIR MASTER.

Galilee.

Matt. xiv. 1, 2, 13.

1 At that season Herod the tetrarch heard the report concerning Jesus,

Mark vi. 14-16, 30-32.

14 And king Herod heard *thereof*;

for his name had become known:

Luke ix. 7-10.

7 Now Herod the tetrarch heard of all that was done:

and he was much perplexed, because that it was said by some, that John was risen from the dead;

John vi. 1.

2 and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore do these powers work in him.

and ¹he said,

John ²the Baptist is risen from the dead, and therefore do these powers work in him.

15 But others said, It is Elijah.

And others said, *It is a prophet, even as one of the prophets.*

8 and by some, that Elijah had appeared: and by others, that

one of the old prophets was risen again.

Matt. xiv. 13.

Mark vi. 16, 30—32.

Luke ix. 9, 10.

John vi. 1.

16 But Herod when
he heard *thereof*,
said, John, whom
I beheaded,

9 And Herod

said, John
I beheaded:
but who is this,
about whom I
hear such things?

he is risen.

And he sought
to see him.

30 And the apostles

10 And the apostles,
when they
were returned,

gather them-
selves together
unto Jesus;
and they told
him all things,
whatsoever
they had done,
and whatsoever
they had taught.

declared unto
him what things
they had done.

13 Now when
Jesus heard *it*,

31 And

And

1 After these
things Jesus

he saith unto
them, Come ye
yourselves apart
into a desert place,
and rest a while.
For there were
many coming and
going, and they
had no leisure so
much as to eat.

he took them,

he withdrew
from thence in a
boat,

32 And they went
away in the
boat

and withdrew

went away

to a desert place*
apart.

to a desert place*
apart.

apart
to a city called
Bethsaida*.

to the other side
of the sea of Gali-
lee, which is *the*
sea of Tiberias.

¹ Some ancient authorities read *they*.

² Gr. *the Baptist*.

* There were two cities called Bethsaida. One was situated on the *western* side of the lake of Gennesaret and about a mile and a half from Capernaum. The other, which is generally distinguished by its Roman name of Julias, was on the *eastern* side of the lake more than four miles from Capernaum. In fixing the desert here mentioned, (where the miracle of feeding the 5000 took place as

related in the next section), we observe that Jesus after his visit to Nazareth (§ 85) had made a circuit through Galilee (§ 86), and at his house at Capernaum received the disciples (Mark vi. 30 and Luke ix. 10) on their return from the mission narrated in § 88. In order to reach the Bethsaida here mentioned he had to cross the lake in a boat (Matt. xiv. 13 &c.) "to the other side

§ 91. THE MULTITUDES FOLLOW JESUS. HE FEEDS FIVE THOUSAND BY MIRACLE.

In the desert of Bethsaida. North-east of the sea of Galilee.

Matt. xiv. 13—21.	Mark vi. 33—41.	Luke ix. 11—17.	John vi. 2—14.
13 And when the multitudes heard thereof,	33 And <i>the people</i> saw them going, and many knew <i>them</i> , and they ran there together ¹ on foot from all the cities, and outwent them.	11 But the multitudes perceiving it followed him:	2 And a great multitude followed him,
they followed him ¹ on foot from the cities.			because they beheld the signs which he did on them that were sick.
14 And he came forth,	34 And he came forth		3 And Jesus went up into the mountain, and there he sat with ⁴ his disciples. Now the passover, the feast of the Jews, ⁵ was at hand. Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him,
and saw a great multitude,	and saw a great multitude,		
and he had compassion on them,	and he had compassion on them, because they were as sheep not having a shepherd:		
	and he began to teach them many things.	and he welcomed them,	
		and spake to them	

“of the sea of Galilee” (John vi. 1). This must therefore have been Bethsaida (Julias); and the miracle occurred in the comparatively unpeopled district around it on the north-east of the lake.

The miraculous feeding of the 4000 (§ 97) probably took place in or near the same desert, but about 7 or 8 miles to the south of the place described in § 91, and opposite the middle of the lake. This would seem to follow from the history of events just before

and after it. Jesus came from the parts of Tyre and Sidon (§§ 95 and 96) “through the “midst of the borders of Decapolis” (Mark vii. 31, § 96). This would indicate that he had made his way past the lake to the south-east of it. That he then went northwards for a few miles towards Bethsaida (Julias), and about halfway down the lake, is suggested by the fact that after the miracle he crossed in a boat, and landed at Magdala in the district of Dalmanutha. See map.

Matt. xiv. 14—16.

Mark vi. 35—38.

Luke ix. 11—13.

John vi. 5—7.

and
healed their sick.
15 And when even
was come,

35 And when the day
was now far spent,

of the kingdom of
God, and them
that had need of
healing he healed.
12 And the day began
to wear away;

saith unto Philip,
Whence are we to
buy ⁴bread, that
these may eat?
6 And this he said
to prove him: for
he himself knew
what he would do.

the disciples
came to him,
saying,
The place is de-
sert, and the time
is already past;
send the multi-
tudes away, that
they may go into

his disciples
came unto him,
and said,
The place is de-
sert, and the day
is now far spent:

and the twelve
came, and
said unto him,

36 send them
away, that
they may go into
the country and
villages
round
about, and
buy themselves
somewhat to eat.

Send the multi-
tude away, that
they may go into

the villages and
country round
about, and lodge,
and get
victuals:
for we are here*
in a desert place.

16 But Jesus
said
unto them,
They have no
need to go away:
give ye them
to eat.

37 But he answered
and said
unto them,

13 But he
said
unto them,

Give ye them
to eat.
And they say un-
to him, Shall we
go and buy two
hundred ³penny-
worth of bread,
and give them to
eat?

Give ye them
to eat.

7 Philip answered
him, Two hundred
³pennyworth of
⁴bread is not suffi-
cient for them,
that every one
may take a little.

38 And he saith unto
them, How many

* See note * at the end of last section.

Matt. xiv. 17—19.	Mark vi. 38—41.	Luke ix. 13—16.	John vi. 8—11.
	loaves have ye? go <i>and</i> see. And when they knew,		8 One of his disciples, Andrew, Simon Peter's brother, saith unto him, 9 There is a lad here, which hath five barley loaves, and two fishes:
17 And they say unto him, We have here but five loaves, and two fishes.	they say, Five, and two fishes.	And they said, We have no more than five loaves and two fishes; except we should go and buy food for all this people. 11 [For they were about five thou- sand men.]	but what are these among so many?
18 And he said, Bring them hither to me.			
19 And he com- manded the multitudes to ² sit down on the grass;	39 And he com- manded them that all should ² sit down by companies upon the green grass.	And he said unto his disciples, Make them ² sit down in companies about fifty each.	10 Jesus said, Make the people sit down. Now there was much grass in the place.
	40 And they sat down in ranks, by hundreds, and by fifties.	15 And they did so, and made them all ² sit down.	So the men sat down, in number about five thousand.
and he took the five loaves, and the two fishes, and looking up to heaven, he blessed,	41 And he took the five loaves and the two fishes, and looking up to heaven, he blessed,	16 And he took the five loaves and the two fishes, and looking up to heaven, he blessed them,	11 Jesus therefore took the loaves;
and brake and gave the loaves to the disciples, and the disciples to the multitudes.	and brake the loaves; and he gave to the disciples to set before them; and the two fishes divided he among them all.	and brake; and gave to the disciples to set before the multitude.	and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would.

<p>Matt. xiv. 20, 21. 20 And they did all eat, and were filled:</p> <p>and they took up that</p> <p>which remained over of</p> <p>the broken pieces, twelve baskets full.</p> <p>21 And they that did eat were about five thousand men, beside women and children.</p>	<p>Mark vi. 42—44. 42 And they did all eat, and were filled.</p> <p>43 And they took up</p> <p>broken pieces, twelve basketfuls, and also of the fishes.</p> <p>44 And they that ate the loaves were five thousand men.</p>	<p>Luke ix. 17, 14. 17 And they did eat, and were all filled:</p> <p>and there was taken up that</p> <p>which remained over to them</p> <p>of broken pieces, twelve baskets.</p> <p>14 For they were about five thousand men.</p>	<p>John vi. 12—14. 12 And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost. 13 So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten.</p> <p>14 When therefore the people saw the ⁵sign which he did, they said, This is of a truth the * prophet that cometh into the world.</p>
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¹ Or, *by land* ² Gr, *recline*. ³ Or, *shillingsworth* (Amer.) The word in the Greek denotes a coin worth about eight pence halfpenny. See note Q. p. lxxiv, under title *denarius*. ⁴ Gr, *loaves*. ⁵ Some ancient authorities read *signs*.

§ 92. JESUS WALKS UPON THE SEA.

Sea of Galilee.

<p>Matt. xiv. 22—36. 22 And straightway he constrained† the disciples to enter into the</p>	<p>Mark vi. 45—56. 45 And straightway he constrained† his disciples to enter into the</p>	<p>John vi. 15—21. 15 Jesus therefore</p>
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* Deut. xviii. 15, 18.

† The unwillingness to depart which the disciples seem to have shewn, and which is suggested by the word "constrained," arose probably from two reasons. (1) They feared for Jesus:—They were instructed to "go before him," and yet to leave no visible

means of transport for him to follow; and having no expectation of the subsequent miracle, they could not conceive why he should thus be abandoned alone, and defenceless. (2) They feared for themselves:—We learn from Matt. xiv. 15 &c., § 91, that the miracle of the loaves and fishes had occurred

Matt. xiv. 22—26.

Mark vi. 45—50.

John vi. 15—19.

boat, and to go before
him unto the other side,

till he should send
the multitudes away.
23 And after he had sent
the multitudes away,

boat, and to go before
him unto the other side
to Bethsaida,
while he himself sendeth
the multitude away.
46 And after he had taken
leave of them,

perceiving that they were
about to come and take
him by force, to make
him king,
withdrew again into
the mountain
himself alone.

he went up into
the mountain
apart
to pray :
and when even was come,

he departed into
the mountain

to pray.
47 And when even was come,

16 And when evening came,
his disciples went down
17 unto the sea ; and they
entered into a boat,

he was there alone.
24 But the boat ¹was now in
the midst of the sea,

the boat was in
the midst of the sea,
and he alone on the land.

and were going over
the sea unto Capernaum.

distressed by the waves ;
for the wind was con-
25 trary. And in
the fourth watch* of
the night he came
unto them, walking
26 upon the sea. And

48 And seeing them
distressed in rowing,
for the wind was con-
trary unto them, about
the fourth watch* of
the night he cometh
unto them, walking
on the sea ; and
he would have passed
by them :
but they,

And it was now dark,
and Jesus had not yet
18 come to them. And
the sea was rising by
reason of a great wind
that blew.

when the disciples

saw
him walking on the
sea,

49 when they saw
him walking on the
sea,

19 When therefore they
had rowed about five
and twenty or thirty
furlongs, they behold
Jesus walking on the
sea, and drawing nigh
unto the boat :

they were troubled, say-
ing, It is an apparition ;
and they cried out

50 supposed that
it was an apparition,
and cried out : for

as the evening came on. By the time there-
fore that they were ready to depart, the dark-
ness was rapidly deepening ; and they naturally
disliked the prospect of such a night journey
against a strong head wind (see above, John
vi. 18, and Matt. xiv. 24). The boat was
probably small. (See John vi. 22—24, § 93.

marg. reff. ¹ and ².) It was an open rowing-
boat (Mark vi. 48 and John vi. 19 in this
section) ; and they were experienced men, and
foresaw the difficulty and danger.

* Between three o'clock and six in the
morning.

Matt. xiv. 25—35.

Mark vi. 50—54.

John vi. 19—21.

for fear*.

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

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

29 And he said, Come. And Peter went down from the boat, and walked upon the waters, ²to come

30 to Jesus. But when he saw the wind³, he was afraid ; and beginning to sink, he cried out, saying,

31 Lord, save me. And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt ?

they all saw him, and were troubled. But he straightway spake with them, and saith unto them, Be of good cheer : it is I ; be not afraid.

and they were afraid. But he saith unto them, It is I ; be not afraid.

21 They were willing therefore to receive him into the boat ;

51 And he went up unto them into the boat ;

32 And when they were gone up into the boat, the wind ceased.

and the wind ceased :

and straightway the boat was at the land whither they were going.

33 And they that were in the boat worshipped him, saying, Of a truth thou art the Son of God †.

and they were sore amazed in themselves ;
52 for they understood not concerning the loaves, but their heart was hardened.

And when they had crossed over, they came to the land, unto Gennesaret.

53 And when they had [†]crossed over, they came to the land unto Gennesaret, and moored to the shore.

35 And when

54 And when they were come out of the boat,

* See Luke xxiv. 37, § 248.

† See Matt. xxvii. 54 and Mark xv. 39 in

§ 226. Luke i. 35, § 6. Rom. i. 4.

Matt. xiv. 35, 36.

the men of that place knew him,
they sent into all that region round about,
and brought unto him
all that were sick ;

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

¹ Some ancient authorities read *was many furlongs distant from the land, and came.*
² Many ancient authorities add *strong.*
³ Or, *it*

Mark vi. 54 56.

straightway *the people* knew him,
and ran round about that whole region,
and began to carry about on their beds
those that were sick,
where they heard he was.
56 And wheresoever he entered, into vil-
lages, or into cities, or into the country,
they laid the sick in the marketplaces,
and besought him that they might
touch if it were but the border of his
garment : and as many as touched ⁵him
were made whole.

⁴ Some ancient authorities read *and came.*
⁵ Or, *crossed over to the land, they came unto Gennesaret*

§ 93. JESUS HAVING RETURNED TO CAPERNAUM, THE MULTITUDES FOLLOW HIM AND HE DISCOURSES TO THEM IN THE SYNAGOGUE.

Capernaum.

John vi. 22—71 ; vii. 1.

22 On the morrow the multitude which stood on the other side of the sea saw that
there was none other ¹boat there, save one, and that Jesus entered not with his
23 disciples into the boat, but *that* his disciples went away alone (howbeit there came
²boats from Tiberias nigh unto the place where they ate the bread after the Lord had
24 given thanks) : when the multitude therefore saw that Jesus was not there, neither
his disciples, they themselves got into the ²boats, and came to Capernaum, seeking
25 Jesus. And when they found him on the other side of the sea, they said unto him,
26 Rabbi, when earnest thou hither? Jesus answered them and said, Verily, verily, I
say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves.
27 and were filled. Work not for the meat which perisheth, but for the meat which
abideth unto eternal life, which the Son of man shall give unto you : for him the
28 Father, *even* God, hath sealed*. They said therefore unto him, What must we do,
29 that we may work the works of God? Jesus answered and said unto them, This is
30 the work of God, that ye believe on him whom ³he hath sent. They said therefore
unto him, What then doest thou for a sign, that we may see, and believe thee?
31 what workest thou? Our fathers ate the manna† in the wilderness ; as it is written‡,
32 He gave them bread out of heaven to eat. Jesus therefore said unto them, Verily,
verily, I say unto you, It was not Moses that gave you the bread out of heaven : but
33 my Father giveth you the true bread out of heaven. For the bread of God is that
34 which cometh down out of heaven, and giveth life unto the world. They said there-

* To seal means here "to set a seal or "mark on anything in token of its being "genuine and approved." See Rev. vii. 3—8. Jesus was thus "sealed," or accredited;—by the angels at his birth,—by the star of the Magi,—by the descent of the Holy Spirit,—by the divine power of miracle working &c., &c. See Acts ii. 22. Here he probably refers to the proof of his Divinity afforded in the miracle of the feeding of the five thousand which he

mentions in verse 26. See Robinson's *Gk. Lex. to N.T.* under the word *σφραγίζω*.

† Exod. xvi. 13—31.

‡ Ps. lxxviii. 23—25. The manna is called "bread from heaven" as an antithesis to "bread from earth." Instead of growing in the ordinary fashion from the soil it "fell upon" the ground miraculously every morning like the dew "from heaven." Numb. xi. 9.

John vi. 34—71; vii. 1.

35 fore unto him, Lord, evermore give us this bread. Jesus said unto them, I am the
bread of life: he that cometh to me shall not hunger, and he that believeth on me
36 shall never thirst. But I said unto you, that ye have seen me, and yet believe not.
37 All that which the Father giveth me shall come unto me; and him that cometh to
38 me I will in no wise cast out. For I am come down from heaven, not to do mine
39 own will, but the will of him that sent me. And this is the will of him that sent
me, that of all that which he hath given me I should lose nothing, but should raise
40 it up at the last day. For this is the will of my Father, that every one that be-
holdeth the Son, and believeth on him, should have eternal life; and ⁴¹I will raise
him up at the last day.

41 The Jews therefore murmured concerning him, because he said, I am the bread
42 which came down out of heaven. And they said, Is not this Jesus, the son of
Joseph, whose father and mother we know? how doth he now say, I am come down
43 out of heaven? Jesus answered and said unto them, Murmur not among yourselves.
44 No man can come to me, except the Father which sent me draw him: and I will
45 raise him up in the last day. It is written in the prophets*, And they shall all be
taught of God. Every one that hath heard from the Father, and hath learned,
46 cometh unto me. Not that any man hath seen the Father, save he which is from
47 God, he hath seen the Father. Verily, verily, I say unto you, He that believeth
48, 49 hath eternal life. I am the bread of life. Your fathers did eat the manna in the
50 wilderness, and they died. This is the bread which cometh down out of heaven,
51 that a man may eat thereof, and not die. I am the living bread which came down
out of heaven: if any man eat of this bread, he shall live for ever: yea and the
bread which I will give is my flesh, for the life of the world.

52 The Jews therefore strove one with another, saying, How can this man give us his
53 flesh to eat? Jesus therefore said unto them, Verily, verily, I say unto you, Except
ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves.
54 He that eateth my flesh and drinketh my blood hath eternal life; and I will raise
55 him up at the last day. For my flesh is ⁵⁶meat indeed, and my blood is ⁵⁶drink
56 indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in
57 him. As the living Father sent me, and I live because of the Father; so he that
58 eateth me, he also shall live because of me. This is the bread which came down
out of heaven: not as the fathers did eat, and died: he that eateth this bread shall
59 live for ever. These things said he in ⁷the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they heard *this*, said, This is a hard saying;
61 who can hear ⁸it? But Jesus knowing in himself that his disciples murmured at
62 this, said unto them, Doth this cause you to stumble? *What* then if ye should
63 behold the Son of man ascending where he was before? It is the spirit that quicken-
eth; the flesh profiteth nothing: the words that I have spoken unto you are spirit,
64 and are life. But there are some of you that believe not. For Jesus knew from the
beginning who they were that believed not, and who it was that should betray him.
65 And he said, For this cause have I said unto you, that no man can come unto me,
except it be given unto him of the Father.

66, 67 Upon this many of his disciples went back, and walked no more with him. Jesus
68 said therefore unto the twelve, Would ye also go away? Simon Peter answered him,
69 Lord, to whom shall we go? thou ⁹hast the words of eternal life. And we have
70 believed and know that thou art the †Holy One of God. Jesus answered them, Did
71 not I choose you the twelve, and one of you is a devil? Now he spake of Judas *the*
son of Simon Iscariot, for he it was that should betray him, *being* one of the twelve.
vii. 1 And after these things Jesus walked in Galilee: for he would not walk in Judæa,
because the Jews sought to kill him.

¹ Gr. little boat.
⁶ Gr. true drink.

² Gr. little boats.
⁷ Or, a synagogue

³ Or, he sent
⁸ Or, him

⁴ Or, that I should raise him up
⁹ Or, hast words

⁵ Gr. true meat.

* Isaiah liv. 13.

† Ps. xvi. 10; Mark i. 24 and parallel

passage, § 37; Acts iii. 14.

§ 94. JESUS TEACHES THE REAL CAUSE OF DEFILEMENT; AND DISCOURSES
ON PHARISAIC TRADITIONS.

(The third *passover during our Lord's public ministry.)

Matt. xv. 1—20.

Mark vii. 1—23.

1 Then there come to Jesus
from Jerusalem
Pharisees and scribes,

1 And there are gathered together unto him

the Pharisees, and certain of the scribes,
which had come from Jerusalem,
2 and had seen that some of his disciples ate
their bread with ⁶defiled, that is, un-
3 washen, hands. For the Pharisees, and
all the Jews, except they wash their
hands ⁷diligently, eat not, holding the
4 tradition of the elders: and *when they*
come from the marketplace, except they
⁸wash themselves, they eat not: and
many other things there be, which they
have received to hold, ⁹washings of cups,
5 and pots, and brasen vessels¹⁰. And
the Pharisees and the scribes

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

ask him, Why
walk not thy disciples according to
the tradition of the elders,

3 And he answered
and said unto them,
7 Ye hypocrites,
well did Isaiah prophesy of you,

6 And he said unto them,

Well did Isaiah prophesy of you
hypocrites,
as it is written †,

8 saying †,
This people honoureth me with their
lips;
But their heart is far from me.
9 But in vain do they worship me,
Teaching *as their* doctrines the pre-
cepts of men.

This people honoureth me with their
lips,
But their heart is far from me.
7 But in vain do they worship me,
Teaching *as their* doctrines the pre-
cepts of men.

3 Why do ye also transgress
the commandment of God
because of your tradition?

8 Ye leave the commandment of God, and
hold fast the tradition of men.

4 For God said ‡,
Honour thy father and thy mother:
and, He that speaketh evil of father
or mother, let him ¹die the death †.
5 But ye say, Whosoever shall say to his
father or his mother, That wherewith

9 And he said unto them,
Full well do ye reject
the commandment of God,
that ye may keep your tradition.
10 For Moses said ‡,

Honour thy father and thy mother;
and, He that speaketh evil of father
or mother, let him ¹die the death †:
11 but ye say, If a man shall say to his
father or his mother, That wherewith

* From John vi. 4, § 91, we learn that this was the time of the passover. John vii. 1, § 93, tells us that Jesus did not go to Jerusalem on this occasion, and why he stayed in

Galilee.

† Isaiah xxix. 13.

‡ Exod. xx. 12, and Deut. v. 16.

§ Exod. xxi. 17. Levit. xx. 9.

Matt. xv. 5—19.

thou mightest have been profited by
me is

given to *God*;

6 he shall not
honour his father².
And ye have made void the ³word
of God because of your tradition.

10 And he called to him the multitude,
and said unto them, Hear,

and understand:
11 Not that which
entereth into the mouth defileth
the man; but that which proceedeth out
of the mouth, this defileth the man.

12 Then came the disciples,
and said unto him, Knowest thou that
the Pharisees were ⁴offended, when they
13 heard this saying? But he answered
and said, Every ⁵plant which my
heavenly Father planted not, shall be
14 rooted up. Let them alone: they are
blind guides. And if the blind guide
the blind, both shall fall into a pit.

15 And Peter answered and said unto him,
Declare unto us the parable.

16 And he said, Are ye also even yet
without understanding?

17 Perceive ye not, that whatsoever
goeth into the mouth

passeth

into the belly,
and is cast out into the draught?

18 But the things which proceed out
of the mouth

19 come forth out of the heart; and
they defile the man. For
out of the heart

Mark vii. 11—21.

thou mightest have been profited by
me is

* Corban, that is to say,

Given to *God*;

12 ye no longer suffer him
to do aught for his father or his mother;
13 making void the word
of God by your tradition,
which ye have delivered: and
many such like things ye do.

14 And he called to him the multitude
again, and said unto them, Hear me
all of you,
and understand:

15 there is nothing from without the man,
that going into him can defile

him: but the things which proceed out
of the man are those that defile the man.¹¹

17 And when he was entered into the
house from the multitude,

his disciples asked of him
the parable.

18 And he saith unto them, Are ye so
without understanding also?

Perceive ye not, that whatsoever
from without goeth into the man,
19 it cannot defile him;

because it goeth
not into his heart, but
into his belly,

and goeth out into the draught?
This he said, making all meats clean.

20 And he said,

That which proceedeth out
of the man,

21 that defileth the man. For from within,
out of the heart of men,

* Corban means literally any offering to God, but especially an offering in fulfilment of a vow. Any thing which a man's parents might be likely to need might be thus vowed to God, and when the necessity for it arose, the son's answer might be "*It is a gift*,—an offering consecrated to God, and therefore I cannot apply it to your benefit. That in which

"thou mightest have been benefited by me, has been vowed and hallowed by me to God as a gift to him; and therefore cannot without sacrilege be alienated from him and applied to thy use." (Wordsworth on Matt. xv. 5.) The Pharisees taught that such a vow, though inspired in fact by unfilial selfishness, was of higher obligation than the natural duty.

	Matt. xv. 19, 20.		Mark vii. 21—23.
	come forth evil thoughts, murders, adulteries, fornications, thefts, false witness,	22	¹² evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness : all these evil things proceed from within, and defile the man.
20	railings : these are the things which	23	
	defile the man : but to eat with unwashen hands defileth not the man.		

¹ Or, *surely die*. ² Some ancient authorities add *or his mother*. ³ Some ancient authorities read *law*.
⁴ Gr. *caused to stumble*. ⁵ Gr. *planting*. ⁶ Or, *common*. ⁷ Or, *up to the elbow*. Gr. *with the fist*. ⁸ Gr. *baptize*.
Some ancient authorities read *sprinkle themselves*. The American revisers read *bathe* (comp. Luke xi. 38, § 62).
⁹ Gr. *baptizings*. ¹⁰ Many ancient authorities add *and couches*. ¹¹ Many ancient authorities insert ver. 16 *If any man hath ears to hear, let him hear*. ¹² Gr. *thoughts that are evil*.

§ 95. JESUS HEALS THE DAUGHTER OF A SYROPHENICIAN WOMAN.

Near Sarepta.

	Matt. xv. 21—28.		Mark vii. 24—30.
21	And Jesus went out thence, and withdrew into the parts of Tyre and Sidon.	24	And from thence he arose, and went away into the borders of Tyre ³ and Sidon. And he entered into a house, and would have no man know it: and he could not be hid.
22	And behold, a Canaanitish woman	25	But straightway a woman, whose little daughter had an unclean spirit, having heard of him, came
	came out from those borders,		and fell down at his feet.
	and cried, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a ¹ devil.	26	Now the woman was a ⁴ Greek, a Syrophenician by race.
23	But he answered her not a word*.		And she besought him that he would cast forth the ¹ devil out of her daughter.

* There were three stages in the trial of this woman. To her first request there was no reply (Matt. xv. 23). Her second was answered by a cold refusal (xv. 24). The third was met by an insult! The silence which seemed so supercilious,—the repulse which appeared so bigoted,—and the taunt which sounded so cruel, may well excite our surprise at first. Such conduct and words from *any* man would have been harsh. How marvellous that they should be recorded of the gracious and loving Saviour!

It cannot be that our Lord was here condescending to the prejudices of the Apostles;—that his course was dictated by carelessness of the poor woman's distress, or actual contempt of her as a Gentile;—or that he was simply overcome by her faithful importunity (Ellicott's *Life of our Lord*, p. 217). It may be admitted that under most circumstances

such an ordeal would have been unjustifiable and merciless. But we must keep constantly present to the mind that "He knew what was 'in man.'" He *knew* everything;—the strength and earnestness of this mother's love and faith; the trial she could suffer, and the test she could stand. He *foresaw* everything; the patience,—the conflict,—the victory. And he took this opportunity of giving, at last,—to this noble woman,—the blessing which effaced with its overwhelming joy all recollection of the struggle which had achieved it: and,—to the Church,—a lesson of faith and recompense which will be priceless so long as the world shall last. This threefold entreaty reminds us that Paul "besought the Lord thrice" before his answer came (2 Cor. xii. 8), and our blessed Saviour's prayer in Gethsemane was thrice repeated, in the same words (Matt. xxvi. 44, § 197).

Matt. xv. 23—28.

Mark vii. 27—30.

And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I was not sent but unto the lost sheep of the house of Israel. But she came and worshipped him, saying, Lord, help me.

26 And he answered and said,

It is not meet to take the children's bread and cast it to the dogs. But she said,
Yea, Lord: for even the dogs

eat of the crumbs which fall from their masters' table.

28 Then Jesus answered and said unto her,
O woman, great is thy faith:

be it done unto thee even as thou wilt.

And her daughter was healed from that hour.

27 And he said unto her,
Let the children first be filled: for it is not meet to take the children's bread and cast it to the dogs. But she answered and saith unto him,
Yea, Lord: even the dogs under the table eat of the children's crumbs.

29 And he said unto her,

For this saying go thy way; the devil is gone out of thy daughter.

30 And she went away unto her house, and found the child laid upon the bed, and the devil gone out.

¹ Gr. *domon*.

² Or, *loaf*.

³ Some ancient authorities omit *and Sidon*.

⁴ Or, *Gentile*.

§ 96. JESUS HEALS A DEAF MAN WHO HAD AN IMPEDIMENT IN HIS SPEECH AND WORKS OTHER MIRACLES.

On the southern coast of the sea of Galilee.

Matt. xv. 29—31.

Mark vii. 31—37.

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

and he went up into the mountain, and sat there.

31 And again he went out from the borders of Tyre, and came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to lay his hand upon him. And he took him aside from the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue; and looking up to heaven, he sighed, and saith unto him,
33 Ephphatha, that is, Be opened. And his ears were opened, and the bond of his

Matt. xv. 30, 31.

Mark vii. 35—37.

30 And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others; and they cast them down at his feet; and
31 he healed them: insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing:

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

37 And they were beyond measure astonished,

saying, He hath done all things well: he maketh even the deaf to hear, and the dumb to speak.

and they glorified the God of Israel.

§ 97. JESUS FEEDS FOUR THOUSAND BY MIRACLE.

In the desert of Bethsaida (Julias). To the east of the sea of Galilee.

Matt. xv. 32—39.

Mark viii. 1—10.

32 And Jesus called unto him his disciples, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I would not send them away fasting, lest haply they faint in the way.

33 And the disciples say unto him, Whence should we have so many loaves in a desert place, 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 small fishes.

35 And he commanded the multitude to sit
36 down on the ground; and he took the seven loaves and the fishes; and he gave thanks and brake, and gave to the disciples,

and the disciples to the multitudes.

1 In those days, when there was again a great multitude, and they had nothing to eat,
he called unto him his disciples, and saith unto them, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and if I send them away fasting to their home, they will faint in the way; and some of them are come from far.
4 And his disciples answered him, Whence shall one be able

to fill these men with ¹bread here in a desert place?
5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the multitude to sit down on the ground: and he took the seven loaves, and having given thanks, he brake, and gave to his disciples, to set before them; and they set them before the multitude.

* Matt. viii. 4, § 40; xii. 16, § 48.

Matt. xv. 37—39

Mark viii. 7—10.

37 And they did all eat, and were filled: and they took up that which remained over of the broken pieces, 38 seven baskets full. And they that did eat were four thousand men, beside women and children. 39 And he sent away the multitudes, and entered into the boat, and came into the borders of Magadan.

7 And they had a few small fishes: and having blessed them, he commanded to set these also before them. 8 And they did eat, and were filled: and they took up, of broken pieces that remained over, 9 seven baskets. And they were about four thousand: and he sent them away. 10 And straightway he entered into the boat with his disciples, and came into the parts of Dalmanutha*.

¹ Gr. *loaves*.

§ 98. THE PHARISEES ASK "A SIGN FROM HEAVEN"; WHICH JESUS REFUSES.

Magdala (or Magadan).

Matt. xvi. 1—4.

Mark viii. 11—13.

1 And the Pharisees and Sadducees came, and ¹tempting him asked him to shew them a sign from heaven†.

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven †, ¹tempting him.

2 But he answered and said unto them,

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek a sign?

²When it is evening, ye say, *It will be fair weather: for the heaven is red.*

* No authentic record fixes the position of Dalmanutha. Tristram thinks that he found traces of it in a little open valley the Ain-el-Baredel, very near to Mejdal, which is generally identified with Magdala. Some however suggest with much probability that Dalmanutha was the district of which Magdala (or Magadan) formed part. All that we can assert with certainty is that it either included or was close by Magdala.

† In Luke xi. 16, § 56, the same request is made under parallel circumstances and in the same captious spirit. In that case he was casting out devils and healing men, and his opponents sneeringly challenged him not to shew his power over the inhabitants of hell or the dwellers on earth, but to shew some "sign from heaven." The obvious answer would of course be, that the miracles wrought by Jesus, conquering fiends and blessing men, proved beyond dispute the possession of divine authority and power. To rebut this however the fault-finders boldly alleged that his influence was devilish and not divine, and

received the warning and condemnation which followed.

In the case described in the text Jesus had done wonders so numerous and so great that unbelievers were left without excuse. He had cast the devil out of a girl (§ 95); he had healed a man who was almost dumb and quite deaf (§ 96). He followed this by the healing of the lame, blind, dumb, maimed, and many others, till the amazed multitude glorified God (§ 96). With seven loaves and a few small fishes he fed and satisfied four thousand men beside women and children (§ 97). And now his enemies tried to meet these miracles by harping on the old string, "Give us a sign from heaven." Sarcasm and indignation are mingled in the reply. If they actually saw some heavenly portent they would pay no more respect to it than to the passing atmospheric changes from day to day. And these men so observant of the weather and its indications stood self-condemned as blind to the signs of repeated miracles by the Son of God himself.

Matt. xvi. 3, 4.

Mark viii. 12, 13.

3 And in the morning, *It will be foul weather to-day*: for the heaven is red and lowring. Ye know how to discern the face of the heaven; but ye cannot
4 *discern* the signs of the times. An evil and adulterous generation seeketh after a sign;

and there shall no sign be given unto it,
but the sign of Jonah.
And he left them,
and departed.

13

Verily I say unto you,
There shall no sign be given unto this generation*.

And he left them,
and again entering into *the boat* departed to the other side.

¹ Or, *making trial of* (Amer.)
ancient and other important authorities.

² The following words, to the end of ver. 3, are omitted by some of the most

§ 99. JESUS WARNS HIS DISCIPLES AGAINST THE "LEAVEN OF THE PHARISEES AND SADDUCEES," AND "THE LEAVEN OF HEROD." See note E, pp. xlii, xliii.

North-east coast of sea of Galilee.

Matt. xvi. 5—12.

Mark viii. 14—21.

5 And the disciples came to the other side and forgot to take ¹bread.

14

And they

forgot to take bread;
and they had not in the boat with them more than one loaf.

6 And Jesus said unto them, Take heed and [†]beware of the leaven of the Pharisees and Sadducees.

15

And he charged them, saying, Take heed, [†]beware of the leaven of the Pharisees and the leaven of Herod.

7 And they reasoned among themselves, saying,
8 ²We took no ¹bread. And Jesus perceiving it said,
O ye of little faith,
why reason ye among yourselves,
because ye have no ¹bread?
9 Do ye not yet perceive,

16

And they reasoned one with another, ⁴saying,
17 ⁶We have no bread. And Jesus perceiving it saith unto them,

Why reason ye, because ye have no bread? do ye not yet perceive, neither understand? have ye your heart
18 hardened? Having eyes, see ye not? and having ears, hear ye not?

neither remember the
[‡]five loaves of the five thousand, and how many ³baskets ye took up?

19

and do ye not remember?
[‡]When I brake the five loaves among the five thousand, how many ⁶baskets full of broken pieces took ye up?

10 Neither ||the seven loaves of the four thousand, and how many ³baskets ye took up?

20

They say unto him, Twelve.
And when the ||seven among the four thousand, how many ⁶basketfuls of broken pieces took ye up?
And they say unto him, Seven.

* That is, no such additional sign as they insisted upon;—no sign *from heaven*. The parallel passage in Matthew shews that they had a sufficient sign—the sign of the prophet

Jonah.

[†] See Luke xii. 1, § 63.

[‡] See § 91.

[§] See § 97.

Matt. xvi. 11, 12.

Mark viii. 21.

21

And he said unto them
Do ye not yet understand?

- 11 How is it that ye do not perceive
that I spake not to you concerning
bread? But beware of the leaven of the
12 Pharisees and Sadducees. Then understood they how that he bade them not beware
of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

¹ Gr. *loaves*. ² Or, It is because we took no bread. ³ Basket in ver. 9 and 10 represents different Greek words.
⁴ Some ancient authorities read because they had no bread. ⁵ Or, It is because we have no bread. ⁶ Basket in
ver. 19 and 20 represents different Greek words.

§ 100. JESUS HEALS A BLIND MAN NEAR BETHSAIDA.

Bethsaida (Julias).

Mark viii. 22—26.

- 22 And they come unto Bethsaida. And they bring to him a blind man, and beseech
23 him to touch him. And he took hold of the blind man by the hand, and brought
him out of the village; and when he had spit on his eyes, and laid his hands upon
24 him, he asked him, Seest thou aught? And he looked up, and said, I see men; for
25 I behold them as trees, walking. Then again he laid his hands upon his eyes; and
26 he looked stedfastly, and was restored, and saw all things clearly. And he sent
him away to his home, saying, Do not even enter into the village.

§ 101. JESUS QUESTIONS HIS DISCIPLES. THEY DECLARE THEIR FAITH IN HIM.

Near Cæsarea Philippi.

Matt. xvi. 13—20.

Mark viii. 27—30.

Luke ix. 18—21.

- | | | |
|---|---|--|
| <p>13 Now when Jesus came
into the parts of
Cæsarea Philippi,</p> <p>he asked his disciples,
saying,
Who do men say
that the Son of man is?</p> <p>14 And they said,
Some say
John the Baptist*;
some, Elijah †;
and others,
Jeremiah ‡, or</p> | <p>27 And Jesus went forth,
and his disciples,
into the villages of
Cæsarea Philippi:</p> <p>and in the way
he asked his disciples,
saying unto them,
Who do men
say that I am?</p> <p>28 And they told him,
saying,
John the Baptist*;
and others, Elijah †;
but others,
but others,</p> | <p>18 And it came to pass,
as he was praying ⁴alone,
the disciples were with
him:</p> <p>and he asked them,
saying,
Who do the multitudes
say that I am?</p> <p>19 And they answering
said,
John the Baptist*;
but others say, Elijah †;
and others,
that</p> |
|---|---|--|

* See Luke ix. 7, § 90.

† See John i. 21 and note (§ 23); Mark vi. 15 and Luke ix. 8, § 90.

‡ In modern times Isaiah has generally taken the most prominent place in the public estimation of the dignity and importance of the prophets. With the Jews however Jeremiah held this position. In some editions

of the scriptures his prophecies precede those of Isaiah. He was recognised as the representative of his order, and at the time of our Lord there was a widespread belief that he (like Elijah) would rise again and return to the Jews to render them miraculous help in their political struggles.

	Matt. xvi. 14—20.		Mark viii. 28—30.		Luke ix. 19—21.
	one of the prophets.		One of the prophets.		one of the old prophets is risen again.
15	He saith unto them, But who say ye that	29	And he asked them But who say ye that	20	And he said unto them, But who say ye that
16	I am? And Simon Peter answered and said,		I am? Peter answereth and saith unto him, Thou art the Christ.		I am? And Peter answering said, The Christ of God.
	Thou art the Christ, the Son of the living God.				
17	And Jesus answered and said unto him, Blessed art thou, Simon Bar-				
	Jonah: for flesh and blood hath not revealed it unto thee, but my Father which				
18	is in heaven. And I also say unto thee, that thou art ² Peter*, and upon this ³ rock I will build my church†; and the gates of Hades shall not pre-				
19	vail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.				
20	Then charged he the disciples	30	And he charged them	21	But he charged them, and commanded <i>them</i> to tell this to no man.
	that they should tell no man that he was the Christ.		that they should tell no man of him.		

¹ Many ancient authorities read *that I the Son of man am*. See Mark viii. 27; Luke ix. 18.
² Gr. *petra*. ³ Or, *apart* (Amer.)

² Gr. *Petros*.

§ 102. JESUS BEGINS TO FORETELL HIS ATONEMENT AND EXALTATION.

Near Cæsarea Philippi.

	Matt. xvi. 21—28.		Mark viii. 31—38; ix. 1.		Luke ix. 22—27.
21	From that time began ¹ Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day‡	31	And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days‡	22	[He charged them] saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third day‡

* John i. 42, § 24.

† See Note P, p. lxx.

‡ See Note I, p. li.

	Matt. xvi. 21—27. be raised up.	Mark viii. 31—38. rise again.	Luke ix. 22—26. be raised up.
22	And Peter took him, and began to rebuke him, saying, ² Be it far from thee, Lord: this shall never be unto thee.	22 And he spake the saying openly. And Peter took him, and began to rebuke him.	
23	But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men.	23 But he turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Satan: for thou mindest not the things of God, but the things of men.	
24	Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross,	24 And he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross,	23 And he said unto all, If any man would come after me, let him deny himself, and take up his cross
25	and follow me. For whosoever would save his ³ life shall lose it: and whosoever shall lose his ³ life for my sake	25 and follow me. For whosoever would save his ³ life shall lose it; and whosoever shall lose his ³ life for my sake	24 and follow me. For whosoever would save his ³ life shall lose it; but whosoever shall lose his ³ life for my sake,
	shall find it*.	and the gospel's shall save it*.	the same shall save it*.
26	For what shall a man be profited, if he shall gain the whole world, and forfeit his ³ life? or what shall a man give in exchange for his ³ life?	26 For what doth it profit a man, to gain the whole world, and forfeit his ³ life?	25 For what is a man profited, if he gain the whole world, and lose or forfeit his own self?
		27 For what should a man give in exchange for his ³ life?	
		28 For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation,	26 For whosoever shall be ashamed of me and of my words,
27	For the Son of man shall come	the Son of man also shall be ashamed of him, when he cometh	of him shall the Son of man be ashamed, when he cometh in his own glory,

* See John xii. 25, § 160.

Matt. xvi. 27, 28.
 in the glory of
 his Father
 with his angels;
 and then shall he render
 unto every man according
 to his ⁴deeds*.

Mark viii. 38; ix. 1.
 in the glory of
 his Father
 with the holy angels.

Luke ix. 26, 27.
 and *the glory* of
 the Father,
 and of the holy angels.

Mark ix. 14.

28 Verily I say unto you,
 There be some of them
 that stand here,
 which shall in no wise
 taste of death, till
 they see the Son of man
 coming in his
 kingdom.

1 And he said unto them,
 Verily I say unto you,
 There be some here
 of them that stand *by*,
 which shall in no wise
 taste of death, till
 they see

27 But I tell you of a truth,
 There be some of them
 that stand here,
 which shall in no wise
 taste of death, till
 they see

the kingdom of God
 come with power.

the kingdom of God.

¹ Some ancient authorities read *Jesus Christ*.

² Or, *God have mercy on thee*

³ Or, *soul*

⁴ *Gr. doing*.

§ 103. THE TRANSFIGURATION.

Mount Hermon (See note R, page lxxvii.)

Matt. xvii. 1—13.

Mark ix. 2—13.

Luke ix. 28—36.

1 And after six days
 Jesus taketh with him
 Peter,
 and James, and John
 his brother,
 and bringeth them up
 into a high mountain
 apart:

2 And after six days
 Jesus taketh with him
 Peter,
 and James, and John,
 and bringeth them up
 into a high mountain
 apart by themselves:

28 And it came to pass
 about eight days
 after these sayings,
 he took with him
 Peter
 and John and James,
 and went up
 into the mountain
 to pray.

2 and
 he was transfigured
 before them:

and
 he was transfigured
 before them:

29 And as he was praying,

the fashion of his coun-
 tenance was altered,

* Rom. ii. 6.

† The translators of the Authorised Version by beginning the fresh chapter (in Mark) with this prophecy, have connected it with the transfiguration. It cannot have been our Lord's intention that the prediction should have this application; and it cannot have been thus fulfilled. The transfiguration had no connexion with that "coming of the Son of Man" of which he had been speaking. In the previous verses he had described the Last Judgment when men should "see the Son of Man" "coming on the clouds of heaven with power" "and great glory" (Matt. xxiv. 30, § 172). But another "coming of the Son of Man" was foretold in various passages as occurring at the destruction of Jerusalem. See for example Matt. xxiv. 16, § 172, which cannot refer to the end of the world. It is obvious that the warning to flee from Judæa to the mountains

can only apply to the taking of the city and the cruelties of human foes. At the Great Judgment the mountains will afford no escape or refuge from Him that sitteth upon the Throne. But the terrors and agonies caused by that fierce siege were the type of the eternal woes of the Last Day. In this prophecy our Lord passes from one of these awful events to the other, and foretells that the first coming of the Son of Man shall happen before all those then present should have "tasted death." Titus took Jerusalem on the 8th of Sept. A.D. 70. The city and temple were sacked and burnt, and more than 1,100,000 Jews were destroyed. We cannot name with certainty all of our Lord's hearers who were then still living. John wrote the Gospel and the Apocalypse long after the destruction. Tradition adds the names of Philip and others, as survivors.

<p>Matt. xvii. 2-5. and his face did shine as the sun, and his garments became white as the light.</p> <p>3 And behold, there appeared unto them</p> <p>Moses and Elijah talking with him.</p> <p>4 And Peter answered, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, I will make here three ¹taber- nacles; one for thee, and one for Moses, and one for Elijah.</p> <p>5 While he was yet speaking, behold, a bright* cloud overshadowed them:</p>	<p>Mark ix. 3-7.</p> <p>3 and his garments became glistening, exceeding white;</p> <p>so as no fuller on earth can whiten them.</p> <p>4 And there appeared unto them</p> <p>Elijah with Moses: and they were talking with Jesus.</p> <p>5 And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three ¹taber- nacles; one for thee, and one for Moses, and one for Elijah.</p> <p>6 For he wist not what to answer; for they became sore afraid.</p> <p>7 And there came a cloud overshadowing them:</p>	<p>Luke ix. 29-34.</p> <p>and his raiment <i>became</i> white and dazzling.</p> <p>29 And behold, there talked with him two men, which were Moses and Elijah, 31 who appeared in glory, and spake of his ³decease which he was about to accomplish at Jerusalem.</p> <p>32 Now Peter and they that were with him were heavy with sleep: but ⁴when they were fully awake, they saw his glory, and the two men that stood 33 with him. And it came to pass, as they were parting from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three ¹taber- nacles; one for thee, and one for Moses, and one for Elijah: not knowing what he said.</p> <p>24 And while he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.</p>
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* It was a "bright" cloud; literally, one "giving light" (*φωτεινή*). It surrounded and enveloped the disciples, and in this sense it "overshadowed" them, but not so as to cause darkness. When Peter afterwards described the "voice out of the cloud" he called it a "voice from the excellent glory" (2 Pet. i. 17), and in another verse a voice which he "heard come out of heaven" (2 Pet. i. 18); as though heaven itself had stooped upon earth and had

brought Moses and Elias, and the excellent glory, for a time to the sight of man. Compare with this passage the description of the pillar of cloud and fire in Exod. xiii. 21, 22, and Exod. xl. 34-38. And also the "cloud" and the "glory of the Lord" which "filled the house" at the dedication of the temple by Solomon. See 2 Chron. v. 13, 14 and vii. 1-3.

Matt. xvii. 5-11.

and behold, a voice
out of the cloud, saying,
This is my beloved
Son,

in whom I am well
pleased;
hear ye him.

6 And when the disciples
heard it, they fell on their
face, and were sore a-
7 fraid*. And Jesus came
and touched them and
said, Arise, and be not
afraid.

8 And
lifting up their eyes,

they saw no one,
save Jesus only.

9 And as they were
coming down from the
mountain, Jesus com-
manded them, saying,
Tell the vision to no
man,
until the Son of
man be risen
from the dead.

10 And his disciples
asked him, saying,
Why then
say the scribes that
† Elijah must first come?

11 And he answered
and said,
Elijah indeed cometh,
and shall restore
all things:

Mark ix. 7-12.

and there came a voice
out of the cloud,
This is my beloved
Son:

hear ye him.

8 And suddenly

looking round about,
they saw no one any
more, save Jesus only
with themselves.

9 And as they were
coming down from the
mountain, he charged
them that they should
tell no man what
things they had seen,
save when the Son of
man should have risen
again from the dead.

10 And they kept the
saying,

questioning among them-
selves what the rising
again from the dead
should mean.

11 And they
asked him, saying,

‡ The scribes say that
† Elijah must first come.

12 And he
said unto them,
Elijah indeed cometh
first, and restoreth
all things:
and how is it written of
the Son of man, that he

Luke ix. 35, 36.

35 And a voice came
out of the cloud, saying,
This is ⁵my
Son,
my chosen:

hear ye him.

36 And
when the voice ⁶came,

Jesus was found alone.

And they held their
peace, and told no man
in those days any of the
things which they had
seen.

* For other instances of this overpowering
terror of even holy men in the presence of
the manifestation of God's glory, see Isaiah

vi. 5; Ezek. i. 28; Habak. iii. 16; Rev. i. 17.

† See note ||, § 23.

Matt. xvii. 12, 13.

Mark ix. 12, 13.

12 but I say unto you, that Elijah is come* already, and they knew him not, but did unto him whatsoever they listed.

should suffer many things and be set at nought?
 13 But I say unto you, that Elijah is come, and they have also done unto him whatsoever they listed, even as it is written of him.

Even so shall the Son of man also suffer 13 of them. Then understood the disciples that he spake unto them of John the Baptist.

¹ Or, booths ² Or, How is it that the scribes say... come? ³ Or, departure ⁴ Or, having remained awake
⁵ Many ancient authorities read *my beloved Son*. See Matt. xvii. 5; Mark ix. 7. ⁶ Or, was past

§ 104. JESUS CASTS A DUMB AND DEAF SPIRIT OUT OF A CHILD.

Near Caesarea Philippi.

Matt. xvii. 14—20.

Mark ix. 14—20.

Luke ix. 37—43.

14 And when they were come to the multitude, there came to him a man, kneeling to him, and saying,
 15 Lord, have mercy on my son : for he is epileptic||,

14 And when they came to the disciples, they saw a great multitude about them, and scribes questioning with them.
 15 And straightway all the multitude, when they saw him, were greatly amazed †, and running to him saluted him.
 16 And he asked them, What question ye with them?
 17 And one of the multitude answered him,
³ Master, I brought unto thee my son, which hath a dumb spirit ;

37 And it came to pass, on the next day †, when they were come down from the mountain,
 a great multitude met him.
 38 And behold, a man from the multitude cried, saying,
³ Master, I beseech thee to look upon my son ; for he is mine only child :

* See note G, page xlvii.

† And it would therefore seem that the transfiguration, including the time spent in going to the mountain and returning from it, had occupied a whole day, if not more.

‡ What caused their "amazement"? May we not reasonably suggest that the glory of the transfiguration had not entirely passed away? Such was the experience of Moses. Compare Exod. xxxiv. 29-35 and 2 Cor. iii. 13.

|| This may mean, either that the external effects on the victim were such as would be produced by epilepsy, or that the repeated attacks of the evil spirit had actually produced an epileptic condition. That the case was one of real demoniac possession is quite clear, not only from the fuller descriptions of the other Evangelists but from the language of Matthew in verse 18.

Matt. xvii. 15-17.

Mark ix. 18-24.

Luke ix. 39-42.

and suffereth grievously :
for oft-times he falleth
into the fire, and oft-times
into the water.

16 And I brought him to
thy disciples,
and they could not
cure him.
17 And Jesus answered
and said,
O faithless
and perverse
generation, how long
shall I be with you ?
how long shall I bear
with you ?
bring him hither to me.

18 and wheresoever it taketh
him,
it ⁴dasheth him down :
and he foameth,
and grindeth his teeth,
and pineth away :

and I spake to
thy disciples that they
should cast it out ;
and they were not able.

19 And he answereth
them and saith,
O faithless
generation, how long
shall I be with you ?
how long shall I bear
with you ?
bring him unto me.
20 And they brought him
unto him :

and
when he saw him,
straightway the spirit

⁵tare him grievously ;
and he fell on the ground,
and wallowed foaming.
21 And he asked his father,
How long time is it since
this hath come unto him ?
And he said, From a
22 child. And oft-times it
hath cast him both into
the fire and into the
waters, to destroy him :
but if thou canst do any-
thing, have compassion
23 on us, and help us. And
Jesus said unto him, If
thou canst ! All things
are possible to him that
24 believeth. Straightway
the father of the child
cried out, and said ⁶, I be-

29 and behold, a spirit taketh
him, and he suddenly
crieth out ;

and it ⁹teareth him
that he foameth,

and it hardly departeth
from him, bruising him
sorely.

40 And I besought
thy disciples
to cast it out ;
and they could not.

41 And Jesus answered
and said,
O faithless
and perverse
generation, how long
shall I be with you,
and bear
with you ?
bring hither thy son.

42 And
as he was yet a coming,

the ¹devil
¹⁰dashed him down, and
⁵tare *him* grievously.

Matt. xvii. 18—20.

Mark ix. 24—29.

Luke ix. 42, 43.

18 And Jesus rebuked
him;

and
the ¹devil went out
from him:

and the boy was cured
from that hour.

19 Then came
the disciples
to Jesus apart,
and said,
Why could not we cast
20 it out? And he saith
unto them,
Because of your little faith:
for verily I say unto you,
If ye have faith as a grain
of mustard seed, ye shall
say unto this mountain,
Remove hence to yonder
place; and it shall re-
move; and nothing shall
be impossible unto you.²

lieve; help thou mine un-
25 belief. And when Jesus
saw that a multitude
came running together,
he rebuked
the unclean spirit,
saying unto him, Thou
dumb and deaf spirit, I
command thee, come out
of him, and enter no more
into him.

26 And having cried out,
and ³torn him much,
he came out:

and *the child* became as
one dead; insomuch that
the more part said, He is
27 dead. But Jesus took
him by the hand,

and raised him up;
and he arose.

28 And when he was
come into the house,

his disciples
asked him privately,
⁷saying,
We could not cast
29 it out. And he said
unto them,

This kind can come out
by nothing, save by
prayer⁸.

But Jesus rebuked
the unclean spirit,

and healed the boy,

and gave him back to his
father.

43 And they were all aston-
ished at the majesty of
God.

¹ Gr. *demon*. ² Many authorities, some ancient, insert ver. 21 *But this kind goeth not out save by prayer and fasting*. See Mark ix. 29. ³ Or, *Teacher*. ⁴ Or, *rendeth him*. ⁵ Or, *convulsed*. ⁶ Many ancient authorities add *with tears*. ⁷ Or, *How is it that we could not cast it out?* ⁸ Many ancient authorities add *and fasting*. ⁹ Or, *convulseth*. ¹⁰ Or, *rent him*.

§ 105. JESUS A SECOND TIME (see § 102) PREDICTS HIS DEATH AND RESURRECTION.

Galilee.

Matt. xvii. 22, 23.

Mark ix. 30—32.

Luke ix. 43—45.

22 And while they ¹abode
in Galilee,

Jesus said unto
them,

The Son of man shall be
delivered up into
the hands of men ;
23 and they shall kill him,

and the third day he
shall be raised up.
And they were exceeding
sorry.

30 And they went forth
from thence, and passed
through Galilee ; and he
would not that any man
should know it.

For he taught his dis-
ciples, and said unto
them,

The Son of man is
delivered up into
the hands of men ;
and they shall kill him ;
and when he is killed,
after three days he
shall rise again.

32 But they understood
not the saying,

and were afraid to ask
him.

43 But while all were mar-
velling at all the things
which he did,

he said unto
his disciples,
44 Let these words sink into
your ears : for
the Son of man shall be
delivered up into
the hands of men.

45 But they understood
not this saying,
and it was concealed from
them, that they should
not perceive it :
and they were afraid to ask
him about this saying.

¹ Some ancient authorities read *were gathering themselves together*.

§ 106. JESUS PAYS THE TRIBUTE MONEY.

Capernaum.

Matt. xvii. 24—27. Mark ix. 33.

Mark ix. 33.

And they came to Capernaum :

Matt. xvii. 24, 25.

24 And when they were come to Capernaum, they that received the ¹half-shekel* came
25 to Peter, and said, Doth not your ²master pay the ¹half-shekel? He saith, Yea.
And when he came into the house, Jesus spake first to him, saying, What thinkest
thou, Simon? the kings of the earth, from whom do they receive toll or tribute?

* See Note Q, p. lxxv. under titles *didrachm* and *stater*.

Matt. xvii. 25—27.

26 from their sons, or from strangers? And when he said, From strangers, Jesus said
27 unto him, Therefore the sons are free. But, lest we cause them to stumble, go thou
to the sea, and cast a hook, and take up the fish that first cometh up; and when thou
hast opened his mouth, thou shalt find a ³shekel: that take, and give unto them for
me and thee.

¹ Gr. *didrachma*.² Or, *teacher*³ Gr. *stater*.

§ 107. JESUS TEACHES HUMILITY.

Capernaum.

Matt. xviii. 1—5.

Mark ix. 33—37.

Luke ix. 46—48.

1 In that hour came the
disciples unto Jesus, say-
ing, Who then is ¹greatest
in the kingdom of heaven?

33 And when he was in
the house

he asked them, What
were ye reasoning in the
34 way? But they held
their peace: for they
had disputed one with
another in the way, who
was the ¹greatest.

35 And

46 And there arose* a
reasoning among them,
which of them ²should
be ¹greatest.

47 But when Jesus saw the
reasoning of their heart,

he sat down, and called
the twelve; and he saith
unto them, If any man
would be first, he shall
be last of all, and minister
of all.

2 And he called to him
a little child, and set him

36 And he took
a little child, and set him

he took
a little child, and set him
by his side,

in the midst of them,

in the midst of them:
and taking him in his arms,
he said unto them,

48 and said unto them,

3 and said,

* Probably arising from our Lord's words to Peter, Matt. xvi. 17—19, § 101. If they had caused any ambition in Peter's heart, or any jealousy on the part of the rest of the twelve, the words and conduct of Jesus were perfectly adapted to correct both temptations. Peter and the others are equally taught that their glory is to be in childlike humility, and not in authority or precedence. The mode in which this lesson came is worthy of note. First, the disciples have their private contention as they are in the public road, but out of the hearing of Jesus. Though he sees and

knows all, he preserves silence till they enter the house; and then they ask what they think will look like a general question, but which they will be able to apply so as to settle their dispute. Jesus gives no answer; but asks them at once and pointedly the question which shews that he knew all that had happened, and that he saw through their pretence. Receiving from them in their confusion no answer, he rebukes them with touching gentleness and fulness both by word and by illustration.

Matt. xviii. 3—5.

Mark ix. 37.

Luke ix. 48.

Verily I say unto you,
Except ye turn, and be-
come as little children, ye
shall in no wise enter into
the kingdom of heaven.

4 Whosoever therefore shall
humble himself as this
little child, the same is
the ¹greatest in the king-
dom of heaven.

5 And whoso shall receive
one such little
child in my name
receiveth me.

37 Whosoever shall receive
one of such little
children in my name,
receiveth me:
and whosoever receiveth
me, receiveth
not me, but
him that sent me.

Whosoever shall receive
this little
child in my name
receiveth me:
and whosoever shall receive
me receiveth

him that sent me:
for he that is ³least
among you all, the same
is great.

¹ Gr. *greater*.

² Or, *was the greatest* (Amer.)

³ Gr. *lesser*.

§ 108. JESUS WARNS HIS DISCIPLES AGAINST SPIRITUAL EXCLUSIVENESS.

Mark ix. 38—41.

Luke ix. 49, 50.

38 John said unto him, ¹Master, we
saw one casting out ²devils in thy name;
and we forbade him, because he followed
39 not us. But Jesus said,

49 And John answered and said, Master, we
saw one casting out ²devils in thy name;
and we forbade him, because he followeth
50 not with us. But Jesus said unto him,

Forbid him not:

Forbid *him* not:

for there is no man which shall do a
³mighty work in my name, and be able
quickly to speak evil of me.

for he that is not against you is for you.

40 For he that is not against us is for us.
41 For whosoever shall give you a cup of
water to drink, ⁴because ye are Christ's,
verily I say unto you, he shall in no
wise lose his reward.

¹ Or, *Teacher*

² Gr. *demons*.

³ Gr. *power*.

⁴ Gr. *in name that ye are*.

§ 109. JESUS WARNS HIS DISCIPLES AGAINST STUMBLING, OR CAUSING OTHERS TO DO SO.

Matt. xviii. 6—20.

Mark ix. 42—50.

6 But whoso shall cause one of these
little ones which believe on me to
stumble, it is profitable for him that ¹a
great millstone* should be hanged about

42 And whosoever shall cause one of these
little ones that believe ⁸on me to
stumble, it were better for him if ¹a
great millstone* were hanged about

* The ordinary hand-mill consisted of an upper and a lower stone; the lower fixed and containing a cavity into which the upper fitted. The upper was furnished with one or two handles by which two women sitting

opposite to each other made the upper stone revolve and grind the meal. It was such a millstone that the woman threw upon Abimelech and killed him, Judges ix. 53, Revised Version. But there were other mills much

Matt. xviii. 6—17.

his neck, and *that* he should be sunk in the depth of the sea.

7 Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come*; but woe to that man through whom the occasion cometh!

8 And if thy hand† or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire.

9 And if thine eye‡ causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the ²hell of fire.

10 See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.³
 12 How think ye? ¶if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray? And if so be that he find it, verily I say unto you, he rejoiceth
 14 over it more than over the ninety and nine which have not gone astray. Even so it is not ⁴the will of ⁵your Father which is in heaven, that one of these little ones should perish.
 15 And if thy brother sin ⁶against thee, go, shew him his fault between thee and him
 16 alone: if he hear thee, thou hast gained thy brother. But if he hear *thee* not, ^{**}take with thee one or two more, that at the mouth of two witnesses or three every word
 17 may be established. And if he refuse to hear them, tell it unto the ⁷church: and if he refuse to hear the ⁷church also, let him be unto thee as the Gentile and the

Mark ix. 42—50.

his neck, and he were cast into the sea.

43 And if thy hand† cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into ⁹hell, into the unquenchable fire.¹⁰

45 And if thy foot cause thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having thy two feet to be cast into ⁹hell.

47 And if thine eye‡ cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into ⁹hell; where their worm dieth not, and the fire is not quenched||.

49 For every one shall be salted with fire¹¹.
 50 Salt is good: but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and be at peace one with another.

larger, and the upper stone of which was of such weight that it could not be removed from its place, nor worked by the ordinary strength of two women, and required to be turned by an ass. It is to one of these larger and heavier stones that our Lord here refers.

* 1 Cor. xi. 19.

† Matt. v. 30, § 50.

‡ Matt. v. 29, § 50.

|| Isaiah lxvi. 24.

¶ Luke xv. 3—7, § 124.

** Deut. xix. 15; Heb. x. 28.

Matt. xviii. 17—20.

18 publican. Verily I say unto you, * What things soever ye shall bind on earth shall be
bound in heaven : and what things soever ye shall loose on earth shall be loosed in
19 heaven. Again I say unto you, that if two of you shall agree on earth as touching
anything that they shall ask, it shall be done for them of my Father which is in
20 heaven. For where two or three are gathered together in my name, there am I in
the midst of them.

¹ Gr. a millstone turned by an ass. ² Gr. Gehenna of fire. ³ Many authorities, some ancient, insert ver. 11
For the Son of man came to save that which was lost. See Luke xix. 10, § 151. ⁴ Gr. a thing willed before your
Father. ⁵ Some ancient authorities read my. ⁶ Some ancient authorities omit against thee. ⁷ Or, congregation
⁸ Many ancient authorities omit on me. ⁹ Gr. Gehenna. ¹⁰ Ver. 44 and 46 (which are identical with ver. 43)
are omitted by the best ancient authorities. ¹¹ Many ancient authorities add and every sacrifice shall be salted
with salt. See Lev. ii. 13

§ 110. JESUS, IN THE PARABLE OF A KING AND HIS SERVANTS, TEACHES THE
DISCIPLES TO FORGIVE INJURIES.

Capernaum.

Matt. xviii. 21—35.

21 Then came Peter, and said to him, Lord, how oft shall my brother sin against me,
22 and I forgive him? until seven times? Jesus saith unto him, I say not unto thee,
23 Until seven times; but, Until ¹seventy times seven. Therefore is the kingdom of
heaven likened unto a certain king, which would make a reckoning with his ²servants.
24 And when he had begun to reckon, one was brought unto him, which owed him ten
25 thousand ³talents. But forasmuch as he had not *wherewith* to pay, his lord com-
26 manded him to be sold †, and his wife, and children, and all that he had, and payment
27 to be made. The ⁴servant therefore fell down and worshipped him, saying, Lord,
28 have patience with me, and I will pay thee all. And the lord of that ⁴servant, being
29 moved with compassion, released him, and forgave him the ⁵debt. But that ⁴servant
went out, and found one of his fellow-servants, which owed him a hundred ⁶pence:
and he laid hold on him, and took *him* by the throat, saying, Pay what thou owest.
29 So his fellow-servant fell down and besought him, saying, Have patience with me, and
30 I will pay thee. And he would not: but went and cast him into prison, till he should
31 pay that which was due. So when his fellow-servants saw what was done, they were
32 exceeding sorry, and came and told unto their lord all that was done. Then his lord
called him unto him, and saith unto him, Thou wicked ⁴servant, I forgave thee all that
33 debt, because thou besoughtest me: shouldest not thou also have had mercy on thy
34 fellow-servant, even as I had mercy on thee? And his lord was wroth, and delivered
35 him to the tormentors, till he should pay all that was due. So shall also my heavenly
Father do unto you, if ye forgive not every one his brother from your hearts.

¹ Or, seventy times and seven. ² Gr. bondservants. ³ This talent was probably worth about £240.
⁴ Gr. bondservant. ⁵ Gr. loan. ⁶ Or, shillings (Amer.) The word in the Greek denotes a coin worth about
eight pence halfpenny. See Note Q, pages lxxiv, lxxvi.

§ 111. JESUS, BEING URGED BY HIS BRETHREN TO GO TO JUDÆA, ATTENDS THE
FEAST PRIVATELY.

On the way from Capernaum to Jerusalem.

John vii. 2—13.

2, 3 Now the feast of the Jews, the feast of tabernacles||, was at hand. His brethren
therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may
4 behold thy works which thou doest. For no man doeth anything in secret, ¹and
himself seeketh to be known openly. If thou doest these things, manifest thyself to
5, 6 the world. For even his brethren did not believe on him. Jesus therefore saith

* See Matt. xvi. 19, § 101.

† Lev. xxv. 39.

‡ The king forgave the servant £2,400,000.

The servant refused to forgive £3. 10s. 10d.

|| Lev. xxiii. 34—43; Deut. xvi. 13—15.

John vii. 6—13.

7 unto them, My time is not yet come; but your time is always ready. The world cannot hate you; but me it hateth, because I testify of it, that its works are evil.
 8 Go ye up unto the feast: I go not up² yet unto this feast; because my time is not yet fulfilled. And having said these things unto them, he abode *still* in Galilee.
 10 But when his brethren were gone up unto the feast, then went he also up, not
 11 publicly, but as it were in secret. The Jews therefore sought him at the feast, and
 12 said, Where is he? And there was much murmuring among the multitudes concerning him: some said, He is a good man; others said, Not so, but he leadeth the
 13 multitude astray. Howbeit no man spake openly of him for fear of the Jews.

¹ Some ancient authorities read *and seeketh it to be known openly*.² Many ancient authorities omit *yet*.

§ 112. IN THE MIDST OF THE FEAST JESUS TEACHES PUBLICLY IN THE TEMPLE.
 THE OFFICERS SENT TO TAKE HIM ARE RESTRAINED FROM DOING SO.

Jerusalem.

John vii. 14—53; viii. 1.

14 But when it was now the midst of the feast Jesus went up into the temple, and
 15 taught. The Jews therefore marvelled, saying, How knoweth this man letters, having
 16 never learned? Jesus therefore answered them, and said, My teaching is not mine,
 17 but his that sent me. If any man willet to do his will, he shall know of the teaching,
 18 whether it be of God, or *whether* I speak from myself. He that speaketh from himself
 19 seeketh his own glory: but he that seeketh the glory of him that sent him, the same
 20 is true, and no unrighteousness is in him. Did not Moses give you the law, and *yet*
 21 none of you doeth the law? Why seek ye to kill me? The multitude answered,
 22 Thou hast a¹ devil: who seeketh to kill thee? Jesus answered and said unto them, I
 23 did one work, and ye all² marvel. For this cause hath Moses given you circumcision
 (not that it is of Moses, but of the fathers); and on the sabbath ye circumcise a man.
 24 If a man receiveth circumcision on the sabbath, that the law of Moses may not be
 25 broken; are ye wroth with me, because I made a³ man every whit whole on the
 26 sabbath? * Judge not according to appearance, but judge righteous judgement.
 27 Some therefore of them of Jerusalem said, Is not this he whom they seek to kill?
 28 And lo, he speaketh openly, and they say nothing unto him. Can it be that the
 29 rulers indeed know that this is the Christ? Howbeit we know this man whence he
 30 is: but when the Christ cometh, no one knoweth whence he is. Jesus therefore cried
 in the temple, teaching and saying, Ye both know me, and know whence I am; and
 31 I am not come of myself, but he that sent me is true, whom ye know not. I know
 32 him; because I am from him, and he sent me. They sought therefore to take him:
 33 and no man laid his hand on him, because his hour was not yet come. But of the
 34 multitude many believed on him; and they said, When the Christ shall come, will he
 35 do more signs than those which this man hath done? The Pharisees heard the
 36 multitude murmuring these things concerning him; and the chief priests and the
 Pharisees sent officers to take him. Jesus therefore said, Yet a little while am I with
 37 you, and I go unto him that sent me. Ye shall seek me, and shall not find me: and
 38 where I am, ye cannot come. The Jews therefore said among themselves, Whither
 will this man go that we shall not find him? will he go unto the Dispersion⁴ among
 39 the Greeks, and teach the Greeks? What is this word that he said, Ye shall seek me,
 and shall not find me: and where I am, ye cannot come?
 40 Now on the last day, the great⁺ day of the feast, Jesus stood and cried, saying, If

* See § 47 and John v. 5—9, § 44.

† The feast of tabernacles lasted eight days. During the first seven they professed to offer sacrifices for the "seventy nations" of the earth. On the eighth they offered sacrifices for Israel. This day was therefore "the great "day" of the feast to them. To the ritual

prescribed by the law the Jews had in later days added two interesting ceremonies, and our Lord availed himself of each of these to give effect to his teaching.

The *first* was a solemn procession which brought water from the pool of Siloam to pour as a libation on the altar. This cere-

John vii. 37—53; viii. 1.

33 any man thirst, let him come unto me, and drink. He that believeth on me, as the
 34 scripture hath said, ⁵out of his belly shall flow rivers of living water. But this spake
 he of the Spirit, which they that believed on him were to receive: ⁶for the Spirit was
 40 not yet *given*; because Jesus was not yet glorified. *Some* of the multitude therefore,
 41 when they heard these words, said, This is of a truth the prophet. Others said, This
 42 is the Christ. But some said, What, doth the Christ come out of Galilee? Hath not
 the scripture said that the Christ cometh of the ^{*}seed of David, and from Bethlehem†,
 43 the village where David was? So there arose a division in the multitude because of
 44 him. And some of them would have taken him; but no man laid hands on him.
 45 The officers therefore came to the chief priests and Pharisees; and they said unto
 46 them, Why did ye not bring him? The officers answered, Never man so spake.
 47, 48 The Pharisees therefore answered them, Are ye also led astray? Hath any of the
 49 rulers believed on him, or of the Pharisees? But this multitude which knoweth not
 50 the law are accursed. Nicodemus saith unto them (he that came to him before‡, being
 51 one of them), Doth our law judge a man, except it first hear from himself and know
 52 what he doeth? They answered and said unto him, Art thou also of Galilee? Search,
 and ⁷see that out of Galilee ariseth no prophet.
 53 ⁸[And they went every man unto his own house:]

John viii. 1.

1 but Jesus went unto the mount of Olives.

¹ Gr. *demon*. ² Or, *marcel* because of this. *Moses hath given you circumcision* ³ Gr. *a whole man*
sound (Amer.) ⁴ Gr. *of*. ⁵ Or, *from within him* (Amer.) ⁶ Some ancient authorities read, *for the Holy*
Spirit was not yet given. ⁷ Or, *see: for out of Galilee &c.* ⁸ See note ¹ in next section.

§ 113. THE ADULTERESS BROUGHT TO JESUS.¹*Jerusalem.*

John viii. 2—11.

2 [And early in the morning he came again into the temple, and all the people came
 3 unto him; and he sat down, and taught them. And the scribes and the Pharisees
 4 bring a woman taken in adultery; and having set her in the midst, they say unto
 5 him, ²Master, this woman hath been taken in adultery, in the very act. Now in
 6 the law Moses|| commanded us to stone such: what then sayest thou of her? And
 7 this they said, ³tempting him, that they might have *whereof* to accuse him. But
 7 Jesus stooped down, and with his finger wrote on the ground. But when they con-
 tinued asking him, he lifted up himself, and said unto them, He that is without sin
 8 among you, let him first cast a stone at her. And again he stooped down, and with
 9 his finger wrote on the ground. And they, when they heard it, went out one by one,
 10 beginning from the eldest, *even* unto the last: and Jesus was left alone, and the
 10 woman, where she was, in the midst. And Jesus lifted up himself, and said unto her,
 11 Woman, where are they? did no man condemn thee? And she said, No man, Lord.
 And Jesus said, Neither do I condemn thee: go thy way; from henceforth sin no
 more.]

¹ Most of the ancient authorities omit John vii. 53—viii. 11. Those which contain it vary much from each other.
² Or, *Teacher* ³ Or, *trying*

mony was accompanied by music and hallelujahs; the crowd singing the words from Isaiah xii. 3, "With joy shall ye draw water "out of the wells of salvation." Probably this was actually being performed when our Lord thus (*vv.* 37, 38) proclaimed the true meaning of the type.

The *second* was the illumination of the Temple by the numerous lights of four golden candelabra. To this our Lord probably refers in John viii. 12, § 114.

This day of holy convocation was the last day of the feast and the last of the annual festival season. It celebrated not only the deliverance of the nation (Lev. xxiii. 34, 42) but the Harvest Home (Exod. xxiii. 16, Lev. xxiii. 16), and was the most joyful day of the year.

* Psalm lxxxix. 4; cxxxii. 11.

† Micah v. 2.

‡ John iii. 1, 2, § 27.

|| Lev. xx. 10; Deut. xxii. 21—24.

§ 114. JESUS IN HIS PUBLIC TEACHING CLAIMS TO BE THE SON OF GOD; REPROVES THE UNBELIEVING JEWS, AND AVOIDS THOSE WHO WOULD STONE HIM.

Jerusalem.

John viii. 12—59.

12 Again therefore Jesus spake unto them, saying, I am the *light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life.
 13 The Pharisees therefore said unto him, Thou bearest witness of thyself; thy witness
 14 is not true. Jesus answered and said unto them, Even if I bear witness of myself,
 my witness is true; for I know whence I came, and whither I go; but ye know not
 15, 16 whence I come, or whither I go. Ye judge after the flesh; I judge no man. Yea
 and if I judge, my judgement is true; for I am not alone, but I and the Father that
 17 sent me. Yea and in your law it is written, that the witness of two† men is true.
 18 I am he that beareth witness of myself, and the Father that sent me beareth witness
 19 of me. They said therefore unto him, Where is thy Father? Jesus answered, Ye
 know neither me, nor my Father: if ye knew me, ye would know my Father also.
 20 These words spake he in the treasury‡, as he taught in the temple: and no man took
 him; because his hour was not yet come.
 21 He said therefore again unto them, I go away, and ye shall seek me, and shall die
 22 in your sin: whither I go, ye cannot come. The Jews therefore said, Will he kill
 23 himself, that he saith, Whither I go, ye cannot come? And he said unto them, Ye
 are from beneath; I am from above: ye are of this world; I am not of this world.
 24 I said therefore unto you, that ye shall die in your sins: for except ye believe that †
 25 am *he*, ye shall die in your sins. They said therefore unto him, Who art thou?
 Jesus said unto them, †Even that which I have also spoken unto you from the begin-
 26 ning. I have many things to speak and to judge concerning you: howbeit he that
 sent me is true; and the things which I heard from him, these speak I †unto the
 27, 28 world. They perceived not that he spake to them of the Father. Jesus therefore
 said, When ye have lifted|| up the Son of man, then shall ye know that †I am *he*, and
 29 that I do nothing of myself, but as the Father taught me, I speak these things. And
 he that sent me is with me; he hath not left me alone; for I do always the things
 30 that are pleasing to him. As he spake these things, many believed on him.
 31 Jesus therefore said to those Jews which had believed him, If ye abide in my word,
 32 then are ye truly my disciples; and ye shall know the truth, and the truth shall make
 33 you free. They answered unto him, We be Abraham's seed, and have never yet been
 34 in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered
 them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant
 35 of sin¶. And the bondservant abideth not in the house for ever: the son abideth
 36, 37 for ever. If therefore the Son shall make you free, ye shall be free indeed¶. I
 know that ye are Abraham's seed; yet ye seek to kill me, because my word †hath not
 38 free course in you. I speak the things which I have seen with †my Father: and ye
 39 also do the things which ye heard from your father. They answered and said unto
 him, Our father is Abraham. Jesus saith unto them, If ye †were Abraham's children,
 40 †ye would do the works of Abraham. But now ye seek to kill me, a man that hath
 41 told you the truth, which I heard from God: this did not Abraham. Ye do the
 works of your father. They said unto him, We were 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 came forth and am come from God; for neither have I come of myself, but
 43 he sent me. Why do ye not †understand my speech? *Even* because ye cannot hear
 44 my word. Ye are of your father the devil, and the lusts of your father it is your will
 to do. He was a murderer from the beginning, and †stood not in the truth, because
 there is no truth in him. †When he speaketh a lie, he speaketh of his own: for he is

* See note † to § 112.

† Deut. xix. 15.

‡ See Mark xii. 41, § 171.

|| See John iii. 14, § 27 and xii. 32, § 160.

¶ Rom. vi. 16, 17, 20—22;—viii. 2; Gal. v. 1.

John viii. 44—59.

45 a liar, and the father thereof.* But because I say the truth, ye believe me not.
 46 Which of you convicteth me of sin? If I say truth, why do ye not believe me?
 47 He that is of God heareth the words of God: † for this cause ye hear *them* not, because
 48 ye are not of God. The Jews answered and said unto him, Say we not well that thou
 49 art a Samaritan, and hast a ¹²devil? Jesus answered, I have not a ¹²devil; but I
 50 honour my Father, and ye dishonour me. But I seek not mine own glory: there is
 51 one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my word,
 52 he shall never see death. The Jews said unto him, Now we know that thou hast
 a ¹²devil. Abraham ¹³is dead, and the prophets; and thou sayest, If a man keep my
 53 word, he shall never taste of death. Art thou greater than our father Abraham,
 54 which ¹³is dead? and the prophets ¹³are dead: whom makest thou thyself? Jesus
 answered, If I glorify myself, my glory is nothing: it is my Father that glorifieth
 55 me; of whom ye say, that he is your God; and ye have not known him: but I know
 him; and if I should say, I know him not, I shall be like unto you, a liar: but
 56 I know him, and keep his word. ‡Your father Abraham rejoiced ¹⁴to see my day;
 57 and he saw it, and was glad. The Jews therefore said unto him, Thou art not yet
 58 fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily,
 59 I say unto you, Before Abraham ¹⁵was, I am. They took up stones therefore to cast
 at him: but Jesus ¹⁶hid himself, and went out of the temple¹⁷.

¹ Or, I am ² Or, How is it that I even speak to you at all? Or, Altogether that which I also speak unto you
 (Amer.) ³ Gr. into. ⁴ Or, I am Or, I am he: and I do ⁵ Or, hath no place in you ⁶ Or, the Father:
 do ye also therefore the things which ye heard from the Father. ⁷ Gr. are. ⁸ Some ancient authorities read ye
 do the works of Abraham. ⁹ Or, know ¹⁰ Some ancient authorities read standeth. ¹¹ Or, When one speaketh
 a lie, he speaketh of his own: for his father also is a liar. ¹² Gr. demon. ¹³ Or, died Compare vi. 49, 58, § 98,
 p. 95 (Amer.) ¹⁴ Or, that he should see ¹⁵ Gr. was born. ¹⁶ Or, was hidden, and went &c. ¹⁷ Many
 ancient authorities add and going through the midst of them went his way, and so passed by.

§ 115. JESUS GIVES SIGHT TO A MAN BORN BLIND.

Jerusalem.

John ix. 1—41.

1, 2 And as he passed by, he saw a man blind from his birth. And his disciples asked
 him, saying, Rabbi, who did sin, this man, or his parents, that he should be born
 3 blind? Jesus answered, Neither did this man sin, nor his parents: but that the
 4 works of God should be made manifest in him. We must work the works of him
 5 that sent me, while it is day: the night cometh, when no man can work. When
 6 I am in the world, I am the light of the world. When he had thus spoken, he spat
 on the ground, and made clay of the spittle, ¹and anointed his eyes with the clay,
 7 and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent).
 8 He went away therefore, and washed, and came seeing. The neighbours therefore,
 and they which saw him aforetime, that he was a beggar, said, Is not this he that
 9 sat and begged? Others said, It is he: others said, No, but he is like him. He
 10 said, I am *he*. They said therefore unto him, How then were thine eyes opened?
 11 He answered, The man that is called Jesus made clay, and anointed mine eyes, and
 said unto me, Go to Siloam, and wash: so I went away and washed, and I received
 12 sight. And they said unto him, Where is he? He saith, I know not.
 13, 14 They bring to the Pharisees him that aforetime was blind. Now it was the
 15 sabbath on the day when Jesus made the clay, and opened his eyes. Again therefore
 the Pharisees also asked him how he received his sight. And he said unto them,
 16 He put clay upon mine eyes, and I washed, and do see. Some therefore of the Pharisees
 said, This man is not from God, because he keepeth not the sabbath. But others
 said, How can a man that is a sinner do such signs? And there was a division
 17 among them. They say therefore unto the blind man again, What sayest thou of
 18 him, in that he opened thine eyes? And he said, He is a prophet. ¶ The Jews

* Acts v. 3.

† 1 John iv. 6.

‡ Gen. xxii. 18.

|| John iii. 2, § 27.

¶ John iv. 19, § 31.

John ix. 18—41.

therefore did not believe concerning him, that he had been blind, and had received
 19 his sight, until they called the parents of him that had received his sight, and asked
 them, saying, Is this your son, who ye say was born blind? how then doth he now
 20 see? His parents answered and said, We know that this is our son, and that he
 21 was born blind: but how he now seeth, we know not; or who opened his eyes, we
 22 know not: ask him; he is of age; he shall speak for himself. These things said
 his parents, because they feared the Jews: for the Jews had agreed already, that if
 any man should confess him to be Christ, he should be put out of the synagogue.
 23, 24 Therefore said his parents, He is of age; ask him. So they called a second time
 the man that was blind, and said unto him, Give glory to God*: we know that this
 25 man is a sinner. He therefore answered, Whether he be a sinner, I know not: one
 26 thing I know, that, whereas I was blind, now I see. They said therefore unto him,
 27 What did he to thee? how opened he thine eyes? He answered them, I told you
 even now, and ye did not hear: wherefore would ye hear it again? would ye also
 28 become his disciples? And they reviled him, and said, Thou art his disciple; but
 29 we are disciples of Moses. We know that God hath spoken unto Moses: but as
 30 for this man, we know not whence he is. The man answered and said unto them,
 Why, herein is the marvel, that ye know not whence he is, and yet he opened mine
 31 eyes. We know that God heareth not sinners†: but if any man be a worshipper
 32 of God, and do his will, him he heareth. Since the world began it was never heard
 33 that any one opened the eyes of a man born blind. If this man were not from God,
 34 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 finding him, he said, Dost thou
 36 believe on the Son of God? He answered and said, And who is he, Lord, that I may
 37 believe on him? Jesus said unto him, Thou hast both seen him, and he it is that
 38, 39 speaketh with thee. And he said, Lord, I believe. And he worshipped him. And
 Jesus said, For judgement came I into this world, that they which see not may
 40 see; and that they which see may become blind‡. Those of the Pharisees which
 41 were with him heard these things, and said unto him, Are we also blind? Jesus
 said unto them, If ye were blind, ye would have no sin||: but now ye say, We see:
 your sin remaineth.

* Or, and with the clay thereof anointed his eyes

† Many ancient authorities read the Son of man.

§ 116. JESUS THE GOOD SHEPHERD.

Jerusalem.

John x. 1—21.

1 Verily, verily, I say unto you, He that entereth not by the door into the fold of the
 2 sheep, but climbeth up some other way, the same is a thief and a robber. But he
 3 that entereth in by the door is the shepherd of the sheep. To him the porter
 openeth; and the sheep hear his voice: and he calleth his own sheep by name, and
 4 leadeth them out. When he hath put forth all his own, he goeth before them, and

* The Authorised Version renders this phrase by "Give God the praise." This suggests that the Jews were inviting him to give the praise for his healing—the glory of the miracle—to God and not to Jesus. This idea doubtless underlay the words; but their primary meaning was different. They were a solemn charge to declare the whole truth. See Joshua vii. 19. The man by his former declaration (v. 17) had really (so they imply) done dishonour to God. He was now re-

quired to confess his error, to recognise in the authoritative voice of "the Jews" his own 'condemnation, and to admit the truth of it.' (*Speaker's Comm.*) It was equivalent to saying We charge you to glorify God by telling the whole and unvarnished truth about this supposed or real miracle.

† Isaiah i. 15.

‡ Matt. xiii. 13, § 70.

|| John xv. 22—24, § 193.

John x. 4-21.

5 the sheep follow him : for they know his voice. And a stranger will they not follow,
6 but will flee from him : for they know not the voice of strangers. This ²parable
spake Jesus unto them ; but they understood not what things they were which he
spake unto them.

7 Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door
8 of the sheep. All that came before me are thieves and robbers : but the sheep did
9 not hear them. I am the door* : by me if any man enter in, he shall be saved, and
10 shall go in and go out, and shall find pasture. The thief cometh not, but that he may
steal, and kill, and destroy : I came that they may have life, and may ³have it
11 abundantly. I am the good shepherd : the good shepherd layeth down his life for the
12 sheep. He that is a hireling, and not a shepherd, whose own the sheep are not,
beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf † snatcheth
13 them, and scattereth them : *he fleeth* because he is a hireling, and careth not for the
14 sheep. I am the good shepherd ; and I † know mine own, and mine own know me,
15 even as the Father knoweth me, and I know the Father ; and I lay down my life for
16 the sheep. And other sheep I have, which are not of this fold † : them also I must
⁴bring, and they shall hear my voice ; and ⁵they shall become one flock, one shepherd.
17 Therefore doth the Father love me, because I lay down my life, that I may take it
18 again. No one ⁶taketh it away from me, but I lay it down of myself. I have ⁷power
to lay it down, and I have ⁷power to take it again. This commandment received I
from my Father.

19, 20 There arose a division again among the Jews because of these words. And
21 many of them said, He hath a ⁸devil, and is mad ; why hear ye him ? Others said,
These are not the sayings of one possessed with a ⁸devil. Can a ⁸devil open the eyes
of the blind ? †

¹ Or, a shepherd ² Or, proverb ³ Or, have abundance ⁴ Or, lead ⁵ Or, there shall be one flock
⁶ Some ancient authorities read look it away. ⁷ Or, right ⁸ Gr. demon.

§ 117. THE PARABLE OF THE GOOD SAMARITAN.

Jerusalem : in the temple.

Luke x. 25-37. John x. 22, 23.

John x. 22, 23.

22, 23 ¹And it was the feast of the dedication** at Jerusalem : it was winter ; and Jesus
was walking in the temple in Solomon's porch.

Luke x. 25-37.

25 And behold, a certain lawyer stood up and ²tempted him, saying, ³Master, what
26 shall I do to inherit eternal life ? And he said unto him, What is written in the law ?
27 how readest thou ? And he answering said, †† Thou shalt love the Lord thy God ⁴with
all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ;
28 †† and thy neighbour as thyself. And he said unto him, Thou hast answered right :
29 this do, and thou shalt live. But he, desiring to justify himself, said unto Jesus, And

* John xiv. 6, § 191. Eph. ii. 18.

† Ezek. xxxiv. 5, 8.

‡ 2 Tim. ii. 19.

‡ Isa. lvi. 8.

* See last section.

** This festival of special rejoicing began on the 25th day of the month Chisleu and lasted eight days. That month began with the new moon of December, and the feast therefore was at the very end of the year according to our time. It was instituted by Judas Maccabæus to commemorate the dedi-

cation of the new altar of burnt offering ; after the profanation of the temple and the old altar by Antiochus Epiphanes. The great festivals prescribed by the law were celebrated at Jerusalem and in connexion with the temple service ; but this was celebrated over the whole country and was marked by general illuminations of the houses and other expressions of joy.

†† Deut. vi. 5.

‡‡ Levit. xix. 18.

Luke x. 29—37

30 who is my neighbour? Jesus made answer and said, A certain man was going down
 31 from Jerusalem to Jericho; and he fell among robbers, which both stripped him and
 32 beat him, and departed, leaving him half dead. And by chance a certain priest was
 33 going down that way: and when he saw him, he passed by on the other side. And in
 34 like manner a Levite also, when he came to the place, and saw him, passed by on the
 35 other side. But a certain Samaritan, as he journeyed, came where he was: and when
 36 he saw him, he was moved with compassion, and came to him, and bound up his
 37 wounds, pouring on *them* oil and wine; and he set him on his own beast, and brought
 him to an inn, and took care of him. And on the morrow he took out two ⁵pence,
 and gave them to the host, and said, Take care of him; and whatsoever thou spendest
 more, I, when I come back again, will repay thee. Which of these three, thinkest
 thou, proved neighbour unto him that fell among the robbers? And he said, He that
 shewed mercy on him. And Jesus said unto him, Go, and do thou likewise.

¹ Some ancient authorities read *At that time was the feast.* ² Or, *mole trial of* (Amer.) ³ Or, *Teacher*
⁴ Gr. *from.* ⁵ Or, *shillings* (Amer.) See marginal note on Matt. xviii. 28, § 110. See also note Q, page lxxiv.

§ 118. THE JEWS ASK JESUS TO TELL THEM WHETHER HE IS THE CHRIST. HE ANSWERS, "I AND THE FATHER ARE ONE." THEY SEEK AGAIN TO TAKE HIM.

John x. 24—39.

24 The Jews therefore came round about him, and said unto him, How long dost thou
 25 hold us in suspense? If thou art the Christ, tell us plainly. Jesus answered them,
 I told you, and ye believe not: the works that I do in my Father's name, these bear
 26, 27 witness of me. But ye believe not, because ye are not of my sheep. My sheep hear
 28 my voice, and I know them, and they follow me: and I give unto them eternal life;
 29 and they shall never perish, and no one shall snatch them out of my hand. ¹My
 Father, which hath given *them* unto me, is greater than all; and no one is able to
 30, 31 snatch ²*them* out of the Father's hand. I and the Father are one. The Jews took
 32 up stones again to stone him. Jesus answered them, Many good works have I shewed
 33 you from the Father; for which of those works do ye stone me? The Jews answered
 him, For a good work we stone thee not, but for blasphemy; and because that thou,
 34 being a man, makest thyself God. Jesus answered them, Is it not written in your
 35 law*, I said, Ye are gods? If he called them gods, unto whom the word of God came
 36 (and the scripture cannot be broken), say ye of him, whom the Father ³sanctified and
 37 sent into the world, Thou blasphemest; because I said, I am *the* Son of God? If I
 38 do not the works of my Father, believe me not. But if I do them, though ye believe
 not me, believe the works: that ye may know and understand that the Father is in
 39 me, and I in the Father. They sought again to take him: and he went forth out of
 their hand†.

40 [And he went away again beyond Jordan.]

¹ Some ancient authorities read *That which my Father hath given unto me.* ² Or, *aught* ³ Or, *consecrated*

§ 119. ON HIS WAY TO BETHABARA, JESUS VISITS MARTHA AND MARY; AND DECLARES WHAT IS THE ONE THING NEEDFUL.

Bethany.

Luke x. 38—42.

38 Now as they went on their way, he entered into a certain village: and a certain
 39 woman named Martha received him into her †house. And she had a sister called

* Psalm lxxxii. 6.

† The Authorised Version renders this "he escaped." But the description of a similar occurrence in the marginal readings ¹⁶ and ¹⁷ to John viii. 59, § 114, records the event with

more accuracy and dignity.

‡ The language suggests that this was our Lord's first introduction to this family and that Martha and Mary lived apart from Lazarus who is not mentioned in connexion

Luke x. 39—42.

40 Mary, which also sat at the Lord's feet, and heard his word. But Martha was ¹umbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me.
41 But the Lord answered and said unto her, ²Martha, Martha, thou art anxious and
42 troubled about many things: ³but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

¹ Gr. *distracted*. ² A few ancient authorities read *Martha, Martha, thou art troubled: Mary hath chosen &c.*
³ Many ancient authorities read *but few things are needful, or one.*

§ 120. JESUS CONTINUES HIS JOURNEY FROM BETHANY TO BETHABARA.

John x. 40—42.

40 And he went away again beyond Jordan into the place where John was at the first
41 baptizing; and there he abode. And many came unto him; and they said, John indeed did no sign: but all things whatsoever John spake of this man were true.
42 And many believed on him there.

§ 121. JESUS TEACHES PERSEVERANCE IN PRAYER.

Near Jerusalem.

Luke xi. 1—13.

1 And it came to pass, as he was praying in a certain place*, that when he ceased,
2 one of his disciples said unto him, Lord, teach us to pray, even as John also taught
3 his disciples. And he said unto them, When ye pray, say, ¹Father, Hallowed be thy
3, 4 name. Thy kingdom come.² Give us day by day ³our daily bread. And forgive us
our sins; for we ourselves also forgive every one that is indebted to us. And bring
us not into temptation⁴.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at
6 midnight, and say to him, Friend, lend me three loaves; for a friend of mine is come
7 to me from a journey, and I have nothing to set before him; and he from within shall
8 answer and say, Trouble me not: the door is now shut, and my children are with me
8 in bed; I cannot rise and give thee? I say unto you, Though he will not rise and give
9 him, because he is his friend, yet because of his importunity he will arise and give
9 him ⁵as many as he needeth. And I say unto you, † Ask, and it shall be given you:
10 seek, and ye shall find; knock, and 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
11 opened. And of which of you that is a father shall his son ask ⁶a loaf, and he give
12 him a stone? or a fish, and he for a fish give him a serpent? Or *if* he shall ask
13 an egg, will he give him a scorpion? If ye then, being evil, know how to give good

with this visit. The name of Lazarus appears for the first time in § 122, where we are told,—not that he lived in the same house,—but that he was of the same village as Martha and Mary. Lazarus, however, soon became a disciple of Jesus; for before our Lord's next visit Lazarus is described (John xi. 3, § 122) as "he whom thou lovest."

* See the corresponding passage in Matt. vi. 9—13, § 50. But it is clear that this narrative refers to some occasion other than the Sermon on the Mount. Our Lord here repeats the form he had there given. He had then delivered it as part of a long address:

and amongst all the lessons of vast importance which that address contained, it was natural that the memories of his disciples should not have retained this "form of sound words." The two paragraphs of this section form one teaching, and answer one request. In answer to their desire,—"teach us to "pray"—the Lord imparts to them in verses 2 to 4 the *form* of prayer, in verses 5 to 8 the spirit of prayer in its earnest importunity, and in verses 9 to 13 the encouragements to faith in the assurance of answer.

† See Matt. vii. 7—11, § 50.

Luke xi. 13.

gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

¹ Many ancient authorities read *Our Father, which art in heaven*. See Matt. vi. 9, § 50. ² Many ancient authorities add *Thy will be done, as in heaven, so on earth*. See Matt. vi. 10, § 50. ³ Gr. *our bread for the coming day*. Or, *our needful bread* (Amer.) ⁴ Many ancient authorities add *but deliver us from the evil one (or, from evil)*. See Matt. vi. 13, § 50. ⁵ Or, *whatsoever things* ⁶ Some ancient authorities omit *a loaf, and he give him a stone?* or.

§ 122. JESUS HEARS THAT LAZARUS IS SICK AND ANNOUNCES TO THE DISCIPLES THAT HE IS DEAD.

Bethabara?

John xi. 1—16.

1 Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her
2 sister Martha. And it was that Mary which anointed the Lord with ointment*, and
3 wiped his feet with her hair, whose brother Lazarus was sick. The sisters therefore
4 sent unto him, saying, Lord, behold, he whom thou lovest is sick. But when Jesus
5 heard it, he said, This sickness is not unto death, but for the glory of God, that the
6 Son of God may be glorified thereby. Now Jesus loved Martha, and her sister, and
7 Lazarus. When therefore he heard that he was sick, he abode at that time two days
8 in the place where he was. Then after this he saith to the disciples, Let us go into
9 Judæa again. The disciples say unto him, Rabbi, the Jews were but now seeking to
10 stone thee; and goest thou thither again? Jesus answered, Are there not twelve
11 hours in the day? If a man walk in the day, he stumbleth not, because he seeth the
12 light of this world. But if a man walk in the night, he stumbleth, because the light
13 is not in him. These things spake he: and after this he saith unto them, Our friend
14 Lazarus is fallen asleep; but I go, that I may awake him out of sleep. The disciples
15 therefore said unto him, Lord, if he is fallen asleep, he will ¹recover. Now Jesus had
16 spoken of his death: but they thought that he spake of taking rest in sleep. Then
17 Jesus therefore said unto them plainly, Lazarus is dead. And I am glad for your
18 sakes that I was not there, to the intent ye may believe; nevertheless let us go unto
19 him. Thomas therefore, who is called ²Didymus, said unto his fellow-disciples, Let
20 us also go, that we may die with him.

¹ Gr. *be saved*.² That is, *Twin*.

NOTE. [The following sections, 123—127, record the incidents of the journey to Bethany, which occupied probably four days (see John xi. 17, 39, § 128). For the account of the events which took place when Jesus arrived at Bethany, see § 125 and following sections.]

§ 123. JESUS TEACHES PERSEVERANCE IN RELIGION.

On the way to Bethany.

Luke xiv. 25—35.

25 Now there went with him great multitudes: and he turned, and said unto them,
26 If any man cometh unto me, and hateth not his own father†, and mother, and wife,
27 and children, and brethren, and sisters, yea, and his own life also, he cannot be my
28 disciple. Whosoever doth not bear his own cross‡, and come after me, cannot be my
29 disciple. For which of you, desiring to build a tower, doth not first sit down and
30 count the cost, whether he have *wherewith* to complete it? Lest haply, when he hath
31 laid a foundation, and is not able to finish, all that behold begin to mock him, saying,
32 This man began to build, and was not able to finish. Or what king, as he goeth to
33 encounter another king in war, will not sit down first and take counsel whether he is

* See § 179.

† Matt. x. 35—37, § 87.

‡ Matt. x. 38, § 87; xvi. 24, § 102.

Luke xiv. 31—35.

able with ten thousand to meet him that cometh against him with twenty thousand?
 32 Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh
 33 conditions of peace. So therefore whosoever he be of you that renounceth not all that
 34 he hath, he cannot be my disciple. Salt therefore is good*: but if even the salt have
 35 lost its savour, wherewith shall it be seasoned? It is fit neither for the land nor for
 the dunghill: *men* cast it out. He that hath ears to hear, let him hear.

§ 124. THE PARABLES OF THE LOST SHEEP AND THE LOST PIECE OF SILVER.

On the way to Bethany.

Luke xv. 1—10.

1 Now all the publicans and sinners were drawing near unto him for to hear him.
 2 And both the Pharisees and the scribes murmured, saying, This man receiveth
 sinners, and eateth with them.
 3, 4 And he spake unto them this parable, saying, What man of you, having a hundred
 sheep†, and having lost one of them, doth not leave the ninety and nine in the
 5 wilderness, and go after that which is lost, until he find it? And when he hath found
 6 it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth
 together his friends and his neighbours, saying unto them, Rejoice with me, for I have
 7 found my sheep which was lost. I say unto you, that even so there shall be joy in
 heaven over one sinner that repenteth, *more* than over ninety and nine righteous
 persons, which need no repentance.
 8 Or what woman having ten ¹pieces of silver, if she lose one piece, doth not light a
 9 lamp, and sweep the house, and seek diligently until she find it? And when she hath
 found it, she calleth together her friends and neighbours, saying, Rejoice with me, for
 10 I have found the piece which I had lost. Even so, I say unto you, there is joy in the
 presence of the angels of God over one sinner that repenteth.

¹ Gr. *drachma*, a coin worth about eight pence. See note Q, page lxxv.

§ 125. THE PARABLE OF THE PRODIGAL SON.

On the way to Bethany.

Luke xv. 11—32.

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 ¹thy substance that falleth to me. And he
 13 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 there he wasted his substance
 14 with riotous living. And when he had spent all, there arose a mighty famine in that
 15 country; and he began to be in want. And he went and joined himself to one of the
 16 citizens of that country; and he sent him into his fields to feed swine. And he would
 fain have been filled with ²the husks that the swine did eat: and no man gave unto
 17 him. But when he came to himself he said, How many hired servants of my father's
 18 have bread enough and to spare, and I perish here with hunger! I will arise and go
 to my father, and will say unto him, Father, I have sinned against heaven, and in thy
 19 sight: I am no more worthy to be called thy son: make me as one of thy hired
 20 servants. And he arose, and came to his father. But while he was yet afar off, his
 father saw him, and was moved with compassion, and ran, and fell on his neck, and
 21 ³kissed him. And the son said unto him, Father, I have sinned against heaven, and
 22 in thy sight: I am no more worthy to be called thy son⁴. But the father said to his
⁵servants, Bring forth quickly the best robe, and put it on him; and put a ring on his
 23 hand, and shoes on his feet: and bring the fatted calf, *and* kill it, and let us eat, and
 24 make merry: for this my son was dead, and is alive again; he was lost, and is found.

* Matt. v. 13, § 50. Mark ix. 50, § 109.

† Matt. xviii. 12, § 109.

Luke xv. 24—32.

25 And they began to be merry. Now his elder son was in the field: and as he came
26 and drew nigh to the house, he heard music and dancing. And he called to him one
27 of the ⁵servants, and inquired what these things might be. And he said unto him,

Thy brother is come; and thy father hath killed the fatted calf, because he hath
28 received him safe and sound. But he was angry*, and would not go in: and his father
29 came out, and intreated him. But he answered and said to his father, Lo, these many
years do I serve thee, and I never transgressed a commandment of thine: and yet
30 thou never gavest me a kid, that I might make merry with my friends: but when
this thy son came, which hath devoured thy living with harlots, thou killedst for him
31 the fatted calf. And he said unto him, ⁶Son, thou art ever with me, and all that is
32 mine is thine. But it was meet to make merry and be glad: for this thy brother was
dead, and is alive again; and was lost, and is found.

¹ Gr. *the*. ² Gr. *the pods of the carob tree*.
make me as one of thy hired servants. See ver. 19.

³ Gr. *kissed him much*.
⁵ Gr. *bondservants*.

⁴ Some ancient authorities add
⁶ Gr. *Child*.

§ 126. THE PARABLE OF THE UNJUST STEWARD.

On the way to Bethany.

Luke xvi. 1—18.

1 And he said also unto the disciples, There was a certain rich man, which had a
2 steward; and the same was accused unto him that he was wasting his goods. And
he called him, and said unto him, What is this that I hear of thee? render the
3 account of thy stewardship; for thou canst be no longer steward. And the steward
said within himself, What shall I do, seeing that my lord taketh away the stewardship
4 from me? I have not strength to dig; to beg I am ashamed. I am resolved what to
do, that, when I am put out of the stewardship, they may receive me into their houses.
5 And calling to him each one of his lord's debtors, he said to the first, How much
6 owest thou unto my lord? And he said, A hundred ¹measures of oil. And he said
7 unto him, Take thy ²bond, and sit down quickly and write fifty. Then said he to
another, And how much owest thou? And he said, A hundred ³measures of wheat.
8 He saith unto him, Take thy ²bond, and write fourscore. And his [†]lord commended
4the unrighteous steward because he had done wisely: for the sons of this ⁵world are for
9 their own generation wiser || than the sons of the light. And I say unto you, Make to
yourselves friends ⁶by means of the mammon of unrighteousness; that, when it shall
10 fail, they may receive you into the eternal tabernacles. He that is faithful in a very
little is faithful also in much: and he that is unrighteous in a very little is unrighteous
11 also in 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
13 that which is another's, who will give you that which is your own? No ⁸servant can
serve two masters: for either he will hate the one, and love the other; or else he will
hold to one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees, who were lovers of money, heard all these things; and they
15 scoffed at him. And he said unto them, Ye are they that justify yourselves in the
sight of men; but God knoweth your hearts: for that which is exalted among men is

* The "elder son" is the Jewish nation. The angry jealousy and bigotry thus foretold by Jesus were shewn on many occasions. See Acts xiii. 45;—xxii. 21, 22.

† These were commonly used as food for human beings as well as for domestic animals. The force of v. 16 does not lie in the fact that the prodigal was reduced so low as to eat this food, for it would have been perfectly wholesome and nutritious. His condition was so desperate because though his master

duly provided for his pigs, the starving swineherd was not permitted to take any of their food as he would gladly have done. The owner of the swine cared for *them*, but "no man gave unto *him*."

‡ "His lord,"—not our Lord. Jesus gives no approval to the fraud; though the worldly-wise lord of the steward admired the cunning of the worldly-wise servant who had successfully tricked him.

|| John xii. 36, § 160.

Luke xvi. 15—18.

16 an abomination in the sight of God. The law and the prophets *were* until John * :
 17 from that time the gospel of the kingdom of God is preached, and every man entereth
 18 violently into it. But it is easier for heaven and earth to pass away, than for one
 19 tittle of the law to fall. Every one that putteth away his wife, and marrieth another,
 20 committeth adultery: and he that marrieth one that is put away from a husband
 21 committeth adultery †.

¹ Gr. *baths*, the bath being a Hebrew measure. See Ezek. xlv. 10, 11, 14. See also Note Q, p. lxxvi. ² Gr. *writingas*.
³ Gr. *cors*, the cor being a Hebrew measure. See Ezek. xlv. 14. See also Note Q, p. lxxvii.
⁴ Gr. *the steward of unrighteousness*. ⁵ Or, *age*. ⁶ Gr. *out of*. ⁷ Some ancient authorities read *our own*.
⁸ Gr. *household-servant*.

§ 127. THE PARABLE OF THE RICH MAN AND THE BEGGAR.

Approaching Bethany.

Luke xvi. 19—31.

19 Now there was a certain rich man, and he was clothed in purple and fine linen,
 20 ¹ *far*ing sumptuously every day: and a certain beggar named Lazarus was laid at his
 21 gate, full of sores, and desiring to be fed with the *crumbs* that fell from the rich man's
 22 table; yea, even the dogs came and licked his sores. And it came to pass, that the
 23 beggar died, and that he was carried away by the angels into Abraham's bosom ‡: and
 24 the rich man also died, and was buried. And in Hades he lifted up his eyes, being
 25 in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried
 26 and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the
 27 tip of his finger in water, and cool my tongue; for I am in anguish in this flame.
 28 But Abraham said, ² Son, remember that thou in thy lifetime receivedst thy good
 29 things, and Lazarus in like manner evil things: but now here he is comforted, and
 30 thou art in anguish. And ³ beside all this, between us and you there is a great gulf
 31 fixed, that they which would pass from hence to you may not be able, and that none
 32 may cross over from thence to us. And he said, I pray thee therefore, father, that
 33 thou wouldest send him to my father's house; for I have five brethren; that he may
 34 testify unto them, lest they also come into this place of torment. But Abraham saith,
 35 They have Moses and the prophets; let them hear them. And he said, Nay, father
 36 Abraham: but if one go to them from the dead, they will repent. And he said unto
 37 him, If they hear not Moses and the prophets, neither will they be persuaded, if one
 38 rise from the dead||.

¹ Or, *living in mirth and splendour every day*. ² Gr. *Child*. ³ Or, *in all these things*.

§ 128. JESUS RAISES LAZARUS FROM THE DEAD.

Bethany.

John xi. 17—46.

17 So when Jesus came, he found that he had been in the tomb four days already.
 18, 19 Now Bethany was nigh unto Jerusalem, about fifteen furlongs ¶ off; and many of
 the Jews had come to Martha and Mary, to console them concerning their brother.
 20 Martha therefore, when she heard that Jesus was coming, went and met him: but
 21 Mary still sat in the house. Martha therefore said unto Jesus, Lord, if thou hadst
 22 been here, my brother had not died. And even now I know that, whatsoever thou
 23 shalt ask of God, God will give thee. Jesus saith unto her, Thy brother shall rise
 24 again. Martha saith unto him, I know that he shall rise again in the resurrection at
 25 the last day. Jesus said unto her, I am the resurrection, and the life: he that

* Matt. xi. 12, 13, § 53.

† Matt. v. 32, § 50.

‡ See note T, page lxxix.

|| This reproof he at once illustrated and

confirmed by the raising of Lazarus; see § 128; and compare therewith John xii. 9—11, § 154.

¶ See note Q, page lxxvi.

John xi. 25—46.

26 believeth on me, though he die, yet shall he live: and whosoever liveth and believeth
 27 on me shall never die. Believest thou this? She saith unto him, Yea, Lord: I have
 believed that thou art the Christ, the Son of God, *even* he that cometh into the world.
 28 And when she had said this, she went away, and called Mary ¹her sister secretly,
 29 saying, The ²Master is here, and calleth thee. And she, when she heard it, arose
 30 quickly, and went unto him. (Now Jesus was not yet come into the village, but was
 31 still in the place where Martha met him.) The Jews then which were with her in the
 house, and were comforting her, when they saw Mary, that she rose up quickly and
 went out, following her, supposing that she was going unto the tomb to ³weep there.
 32 Mary therefore, when she came where Jesus was, and saw him, fell down at his feet,
 33 saying unto him, Lord, if thou hadst been here, my brother had not died. When
 Jesus therefore saw her ⁴weeping, and the Jews *also* ⁴weeping which came with her,
 34 he ⁵groaned in the spirit, and ⁶was troubled, and said, Where have ye laid him?
 35, 36 They say unto him, Lord, come and see. Jesus wept. The Jews therefore said,
 37 Behold how he loved him! But some of them said, Could not this man, which
 opened the eyes of him that was blind*, have caused that this man also should not die?
 38 Jesus therefore again ⁷groaning in himself cometh to the tomb. Now it was a cave,
 39 and a stone lay ⁸against it.† Jesus saith, Take ye away the stone. Martha, the
 sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he
 40 hath been *dead* four days.‡ Jesus saith unto her, Said I not unto thee, that, if thou
 41 believedst, thou shouldst see the glory of God? So they took away the stone. And
 42 Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me. And
 I knew that thou hearest me always: but because of the multitude which standeth
 43 around I said it, that they may believe that thou didst send me. And when he had
 44 thus spoken, he cried with a loud voice, Lazarus, come forth. He that was dead came
 forth, bound hand and foot with ⁹grave-clothes; and his face was bound about with a
 napkin. Jesus saith unto them, Loose him, and let him go.
 45 Many therefore of the Jews, which came to Mary and beheld ¹⁰that which he did,
 46 believed on him. But some of them went away to the Pharisees, and told them the
 things which Jesus had done.

¹ Or, her sister, saying secretly ² Or, Teacher ³ Gr. wail. ⁴ Gr. weeping. ⁵ Or, was moved with indignation in the spirit
⁶ Gr. troubled himself. ⁷ Or, being moved with indignation in himself ⁸ Or, upon
⁹ Or, grave-bands ¹⁰ Many ancient authorities read *the things which he did*.

§ 129. CONSPIRACY OF THE CHIEF PRIESTS AND PHARISEES TO MURDER JESUS.

Jerusalem. Ephraim.

John xi. 47—54.

47 The chief priests therefore and the Pharisees gathered a council, and said, What do
 48 we? for this man doeth many signs. If we let him thus alone, all men will believe
 on him: and the Romans will come and take away both our place and our nation.
 49 But a certain one of them, Caiaphas, being high priest that year, said unto them, Ye

* John ix. § 115.

† See note * to Mark v. 5, § 80.

‡ She obviously thought that Jesus wished to have a last sight of the face of his dead friend; and did not anticipate that Lazarus would be miraculously restored to life. Our Lord had already twice wrought the crowning miracle of raising the dead, viz. in the case of the widow's son at Nain, § 52, and in that of the daughter of Jairus, § 83. It is difficult to believe that Martha had not heard of these miracles: but in her deep distress she hardly dared to hope that so marvellous a blessing

was in store for her. Her expressions in verse 22 seem to imply that such a possibility had suggested itself to her mind. But she took the words of Jesus in verses 23—26 as the statement of a doctrine rather than the promise of a miracle. See also, as throwing some light upon her state of mind, the note † to § 148. We see there that the disciples generally were as unable to understand or accept our Lord's predictions of his own death and resurrection, as Martha was to entertain hope in the case of her brother.

John xi. 49—54.

50 know nothing at all, nor do ye take account that it is expedient for you that one man
 51 should die for the people, and that the whole nation perish not.* Now this he said
 not of himself: but being high priest that year, he prophesied that Jesus should die
 52 for the nation; and not for the nation only, but that he might also gather together
 53 into one the children of God that are scattered abroad. So from that day forth they
 took counsel that they might put him to death.
 54 Jesus therefore walked no more openly among the Jews, but departed thence into
 the country near to the wilderness, into a city called Ephraim †; and there he tarried
 with the disciples.

§ 130. JESUS IS REJECTED BY THE SAMARITANS; AND REBUKES THE CRUEL ANGER
 OF JAMES AND JOHN.

On the road through Samaria from Galilee to Jerusalem.

Matt. xix. 1, 2.

Mark x. 1.

Luke ix. 51—56.

1 And it came to pass 1
 when Jesus had finished
 these words,

And

51 And it came to pass,

when the days ¹were well
 nigh come that he should
 be received up,

he arose from thence,

he departed from Galilee ‡,

he stedfastly set his face to
 52 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 ‖, be-
 cause his face was *as
 though he were going to*
 54 Jerusalem. And when
 his disciples James and
 John saw *this*, they said,
 Lord, wilt thou that we
 bid fire to come down
 from heaven, and consume
 55 them²? But he turned,
 and rebuked them.³

* John xviii. 14, § 199.

† Robinson identifies this city with Ephron mentioned in 2 Chron. xiii. 19. See marginal note to that verse in the Revised Version.

‡ It is very difficult to decide to which of our Lord's journeys these verses refer. It would seem that he had left the city Ephraim and sojourned again for a time in Galilee before the visit here mentioned. Most harmonists hold that this passage refers to an earlier date; but differ greatly on the subject.

The notes of time which have led me to adopt the later date are these:—It is the last journey recorded by Matthew and Mark; and see Luke ix. 51, above, which seems to connect the three Gospels on this visit. Luke x. 1, § 132 fixes the mission of the seventy “after these things”; and from that time the narrative in Luke seems continuous until § 135, at which point the order I have chosen rejoins the general stream of harmonists.

‖ See John iv. 9, § 31.

<p>Matt. xix. 1, 2. and came into the borders of Judæa beyond Jordan ;</p> <p>2 and great multitudes followed him ;</p> <p>and he healed them there.</p>	<p>Mark x. 1. and cometh into the borders of Judæa and beyond Jordan :</p> <p>and multitudes come together unto him again ; and, as he was wont, he taught them again.</p>	<p>Luke ix. 56. And they went to another village.</p>
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¹ Gr. *were being fulfilled*. ² Many ancient authorities add *even as Elijah did*. 2 Kings i. 9—14. ³ Some ancient authorities add *said, Ye know not what manner of spirit ye are of*. Some, but fewer, add also 56 *For the Son of man came not to destroy men's lives, but to save them*.

§ 131. JESUS TEACHES THE NECESSITY OF ENTIRE SACRIFICE OF THE WORLD AND CONSECRATION TO GOD.

Luke ix. 57—62.

57 And as they went in the way, a certain man said unto him, I will follow thee
58 whithersoever thou goest. And Jesus said unto him, The foxes have holes, and the
birds of the heaven *have*¹ 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 to go and
60 bury my father. But he said unto him, Leave the dead to bury their own dead ; but
61 go thou and publish abroad the kingdom of God. And another also said, I will
follow thee, Lord ; but first suffer me to bid farewell to them that are at my house.
62 But Jesus said unto him, No man, having put his hand to the plough, and looking
back, is fit for the kingdom of God.

¹ Gr. *lodging-places*.

§ 132. THE SEVENTY CHARGED AND SENT FORTH.

Near Samaria?

Luke x. 1—12.

1 Now after these things the Lord appointed *seventy¹ others, and sent them two
and two before his face into every city and place, whither he himself was about to
2 come. And he said unto them, The harvest is plenteous, but the labourers are few :
pray ye therefore the Lord of the harvest, that he send forth labourers into his
3 harvest. Go your ways : behold, I send you forth as lambs in the midst of wolves.
4, 5 Carry no purse, no wallet, no shoes † : and salute ‡ no man on the way. And into
6 whatsoever house ye shall ²enter, first say, Peace *be* to this house. And if a son
of peace be there, your peace shall rest upon ³him : but if not, it shall turn to you
7 again. And in that same house remain ¶, eating and drinking such things as they
8 give : for the 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 before
9 you : and heal the sick that are therein, and say unto them, The kingdom of God

* Some think that, as the Lord at first sent forth the *twelve* to the Jews in their twelve tribes,—so he now sent the *seventy* to the seventy heathen nations, that being the number at which the Jews of that day reckoned the Gentiles.

† See Matt. x. 10 and Luke ix. 3, § 87.

‡ This was not discourtesy but simply haste. The elaborate and ceremonious salutations of eastern nations were much too tedious to be observed by evangelists proclaiming the gospel of God : see *Smith's D. B.* iii. 1098.

¶ See Matt. x. 11 and Luke ix. 4, § 87.

Luke x. 9—12.

10 is come nigh unto you. But into whatsoever city ye shall enter, and they receive
 11 you not, go out into the streets thereof and say, Even the dust from your city, that
 cleaveth to our feet, we do wipe off against you: howbeit know this, that the
 12 kingdom of God is come nigh. I say unto you, It shall be more tolerable in that
 day for Sodom, than for that city.

¹ Many ancient authorities add *and two*: and so in ver. 17, § 134. ² Or, *enter first, say* ³ Or, *it*

§ 133. THE IMPENITENT CITIES OF GALILEE DENOUNCED.

Near Samaria.

Matt. xi. 20—24.

Luke x. 13—16.

20 Then began he to upbraid the cities
 wherein most of his ¹mighty works were
 done, because they repented not.

21 Woe unto thee, Chorazin! woe unto
 thee, Bethsaida! for if the ¹mighty
 works had been done in Tyre and Sidon
 which were done in you, they would
 have repented long ago

in sackcloth and ashes.

22 Howbeit I say unto you,
 it shall be more tolerable for Tyre and
 Sidon in the day of judgement,

23 than for you. And thou, Capernaum,
 shalt thou be exalted unto heaven? thou
 shalt ²go down unto Hades:

for if the ¹mighty works had been done
 in Sodom which were done in thee, it
 would have remained until this day.

24 Howbeit I say unto you, that it shall
 be more tolerable for the land of Sodom
 in the day of judgement, than for thee.

13 Woe unto thee, Chorazin! woe unto
 thee, Bethsaida! for if the ¹mighty
 works had been done in Tyre and Sidon,
 which were done in you, they would
 have repented long ago,

sitting
 in sackcloth and ashes.

14 Howbeit
 it shall be more tolerable for Tyre and
 Sidon in the judgement,

15 than for you. And thou, Capernaum,
 shalt thou be exalted unto heaven? thou
 shalt be brought down unto Hades.

16 He that heareth you heareth me; and
 he that rejecteth you rejecteth me; and
 he that rejecteth me rejecteth him that
 sent me.

¹ Gr. *powers*. ² Many ancient authorities read *be brought down*.

§ 134. RETURN OF THE SEVENTY.

Probably at some place on the road from Samaria to Jerusalem.

Matt. xi. 25—30.

Luke x. 17—24.

17 And the seventy *returned with joy,
 saying, Lord, even the ³devils are subject

* Robinson (p. 99) suggests that the seventy were appointed in Samaria and returned to the Lord at or near Jerusalem. This seems to be inadmissible. It is not easy to fix the dates and routes of the journeys made by our Lord at this time, (see § 130 note †) but it would seem that when the time for his final

visit to Jerusalem and his crucifixion approached (Luke ix. 51, § 130), he commenced his journey, teaching as he went (Mark x. 1, § 130); and that "after these things," he sent the seventy "before his face" (Luke x. 1, § 132). Luke relates their return in immediate connexion with their appointment. Robinson

Matt. xi. 25—30.

Luke x. 17—24.

25

At that season

Jesus answered

and said, I ¹thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them ²⁶unto babes: yea, Father, ²for so it was ²⁷well-pleasing in thy sight. All things have been delivered unto me of my Father: and

no one knoweth the Son,
save the Father;

neither doth any know the Father,
save the Son, and he to whomsoever
the Son willeth to reveal *him*.

²⁸ Come unto me, all ye that labour and are heavy laden, and I will give you rest. ²⁹ Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. ³⁰ For my yoke is easy, and my burden is light.

¹ Or, *praise*² Or, *that*

21

In that same hour
he rejoiced ⁴in the Holy Spirit,

and said, I ¹thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; ²for so it was ²²well-pleasing in thy sight. All things have been delivered unto me of my Father: and

no one knoweth who the Son is,
save the Father;

and who the Father is,
save the Son, and he to whomsoever
the Son willeth to reveal *him*.

²³ And turning to the disciples, he said privately, Blessed *are* the eyes which ²⁴see the things that ye see: for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

³ Gr. *demons*.⁴ Or, *by*

thinks this is done "by anticipation," and accordingly transfers the return to a later date. I see no sufficient justification for this. The Gospel narrative indicates that the seventy did not leave him in Samaria, and rejoin him in Jerusalem, but that they "*re-turned*." The whole tone of the narrative seems to suggest a hasty and indeed immediate return; and its cause is revealed by their language and demeanour. As soon as

they began their mission they found themselves endowed with an unsuspected miraculous power. Overwhelmed with gladness and awe they at once "returned with joy" to report the news to their Lord. And once more commissioned by him they probably renewed their work, and we have no record that they ever reassembled until after the crucifixion.

* See Phil. iv. 3, and compare therewith Exod. xxxii. 32, and Rev. iii. 5.

§ 135. JESUS HEALS AN INFIRM WOMAN ON THE SABBATH, AND REPROVES THE
FAULT-FINDING RULER OF THE SYNAGOGUE.

Capernaum.

Luke xiii. 10—17.

10, 11 And he was teaching in one of the synagogues on the sabbath day. And behold,
a woman which had a spirit of infirmity eighteen years; and she was bowed together,
12 and could in no wise lift herself up. And when Jesus saw her, he called her, and
13 said to her, Woman, thou art loosed from thine infirmity. And he laid his hands
14 upon her: and immediately she was made straight, and glorified God. And the ruler
of the synagogue, being moved with indignation because Jesus had healed on the
sabbath, answered and said to the multitude, There are six days in which men ought
to work: in them therefore come and be healed, and not on the day of the sabbath.
15 But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the
16 sabbath loose his ox or his ass from the ¹stall, and lead him away to watering? And
ought not this woman, being a daughter of Abraham, whom Satan had bound, lo,
these eighteen years, to have been loosed from this bond on the day of the sabbath?
17 And as he said these things, all his adversaries were put to shame: and all the multi-
tude rejoiced for all the glorious things that were done by him.

¹ Gr. *manger*.

§ 136. INCIDENTS OF THE JOURNEY TO BETHANY.

Luke xiii. 22—35.

22 And he went on his way through cities and villages, teaching, and journeying on
23 unto Jerusalem. And one said unto him, Lord, are they few that be saved? And
24 he said unto them, Strive to enter in by the narrow door: for many, I say unto you,
25 shall seek to enter in, and shall not be ¹able. When once the master of the house is
risen up, and hath shut to the door, and ye begin to stand without, and to knock at
the door, saying, Lord, open to us; and he shall answer and say to you, I know you
26 not whence ye are; then shall ye begin to say, We did eat and drink in thy presence,
27 and thou didst teach in our streets; and he shall say, I tell you, I know not whence
28 ye are; depart from me, all ye workers of iniquity. There shall be the weeping and
gnashing of teeth,* when ye shall see Abraham, and Isaac, and Jacob, and all the
29 prophets, in the kingdom of God, and yourselves cast forth without. And they shall
come from the east and west, and from the north and south, and shall ²sit down in
30 the kingdom of God. And behold, there are last which shall be first, and there are
first which shall be last.

31 In that very hour there came certain Pharisees, saying to him, Get thee out, and go
32 hence: †for Herod would fain kill thee. And he said unto them, Go and say to that
fox, Behold, I cast out ³devils and perform cures to-day and to-morrow, and the third
33 *day* † I am perfected. Howbeit I must go on my way to-day and to-morrow and the
34 *day* following: for it cannot be that a prophet perish out of Jerusalem. O Jerusalem,
Jerusalem, ‡ which killeth the prophets, and stoneth them that are sent unto her!
how often would I have gathered thy children together, even as a hen *gathereth* her
35 own brood under her wings, and ye would not! Behold, your house is left unto you
desolate: and I say unto you, Ye shall not see me, until ye shall say, ¶Blessed *is* he
that cometh in the name of the Lord.

¹ Or, *able, when once*

² Gr. *recline*.

³ Gr. *demons*.

⁴ Or, *I end my course* (Amer.)

* See Matt. viii. 11, 12, § 51.

† This seems to indicate that the Lord was at this time in Peræa, which was under Herod's jurisdiction. He was steadily making his way to Jerusalem to be "perfected," (to end his course, see marginal note ⁴.) and compare

Heb. ii. 10.

‡ See Matt. xxiii. 37—39, § 170.

¶ Predicting his triumphal entry on his next visit to Jerusalem. See Matt. xxi. 9 and parallel passages in § 155.

§ 137. JESUS ON THE SABBATH HEALS A DROPSICAL MAN.

On the way to Bethany.

Luke xiv. 1—6.

1 And it came to pass, when he went into the house of one of the rulers of the
 2 Pharisees on a sabbath to eat bread, that they were watching him. And behold, there
 3 was before him a certain man which had the dropsy. And Jesus answering spake
 4 unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath, or not?
 5 But they held their peace. And he took him, and healed him, and let him go.
 6 And he said unto them, Which of you shall have ¹an ass or an ox fallen into a well,
 and will not straightway draw him up on a sabbath day? And they could not
 answer again unto these things.

¹ Many ancient authorities read *a son*. See ch. xiii. 15, § 135.

§ 138. THE PARABLE OF THE GREAT SUPPER.

On the way to Bethany.

Luke xiv. 7—24.

7 And he spake a parable unto those which were bidden, when he marked how they
 8 chose out the chief seats; saying unto them, When thou art bidden of any man to a
 9 marriage feast, ¹sit not down in the chief seat; lest haply a more honourable man
 10 than thou be bidden of him, and he that bade thee and him shall come and say to
 11 thee, Give this man place; and then thou shalt begin with shame to take the lowest
 12 place. But when thou art bidden, go and sit down in the lowest place; that when he
 13 that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt
 14 thou have glory in the presence of all that sit at meat with thee. For every one that
 15 exalteth himself shall be humbled; and he that humbleth himself shall be exalted.
 16 And he said to him also that had bidden him, When thou makest a dinner or a
 17 supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours;
 18 lest haply they also bid thee again, and a recompense be made thee. But when thou
 19 makest a feast, bid the poor, the maimed, the lame, the blind: and thou shalt be
 20 blessed; because they have not *wherewith* to recompense thee: for thou shalt be
 21 recompensed in the resurrection of the just.
 22 And when one of them that sat at meat with him heard these things, he said unto
 23 him, Blessed is he that shall eat bread in the kingdom of God. But he said unto
 24 him, *A certain man made a great supper; and he bade many: and he sent forth
 his ²servant at supper time to say to them that were bidden, Come; 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 field, and I must needs go out 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 me excused. And another said, I have married a wife, and
 therefore I cannot come. And the ²servant came, and told his lord these things.
 Then the master of the house being angry said to his ²servant, Go out quickly into
 the streets and lanes of the city, and bring in hither the poor and maimed and blind
 and lame. And the ²servant said, Lord, what thou didst command is done, and yet
 there is room. And the lord said unto the ²servant, Go out into the highways and
 hedges, and constrain *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.

¹ Gr. *recline not*.

² Gr. *bondservant*.

* Compare Matt. xxii. 1—10, § 165.

§ 139. JESUS TEACHES FORBEARANCE, FAITH AND HUMILITY.

Luke xvii. 1—10.

1 And he said unto his disciples, It is impossible but that occasions of stumbling
 2 should come: but woe unto him, through whom they come! It were well for him if
 3 a millstone were hanged about his neck, and he were thrown into the sea, rather than
 4 that he should cause one of these little ones to stumble. Take heed to yourselves: if
 5 thy brother sin, rebuke him; and if he repent, forgive him. And if he sin against
 6 thee seven times in the day, and seven times turn again to thee, saying, I repent;
 7 thou shalt forgive him.

8 And the apostles said unto the Lord, Increase our faith. And the Lord said, If
 9 ye have faith as a grain of mustard seed^{*}, ye would say unto this sycamine tree, Be
 10 thou rooted up, and be thou planted in the sea; and it² would have obeyed you. But
 11 who is there of you, having a³ servant plowing or keeping sheep, that will say unto
 12 him, when he is come in from the field, Come straightway and sit down to meat; and
 13 will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and
 14 serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?
 15 Doth he thank the³ servant because he did the things that were commanded?
 16 Even so ye also, when ye shall have done all the things that are commanded you, say,
 17 We are unprofitable⁴ servants: we have done that which it was our duty to do.

¹ Or, had (Amer.)² Or, would obey (Amer.)³ Gr. bondservant.⁴ Gr. bondservants.

§ 140. THE CLEANSING OF TEN LEPERS.

A village of Samaria.

Luke xvii. 11—19.

11 And it came to pass, ¹as they were on the way to Jerusalem, that he was passing
 12 ²through the midst of Samaria and Galilee. And as he entered into a certain village,
 13 there met him ten men that were lepers, which stood afar off: and they lifted up their
 14 voices, saying, Jesus, Master, have mercy on us. And when he saw them, he said unto
 15 them, Go and shew yourselves unto the priests[†]. And it came to pass, as they went,
 16 they were cleansed. And one of them, when he saw that he was healed, turned back,
 17 with a loud voice glorifying God; and he fell upon his face at his feet, giving him
 18 thanks: and he was a Samaritan. And Jesus answering said, Were not the ten
 19 cleansed? but where are the nine? ³Were there none found that returned to give
 20 glory to God, save this⁴ stranger? And he said unto him, Arise, and go thy way:
 21 thy faith hath⁵ made thee whole.

¹ Or, as he was
stranger.² Or, between Or, along the borders of (Amer.)³ Or, There were none found...save this⁴ Or, alien⁵ Or, saved thee

§ 141. JESUS FORETELLS THE SUDDENNESS OF JUDGMENT.

(This section, and those immediately following, contain the account of our Lord's acts and teachings on his way to Jerusalem for the last time. They cannot be more strictly localised with certainty.)

Luke xvii. 20—37.

20 And being asked by the Pharisees, when the kingdom of God cometh, he answered
 21 them and said, The kingdom of God cometh not with observation: neither shall they
 22 say, Lo, here! or, There! for lo, the kingdom of God is¹ within you.

23 And he said unto the disciples, The days will come, when ye shall desire to see one
 24 of the days of the Son of man, and ye shall not see it. And they shall say to you,
 25 Lo, there! Lo, here! go not away, nor follow after them: for as the lightning, when it
 26 lighteneth out of the one part under the heaven, shineth unto the other part under
 27 heaven; so shall the Son of man be² in his day. But first must he suffer many things
 28 and be rejected of this generation. And as it came to pass in the days of Noah, even so

^{*} Compare Matt. xvii. 20, § 104.[†] Lev. xiii. 2 &c.

Luke xvii. 26—37.

27 shall it be also in the days of the Son of man*. They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the 28 flood came, and destroyed them all. Likewise even as it came to pass in the days of 29 Lot; they ate, they drank, they bought, they sold, they planted, they builded; but †in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and 30 destroyed them all: after the same manner shall it be in the day that the Son of man 31 is revealed. In that day, he which shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in the field like- 32, 33 wise not return back. Remember Lot's wife‡. Whosoever shall seek to gain his 34 3 life shall lose it: but whosoever shall lose his 3 life shall 4 preserve it. I say unto you, In that night there shall be two men on one bed; the one shall be taken, and the 35 other shall be left. There shall be two women grinding together; the one shall be 36 taken, and the other shall be left5. And they answering say unto him, Where, Lord? And he said unto them, Where the body is, thither will the 6 eagles also be gathered together||.

¹ Or, in the midst of you ² Some ancient authorities omit in his day. ³ Or, soul ⁴ Gr. save it alive.
⁵ Some ancient authorities add ver. 36 There shall be two men in the field; the one shall be taken, and the other shall be left.
⁶ Or, vultures

§ 142. THE PARABLE OF THE UNRIGHTEOUS JUDGE.

Luke xviii. 1—8.

1 And he spake a parable unto them to the end that they ought always to pray, and 2 not to faint; saying, There was in a city a judge, which feared not God, and regarded 3 not man: and there was a widow in that city; and she came oft unto him, saying, 4 1 Avenge me of mine adversary. And he would not for a while: but afterward he said 5 within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, 2 lest she 3 wear me out by her continual coming. 6, 7 And the Lord said, Hear what 4 the unrighteous judge saith. And shall not God 8 I say unto you, that he will avenge them speedily. Howbeit when the Son of man cometh, shall he find 6 faith on the earth?

¹ Or, Do me justice of: and so in ver. 5, 7, 8. ² Or, lest at last by her coming she wear me out (Amer.)
³ Gr. bruise. ⁴ Gr. the judge of unrighteousness. ⁵ Or, and yet he ⁶ Or, and is he slow to punish on their behalf? (Amer.)
⁶ Or, the faith

§ 143. THE PARABLE OF THE PHARISEE AND THE PUBLICAN.

Luke xviii. 9—14.

9 And he spake also this parable unto certain which trusted in themselves that they 10 were righteous, and set 1 all others at nought: Two men went up into the temple 11 to pray; the one a Pharisee, and the other a publican. The Pharisee stood and 12 prayed thus with himself, God, I thank thee, that I am not as the rest of men, 13 extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I 14 3 give tithes of all that I get. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, 2 be merciful to me 14 3 a sinner. I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

¹ Gr. the rest. ² Or, be propitiated ³ Or, the sinner

* Gen. vii. 4, 13, 21, 22.

† Gen. xix. 24, 25.

‡ Gen. xix. 26.

|| Matt. xxiv. 28, § 172.

§ 144. JESUS DISCOURSES ON MARRIAGE AND DIVORCE.

Matt. xix. 3—12.

Mark x. 2—12.

3 And there came unto him ¹Pharisees,
²tempting him,
 and saying, Is it lawful *for a*
man to put away his wife
 for every cause?

2 And there came unto him Pharisees,
 and asked him, Is it lawful for a
 man to put away *his* wife?

²tempting him.

4 And he answered and said,

3 And he answered and said unto them,
 4 What did Moses command you? And
 they said, *Moses suffered to write a
 bill of divorcement, and to put her away.
 5 But Jesus said unto them, For your
 hardness of heart he wrote you this
 commandment.

Have ye not read, that he which
³made *them* from the beginning
 made them male and female,

6 But from the beginning of the creation,
 male and female made he them.

5 and said,

For this cause shall a man leave his
 father and mother, and shall cleave to
 his wife; and the twain shall become
 6 one flesh? So that they are no more
 twain, but one flesh. What therefore
 God hath joined together, let not man
 put asunder.

7 For this cause shall a man leave his
 father and mother, ⁶and shall cleave to
 8 his wife; and the twain shall become
 one flesh: so that they are no more
 9 twain, but one flesh. What therefore
 God hath joined together, let not man
 put asunder.

10 And in the house the disciples asked
 him again of this matter.

7 They say unto him, Why then did
 Moses* command to give a bill of
 divorcement, and to put *her* away?

8 He saith unto them,
 Moses for your hardness of heart suffered
 you to put away your wives: but from
 the beginning it hath not been so.

11 And he saith unto them,

9 And I say unto you,
 Whosoever shall put away his wife,
⁴except for fornication,
 and shall marry another,
 committeth adultery:
⁵and he that marrieth her when she is
 put away committeth adultery.

Whosoever shall put away his wife,
 and marry another,
 committeth adultery against her:

12 and if she herself shall put away her
 husband, and marry another, she com-
 mitteth adultery.

10 The disciples say unto him, If the case
 of the man is so with his wife, it is not

11 expedient to marry. But he said unto

12 them, All men cannot receive this saying, but they to whom it is given. For there are
 eunuchs, which were so born from their mother's womb: and there are eunuchs, which
 were made eunuchs by men; and there are eunuchs, which made themselves eunuchs
 for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

¹ Many authorities, some ancient, insert *the*.

² Or, making trial of (Amer.)

³ Some ancient authorities read *created*.

⁴ Some ancient authorities read *saving for the cause of fornication, maketh her an adulteress*: as in ch. v. § 2, § 50.

⁵ The following words, to the end of the verse, are omitted by some ancient authorities.

⁶ Some ancient authorities omit *and shall cleave to his wife*.

§ 145. JESUS BLESSES LITTLE CHILDREN.

	Matt. xix. 13—15.	Mark x. 13—16.		Luke xviii. 15—17.
13	Then were there brought unto him little children, that he should lay his hands on them, and pray : and the disciples rebuked them.	13 And they ² brought unto him little children, that he should touch them : and the disciples rebuked them.	15	And they ² brought unto him also their babes, that he should touch them : but when the disciples saw it, they rebuked them.
14	But Jesus said, Suffer the little children, and forbid them not, to come unto me : for ¹ of such is the kingdom of heaven.	14 But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me ; forbid them not : for ¹ of such is the kingdom of God.	16	But Jesus called them unto him, saying, Suffer the little children to come unto me, and forbid them not : for ¹ of such is the kingdom of God.
		15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.	17	Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.
15	And he laid his hands on them, and departed thence.	16 And he took them in his arms, and blessed them, laying his hands upon them.		

¹ Or, *to such belongeth* (Amer.) ² Or, *were bringing* (Amer.)

§ 146. THE RICH YOUNG RULER.

	Matt. xix. 16—30.	Mark x. 17—31.		Luke xviii. 18—30.
16	And behold, one came to him and said, ¹ Master ² , what good thing shall I do, that I may have eternal life ?	17 And as he was going forth ⁶ into the way, there ran one to him, and kneeled to him, and asked him, Good ² Master, what shall I do that I may inherit eternal life ?	18	And a certain ruler asked him, saying, (Good ² Master, what shall I do to inherit eternal life ?
17	And he said unto him, ³ Why askest thou me concerning that which is good ?	18 And Jesus said unto him, Why callest thou me good ?	19	And Jesus said unto him, Why callest thou me good ?

Matt. xix. 17—22.

Mark x. 18—22.

Luke xviii. 19—23.

One there is who is good :

none is good, save one,
even God.

none is good, save one,
even God.

but if thou wouldest
enter into life, keep the
18 commandments. He saith
unto him, Which? And
Jesus said,

19 Thou knowest the
commandments,

20 Thou knowest the
commandments,
Do not commit adultery,
Do not kill*,

Thou shalt not kill*,
Thou shalt not commit
adultery,
Thou shalt not steal,
Thou shalt not bear
false witness,

Do not kill*.
Do not commit
adultery,
Do not steal,
Do not bear
false witness,
Do not defraud.

Do not steal,
Do not bear
false witness,

19 Honour thy father
and thy mother:
and, Thou shalt love thy
neighbour as thyself.

Honour thy father
and mother.

Honour thy father
and mother.

20 The young man saith
unto him,

20 And he said
unto him,
²Master,
all these things have
I observed
from my youth.

21 And he said,
All these things have
I observed
from my youth up.

All these things have
I observed :

what lack I yet?
21 Jesus

21 And Jesus
looking upon him
loved him,
and said unto him,
One thing thou lackest :

22 And when Jesus
heard it,
he said unto him,
One thing thou lackest
yet :

If thou wouldest be
perfect,
go, sell that
thou hast, and give
to the poor,
and thou shalt have
treasure in heaven :
and come, follow me.

go, sell whatsoever
thou hast, and give
to the poor,
and thou shalt have
treasure in heaven :
and come, follow me.
22 But

sell all that
thou hast, and distribute
unto the poor,
and thou shalt have
treasure in heaven :
and come, follow me.
23 But when he
heard these things,

22 But when the young
man heard the saying,

his countenance fell
at the saying,

he became exceeding
sorrowful ;

he went away
sorrowful :
for he was one that
had great possessions.

and he went away
sorrowful :
for he was one that
had great possessions.

for he was
very rich.

* See Exod. xx. 3 &c., and Deut. v. 6 &c.

Matt. xix. 23—27.	Mark x. 23—28.	Luke xviii. 24—28.
23 And Jesus	23 And Jesus	24 And Jesus seeing him
said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven.	looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!	. said, How hardly shall they that have riches enter into the kingdom of God!
24 And again I say unto you, It is easier for a camel to go* through a needle's eye, than for a rich man to enter into the kingdom of God.	24 And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!	25 For it is easier for a camel to enter in* through a needle's eye, than for a rich man to enter into the kingdom of God.
25 And when the disciples heard it, they were astonished exceedingly, saying, Who then can be saved?	25 It is easier for a camel to go* through a needle's eye, than for a rich man to enter into the kingdom of God.	26 And they that heard it
26 And Jesus looking upon <i>them</i> said to them, With men this is impossible; but with God all things are possible †.	26 And they were astonished exceedingly, saying ⁸ unto him, Then who can be saved? Jesus looking upon them saith, With men it is impossible, but not with God: for all things are possible with God †.	26 And they that heard it said, Then who can be saved? But he said, The things which are impossible with men are possible with God †.
27 Then answered Peter and said unto him, Lo, we have left all, and followed thee;	27 Peter began to say unto him, Lo, we have left all, and have followed thee.	28 And Peter said, Lo, we have left ¹⁰ our own, and followed thee.

* Various readings and theories have been suggested with the object of explaining our Lord's expression, by making it describe a task of extreme difficulty, but not actual impossibility. All these attempts are fanciful and futile. The literal rendering is the safest. The language of the disciples shews that they thought the Master's meaning did involve an absolute impossibility, and his answer (Mark x. 27) is founded on this understanding. He

adopts the version thus accepted by them, and rests his lesson on God's infinite love and power as man's only but all-sufficient resource in the face of his own helpless and hopeless self-despair. Similar proverbs, as strong and crushing, are found in the Talmud and are in use in the East to this day; and a striking parallel is found in Matt. xxiii. 24, § 170.

† Gen. xviii. 14.

	Matt. xix. 27—30.	Mark x. 29—31.	Luke xviii. 29, 30.			
	what then shall we have?*					
28	And Jesus said unto them, Verily I say unto you, that ye which have fol- lowed me, in the regener- ation when the Son of man shall sit on the throne of his glory †, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel ‡.	29	Jesus said, Verily I say unto you,			
	29	And he said unto them, Verily I say unto you,				
	29	And every one that hath left houses, or brethren, or sisters, or father, or mother ¹ , or children, or lands, for my name's sake, shall receive ⁵ a hundredfold, and shall inherit eternal life.	29	There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, 30 but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the ⁹ world to come eternal life.	30	There is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God's sake, 30 who shall not receive manifold more in this time, and in the ⁹ world to come eternal life.
30	But many shall be last that are first; and first that are last.	31	But many that are first shall be last; and the last first.			
<p>¹ Some ancient authorities read <i>Good Master</i>. See Mark x. 17; Luke xviii. 18. ² Or, <i>Teacher</i> ³ Some ancient authorities read <i>Why callest thou me good? None is good save one, even God</i>. See Mark x. 18; Luke xviii. 19. ⁴ Many ancient authorities add <i>or wife</i>: as in Luke xviii. 29. ⁵ Some ancient authorities read <i>manifold</i>. ⁶ Or, <i>on his way</i> ⁷ Some ancient authorities omit <i>for them that trust in riches</i>. ⁸ Many ancient authorities read <i>among themselves</i>. ⁹ Or, <i>age</i> ¹⁰ Or, <i>our own homes</i></p>						

§ 147. THE PARABLE OF THE LABOURERS IN THE VINEYARD.

Matt. xx. 1—16.

1 For the kingdom of heaven is like unto a man¹ that is a householder, which went 2 out early^{||} in the morning to hire labourers into his vineyard. And when he had 3 agreed with the labourers for a ²penny a day, he sent them into his vineyard. And

* The question suggested by Mark (verse 28) and by Luke (verse 28) and formally recorded by Matthew (verse 27) is doubly answered. First, by the prophetic promise which follows it in this section; and secondly, by the parable in the next section. Peter's selfish desire for a reward is answered in both cases by the same words which thus connect them together. See Matt. xix. 30 and compare Matt. xx. 16 in the next section.
 † Matt. xxv. 31, § 176.

‡ Luke xxii. 30, § 183.
 || The first set of labourers were hired "early in the morning," probably at six o'clock, the usual commencement of the labourer's working day. The second set (verse 3) at nine a.m.; the third set (verse 5) at midday;—the fourth set (verse 5) at three in the afternoon. The last set were sent into the vineyard (verse 6) at five p.m. The day's work ended an hour later, at six o'clock. See Note J, page lii.

Matt. xx. 3—16.

he went out about the third hour, and saw others standing in the marketplace idle; and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and the ninth hour, and did likewise. And about the eleventh *hour* he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard. And when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and pay them their hire, beginning from the last unto the first. And when they came that *were hired* about the eleventh hour, they received every man a ²penny. And when the first came, they supposed that they would receive more; and they likewise received every man a ²penny. And when they received it, they murmured against the householder, saying, These last have spent *but* one hour, and thou hast made them equal unto us, which have borne the burden of the day and the ³scorching heat. But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a ²penny? Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good? So the last shall be first, and the first last*.

¹ Or, *that was* (Amer.) ² Or, *shilling* (Amer.) See marginal note on chap. xviii. 28, § 110. See also note Q. pp. lxxiv, lxxx. ³ Or, *hot wind*

§ 148. JESUS A THIRD TIME FORETELLS HIS DEATH AND RESURRECTION.

Matt. xx. 17—19.

Mark x. 32—34.

Luke xviii. 31—34.

17	And as Jesus was going up to Jerusalem,	32	And they were in the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; ¹ and they that followed were afraid.	31	And he took unto him the twelve,
	he took the twelve disciples		And he took again † the twelve,		

* See note to Matt. xix. 27 in last section.

† Our Lord had foretold his passion on, at least, two previous occasions. See Matt. xvi. 21 and parallel passages in § 102; Matt. xvii. 23 and parallel passages in § 105. See also Mark ix. 9, 10, § 103. To us, after the event, these predictions seem so clear and definite as to leave no room for misconception or doubt. But the rooted expectations of the Jews blinded them. They believed that the crisis of the Lord's history was swiftly approaching, but they could not understand its nature. Firmly convinced that the kingdom for which they looked and which he frequently foretold would be an earthly and a Jewish dominion, they expected him to head the army of God and His people, to overthrow the Roman legions and reign with universal and everlasting sway. They anticipated the prizes of conquest and the offices of power (Matt. xix. 27, § 146; Matt. xx. 21, § 149), and they looked for them immediately (Luke xix. 11, § 153) and wrangled already for their possession. They could not in any *literal* sense

reconcile his predictions of a shameful death with such a triumph as they expected, and they seem therefore to have conceived that his language was figurative when he spoke of suffering, humiliation, death and resurrection. "They understood none of these things" (Luke xviii. 34, § 148, and see Mark ix. 10, § 103; Mark ix. 32, § 105). [Even after his resurrection they still dwelt on the old ambition, see Acts i. 6, § 253.] They could however see very clearly that in the then temper of the people and their rulers his visit to Jerusalem was most dangerous. If he would wait till the populace swayed by his miracles and goodness had made him their idol he might succeed in his proposed civil revolution. But if he threw himself now into the hands of his enemies the consequences might be fatal. This seemed so obvious to everybody that "they were amazed" (Mark x. 32) at his apparent rashness; and it seemed likely to involve his disciples in such danger that "they that followed were afraid."

	Matt. xx. 17—19.	Mark x. 32—34.	Luke xviii. 31—34.
	apart, and in the way	and	and
		began to tell them the things that were to hap- pen unto him,	
18	he said unto them, Behold, we go up to Jerusalem ;	33 <i>saying,</i> Behold, we go up to Jerusalem ;	said unto them, Behold, we go up to Jerusalem, and all the things that are written ² by the pro- phets shall be accomplish- ed unto the Son of man.
	and the Son of man shall be delivered unto the chief priests and scribes ; and they shall condemn him to death,	and the Son of man shall be delivered unto the chief priests and the scribes ; and they shall condemn him to death,	
19	and shall deliver him unto the Gentiles to mock,	34 and shall deliver him unto the Gentiles : and they shall mock him,	32 For he shall be delivered up unto the Gentiles, and shall be mocked, and shamefully entreated, and spit upon :
	and to scourge, and to crucify : and the third day he shall be raised up.	and shall spit upon him, and shall scourge him, and shall kill him ; and after three days he shall rise again.	33 and they shall scourge and kill him : and the third day he shall rise again.
			34 And they understood none of these things ; and this saying was hid from them, and they per- ceived not the things that were said.
	<small>1 Or, but some as they followed were afraid</small>		<small>2 Or, through</small>

§ 149. THE SELFISH AMBITION OF JAMES AND JOHN.

	Matt. xx. 20—28.	Mark x. 35—45.
20	Then came to him the mother of* the sons of Zebedee with her sons, worshipping <i>him</i> , and asking a certain thing of him.	25 And there come near unto him James and John, the sons of Zebedee, saying unto him, ³ Master, we would that thou shouldest do for us whatsoever we shall ask of thee.
21	And he said unto her, What wouldest thou ? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom.	36 And he said unto them, What would ye that I should do for you ? 37 * And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on <i>thy</i> left hand, in thy glory.
22	But Jesus answered and said, Ye	38 But Jesus said unto them, Ye

* See note on Matt. viii. 5, § 51.

Matt. xx. 22—25.

know not what ye ask. Are ye able
to drink the cup that I
am about to drink?

23 They say unto him, We are able.
He saith unto them,
My cup indeed ye shall drink:

but to sit on my right hand, and on
my left hand, is not mine to give,
but it is for them for whom it hath
been prepared of my Father.

24 And when the ten heard it, they
were moved with indignation
25 concerning the two brethren. But
Jesus called them unto him, and said,
Ye know that

the rulers of
the Gentiles lord it over them, and
their great ones exercise authority
26 over them. Not so shall it be among
you: but whosoever would become
great among you shall be
27 your ¹minister; and whosoever
would be first among you shall be
28 your ²servant: even as the Son
of man came not to be ministered
unto, but to minister, and to give
his life a ransom for many.†

¹ Or, *servant* ² Gr. *bondservant*. ³ Or, *Teacher*

Mark x. 38—45.

know not what ye ask. Are ye able
to drink the cup that I
drink?

*or to be baptized with the baptism
that I am baptized with?

39 And they said unto him, We are able.
And Jesus said unto them,
The cup that I drink ye shall drink;
and with the baptism that I am baptized
withal shall ye be baptized:

40 but to sit on my right hand or on
my left hand is not mine to give:
but it is for them for whom it hath
been prepared.

41 And when the ten heard it, they
began to be moved with indignation
42 concerning James and John. And
Jesus called them to him, and saith
unto them, Ye know that
they which are accounted to rule over

the Gentiles lord it over them; and
their great ones exercise authority
43 over them. But it is not so among
you: but whosoever would become
great among you, shall be

44 your ¹minister: and whosoever
would be first among you, shall be
45 ²servant of all. ⁴For verily the Son
of man came not to be ministered
unto, but to minister, and to give
his life a ransom for many.†

⁴ Or, *For the Son of man also* (Amer.)

§ 150. ON HIS WAY TO JERICHO JESUS SEES BAR-TIMEUS SITTING OUTSIDE THE GATE OF THE CITY BEGGING. (See Note U, page lxxx.)

Mark x. 46. Luke xviii. 35.

Luke xviii. 35.

35 And it came to pass, as he drew nigh unto Jericho, a certain blind man sat by the way side begging.

Mark x. 46.

46 And they come to Jericho.

§ 151. JESUS ENTERS JERICHO AND VISITS ZACCHÆUS.

Jericho.

Luke xix. 1—10.

1, 2 And he entered and was passing through Jericho. And behold, a man called by
3 name Zacchæus; and he was a chief publican, and he was rich. And he sought to
see Jesus who he was; and could not for the crowd, because he was little of stature.

4 And he ran on before, and climbed up into a sycomore tree to see him: for he was to
5 pass that way. And when Jesus came to the place, he looked up, and said unto him,
6 Zacchæus, make haste, and come down; for to-day I must abide at thy house. And
7 he made haste, and came down, and received him joyfully. And when they saw it,
8 they all murmured, saying, He is gone in to lodge with a man that is a sinner. And

* See Luke xii. 50, § 66.

† See 1 Tim. ii. 6.

Luke xix. 8—10.

Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold*.
 9 And Jesus said unto him, To-day is salvation come to this house, forasmuch as he
 10 also is a son of Abraham. For the Son of man came to seek and to save that which was lost.

§ 152. AS HE LEAVES JERICHO JESUS AGAIN SEES BAR-TIMÆUS SITTING WITH A COMPANION BY THE WAYSIDE AT THE GATE AND HEALS THEM BOTH.

	Matt. xx. 29—34.		Mark x. 46—52.		Luke xviii. 36—43.
29	And as they went out from Jericho,	46	And as he went out from Jericho, with his disciples and a great multitude,		
	a great multitude followed him.				
30	And behold,			35	[A certain blind man
	two blind men sitting by the way side,		the son of Timæus, Bartimæus, a blind beggar, was sitting by the way side.		sat by the way side begging:]
				36	and hearing a multitude going by, he inquired what this meant.
	when they heard that Jesus was passing by, cried out, saying, Lord,	47	And when he heard that it was Jesus of Nazareth, he began to cry out, and say,	37	And they told him, that Jesus of Nazareth passeth by.
			Jesus, thou son of David,	38	And he cried, saying,
					Jesus, thou son of David,

* Zacchæus, (though a collector of a Roman tax,) was a Jew—"a son of Abraham" (verse 9). By the Mosaic law (see Lev. vi. 2—5 and Num. v. 6, 7), he was bound, in every case in which he had been guilty of extortion, to "make restitution for his guilt in full, and "add unto it the fifth part thereof, and give it "unto him in respect of whom he had been "guilty." But Zacchæus shews the thoroughness of his remorse and reformation by the fulness of his restitution. He had in his mind, probably, the Roman law, and the penalties which it affixed to his wrongdoing. That law anciently recognised five forms of legal procedure (*legis actiones*), one of which was called the procedure by seizure of pledge (*actio per pignoris captionem*). Gaius iv. 12. This action is discussed in Gaius iv. 26—29. By it a creditor was, under certain circumstances, enabled to seize the property of his debtor as a pledge for the payment of his debt. By a special provision of the law, this right was given to the *publicani* to enable them to collect the taxes. The pledge (*pignus*) was seized with certain formal words, and

held as security for the payment of the tax demanded; and if not duly redeemed, it would be sold to raise the money. If this power were abused, the wrong-doer could be punished under the provisions of special laws. See Digest xxxix. Tit. iv. 1, and compare §§ 3 and 4, and also 9, § 5 of the same title. From these passages we learn that a merely illegal demand, not supported by violence, would give rise to an action for *double* value of the property taken; if the "publican" resorted to force, he would be liable to an action for *treble* value (9, § 5). In case of ordinary robbery with violence, and without any claim of right, the criminal might be compelled to make to the injured person a *quadruple* restitution. Zacchæus therefore penitently puts his own case beyond the class of wrong-doers in his profession, and ranks himself with the lowest malefactors. It is observable also that he does this although (by 1, § 4) he could have legally cleared himself* of all liability by simply restoring the amount of his unjust gain before any action had been commenced against him for its recovery.

	Matt. xx. 30—34.		Mark x. 47—52.		Luke xviii. 38—43.
	have mercy on us, thou son of David.		have mercy on me.		have mercy on me.
31	And the multitude rebuked them, that they should hold their peace: but they cried out the more,	48	And many rebuked him, that he should hold his peace: but he cried out the more a great deal,	39	And they that went before rebuked him, that he should hold his peace: but he cried out the more a great deal,
	saying, Lord, have mercy on us, thou son of David.		Thou son of David, have mercy on me.		Thou son of David, have mercy on me.
32	And Jesus stood still, and called them,	49	And Jesus stood still, and said, Call ye him.	40	And Jesus stood, and commanded him to be brought unto him:
	and said, What will ye that I should do unto you?		And they call the blind man, saying unto him, Be of good cheer: rise, 50 he calleth thee. And he, casting away his garment, sprang up, and came to Jesus.		and when he was come near, he asked him,
33	They say unto him, Lord, that our eyes may be	51	And Jesus answered him, and said, What wilt thou that I should do unto thee? And the blind man said unto him, ¹ Rabboni, that I may receive my	41	What wilt thou that I should do unto thee? And he said, Lord, that I may receive my
34	opened. And Jesus, being moved with compassion, touched their eyes:	52	sight. And Jesus	42	sight. And Jesus
	and straightway they received their sight, and followed him.		said unto him, Go thy way; thy faith hath ² made thee whole. And straightway he received his sight, and followed him in the way.		said unto him, Receive thy sight: thy faith hath ² made thee whole. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

¹ See John xx. 16, § 242.² Or, saved thee

§ 153. THE PARABLE OF THE TEN POUNDS.

Luke ix. 11—28.

11 And as they heard these things, he added and spake a parable, because he was nigh
12 to Jerusalem, and *because* they supposed that the kingdom of God was **immediately*
13 for himself a kingdom, and to return. And he called ten ¹servants of his, and gave
14 them ten ²pounds, and said unto them, Trade ye *herewith* till I come. But his citizens

** Acts i. 6, § 253.*

Luke xix. 14—28.

hated him, and sent an ambassage after him, saying, We will not that this man reign
 15 over us. And it came to pass, when he was come back again, having received the
 kingdom, that he commanded these ¹servants, unto whom he had given the money, to
 16 be called to him, that he might know what they had gained by trading. And the
 17 first came before him, saying, Lord, thy pound hath made ten pounds more. And he
 said unto him, Well done, thou good ³servant: because thou wast found faithful in a
 18 very little, have thou authority over ten cities. And the second came, saying, Thy
 19 pound, Lord, hath made five pounds. And he said unto him also, Be thou also over
 20 five cities. And ⁴another came, saying, Lord, behold, *here is* thy pound, which I kept
 21 laid up in a napkin: for I feared thee, because thou art an austere man: thou takest
 22 up that thou layedst not down, and reapest that thou didst not sow. He saith unto
 him, Out of thine own mouth will I judge thee, thou wicked ³servant. Thou knewest
 that I am an austere man, taking up that I laid not down, and reaping that I did not
 23 sow; then wherefore gavest thou not my money into the bank, and ⁵I at my coming
 24 should have required it with interest? And he said unto them that stood by, Take
 25 away from him the pound, and give it unto him that hath the ten pounds. And they
 26 said unto him, Lord, he hath ten pounds. I say unto you, that unto every one that
 hath shall be given; but from him that hath not, even that which he hath shall be
 27 taken away from him. Howbeit these 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 on before, going up to Jerusalem.

¹ Gr. *bondservants*.
 See Note Q, page lxxvi.

² *Mina*, here translated a pound, is equal to one hundred drachmas, or about £3. 2s. 6d.
³ Gr. *bondservant*.

⁴ Gr. *the other*.

⁵ Or, *I should have gone and required*

THE LAST WEEK OF OUR LORD'S MORTAL HISTORY.

NOTE. [From Jericho Jesus went to Bethany*, arriving there shortly before sunset on Friday evening. This was six days before the passover (John xii. 1). And, accordingly, on the Thursday following, the disciples (§ 181) prepared, and (§§ 182—195) with their Lord celebrated the paschal feast. In the mean time Jesus (and probably his disciples also, see Mark xi. 11, § 157; xi. 12, § 158; xi. 20, § 161) lodged at Bethany every night (Mark xi. 19 and Luke xxi. 37, § 161). Luke only says that he “lodged in the mount of Olives.” Matthew and Mark with greater precision fix the village on the mount (Bethany) at which he stayed (§ 157). Every morning he repaired early to the temple (Luke xxi. 38, § 161) where the people crowded to hear him; and where he openly contended all day with his foes without restraint or fear, knowing that the time was now come for his passion and death.]

§ 154. JESUS ARRIVES AT BETHANY SIX DAYS BEFORE THE PASSOVER. THE SABBATH REST THERE. PUBLIC EXCITEMENT WITH REGARD TO HIM AND LAZARUS. CONSPIRACY OF THE CHIEF PRIESTS AND PHARISEES TO KILL THEM BOTH.

Bethany. (Friday and Saturday.)

John xi. 55 to xii. 1 and 9—11.

55 Now the passover of the Jews was at hand: and many went up to Jerusalem out of
 56 the country before the passover, to purify themselves. They sought therefore for
 Jesus, and spake one with another, as they stood in the temple, What think ye?

* Bethany was on the Southern or ancient caravan route from Jericho to Jerusalem. The distance between these places was about 17 miles (Thomson's *The Land and the Book*, p. 613), Bethany being nearly two miles from Jerusalem, see John xi. 18, § 128. The time of our Lord's arrival at Bethany is fixed by the fact that the sabbath began at sunset on that

day (Friday) and lasted till sunset on Saturday. He must therefore have been close to the end of his journey, if he had not actually reached it at sunset on Friday. After that hour he could not lawfully have gone more than a “sabbath day's journey,” which was 2000 yards.

John xi. 56 to xii. 1 and 9—11.

57 That he will not come to the feast? Now the chief priests and the Pharisees had given commandment, that, if any man knew where he was, he should shew it, that they might take him.

xii. 1 Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead.

9 The common people therefore of the Jews learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests took counsel that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus.

§ 155. JESUS MAKES HIS TRIUMPHAL ENTRY INTO JERUSALEM.

From Bethany to Jerusalem. (Sunday.)

Matt. xxi. 1—9.	Mark xi. 1—10.	Luke xix. 29—38.	John xii. 12—19.
1 And	1 And	29 And	12 On the morrow
when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount	when they drew nigh unto Jerusalem, unto Bethphage and Bethany, at the mount	it came to pass, when he drew nigh unto Bethphage and Bethany, at the mount that is ⁵ called <i>the mount of Olives</i> , he sent two of the disciples, saying,	
of Olives, then Jesus sent two disciples, saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her:	of Olives, he sendeth two of his disciples, and saith unto them, Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him.	30 Go your way into the village over against <i>you</i> ; in the which as ye enter ye shall find a colt tied, whereon no man ever yet sat: loose him, and bring him.	
3 And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.	3 And if any one say unto you, Why do ye this? say ye, The Lord hath need of him; and straightway he ² will send him ³ back hither.	31 And if any one ask you, Why do ye loose him? thus shall ye say, The Lord hath need of him.	

Matt. xxi. 6.	4	Mark xi. 4—6.	32	Luke xix. 32—34.	John xii. 12, 13.
6 And the disciples		And they		And they	
went,		went away,		that were sent	
and did even as				went away,	
Jesus appointed					
them,		and found		and found	
		a colt tied at the			
		door without in			
		the open street;			
				even as he had	
		and they		said unto them.	
		loose	33	And as they	
		him.		were loosing	
				the colt,	
		5 And certain of		the owners thereof	
		them that stood			
		there			
		said unto them,		said unto them,	
		What do ye,		Why	
		loosing the colt?		loose ye the colt?	
6 And they said		6 And they said	31	And they said,	
unto them even		unto them even			
as Jesus had said:		as Jesus had said:			
				The Lord hath	
		and they let them		need of him.	
		go.			

7 a great multitude that had come to the feast, when they heard that Jesus was coming 13 to Jerusalem, took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel*.

* This song of triumph appears to be distinct from that mentioned in Matt. xxi. 9 and the parallel passages later on in this section; a careful comparison of the narratives seems to shew that the order of events was as follows. The multitudes in Jerusalem, learning that Jesus is about to enter the city, leave it with the intention of meeting him. At this very time his disciples have been dispatched into the village to find and bring the colt; and having obtained it have thrown some of their

garments upon it, and have seated their Lord. The approaching crowd beholds him on his way. They burst into a song of welcome and of praise (John xii. 13, § 155), and strew in his path the "branches which they had cut from "the fields" (Mark xi. 8, § 155) as they came. Then, casting off their outer garments, they pay him the homage customary to kings (2 Kings ix. 13), by spreading them in his path (Luke xix. 36, § 155). As they come in sight of the city of David and near its gates,

Matt. xxi. 4, 5, 7. 7 and brought	Mark xi. 7. 7 And they bring	Luke xix. 35. 35 And they brought	John xii. 14—19. 14 And Jesus, having found a young ass,
the ass, and the colt, and put on them their garments ; and he sat thereon.	the colt unto Jesus, and cast on him their garments ; and he sat upon him.	him to Jesus : and they threw their garments upon the colt, and set Jesus thereon.	sat thereon ;

4 Now this is come to pass, that it might be fulfilled which was spoken ¹by the prophet, saying*,

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

as it is written,

15 Fear not, daughter of Zion : behold, thy King cometh,

sitting on an ass's colt.

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, 17 him. The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, 18 bare witness. For this cause also the multitude went and met him, for that they heard that he had done this sign. 19 The Pharisees therefore said among themselves, ⁸Behold how ye prevail nothing: lo, the world is gone after him.

Matt. xxi. 8. 8 And the most part of the multitude spread their garments in the way ; and others cut branches from the trees,	Mark xi. 8. 8 And many spread their garments upon the way ; and others ⁴ branches, which they had cut from the fields.	Luke xix. 36. 36 And as he went, they spread their garments in the way.
--	--	---

the disciples, who had accompanied him from Bethany, join in the anthems of the crowd, and "the whole multitude of the disciples" (Luke xix. 37) with the procession of "the multitudes that went before and those that followed," "began to rejoice and praise God "with a loud voice." The words quoted in the Gospels are taken from Psalm cxviii. 26. But the whole Psalm was marvellously appropriate to the occasion—both in its spiritual and national references—and it is not improbable that the whole or a considerable

part of it had formed the chant of the exulting multitude. It seems to have been continued throughout his progress. It disappointed (John xii. 19, § 155), offended (Luke xix. 39, § 156), and infuriated (Matt. xxi. 15, § 157) the Pharisees. As the chorus rang through the streets all the city was stirred (Matt. xxi. 10, § 157); and the children flocked even into the temple to fill its courts with their Hosanna to the son of David (Matt. xxi. 15, § 157).

* Zech. ix. 9.

	Matt. xxi. 8, 9. and spread them in the way.		Mark xi. 8—10.		Luke xix. 37, 38.
9	And	9	And	37	And as he was now drawing nigh, <i>even</i> at the descent of the mount of Olives,
	the multitudes		they		the whole multitude of the disciples
	that went before him, and that followed,		that went before, and they that followed,		
	cried,		cried,		began to rejoice and praise God with a loud voice for all the ⁶ mighty works which they had seen ;
	saying, Hosanna to the son of David :		Hosanna ;	28	saying,
	Blessed <i>is</i> he that cometh in the name of the Lord ;		Blessed <i>is</i> he that cometh in the name of the Lord :		Blessed <i>is</i> the King that cometh in the name of the Lord :
		10	Blessed <i>is</i> the kingdom that cometh, <i>the kingdom</i> of our father David :		
	Hosanna in the highest.		Hosanna in the highest.		peace in heaven, and glory in the highest*.

¹ Or, *through* ² Gr. *sendeth*. ³ Or, *again* ⁴ Gr. *layers of voices*. ⁵ Or, *called Olivet* (Amer.)
⁶ Gr. *powers*. ⁷ Some ancient authorities read *the common people*. ⁸ Or, *Ye behold*

§ 156. JESUS WEEPS OVER JERUSALEM.

Luke xix. 39—44.

39 And some of the Pharisees from the multitude said unto him, ¹Master, rebuke thy
40 disciples. And he answered and said, I tell you that, if these shall hold their peace,
the stones will cry out.
41, 42 And when he drew nigh, he saw the city and wept over it, saying, ²If thou hadst
known in this ³day, even thou, the things which belong unto ⁴peace! but now they are
43 hid from thine eyes. For the days shall come upon thee, when thine enemies shall
cast up a ⁵bank about thee, and compass thee round, and keep thee in on every side,
44 and shall dash thee to 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 Or, *Teacher* ² Or, *O that thou hadst known* ³ Some ancient authorities read *thy day* (Amer.)
⁴ Some ancient authorities read *thy peace* (Amer.) ⁵ Gr. *pal'sade*.

§ 157. THE MULTITUDES IN THE CITY, AND THE CHILDREN IN THE TEMPLE PRAISE THE LORD.

Jerusalem.

Matt. xxi. 10, 11, and 14—17.

Mark xi. 11.

10 And when he was come into Jerusalem, 11 And he entered into Jerusalem,
all the city was stirred, saying, Who is
11 this? And the multitudes said, This is

* Luke ii. 14, § 12.

Matt. xxi. 11, and 14—17.

Mark xi. 11.

the prophet, Jesus*, from Nazareth of
 14 Galilee. And the blind and the lame
 came to him in the temple: and he
 15 healed them. But when the chief priests
 and the scribes saw the wonderful things
 that he did, and the children that were
 crying in the temple and saying, Hosanna
 to the son of David; they were moved
 16 with indignation, and said unto him,
 Hearest thou what these are saying?
 And Jesus saith unto them, Yea: did
 ye never read, †Out of the mouth of
 babes and sucklings thou hast perfected
 praise?

into the temple;

17 And
 he left them,
 and went forth out of the city
 to Bethany,

and when he had looked round about
 upon all things, it being now eventide,

he went out
 unto Bethany
 with the twelve.

and lodged there.

[Luke xxi. 37, 38.]

37 [And every day he was teaching in the temple; and every night he went out, and
 38 lodged in the mount that is ¹called *the mount* of Olives. And all the people came
 early in the morning to him in the temple, to hear him.]

¹ Or, called *Olivet* (Amer.)

§ 158. THE BARREN FIG TREE. (See § 161.)

On the way from Bethany to Jerusalem. (Monday.)

Matt. xxi. 18, 19.

Mark xi. 12—14.

18 Now in the morning
 as he returned to the city,
 he hungered.

19 And seeing ¹a fig tree
 by the wayside,

he came to it,

and found nothing thereon, but
 leaves only;

and he saith unto it,

12 And on the morrow,
 when they were come out from
 Bethany,

he hungered.

13 And seeing a ¶ fig tree
 afar off

having leaves,

he came,
 if haply he might find anything thereon:
 and when he came to it,

he found nothing but
 leaves;

for it was not the season of figs.

14 And he answered and said unto it,

* Luke vii. 16, § 52. † Psalm viii. 2.

‡ This summary is given by Luke at the close of the narrative of our Lord's teaching on the Wednesday, and after he had left the temple for the last time. Chronologically it should be placed as above, see § 161.

¶ About three quarters of a mile to the east

of Jerusalem and on the direct road to Bethany, lay Bethphage. It was just about the top of the hill; where travellers from Bethany would gain their first sight of Jerusalem lying at the foot of the Mount. Its name, (which signifies *The house of figs*), indicates that fig trees were on the Mount as well as olive trees.

Matt. xxi. 13.

Let there be no fruit from thee
henceforward for ever.

And immediately the fig tree
withered away.

¹ Or, a single

Mark xi. 14.

No man eat fruit from thee
henceforward for ever.
And his disciples heard it.

§ 159. THE SECOND PURGING OF THE TEMPLE. (See § 26.)

Jerusalem. (Monday.)

Matt. xxi. 12, 13.

Mark xi. 15-18.

Luke xix. 45-48.

- | | | | | | |
|----|--|----|--|----|---|
| 12 | And Jesus entered into the temple ¹ of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the *doves; | 15 | And they come to Jerusalem: and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the *doves; | 45 | And he entered into the temple, and began to cast out |
| | | 16 | and he would not suffer that any man should carry a vessel through the temple. | | |
| 13 | and he saith unto them, †It is written, ‡My house shall be called a house of prayer: but ye make it a den of robbers. | 17 | And he taught, and said unto them, †Is it not written, ‡My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers. | 46 | saying unto them, †It is written, ‡And my house shall be a house of prayer: but ye have made it a den of robbers. |
| | | 18 | And the chief priests and the scribes heard it, and sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching. | 47 | And he was teaching daily in the temple. But the chief priests and the scribes and the principal men of the people sought to destroy him: |
| | | | | 48 | and they could not find what they might do; for the people all hung upon him, listening. |

¹ Many ancient authorities omit of God.

* See Deut. xiv. 24-26 and Lev. xii. 6-8.

† Isai. lvi. 7. See also Jerem. vii. 11.

‡ At the first purging of the temple (§ 26) Jesus spoke of "My Father's house." At the second he claims it as "My house." The

significance of his act,—as an assertion of his divine title,—is emphasized by the fact that the presence of some, if not all, of these animals seems to have been justifiable according to strict Mosaic law. See note * above.

§ 160. JESUS FORETELLS HIS "LIFTING UP."

John xii. 20—50.

20 Now there were certain Greeks among those that went up to worship at the feast:
 21 these therefore came to Philip, which was of Bethsaida of Galilee, and asked him,
 22 saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: Andrew cometh,
 23 and Philip, and they tell Jesus. And Jesus answereth them, saying, The hour is
 24 come, that the Son of man should be glorified. Verily, verily, I say unto you, Except
 25 *it beareth much fruit. He that loveth his ¹life loseth it; and he that hateth his
 26 ¹life in this world shall keep it unto life eternal.† If any man serve me, let him
 follow me; and where I am, there shall also my servant be: if any man serve me,
 27 him will the Father honour. Now is my soul troubled; and what shall I say?
 28 Father, save me from this ²hour. But for this cause‡ came I unto this hour. Father,
 glorify thy name. There came therefore a voice out of heaven, *saying*, I have both
 29 glorified it, and will glorify it again. The multitude therefore, that stood by, and
 heard it, said that it had thundered: others said, An angel hath spoken to him.
 30 Jesus answered and said, This voice hath not come for my sake, but for your sakes.
 31 Now is ³the judgement of this world: now shall the prince of this world be cast out.
 32, 33 And I, if I be lifted up ⁴from the earth, will draw all men unto myself. But this
 34 he said, signifying by what manner of death he should die. The multitude therefore
 answered him, We have heard out of the law that the Christ ^{||}abideth for ever: and
 35 how sayest thou, The Son of man must be lifted up? who is this Son of man? Jesus
 therefore said unto them, Yet a little while is the light ⁵among you. Walk while ye
 have the light, that darkness overtake you not: and he that walketh in the darkness
 36 knoweth not whither he goeth. While ye have the light, believe on the light, that ye
 may become sons of light.
 37 These things spake Jesus, and he departed and ⁶hid himself from them. But
 38 though he had done so many signes before them, yet they believed not on him: that
 the word of Isaiah the prophet might be fulfilled, which he spake,¶
 Lord, who hath believed our report?
 And to whom hath the arm of the Lord been revealed?
 39 For this cause they could not believe, for that Isaiah said again,**
 40 He hath blinded their eyes, and he hardened their heart;
 Lest they should see with their eyes, and perceive with their heart,
 And should turn,
 And I should heal them.
 41, 42 These things said Isaiah, because he saw his glory; †† and he spake of him. Never-
 43 theless even of the rulers many believed on him; but because of the Pharisees they
 did not confess ⁷it, lest they should be ††† put out of the synagogue: for they loved ⁸the
 glory of men more than the glory of God.
 44 And Jesus cried and said, He that believeth on me, believeth not on me, but on
 45, 46 him that sent me. And he that beholdeth me beholdeth him that sent me. I am
 come a light into the world, that whosoever believeth on me may not abide in the
 47 darkness. And if any man hear my sayings, and keep them not, I judge him not: for
 48 I came ^{|||}not to judge the world, but to save the world. He that rejecteth me, and
 receiveth not my sayings, hath one that judgeth him: the word that I spake, the same
 49 shall judge him in the last day. For I spake not from myself; but the Father which

* 1 Cor. xv. 36.

† Matt. x. 39, § 87.

‡ Viz., to die (verse 24) and thereby "bear much fruit." For the nature of the fruit and its connexion with his death, see also verses 32 and 33.

|| Psalm cx. 4;—Dan. vii. 14.

¶ Isai. liii. 1.

** Isai. vi. 9, 10.

†† Isai. vi. 1, 5.

††† John ix. 22, § 115.

||| John iii. 17, § 27.

John xii. 49, 50.

sent me, he hath given me a commandment, what I should say, and what I should
50 speak. And I know that his commandment is life eternal: the things therefore
which I speak, even as the Father hath said unto me, so I speak.

¹ Or, *soul* ² Or, *hour?* ³ Or, *a judgement* ⁴ Or, *out of* ⁵ Or, *in* ⁶ Or, *was hidden from them*
7 Or, *him* ⁸ Or, *the glory that is of men more than the glory that is of God* (Amer.)

§ 161. THE WITHERING OF THE BARREN FIG TREE. (See § 158.)

On the way from Bethany to Jerusalem.

Matt. xxi. 20—22.

Mark xi. 19—25.

Luke xxi. 37, 38.

37 And every day he was
teaching in the temple;
and every night he
went out,

19 And ¹every evening ²he
went forth out
of the city.

and lodged in the mount
that is ⁵called *the mount*
38 of Olives. And all the
people came early in the
morning to him in the
temple, to hear him.

Mark xi. 20—25.

20 And as they passed by in the morning,
they saw the fig tree withered away from
the roots.

20 And when the disciples saw it, they
marvelled, saying, How did the fig tree
immediately wither away?

21 And Peter calling to remembrance saith
unto him, Rabbi, behold, the fig tree
which thou cursedst is withered away.

21 And Jesus answered and said unto them,

22 And Jesus answering saith unto them,
Have faith in God.

Verily I say unto you,
If ye have faith, and doubt not, ye shall
not only do what is done to the fig tree,
but even if ye
shall say unto this mountain,
Be thou taken up* and cast into the sea,

23 Verily I say unto you,

Whosoever
shall say unto this mountain,
Be thou taken up* and cast into the sea;
and shall not doubt in his heart, but
shall believe that what he saith cometh
to pass;

it shall be done.

he shall have it.

22 And all things, whatsoever ye
shall ask in prayer, believing,

24 Therefore I say unto you,
All things whatsoever ye
pray and ask for, believe
³that ye have received them,
and ye shall have them.

ye shall receive.

25 And whosoever ye stand praying, for-
give, if ye have aught against any one;
that your Father also which is in heaven
may forgive you your trespasses.⁴

¹ Gr. *whenever evening came.*

² Some ancient authorities read *they.*

³ Or, *that ye receive* (Amer.)

⁴ Many ancient authorities add ver. 26 *But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.* See Matt. vi. 15, § 50.

⁵ Or, *called Olivet* (Amer.)

* See 1 Cor. xiii. 2, where the apostle seems to be referring to this passage.

§ 162. THE CHIEF PRIESTS QUESTION THE AUTHORITY OF JESUS.

In the temple.

	Matt. xxi. 23—27.	Mark xi. 27—33.	Luke xx. 1—8.
		27	1
		And they come again to Jerusalem :	And it came to pass, on one of the days, as he was teaching the people in the temple, and preaching the gospel there came upon him the chief priests and the scribes with the elders ;
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,	and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders ;	2
	By what authority doest thou *these things ? and who gave thee this authority ?	28	and they spake, saying unto him, Tell us :
		and they said unto him,	By what authority doest thou *these things ? or who is he that gave thee this authority ?
21	And Jesus answered and said unto them, I also will ask you one ¹ question, which if ye tell me, I likewise will tell you by what authority I do these things.	29	3
		And Jesus said unto them, I will ask of you one ¹ question, and answer me, and I will tell you by what authority I do these things.	And he answered and said unto them, I also will ask you a ¹ question ; and tell me :
25	The baptism of John, whence was it ? from heaven or from men ?	30	4
		The baptism of John, was it from heaven, or from men ? answer me.	The baptism of John, was it from heaven, or from men ?
	And they reasoned with themselves, saying, If we shall say, From heaven ; he will say unto us, Why then did ye not believe him ? But if we shall say, From men ; we fear the multitude ;	31	5
		And they reasoned with themselves, saying, If we shall say, From heaven ; he will say, Why then did ye not believe him ? ² But should we say, From men— they feared the people :	And they reasoned with themselves, saying, If we shall say, From heaven ; he will say, Why did ye not believe him ? But if we shall say, From men ; all the people will stone us : for they be persuaded that John was a prophet.
27	And they answered Jesus, and said, We know not.	33	6
		And they answered Jesus and say, We know not.	And they answered, that they knew not whence <i>it was</i> .

* Referring, no doubt, chiefly to the purging of the temple recorded in § 159.

† Matt. xiv. 5, § 29.

Matt. xxi. 27.

He also said unto them,
Neither tell I you by
what authority I do these
things.

¹ Gr. *word.*

² Or, *But shall we say, From men?*

Mark xi. 33.

And Jesus saith unto
them, Neither tell I you
by what authority I do
these things.

³ Or, *for all held John to be a prophet indeed.*

Luke xx. 8.

And Jesus said unto
them, Neither tell I you
by what authority I do
these things.

§ 163. THE PARABLE OF THE TWO SONS.

Jerusalem.

Matt. xxi. 28—32.

28 But what think ye? A man had two sons; and he came to the first, and said,
29 ¹Son, go work to-day in the vineyard. And he answered and said, I will not: but
30 afterward he repented himself, and went. And he came to the second, and said like-
31 wise. And he answered and said, I *go*, sir: and went not. Whether of the twain did
the will of his father? They say, The first. Jesus saith unto them, Verily I say unto
32 you, that the publicans and the harlots go into the kingdom of God before you. For
John came unto you in the way of righteousness, and ye believed him not: but the
publicans and the harlots believed him: and ye, when ye saw it, did not even repent
yourselves afterward, that ye might believe him.

¹ Gr. *Child.*

§ 164. THE PARABLE OF THE WICKED HUSBANDMEN AND THE VINEYARD.

Jerusalem.

Matt. xxi. 33—46.

Mark xii. 1—12.

Luke xx. 9—19.

<p>1 And he began to speak unto them in parables.</p>	<p>9 And he began to speak unto the people this parable:</p>
<p>23 Hear another parable: There was a man that was a householder, which planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country.</p>	<p>A man planted a vineyard, and set a hedge about it, and digged a pit for the winepress, and built a tower, and let it out to husbandmen, and went into another country.</p>
<p>34 And when the season of the fruits drew near, he sent his ¹servants to the husbandmen, to receive ²his fruits.</p>	<p>2 And at the season he sent to the hus- bandmen a ⁴servant, that he might receive from the husbandmen of the fruits of the vineyard.</p>
<p>35 And the husbandmen took his ¹servants, and *beat one, and killed another, and stoned another.</p>	<p>3 And they took him, and beat him, and</p>
	<p>10 And at the season he sent unto the hus- bandmen a ⁴servant, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and</p>

* "Beat one;" Jeremiah (Jer. xxxvii. 15). "Stoned another;" Zechariah (2 Chron. xxiv. 21).
"Killed another;" Urijah (Jer. xxvi. 20—23).

Matt. xxi. 36-41.

Mark xii. 3-9.

Luke xx. 10-16.

26 Again, he sent other ¹servants more than the first: and they did unto them in like manner.

4 sent him away empty. And again he sent unto them another ⁴servant;

11 sent him away empty. And he sent yet another ⁴servant:

and him they wounded in the head, and handled shamefully.

and him also they beat, and handled him shamefully, and sent him away empty.

5 And he sent another; and him

12 And he sent yet a third: and him also they wounded,

they killed:

and cast him forth.

and many others; beating some, and killing some. 6 He had yet one, a beloved son:

13 And the lord of the vineyard said, What shall I do? I will send my beloved son:

37 But afterward he sent unto them his son, saying, They will reverence my son.

he sent him last unto them, saying, They will reverence my son.

it may be they will reverence him.

38 But the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his inheritance.

7 But those husbandmen

14 But when the husbandmen saw him,

39 And they took him, and cast him forth out of the vineyard, and killed him.

said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

they reasoned one with another, saying, This is the heir: let us kill him, that the inheritance may be ours. And they

40 When therefore the lord of the vineyard shall come, what will he do unto those husbandmen?

8 And they took him, and killed him, and cast him forth out of the vineyard.

15 cast him forth out of the vineyard, and killed him.

41 They say unto him, *He will

9 What therefore will the lord of the vineyard do?

What therefore will the lord of the vineyard do unto them?

he will come and

16 He will come and

* Many of them did not at first recognise that this parable applied to themselves; and (Matt. xxi. 41) acquiesced in the justice of the punishment foretold. Others, conscience-struck, (Luke xx. 16) cried, "God forbid."

But their leaders and ablest men thoroughly grasped the terrible warning, and were moved to deadly revenge (Matt. xxi. 45, 46 and parallel passages).

Matt. xxi. 41—46.

miserably destroy those
miserable men; and
will let out the vineyard
unto other
husbandmen, which shall
render him the fruits in
their seasons.

Mark xii. 9—12.

destroy the
husbandmen, and
will give the vineyard
unto others.

Luke xx. 16—19.

destroy these
husbandmen, and
will give the vineyard
unto others.

42 Jesus saith unto them,
Did ye never read in the
scriptures*,

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

43 Therefore say I unto you,
The kingdom of God shall
be taken away from you,
and shall be given to a
nation bringing forth the
fruits thereof.†

44 ³And he that falleth on
this stone shall be broken
to pieces: but on whom-
soever it shall fall, it will
scatter him as dust.

45 And when

the chief priests and
the Pharisees heard his
parables, they perceived
that he spake of them.

46 And when they sought
to lay hold on him,

they feared the
multitudes,
because they took him for
a prophet.

10 Have ye not read even
this scripture*;

The stone which the
builders rejected,
The same was made the
head of the corner:

11 This was from the Lord,
And it is marvellous in
our eyes?

And when they heard it,
they said, ⁶God forbid.
17 But he looked upon them,
and said,

What then is this that
is written*,

The stone which the
builders rejected,
The same was made the
head of the corner?

18 Every one that falleth on
that stone shall be broken
to pieces; but on whom-
soever it shall fall, it will
scatter him as dust.

19 And
the scribes and
the chief priests

12 And they sought
to lay hold on him;

and they feared the
multitude;

for they perceived that
he spake the parable
against them:
and they left him, and
went away.

sought
to lay hands on him
in that very hour;
and they feared the
people:

for they perceived that
he spake this parable
against them.

¹ Gr. *bondservants*.² Or, *the fruits of it*.³ Some ancient authorities omit ver. 44.⁴ Gr. *bondservant*.⁵ Gr. *Be it not so*.

* Psalm cxviii. 22.

† Acts xiii. 46—48.

§ 165. THE PARABLE OF THE KING'S MARRIAGE FEAST.

Jerusalem.

Matt. xxii. 1-14.

1, 2 And Jesus answered and spake again in parables unto them, saying, *The kingdom of heaven is likened unto a certain king, which made a marriage feast for his son, 3 and sent forth his ¹servants to call them that were bidden to the marriage feast: and 4 they would not come. Again he sent forth other ¹servants, saying, Tell them that are bidden, Behold, I have made ready my dinner: my oxen and my fatlings are killed, 5 and all things are ready: come to the marriage feast. But they made light of it, and 6 went their ways, one to his own farm, another to his merchandise: and the rest laid 7 hold on his ¹servants, and entreated them shamefully, and killed them. But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their 8 city. Then saith he to his ¹servants, The wedding is ready, but they that were bidden 9 were not worthy. Go ye therefore unto the partings of the highways, and as many as 10 ye shall find, bid to the marriage feast. And those ¹servants went out into the high- 11 ways, and gathered together all as many as they found, both bad and good: and the 12 wedding was filled with guests. But when the king came in to behold the guests, he 13 saw there a man which had not on a wedding-garment: and he saith unto him, Friend, how earnest thou in hither not having a wedding-garment? And he was 14 speechless. Then the king said to the ²servants, Bind him hand and foot, and cast him out into the outer darkness †; there shall be the weeping and gnashing of teeth. 14 For many are called, but few chosen.

¹ Gr. bondservants.² Or, ministers

§ 166. THE SPIES OF THE PHARISEES TRY TO ENSNARE JESUS. THE TRIBUTE TO CÆSAR.

Jerusalem.

Matt. xxii. 15-22.

Mark xii. 13-17.

Luke xx. 20-26.

15 Then went the Phari-
sees, and took counsel
how they might ensnare
him in *his* talk.

[19 The scribes and the
chief priests sought to
lay hands on him.]

16 And they send to
him their
disciples, with the
Herodians ‡,

13 And they send unto
him certain of the
Pharisees and of the
Herodians ‡,

20 And they watched
him, and sent forth

that they might catch
him in talk.

spies, which feigned them-
selves to be righteous,
that they might take hold
of his speech,
so as to deliver him up to
the ⁴rule and to the auth-
ority of the governor.

saying,
¹Master, we know that
thou art true, and
teachest the way of
God in truth, and

14 And when they were
come, they
say unto him,
¹Master, we know that
thou art true, and

21 And they
asked him, saying,
¹Master, we know that
thou sayest and
teachest rightly,

* Luke xiv. 16-18, § 138.
† Matt. viii. 12, § 51.

‡ See Note E, page xiii.

Matt. xxii. 16—22.

carest not for any one:
for thou regardest not
the person of men.

17 Tell us therefore,
What thinkest thou?
Is it lawful to
give tribute unto
Cæsar, or not?

18 But Jesus perceived
their wickedness, and
said,
Why ²tempt ye me,
ye hypocrites!

19 Shew me the tribute
money.
And they brought unto
20 him a ³penny. And
he saith unto them,
Whose is this image and
superscription?
21 They say unto
him, Cæsar's. Then
saith he unto them,
* Render therefore unto
Cæsar the things that
are Cæsar's; and unto
God the things that
are God's.

22 And when they heard it,
they marvelled,

and left him, and went
their way.

Mark xii. 14—17.

carest not for any one:
for thou regardest not
the person of men,
but of a truth teachest
the way of God:

Is it lawful to
give tribute unto
Cæsar, or not?
15 Shall we give, or shall we
not give?

But he, knowing
their hypocrisy,
said unto them,
Why ²tempt ye me?

bring me a ³penny,
that I may see it.
16 And they brought it.
And
he saith unto them,
Whose is this image and
superscription?
And they said unto
17 him, Cæsar's. And
Jesus said unto them,
* Render unto
Cæsar the things that
are Cæsar's, and unto
God the things that
are God's.

And
they marvelled greatly
at him.

Luke xx. 21—26.

and acceptest not
the person of any,
but of a truth teachest
the way of God:

22 Is it lawful for us
to give tribute unto
Cæsar, or not?

23 But he perceived
their craftiness, and
said unto them,

24 Shew me a ³penny.

Whose image and
superscription hath it?
And they said,
25 Cæsar's. And
he said unto them,
* Then render unto
Cæsar the things that
are Cæsar's, and unto
God the things that
are God's.

26 And they were not able
to take hold of the saying
before the people:
and
they marvelled
at his answer,
and held their peace.

¹ Or, *Teacher* ² Or, *do ye make trial of* (Amer.) ³ Or, *denarius* † (Amer.) See marginal note on Matt. xviii. 28, § 119, and see also Note Q, pp. lxxiv, lxxv. ⁴ Or, *ruling power* (Amer.)

§ 167. JESUS REVEALS THE STATE OF THE SAINTS IN HEAVEN.

Jerusalem.

Matt. xxii. 23—33.

23 On that day
there came to him
Sadducees, ¹which

Mark xii. 18—27.

18 And
there come unto him
Sadducees, which

Luke xx. 27—40.

27 And
there came to him
certain of the
Sadducees, they which

Rom. xiii. 7. tribute or tax was paid; and which was there-
† This was the *Roman* coin in which the fore the badge of the Roman supremacy.

Matt. xxii. 23—30.

say that there is no
resurrection: and they
24 asked him, saying,
2 Master, *Moses said,
If a
man die,

having no children,
his brother 3 shall
marry his wife,
and raise up seed
unto his brother.

25 Now there were with us
seven brethren: and
the first married
and deceased, and
having no seed left
his wife unto his brother;
26 in like manner
the second also,

and the third,
unto the 4 seventh.

27 And after them all
the woman died.
28 In the resurrection
therefore whose wife
shall she be of the seven?
for they all
had her.

29 But Jesus answered
and said unto them,

Ye do err,
not knowing
the scriptures,
nor the power of God.

30 For in the resurrection
they neither marry, nor
are given in marriage,
but are
as angels⁶ in heaven.

Mark xii. 18—25.

say that there is no
resurrection; and they
asked him, saying,
19 2 Master, *Moses wrote
unto us, If a
man's brother die,
and leave a wife
behind him,
and leave no child,
that his brother should
take his wife,
and raise up seed
unto his brother.

20 There were
seven brethren: and
the first took a wife,
and dying
left no seed;

21 and the second
took her, and died, leaving
no seed behind him;
and the third likewise:
22 and the seven
left no seed.

Last of all
the woman also died.

23 In the resurrection
whose wife
shall she be of them?
for the seven
had her to wife.

24 Jesus
said unto them,
Is it not for this cause
that ye err,
that ye know not
the scriptures,
nor the power of God?

25 For when they shall rise
from the dead,
they neither marry, nor
are given in marriage;
but are
as angels in heaven.

Luke xx. 27—36.

say that there is no
resurrection; and they
28 asked him, saying,
2 Master, *Moses wrote
unto us, that if a
man's brother die,
having a wife,

and he be childless,
his brother should
take the wife,
and raise up seed
unto his brother.

29 There were therefore
seven brethren: and
the first took a wife,
and died
childless;

30 and the second;

31 and the third took her;
and likewise the seven
also left no children,
and died.

32 Afterward
the woman also died.
33 In the resurrection
therefore whose wife
of them shall she be?
for the seven
had her to wife.

34 And Jesus
said unto them,

The sons of this ⁶world
marry, and are given in
35 marriage: but they that
are accounted worthy to
attain to that ⁶world,
and the resurrection
from the dead,
neither marry, nor
are given in marriage:
36 for neither can they die
any more: for they are
equal unto the angels;
and are sons of God, being
sons of the resurrection.

* Deut. xxv. 5. But the custom (or law) was older than Moses, Gen. xxxviii. 8.

Matt. xxii. 31—33.

31 But as touching the resurrection of the dead, have ye not read that

which was spoken unto you by God, saying,
32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not *the God* of the dead, but of the living.

Mark xii. 26, 27.

26 But as touching the dead, that they are raised; have ye not read in the book of Moses, in *the place concerning* the Bush,†

how God spake unto him, saying,
I *am* the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living:

ye do greatly err.

Luke xx. 37—40.

37 But that the dead are raised, even Moses* shewed, in *the place concerning* the Bush †,

when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. Now he is not the God of the dead, but of the living: for all live unto him.

39 And certain of the scribes answering said, ²Master, 40 thou hast well said. For they durst not any more ask him any question.

33 And when the multitudes heard it, they were astonished at his teaching.

¹ Gr. *saying*. ² Or, *Teacher*. ³ Gr. *shall perform the duty of a husband's brother to his wife*. Compare Deut. xxv. 5. ⁴ Gr. *seven*. ⁵ Many ancient authorities add *of God*. ⁶ Or, *age*

§ 168. JESUS ANNOUNCES "THE TWO GREAT COMMANDMENTS."

Jerusalem.

Matt. xxii. 34—40.

Mark xii. 28—34

34 But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together.

35 And one of them, a lawyer,

asked him a question,
36 ¹tempting him, ²Master, which is the great commandment in the law?

37 And he said unto him,

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the great and first commandment.

28 And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him,

What commandment is the first of all?

29 Jesus answered,
30 The first is, † Hear, O Israel; ⁴The Lord our God, the Lord is one: and thou shalt love the Lord thy God ⁵with all thy heart, and ⁶with all thy soul, and ⁵with all thy mind, and ⁵with all thy strength.

* Robinson observes that 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 shewed*" &c. In other books of the

Old Testament we find ampler and clearer proof; e.g. Dan. xii. 2;—Hos. xiii. 14 quoted in 1 Corinth. xv. 55.

† Exod. iii. 4, 6.

‡ Deut. vi. 4, 5.

Matt. xxiii. 46.

Mark xii. 37.

46 And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.

And ²the common people heard him gladly.

¹ Some ancient authorities read *underneath thy feet.*

² Or, *the great multitude*

§ 170. JESUS WARNS HIS DISCIPLES AGAINST THE EVIL EXAMPLES OF THE SCRIBES AND PHARISEES; AND LAMENTS OVER JERUSALEM. Compare § 62.

Matt. xxiii. 1—39.

Mark xii. 38—40.

Luke xx. 45—47.

1 Then spake Jesus to the multitudes and to 2 his disciples, saying, The scribes and the Pharisees sit on 3 Moses' seat: all things therefore whatsoever they bid you, *these* do and observe: but do not ye after their works; for they say, 4 and do not*. Yea, they bind heavy burdens ¹and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with 5 their finger. But all their works they do for to be seen of men: for they make broad their phylacteries †, and enlarge the borders ‡ *of their garments,*

38 And in his teaching he said, Beware of the scribes,

45 And in the hearing of all the people he said unto his disciples, 46 Beware of the scribes,

* Rom. ii. 20—23.

† The word “phylactery” is derived from the Greek *φυλάσσειν*, to “keep” or “guard.” It has been variously interpreted as signifying either,—(1) that the phylactery was a memento to the wearer to “keep” the law;—or (2) that it was a charm or amulet to “guard” him from harm, and especially harm caused by evil spirits. This is the better opinion. The phylactery consisted of four strips of parchment inscribed with the four following passages of the Pentateuch respectively;—viz. Exod. xiii. 2—10; Exod. xiii. 11—16; Deut. vi. 4—9; and Deut. xi. 13—21. These were rolled up and placed in separate compartments of a case made of black calf skin. This was fastened to a piece of stiffer leather, which again was attached to a long thong, by which it might be bound to the forehead. Another set of these passages was written on a single parchment, and similarly fitted to be bound to the arm. Their use arose from

reading *literally* the words in Ex. xiii. 9 and 16, Deut. vi. 8 and xi. 18.

The expression “make broad their phylacteries” does not refer to the phylactery itself,—the parchment writing,—which was apparently of uniform size prescribed by rule and tradition; but to the case in which it was contained, and which the Pharisees made as prominent as possible, in accordance with their invariable habit of parading their religious formalities and observances.

The word phylactery occurs in this passage only, and answers to the Hebrew word which occurs only in three of the above cited passages, and in our versions is translated “frontlets.” See a full description in Smith's *Bible Dict.* title “FRONTLET.”

‡ In Numb. xv. 38, 39 the Lord bade the Jews to “add to the fringes of the borders” (of their outer garment) “a thread of blue.” See rendering in the *Speaker's Comment.* and note on the passage. This garment was a

Matt. xxiii. 6—24.

Mark xii. 38—40.

Luke xx. 46, 47.

6

and love

which desire

which desire

to walk in long robes,
and to have salutations in
the marketplaces, and
chief seats in the syna-
gogues, and

to walk in long robes,
and love salutations in
the marketplaces, and
chief seats in the syna-
gogues, and

chief places at feasts :

chief places at feasts ;

the

chief place at feasts,
and the chief seats in
7 synagogues, and the salu-
tations in the market-
places, and to be called of
men, Rabbi.

40 they which devour
widows' houses,¹³ and for
a pretence make long
prayers; these shall re-
ceive greater condemna-
tion.

47 which devour
widows' houses, and for
a pretence make long
prayers: these shall re-
ceive greater condemna-
tion.

Matt. xxiii. 8—24.

- 8, 9 But be not ye called Rabbi : for one is your teacher, and all ye are brethren. And call no man your father on the earth : for one is your Father, ²which is in heaven.
- 10, 11 Neither be ye called masters : for one is your master, *even* the Christ. But he
- 12 that is ³greatest among you shall be your ⁴servant. And *whosoever shall exalt himself shall be humbled ; and whosoever shall humble himself shall be exalted †.
- 13 But woe unto you, scribes and Pharisees, hypocrites ! because ye shut the kingdom of heaven ⁵against men : for ye enter not in yourselves, ‡neither suffer ye them that are entering in to enter.⁶
- 15 Woe unto you, scribes and Pharisees, hypocrites ! for ye compass sea and land to make one proselyte ; and when he is become so, ye make him twofold more a son of ⁷hell than yourselves.
- 16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the ⁸temple, it is nothing ; but whosoever shall swear by the gold of the ⁸temple, he is ⁹a debtor.
- 17 Ye fools and blind : for whether is greater, the gold, or the ⁸temple that hath ||sanctified the gold ? And, Whosoever shall swear by the altar, it is nothing ; but whosoever shall swear by the gift that is upon it, he is ⁹a debtor. Ye blind : for whether is
- 20 greater, the gift, or the altar that ¶sanctifieth the gift ? He therefore that sweareth
- 21 by the altar, sweareth by it, and by all things thereon. And he that sweareth by the
- 22 ⁸temple, sweareth by it, and by him that dwelleth therein. And he that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon.
- 23 Woe unto you, scribes and Pharisees, hypocrites ! for ye tithe ** mint and ¹⁰anise and cummin, and have left undone the weightier matters of the law, ¹¹judgement, and mercy, and faith : but these ye ought to have done, and not to have left the other
- 24 undone. Ye blind guides, which ††strain out the gnat, and swallow the camel.

quadrangular piece of cloth, and to each corner a fringe or tassel was attached. "Each tassel had a conspicuous thread of deep blue, this colour being doubtless symbolical of the heavenly origin of the commandments of which it was to serve as a memento." These, as well as their phylacteries, the Pharisees wore larger than usual as a sign that they fulfilled with a special consecration the injunction (in Numb. xv. 40) "that ye may remember and do all my commandments, and be holy unto your God."

* Prov. xxix. 23.

† 1 Pet. v. 6.

‡ Luke xi. 52, § 62.

|| Exod. xxx. 26, 29.

¶ Exod. xxix. 37.

** Luke xi. 42, § 62.

†† Referring to the frequent and almost necessary custom of passing, not only the wine, but the water used for drinking, through a strainer ; in order to "strain out" the insects and larvæ so abundant in a warm climate. The essentially Oriental colouring of this passage and its purposed exaggeration find an interesting parallel in Matt. xix. 24 &c., § 146, p. 141.

Matt. xxiii. 25—39.

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

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

29 Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the
30 prophets, and garnish the tombs of the righteous, and say, If we had been in the days
of our fathers, we should not have been partakers with them in the blood of the pro-
31 phets. Wherefore ye witness to yourselves, that ye are sons of them that slew the
32, 33 prophets. Fill ye up then the measure of your fathers. Ye serpents, ye offspring
34 of vipers, how shall ye escape the judgement of ⁷hell? Therefore, behold, I send unto
you prophets, and wise men, and scribes: some* of them shall ye kill and crucify:
and some of them shall ye scourge in your synagogues, and persecute from city to
35 city: that upon you may come all the righteous blood shed on the earth, from the
blood of †Abel the righteous unto the blood of Zachariah ‡ son of Barachiah, whom
36 ye slew between the sanctuary and the altar. Verily I say unto you, All these things
shall come upon this generation.

37 ¶ O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are
sent unto her! how often would I have gathered thy children together, even as a hen
38 gathereth her chickens under her wings, and ye would not! Behold, your house is
left unto you ¹²desolate. ¶ For I say unto you, Ye shall not see me henceforth, till ye
39 shall say, Blessed is he that cometh in the name of the Lord**.

¹ Many ancient authorities omit and grievous to be borne. ² Gr. the heavenly. Or, even he who is in heaven
(Amer.) ³ Gr. greater. ⁴ Or, minister ⁵ Gr. before. ⁶ Some authorities insert here, or after ver. 12,
ver. 14 *Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, even while for a pretence ye
make long prayers: therefore ye shall receive greater condemnation.* See Mark xii. 40; Luke xx. 47, above.
⁷ Gr. Gehenna. ⁸ Or, sanctuary: as in ver. 35. See Introduction, Note B, p. xxx. ⁹ Or, bound by his oath
¹⁰ Or, till ¹¹ For judgement, read justice. (Amer.) ¹² Some ancient authorities omit desolate.
¹³ Or, even while for a pretence they make

§ 171. THE WIDOW'S MITES.

Mark xii. 41—44.

Luke xxi. 1—4.

41 And he sat down over against
the treasury ††,
and beheld

1 And he looked up. ³and saw

* See Luke xi. 49—51, § 62. See also
§ 164, note *, p. 158.

† Gen. iv. 8.

‡ The structure of this passage indicates
an intention to embrace the whole list of
martyrs from the earliest to the latest times.
It cannot therefore have referred to the
Zacharias mentioned in 2 Chron. xxiv. 20—
22. The strained interpretations by which
it has been sought to make Jehoiada (the
name of the father of that Zachariah) equi-
valent to Barachiah are therefore altogether
vain. The Scriptures give no further infor-
mation as to the death of the Zechariah here
mentioned. Probably he was the Zechariah
whose prophecies are included in the sacred
canon. See Zech. i. 1. Our Lord's words
seem to convey that he was put to a violent
death by the Jews, and was probably the last
prophet who thus sealed his message with

his blood.

¶ Luke xiii. 34, 35, § 136.

¶ Psalm lxix. 25.

** See Psalm cxviii. 26.

†† In the second court of the temple there
were thirteen chests placed to receive offerings
for sacred uses. One of these was used by
the women, the other twelve received the
offerings of the men. Probably they were
allotted to the twelve tribes, one for each.
The name "treasury" was applied to that
part of the court where the chests were placed.
Every one was to cast into the treasury
whatever he could, much or little; provided
(according to Rabbinical rule,) that it was
not less than two *prutahs*, the smallest Hebrew
coin, called in the text *lepta*, and rendered by
us, *mites*. It was in this treasury or just
opposite to it that our Lord taught the people,
John viii. 20, § 114.

Mark xii. 41—44.

Luke xxi. 1—4.

how the multitude
 cast ¹money into the treasury :
 and many that were rich
 cast in much.
 42 And there came ²a poor widow,
 and she cast in two mites,
 which make a farthing.
 43 And he called unto him his disciples,
 and said unto them,
 Verily I say unto you, This
 poor widow cast in more than all they
 which are casting into the treasury :
 44 for they all did cast in of their
 superfluity ;
 but she of her want did cast in all
 that she had, *even* all her living*.

the rich men that were
 casting their gifts into the treasury.
 2 And he saw a certain poor widow
 casting in thither two mites.
 3 And he said,
 Of a truth I say unto you, This
 poor widow cast in more than they all :
 4 for all these did of their
 superfluity cast in unto the gifts :
 but she of her want did cast in all
 the living that she had*.

¹ Gr. brass. ² Gr. one. ³ Or, and saw them that...treasury, and they were rich.

§ 172. JESUS FORETELLS THE DESTRUCTION OF THE TEMPLE, AND OF JERUSALEM ;
 AND THE COMING OF THE SON OF MAN.

Jerusalem ; near the temple.

Matt. xxiv. 1—31.

Mark xiii. 1—27.

Luke xvi. 5—25.

1 And Jesus went
 out from the temple,
 and was going on his way ;
 and his disciples
 came to him
 to shew him the
 buildings of the temple.
 2 But he answered and said
 unto them, See ye not
 all these things ?
 verily I say unto you,

1 And as he went forth
 out of the temple,
 one of his disciples
 saith unto him,
 12 Master, behold, what
 manner of stones
 and what manner of
 buildings !
 2 And Jesus said
 unto him, Seest thou
 these great buildings ?

5 And as some
 spake of the temple,
 how it was adorned
 with goodly stones
 and offerings,
 he said,
 6 As for these things
 which ye behold,

There shall not be left
 here one stone upon an-
 other, that shall not be
 thrown down.
 3 And as he sat on the
 mount of Olives,
 the disciples

there shall not be left
 here one stone upon an-
 other, which shall not be
 thrown down.
 3 And as he sat on the
 mount of Olives over
 against the temple,
 Peter and James and

the days will come,
 in which
 there shall not be left
 here one stone upon an-
 other, that shall not be
 thrown down.
 7 And
 they

* These would seem to be our Lord's last words in the temple. See the first verse of the next section, § 172 ; which records his departure, and the teaching suggested by his disciples' observations on the temple build-

ings as he passed out ; and then (in section 173) by the fig trees of Bethphage as he passed them on his way home over the Mount of Olives. See note ¶, § 158.

Matt. xxiv. 3-6.

Mark xiii. 3-7.

Luke xxi. 7-9.

John and Andrew

	came unto him privately, saying,		asked him privately,		asked him, saying, ¹² Master,
	Tell us, when shall these things be? * and what <i>shall be</i> the sign of thy ¹ coming, and of ² the end of the world?	4	Tell us, when shall these things be? and what <i>shall be</i> the sign		when therefore shall these things be? and what <i>shall be</i> the sign
			when these things are all about to be accomplished?		when these things are about to come to pass?
4	And Jesus answered and said unto them, Take heed that no man lead you astray.	5	And Jesus began to say unto them, Take heed that no man lead you astray.	8	And he said, Take heed that ye be not led astray:
5	For many shall come in my name, saying, † I am the Christ; and shall lead many astray.	6	Many shall come in my name, saying, † I am <i>he</i> ; and shall lead many astray.		for many shall come in my name, saying, † I am <i>he</i> ; and, The time is at hand:
6	And ye shall hear of wars	7	And when ye shall hear of wars	9	go ye not after them. And when ye shall hear of wars

* At first sight this section appears to confuse the end of Jerusalem with the end of the world: but when carefully examined its sequence is clear. Our Lord's prediction (Matt. xxiv. 2) referred only to the desolation which should come upon Jerusalem, and Mark and Luke limit the question of the disciples to the same event. But the fuller record of Matthew shews how the Jews mingled three things;—(1) the destruction of the city and nation,—(2) the second coming of the Messiah, and (3) the end of the world (Matt. xxiv. 3). Jesus answers all these questions; making the national ruin the type and prophecy of his final, visible and glorious advent to judge the world. The impostures of false prophets (Matt. xxiv. 5), the wars and tumults (xxiv. 6), the upheavals of kingdoms (xxiv. 7), would begin the travail (xxiv. 8). But even before these should occur (Luke xxi. 12), cruel persecutions would try and desolate the Church. The faithful believers should triumph over their oppressors (Matt. xxiv. 13); the Gospel should everywhere prevail (xxiv. 14), and then the end would come. In the meantime, however, the Lord foretells the sign of the first woes (xxiv. 15), and warns his followers to flee from the inevitable ruin when that sign should appear. He then passes to that crisis of the world's history which was typified by the narrower but awful sorrows of the

Jewish nation. Before that last great day of God's judgment the elements of nature (Matt. xxiv. 29 and Luke xxi. 25, 26) and the social and political institutions of men shall be alike convulsed; until, from the clouds of heaven, the Son of man (Matt. xxiv. 30) shall send his angels to gather home his elect and their eternal redemption shall dawn.

Robinson suggests that the calamities described here "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. 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." Robinson, p. 138, where that learned divine analyses the prophecy at length in a note of much value.

† For the names and fate of some of these see Acts v. 36, 37;—xxi. 38. Josephus tells of many who claimed to be kings, messiahs, and prophets, and who with promises of divine help instigated the Jews to persistent and hopeless rebellion against the Romans.

Matt. xxiv. 6-9.

and rumours of wars :

see that ye
be not troubled :
for *these things* must needs
come to pass ;
but the end is not
yet.

7 For nation shall rise
against nation, and
kingdom against king-
dom : and there shall be
famines and
earthquakes
in divers places.

8 But all these things are
the beginning of travail.

9 Then shall they deliver
you up unto tribulation,

and shall kill you :
and ye shall be hated
of all the nations
for my name's sake.

Mark xiii. 7-11.

and rumours of wars,

be not troubled :
these things must needs
come to pass ;
but the end is not
yet.

8 For nation shall rise
against nation, and
kingdom against king-
dom : there shall be

earthquakes
in divers places ;
there shall be famines :

these things are
the beginning of travail.

9 But take ye heed
to yourselves :

for they shall deliver
you up to councils ;
and in synagogues
shall ye be beaten ;

and before
governors and kings
shall ye stand

for my sake,

for a testimony
unto them.

10 And the gospel must first
be preached unto all the
11 nations. And when they
lead you *to judgement*,
and deliver you up, be
not anxious beforehand
what ye shall speak : but
whatsoever shall be given
you in that hour, that
speak ye :

Luke xxi. 9-14.

and tumults,

be not terrified :
for *these things* must needs
come to pass first ;
but the end is not
immediately.

10 Then said he unto them,
Nation shall rise
against nation, and
kingdom against king-
11 dom : and there shall be

great earthquakes,
and in divers places
famines
and pestilences ; and
there shall be terrors
and great signs from
heaven.

12 But

before all these things,
they shall lay their
hands on you, and shall
persecute you,
delivering you up

to the synagogues

and prisons,
13 bringing you before
kings and governors

for my name's sake.
13 It shall turn unto you
for a testimony.

14 Settle it therefore in your
hearts, not to meditate
beforehand
*how to answer :

* Matt. x. 19, 20, § 87.

Matt. xxiv. 10-16.

Mark xiii. 11-14.

Luke xxi. 15-21.

15 for I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to gainsay.

for it is not ye that speak, but the ¹³Holy Ghost.

10 And then shall many stumble, and shall deliver up one another,

12 And brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and ¹⁴cause them to be put to death.

16 But ye shall be delivered up even by parents, and brethren, and kinsfolk, and friends; and *some* of you ¹⁶shall they cause to be put to death.

and shall hate one another.

13 And ye shall be hated of all men for my name's sake:

17 And ye shall be hated of all men for my name's sake. 18 And not a hair of your 19 head shall perish. In your ¹⁷patience ye shall win your ¹⁸souls.

11 And many false prophets shall arise, and shall lead 12 many astray. And because iniquity shall be multiplied, the love of the many shall wax cold.

13 But he that endureth to the end, the same shall be saved.

but he that endureth to the end, the same shall be saved.

14 And ³this gospel of the kingdom shall be preached in the whole ⁴world for a testimony unto all the nations; and then shall the end come.

20 But when ye see Jerusalem compassed with armies, then know that her desolation is at hand.

15 When therefore ye see the abomination of desolation*, which was spoken of ⁵by Daniel the prophet, standing in ⁶the holy place (let him that readeth understand), 16 then let them that are

14 But when ye see the abomination of desolation standing where he ought not (let him that readeth understand), then let them that are

21 Then let them that are

* Dan. ix. 26, 27.

Matt. xxiv. 16—22.

in Judæa flee* unto
the mountains :

Mark xiii. 14—20.

in Judæa flee* unto
the mountains :

Luke xxi. 21—24.

in Judæa flee* unto
the mountains ;
and let them that are in
the midst of her depart
out ; and let not them
that are in the country
enter therein.

17 let him that is on
the housetop not go
down to
take out the things
that are in his house :
18 and let him that is in
the field not return
back to take his cloke.

15 and let him that is on
the housetop not go
down, nor enter in, to
take anything out
of his house :
16 and let him that is in
the field not return
back to take his cloke.

22 For these are days of
vengeance, that all things
which are written may
be fulfilled.

19 But woe unto them
that are with child and
to them that give suck
in those days !
20 And pray ye that
your flight be not
in the winter,
neither on a sabbath † :
21 for then shall
be great tribulation,
such as hath
not been from
the beginning of the
world
until now,
no, nor ever shall be.

17 But woe unto them
that are with child and
to them that give suck
in those days !
18 And pray ye that
it be not
in the winter.
19 For those days shall
be tribulation,
such as there hath
not been the like from
the beginning of the
creation which God
created until now,
and never shall be.

23 Woe unto them
that are with child and
to them that give suck
in those days !

22 And except those days
had been shortened,
no flesh would have
been saved : but for the
elect's sake

20 And except the Lord
had shortened the days,
no flesh would have
been saved : but for the
elect's sake,

for there shall be great
distress upon the ¹⁹land,
and wrath unto this peo-
24 ple. And they shall fall
by the edge of the sword,
and shall be led captive
into all the nations : and
Jerusalem shall be trod-
den down of the Gentiles,
until the times of the
Gentiles be fulfilled.

* In obedience to this warning numbers of
the early Church took refuge in Pella, (one
of the cities of Decapolis,) during the siege
of Jerusalem.

† When the law would have limited their
flight to a "sabbath day's journey," about a
mile. See note Q, p. lxxvi.

Matt. xxiv. 22—23.

Mark xiii. 20—25.

Luke xxi. 25, 26.

those days shall be shortened.

23 Then if any man shall say unto you, Lo, here is the Christ, or, Here; believe ⁷it not*.

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; so as to lead astray, if possible, even the elect.

25 Behold, I have told you beforehand.

26 If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers;

27 believe ⁸it not. For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the ¹coming of the Son of

28 man†. Wheresoever the carcase is, there will the ⁹eagles be gathered together‡.

29 But immediately, after the tribulation of those days,

the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven,

and the powers of the heavens || shall be shaken :

whom he chose, he shortened the days.

21 And then if any man shall say unto you, Lo, here is the Christ; or, Lo, there; believe ⁷it not*:

22 for there shall arise false Christs and false prophets, and shall shew signs and wonders, that they may lead astray, if possible, the elect.

23 But take ye heed: behold, I have told you all things beforehand.

24 But in those days, after that tribulation,

the sun shall be darkened, and the moon shall not give her light,

25 and the stars shall be falling from heaven,

and the powers that are in the heavens shall be shaken.

25 And

there shall be signs in sun and moon and stars;

and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows;

26 men ²⁰fainting for fear, and for expectation of the things which are coming on ²¹the world: for the powers of the heavens shall be shaken.

* Luke xvii. 23, § 141.

† Luke xvii. 24, § 141.

‡ Luke xvii. 37, § 141.

|| Isai. xiii. 9, 10.

Matt. xxiv. 30, 31.

Mark xiii. 26, 27.

Luke xxi. 27, 28.

30 and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn,

and they shall see the Son of man coming on the clouds of heaven with power and great glory*.

31 And he shall send forth his angels
10 with 11 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.

26 And then shall they see the Son of man coming in clouds with great power and glory*.

27 And then shall he send forth the angels,

and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

27 And then shall they see the Son of man coming in a cloud with power and great glory*.

28 But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh.

¹ Gr. *presence*. ² Or, *the consummation of the age* ³ Or, *these good tidings* ⁴ Gr. *inhabited earth*.
⁵ Or, *through* ⁶ Or, *a holy place* ⁷ Or, *him* ⁸ Or, *them* ⁹ Or, *cultures* ¹⁰ Many ancient authorities read *with a great trumpet, and they shall gather &c.* ¹¹ Or, *a trumpet of great sound* ¹² Or, *Teacher*
¹³ Or, *Holy Spirit* (Amer.) ¹⁴ Or, *put them to death* ¹⁵ Gr. *you being brought*. ¹⁶ Or, *shall they put to death*
¹⁷ Or, *steadfastness* (Amer.) ¹⁸ Or, *lives* ¹⁹ Or, *earth* ²⁰ Or, *expiring* ²¹ Gr. *the inhabited earth*.

§ 173. BY THE PARABLE OF THE FIG TREE;—BY THE HISTORY OF NOAH;—AND BY THE PARABLE OF SERVANTS WAITING FOR THEIR MASTER,—JESUS TEACHES THE NECESSITY FOR CONSTANT WATCHFULNESS AND READINESS FOR DEATH.

Jerusalem; probably close to the temple.

Matt. xxiv. 32—51.

Mark xiii. 28—37.

Luke xxi. 29—36.

32 Now from the fig tree

learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know

33 that the summer is nigh; even so ye also, when ye see all these things,

know ye that
¹he

28 Now from the fig tree

learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know

29 that the summer is nigh; even so ye also, when ye see these things coming to pass, know ye that
¹he

29 And he spake to them a parable:

Behold the fig tree, and all the trees:

30 when they now shoot forth,

ye see it and know of your own selves that the summer is

31 now nigh. Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God

* Dan. vii. 13, 14.

Matt. xxiv. 33—41.

is nigh,
even at the doors.

- 34 Verily I say unto you,
*This generation shall not pass away, till all these things be accomplished †.
- 35 Heaven and earth shall pass away, but my words shall not pass away.
- 36 But of that day and hour knoweth no one, not even the angels of heaven, ²neither the Son, but the Father only.
- 37 And as *were* the days of Noah ‡, so shall be the ³coming of the Son of man.
- 38 For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into
- 39 the ark, and they knew not until the flood came, and took them all away; so shall be the ³coming of
- 40 the Son of man. Then shall two men be in the field; one is taken, and
- 41 one is left: two women *shall be* grinding at the mill; one is taken, and one is left.

Mark xiii. 29—33.

is nigh,
even at the doors.

- 30 Verily I say unto you,
*This generation shall not pass away, until all these things be accomplished †.
- 31 Heaven and earth shall pass away: but my words shall not pass away.
- 32 But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father.

Luke xxi. 31—36.

is nigh.

- 32 Verily I say unto you,
*This generation shall not pass away, till all things be accomplished †.
- 33 Heaven and earth shall pass away: but my words shall not pass away.

33 Take ye heed,
watch ⁸and pray: for ye know not when the time is.

31 But take heed to yourselves,

lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly
35 as a snare: for *so* shall it come upon all them that dwell on the face of all the
36 earth. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.

* Titus took Jerusalem by storm on the 8th of September A.D. 70; about 33 years after our Lord spoke these words.

† Matt. xvi. 28 and parallel passages, § 102.
‡ Luke xvii. 26, 27, § 141.

Matt. xxiv. 42—51.

Mark xiii. 34—37.

- 34 *It is* as *when* a man, sojourning in another country, having left his house, and given authority to his ⁹servants, to each one his work, commanded also the porter to watch.
- 42 Watch therefore: for ye know not on what day your Lord cometh.
- 35 Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockerowing, or in the morning; lest coming suddenly he find you sleeping.
- 37 And what I say unto you I say unto all, Watch.
- 43 ⁴But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be ⁵broken through. Therefore be ye also ready: for in an hour that ye think not the Son of man cometh. Who then is the faithful and wise ⁶servant, whom his lord hath set over his household, to give them their food in due season? Blessed is that ⁷servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he will set him over all that he hath. But if that evil ⁶servant shall say in his heart, My lord tarrieth*; and shall begin to beat his fellow-servants, and shall eat and drink with the drunken; the lord of that ⁶servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall ⁷cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and gnashing of teeth.

¹ Or, *it* ² Many authorities, some ancient, omit *neither the Son*. ³ Gr. *presence*. ⁴ Or, *But this ye know*
⁵ Gr. *digged through*. ⁶ Gr. *bondservant*. ⁷ Or, *severely scourge him* ⁸ Some ancient authorities omit
and pray. ⁹ Gr. *bondservants*.

§ 174. THE PARABLE OF THE TEN VIRGINS.

Matt. xxv. 1—13.

- 1 Then shall the kingdom of heaven be likened unto ten virgins, which took their ²lamps, and went forth to meet the bridegroom. And five of them were foolish, and ³five were wise. For the foolish, when they took their ¹lamps, took no oil with them: ⁴but the wise took oil in their vessels with their ¹lamps. Now while the bridegroom ⁶tarried, they all slumbered and slept. But at midnight there is a cry, Behold, the ⁷bridegroom! Come ye forth to meet him. Then all those virgins arose, and trimmed ⁸their ¹lamps. And the foolish said unto the wise, Give us of your oil; for our ¹lamps ⁹are going out. But the wise answered, saying, Peradventure there will not be enough ¹⁰for us and you: go ye rather to them that sell, and buy for yourselves. And while they went away to buy, the bridegroom came; and they that were ready went in with ¹¹him to the marriage feast: and the door was shut. Afterward come also the other ¹²virgins, saying, Lord, Lord, open to us.† But he answered and said, Verily I say ¹³unto you, I know you not. Watch therefore, for ye know not the day nor the hour.

¹ Or, *torches*

§ 175. THE PARABLE OF THE FIVE TALENTS.

Matt. xxv. 14—30.

- 14 For *it is* as *when* a man, ‡going into another country, called his own ¹servants, and ¹⁵delivered unto them his goods. And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. ¹⁶Straightway he that received the five talents went and traded with them, and made ¹⁷other five talents. In like manner he also that *received* the two gained other two.

* 2 Pet. iii. 3, 4.

† Luke xiii. 25, 27, § 136.

‡ Luke xix. 12—27, § 153.

Matt. xxv. 18—30.

18 But he that received the one went away and digged in the earth, and hid his lord's
 19 money. Now after a long time the lord of those ¹servants cometh, and maketh a
 20 reckoning with them. And he that received the five talents came and brought other
 five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained
 21 other five talents. His lord said unto him, Well done, good and faithful ²servant:
 thou hast been faithful over a few things, I will set thee over many things: enter
 22 thou into the joy of thy lord. And he also that *received* the two talents came and
 said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents.
 23 His lord said unto him, Well done, good and faithful ²servant; thou hast been faithful
 over a few things, I will set thee over many things: enter thou into the joy of thy
 24 lord. And he also that had received the one talent came and said, Lord, I knew thee
 that thou art a hard man, reaping where thou didst not sow, and gathering where thou
 25 didst not scatter: and I was afraid, and went away and hid thy talent in the earth:
 26 lo, thou hast thine own. But his lord answered and said unto him, Thou wicked and
 slothful ²servant, *thou knewest that I reap where I sowed not, and gather where I
 27 did not scatter; thou oughtest therefore to have put my money to the bankers, and
 28 at my coming I should have received back mine own with interest. Take ye away
 29 therefore the talent from him, and give it unto him that hath the ten talents. For
 unto every one that hath shall be given, and he shall have abundance: but from him
 30 that hath not, even that which he hath shall be taken away. And cast ye out the
 unprofitable ²servant into the outer darkness: there shall be the weeping and gnashing
 of teeth.

¹ Gr. *bondservants*.² Gr. *bondservant*.

§ 176. JESUS DESCRIBES THE DAY OF JUDGMENT.

Matt. xxv. 31—46.

31 But when the Son of man shall come in his glory, and all the angels with him, then
 32 shall he sit on the throne of his glory: and before him shall be gathered all the
 nations: and he shall separate them one from another, as the shepherd separateth the
 33 sheep from the ¹goats: and he shall set the sheep on his right hand, but the ¹goats on
 34 the left. Then shall the King say unto them on his right hand, Come, ye blessed of
 my Father, inherit the kingdom prepared for you from the foundation of the world:
 35 for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink:
 36 I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye
 37 visited me: I was in prison, and ye came unto me. Then shall the righteous answer
 him, saying, Lord, when saw we thee an hungred, and fed thee? or athirst, and gave
 38 thee drink? And when saw we thee a stranger, and took thee in? or naked, and
 39 clothed thee? And when saw we thee sick, or in prison, and came unto thee?
 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye
 41 did it unto one of these my brethren, *even* these least, ye did it unto me. Then shall
 he say also unto them on the left hand, ²Depart from me, ye cursed, into the eternal
 42 fire which is prepared for the devil and his angels: for I was an hungred, and ye gave
 43 me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took
 me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.
 44 Then shall they also answer, saying, Lord, when saw we thee an hungred, or athirst, or
 45 a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall
 he answer them, saying, Verily, I say unto you, Inasmuch as ye did it not unto one
 46 of these least, ye did it not unto me. And these shall go away into eternal punish-
 ment: but the righteous into eternal life.†

¹ Gr. *kids*.² Or, *Depart from me under a curse*

* Rather, as suggested in the *Speaker's Commentary*, "Knewest thou &c.?" not admitting the justice of the servant's accusation or excuse, but convicting him out of his own mouth. "Knewest thou that I reap, &c.?"

"Then it was so much the more thy duty to "put my money to the bankers, &c." The interrogative form implies the argument stated affirmatively in Luke xix. 22, § 153.

† Dan. xii. 2.

§ 177. JESUS FORETELLS HIS CRUCIFIXION IN TWO DAYS.

Jerusalem. (Wednesday.)

Matt. xxvi. 1, 2.

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

§ 178. THE CHIEF PRIESTS AND ELDERS SEEK TO DESTROY JESUS PRIVATELY.

Matt. xxvi. 3—5.

Mark xiv. 1, 2.

Luke xxii. 1, 2.

<p>3 Then were gathered together the chief priests, and the elders of the people unto the court of the high priest, who was called Caiaphas; 4 and they took counsel together that they might take Jesus by subtilty, and kill him. 5 But they said, Not during the feast, lest a tumult arise among the people.</p>	<p>1 Now after two days was <i>the feast of</i> the passover and the unleavened bread: and the chief priests and the scribes sought how they might take him with subtilty, and kill him: 2 for they said, Not during the feast, lest haply there shall be a tumult of the people.</p>	<p>1 Now the feast of un- leavened bread drew nigh, which is called the Pass- over. 2 And the chief priests and the scribes sought how they might put him to death; for they feared the people.</p>
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§ 179. MARY ANOINTS JESUS FOR HIS BURYING.

Bethany. (Saturday evening.) (See Notes T, p. lxxix, and V, p. lxxxii.)

Matt. xxvi. 6—13.

Mark xiv. 3—9.

John xii. 2—8.

<p>6 Now when Jesus was in Bethany, in the house of Simon the leper, 7 there came unto him a woman having 1 an alabaster cruse of exceeding precious ointment,</p>	<p>3 And while he was in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having 1 an alabaster cruse of ointment of 4 spikenard very costly;</p>	<p>2 So they made him a supper there: and Martha served; but Lazarus was one of them that sat at meat with him. 3 Mary therefore took a pound of ointment of 4 spikenard, very precious,</p>
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Matt. xxvi. 7-11.

and she
poured it upon his head,
as he sat at meat.

Mark xiv. 3-7.

and she brake the cruse,
and poured it over his head.

John xii. 3-5.

and anointed the feet of
Jesus, and wiped his feet
with her hair: and the
house was filled with the
odour of the ointment.

8 But when
the disciples saw it,
they
had indignation,
saying, To what purpose
is this waste?

4 But
there were some that
had indignation
among themselves,
saying, To what purpose
hath this waste of
the ointment been made?

9 For this
ointment might have
been sold for
much,
and given to the poor.

5 For this
ointment might have
been sold for above
three hundred ^spence,
and given to the poor.
And they murmured
against her.

4 But Judas Iscariot*, one
of his disciples, which
should betray him, saith,

5 Why was not
this ointment
sold for
three hundred ^spence,
and given to the poor?

10 But Jesus perceiving it
said unto them,
Why trouble ye the
woman?

6 But Jesus
said,
Let her alone;
why trouble ye her?

6 Now this he said, not
because he cared for the
poor; but because he was
a thief, and having the
^bbag ⁷took away what was
put therein.

7 Jesus therefore
said,

^sSuffer her to keep it
against the day of my
burying.

for she hath wrought
a good work upon me.
11 For ye have the poor
always with you;

she hath wrought
a good work on me.
7 For ye have the poor
always with you,
and whensoever ye will ye
can do them good:

8 For the poor ye have
always with you;

* These two verses (4 and 5) contain the same complaint as that which is recorded in the verses immediately preceding by Matthew and Mark, but it is probable that chronologically the incident related by John follows that which is mentioned in the other two Gospels. The course of events seems to have been this:—The disciples generally were displeased at the apparent extravagance, but they murmured “amongst themselves”

(Mark xiv. 4) and not audibly. Our Lord made no answer to this hushed complaint. Then Judas, magnifying his office as purse-bearer, expressed aloud the opinions which others had uttered privately. In answer to this, our Lord immediately reproved the suggestion which the other disciples had made honestly, but which Judas adopted in hypocrisy and selfishness (John xii. 6).

<p>Matt. xxvi. 11—13. but me ye have not always.</p> <p>12 For in that she poured this ointment upon my body, she did it to prepare me for burial.</p> <p>13 Verily I say unto you, Wheresoever ³this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.</p>	<p>Mark xiv. 7—9. but me ye have not always.</p> <p>8 She hath done what she could: she hath anointed my body aforehand for the burying.</p> <p>9 And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.</p>	<p>John xii. 8. but me ye have not always.</p>
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¹ Or, a flask ² Gr. cast. ³ Or, these good tidings ⁴ Gr. *pistic nard*, pistic being perhaps a local name. others take it to mean genuine; others, liquid. ⁵ Or, shillings (Amer). See Note Q, pp. lxxiv, lxxv. Also, see marginal note on Matt. xviii. 28, § 110. ⁶ Or, box ⁷ Or, carried what was put therein ⁸ Or, Let her alone: it was that she might keep it

§ 180. THE CHIEF PRIESTS CONSPIRE WITH JUDAS ISCARIOT.

Jerusalem. (Wednesday.)

<p>Matt. xxvi. 14—16.</p> <p>14 Then one of the twelve, who was called Judas Iscariot, went unto the chief priests,</p> <p>15 and said, What are ye willing to give me, and I will deliver him unto you?</p>	<p>Mark xiv. 10, 11.</p> <p>10 And Judas Iscariot, ¹he that was one of the twelve, went away unto the chief priests, that he might deliver him unto them.</p> <p>11 And they, when they heard it, were glad, and promised to give him money.</p>	<p>Luke xxii. 3—6.</p> <p>3 And Satan* entered into Judas who was called Iscariot, being of the number of the twelve.</p> <p>4 And he went away, and communed with the chief priests and captains, how he might deliver him unto them.</p> <p>5 And they were glad, and covenanted to give him money.</p> <p>6 And he consented,</p>
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* See John xiii. 2, § 185; and xiii. 27, § 186. Judas did not fully yield at the first temptation, but he did not resent or resist it. Satan took advantage of his petulance when

he was stung by our Lord's rebuke of his avarice and meanness. He then entertained the suggestions of the tempter, and prepared for the commission of the crime.

Matt. xxvi. 15, 16.

Mark xiv. 11.

Luke xxii. 6.

And they weighed unto him thirty pieces of silver.*

16 And from that time he sought opportunity to deliver him *unto them*.

And he sought how he might conveniently deliver him *unto them*.

and sought opportunity to deliver him unto them ²in the absence of the multitude †.

¹ Gr. *the one of the twelve*.

² Or, *without tumult*

§ 181. THE DISCIPLES PREPARE THE PASSOVER.

Bethany—Jerusalem. (Thursday.)

Matt. xxvi. 17–19.

Mark xiv. 12–16.

Luke xxii. 7–13.

17 Now on the first *day* of unleavened bread

12 And on the first day of unleavened bread, when they sacrificed the passover, his disciples

7 And the day of unleavened bread came, on which the passover must be sacrificed.

the disciples came to Jesus, saying, Where wilt thou that we make ready for thee to eat the passover?

say unto him, Where wilt thou that we go and make ready that thou mayest eat the passover?

13

And he sendeth

8

And he sent

* Of the total value of £3. 10s. 8d.; the legal price for a slave if he were killed by a savage beast belonging to a stranger, Exod. xxi. 32.

† Matt. xxvi. 4, 5 and the parallel passages (see § 178) shew the reason for this desire to avoid the multitude. For three years our Lord had preached to the people with increasing success. For about a week he had taught openly and boldly in the temple after his triumphal entry. To seize him in the day time, and in public, while surrounded by devoted disciples and by crowds of wondering and reverent listeners, would probably have provoked resistance and caused "a tumult among the people." The treachery of Judas enabled the chief priests to overcome this difficulty. But as they still "feared the people," they determined to carry out their design so suddenly and so rapidly, that there should be no time for a public revolt or protest. They probably relied, and, as the event shewed, not without reason, on the fickleness of the mob, and its readiness to join the successful side, especially against a man convicted of crime. The scheme was thoroughly matured. The Roman Governor was persuaded to provide a band (or cohort) of soldiers (John xviii. 3, § 198), and to send

it under the charge of a chief captain (or military tribune) (John xviii. 12, § 198). It would seem moreover that he authorised his captains to concert with Judas and the chief priests (Luke xxii. 4, § 180) how to effect the arrest; and he must have known the details of the plot, and probably communicated them to his wife. It is difficult otherwise to account for the proceedings of the officers, for Pilate's own preparedness to hear the charge at five o'clock in the morning, and for the expression of his wife in Matt. xxvii. 19, § 214. Pilate's complicity was probably gained by distorted versions of our Lord's teaching, and by false misrepresentations that he claimed a temporal sovereignty, and was a menace to the Roman power. John xix. 12, § 218. Especially at such a time of national excitement, it would appear not unreasonable to provide captain and cohort to preserve public order and peace. Having secured this point the priests immediately hurried on the catastrophe with the most savage and bloodthirsty haste; a haste prompted partly by fear of the people, partly by fear and hatred of their victim. For a summary of the times of the succeeding events see note † page 215; and see also Notes W and X, pp. lxxiv &c.

Matt. xxvi. 18, 19.

Mark xiv. 13—16.

Luke xxii. 8—13.

18 And he said, Go and saith unto them, Go

Peter and John,
saying, Go
and make ready for us the
passover, that we may eat.
9 And they said unto him,
Where wilt thou that we
10 make ready? And he said
unto them, Behold, when
ye are entered

into the city into the city, and *there
shall meet you a man
bearing a pitcher of
water: follow him;
14 and wheresoever
he shall enter in,
say to the goodman
of the house, The
1 Master saith,

into the city, *there
shall meet you a man
bearing a pitcher of
water; follow him into
the house whereinto
11 he goeth. And ye shall
say unto the goodman
of the house, The
1 Master saith
unto thee,

My time is at hand; I
keep the passover at thy
house with my disciples.

Where is my
guest-chamber, where I
shall eat the passover with
15 my disciples? And he will
himself shew you a
large upper room
furnished *and* ready: and
there make ready for us.

Where is the
guest-chamber, where I
shall eat the passover with
12 my disciples? And he will
shew you a
large upper room
furnished:
there make ready.

19 And the disciples did as Jesus
appointed them;
and they made ready the
passover.

16 And the disciples
went forth, and came
into the city, and
found as he had said
unto them:
and they made ready the
passover.

13 And they
went, and
found as he had said
unto them:
and they made ready the
passover.

¹ Or, *Teacher*

* This incident enables us to fix with approximate accuracy the place where the last supper was held. The man had been to fetch water, and met the disciples near the gate by which they entered the city. This would be the sheep-gate near the north-east corner of the temple, by which travellers from Bethany entered the city, and by which our Lord quitted it on his way over Kidron to the Mount of Olives. The chief reservoir in this neighbourhood was the pool of Bethesda, the north-west being supplied by Hezekiah's pool, the south-east by the pool of Siloam, and the south-west by the lower pool of

Gihon. The man was on his way home with his pitcher filled with water, and he would naturally have resorted to the nearest source of supply. It is therefore so probable as almost to amount to certainty, that his house was just to the north of the temple and within about 200 yards of it. The total destruction of the city, when it was burnt by the Romans, has rendered it impossible to indicate the spot more closely, and throws great doubt on the traditions which profess to identify many other places named in the Gospel narrative.

§ 182. JESUS AND HIS DISCIPLES BEGIN THE LAST SUPPER.

Jerusalem. (Thursday; about 6 p.m.)

John xiii. 1.

1 Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them ¹unto the end.

Matt. xxvi. 20.

Mark xiv. 17.

Luke xxii. 14.

20 Now when even was come, 17 And when it was evening he cometh with the twelve.

14 And when the hour was come, he sat down*, and the apostles with him.

he was sitting at meat with the twelve ²disciples.

¹ Or, *to the uttermost*² Many authorities, some ancient, omit *disciples*.

§ 183. JESUS REPROVES THE AMBITION OF THE APOSTLES, AND FORETELLS PETER'S DENIALS, THE FIRST TIME.

Luke xxii. 24—34.

24 And there arose also a contention among them, which of them ¹is accounted to be ²greatest.† And he said unto them, The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. But ye *shall* not be so: but he that is the greater among you, let him become as the younger; and ²⁷he that is chief, as he that doth serve. For whether is greater, he that ³sitteth at meat, or he that serveth? is not he that ³sitteth at meat? but I am in the midst of ²⁸you as he that serveth. But ye are they which have continued with me in my ²⁹⁴temptations; and ⁵I appoint unto you a kingdom, even as my Father appointed ³⁰unto me, that ye may eat and drink at my table in my kingdom; and ye shall sit on ³¹thrones judging the twelve tribes of Israel. Simon, Simon, behold, Satan ⁶asked to ³²have you, that he might sift you as wheat: but I made supplication for thee, that thy faith fail not: and do thou, when once thou hast turned again, stablish thy brethren. ³³And he said unto him, Lord, with thee I am ready to go both to prison and to death. ³⁴And he said, I tell thee, Peter, the cock shall not crow this day, until thou shalt thrice deny that thou knowest me‡.

¹ Or, *was accounted* (Amer.) ² Gr. *greater*. ³ Gr. *reclineth*. ⁴ Or, *trials* (Amer.) ⁵ Or, *I appoint unto you, even as my Father appointed unto me a kingdom, that ye may eat and drink, &c.* ⁶ Or, *obtained you by asking*

* See note T, pp. lxxix, lxxx.

† Matt. xx. 20—24, § 149, and Luke ix. 46, § 107, record other manifestations of this ambitious and jealous spirit on the part of the disciples. On this occasion the subject of dispute probably was the choice of places at the table, and it seems to have occurred as they were about to recline. The special reference to Simon in vv. 31—34 suggests that he

was one of the disputants. He was probably claiming the post of honour which our Lord assigned to "the beloved disciple"; or, failing this, the place next to our Lord on the other side, which as the narrative clearly indicates, was given to Judas as the purse-bearer of the company.

‡ See note X, p. lxxxv.

§ 184. THE LAST SUPPER. THE FIRST CUP OF WINE.

Jerusalem. (Thursday: shortly after 6 p.m.)

Luke xii. 15—18.

15 And he said unto them, With desire I have desired to eat this passover with you
 16 before I suffer: for I say unto you, I ¹ will not eat it, until it be fulfilled in the king-
 17 dom of God. And he received a cup, and when he had given thanks, he said, Take
 18 this, and divide it among yourselves: for I say unto you, I ¹ will not drink from hence-
 forth of the fruit of the vine, until the kingdom of God shall come.

¹ Or, *shall not* (Amer.) Compare Matt. xxvi. 29 and Mark xiv. 25, § 183.

§ 185. JESUS WASHES THE FEET OF THE DISCIPLES.

John xiii. 2—20.

2 And during supper, the devil having already put into the heart of Judas Iscariot,
 3 Simon's *son*, to betray him, *Jesus*, knowing that the Father had given all things into
 4 his hands, and that he came forth from God, and goeth unto God, riseth from supper,
 5 and layeth aside his garments; and he took a towel, and girded himself. Then he
 6 poureth water into the bason, and began to wash the disciples' feet, and to wipe them
 7 with the towel wherewith he was girded. So he cometh to Simon Peter. He saith
 8 unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What
 9 I do thou knowest not now; but thou shalt understand hereafter. Peter saith unto
 10 him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou
 11 hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also
 12 my hands and my head. Jesus saith to him, He that is bathed needeth not ¹ save to
 13 wash his feet, but is clean every whit: and ye are clean, but not all. For he knew
 14 him that should betray him; therefore said he, Ye are not all clean.

15 So when he had washed their feet, and taken his garments, and ² sat down again, he
 16 said unto them, Know ye what I have done to you? Ye call me, ³ Master, and, Lord:
 17 and ye say well; for so I am. If I then, the Lord and the ³ Master, have washed your
 18 feet, ye also ought to wash one another's feet. For I have given you an example, that
 19 ye also should do as I have done to you. Verily, verily, I say unto you, A ⁴ servant is
 20 not greater than his lord; neither ⁵ one that is sent greater than he that sent him.
 21 If ye know these things, blessed are ye if ye do them. I speak not of you all: I
 22 know whom I ⁶ have chosen: but that the scripture may be fulfilled, * He that eateth
 23 ⁷ my bread lifted up his heel against me. From henceforth I tell you before it come
 24 to pass, that, when it is come to pass, ye may believe that ⁸ I am *he*. Verily, verily, I
 25 say unto you, He that receiveth whomsoever I send receiveth me; and he that
 26 receiveth me receiveth him that sent me.

¹ Some ancient authorities omit *save*, and *his feet*. ² Gr. *reclined*. ³ Or, *Teacher* ⁴ Gr. *bondservant*.
⁵ Gr. *an apostle*. ⁶ Or, *chose* ⁷ Many ancient authorities read *his bread with me*. ⁸ Or, *I am*

§ 186. JESUS FORETELLS THE TREACHERY OF ONE OF HIS DISCIPLES, AND IDENTIFIES THE TRAITOR PRIVATELY. JUDAS GOES OUT.

Matt. xxvi. 21—25.

Mark xiv. 18—21.

Luke xxii. 21—23.

John xiii. 21—30.

21 And as they
 were eating,

18 And as they ² sat
 and were eating,

21 When Jesus
 had thus said,

he said,

Jesus said,

he was troubled
 in the spirit, and
 testified, and said,

* Ps. xli. 9.

Matt. xxvi. 21—24.

Verily
I say unto you,
that one of you
shall betray me.

22 And they were
exceeding
sorrowful,

and began to say
unto him every
one, Is it I,
Lord?

23 And he answered
and said,

He that
dipped his hand
with me in the
dish, the same
shall betray me.

24 The Son of man
goeth,

even as it is
written of him :
but woe unto that
man through
whom the Son of
man is betrayed !
Good were it ¹for
that man if he
had not been born.

Mark xiv. 18—21.

Verily
I say unto you,
One of you
shall betray me,
even he that
eateth with me.

19 They began to be
sorrowful,

and to say
unto him one by
one, Is it I ?

20 And he
said unto them,

It is one of the
twelve, he that
dippeth
with me in the
dish.

21 For the Son of man
goeth,

even as it is
written of him :
but woe unto that
man through
whom the Son of
man is betrayed !
good were it ¹for
that man if he
had not been born.

Luke xxii. 21—23.

John xiii. 21—25.

Verily, verily,
I say unto you,
that one of you
shall betray me.

22 The disciples

looked one on an-
other, doubting of
whom he spake.

23 And they began
to question among
themselves, which
of them it was
that should do
this thing.

21 But behold, the
hand of him that
betrayeth me is
with me on the
table.

22 For the Son of man
indeed goeth,
as it hath been
determined :

but woe unto that
man through
whom he
is betrayed !

23 There was at the
table reclining in
Jesus' bosom one
of his disciples,

24 whom Jesus loved. Simon Peter therefore
beckoneth to him, and saith unto him,

25 Tell *us* who it is of whom he speaketh. He
leaning back, as he was, on Jesus' breast

26 saith unto him, Lord, who is it? Jesus

Matt. xxvi. 25.

John xiii. 26—30.

25 And Judas, which betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said.

therefore answereth, He it is, for whom I shall dip the sop, and give it him. So when he had dipped the sop, he taketh and giveth it to Judas, *the son of Simon Iscariot.*

29 man at the table knew for what intent he spake this unto him. For some thought, because Judas had the ³bag, that Jesus said unto him, Buy what things we have need of for the feast; or, that he should give something to the poor. He then having received the sop went out straightway; and it was night.*

27 And after the sop, then entered Satan into him. Jesus therefore saith unto him,

28 That thou doest, do quickly. Now no

¹ Gr. *for him if that man.*

² Gr. *reclined.*

³ Or, *box*

§ 187. ON THE DEPARTURE OF JUDAS, JESUS FORETELLS HIS OWN SPEEDY GLORIFICATION.

John xiii. 31—35.

31 When therefore he was gone out, Jesus saith, Now ¹is the Son of man glorified, and ²God ¹is glorified in him; and God shall glorify him in himself, and straightway shall he glorify him.

33 Little children †, yet a little while I am with you. Ye shall seek me: and as I said ³unto the Jews ‡, Whither I go, ye cannot come; so now I say unto you. A new commandment I give unto you, that ye love one another; ²even as I have loved you, that ³ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

¹ Or, *was*

² Or, *even as I loved you, that ye also may love one another*

§ 188. JESUS A SECOND TIME FORETELLS PETER'S DENIALS.

John xiii. 36—38.

36 Simon Peter saith unto him, Lord, whither goest thou? Jesus answered, Whither ³I go, thou canst not follow me now; but thou shalt follow afterwards ¶. Peter saith

* Perhaps § 180 should follow here, but its language throughout, and especially in the last verse of each Gospel, points to a longer and more deliberate plotting by Judas, and not to a hasty act of treachery conceived and completed in the course of three or four hours. The order of events in the conspiracy between Judas and the enemies of our Lord would seem to be this. The dreadful compact had been made. The false apostle was watching for his opportunity. Jesus knowing it all (Matt. xxvi. 21), for the first time declares that the traitor was one of the twelve. The disciples, astonished and shocked, "question among themselves" (Luke xxii. 23), and finally appeal to the Master. Judas, conscious of his guilt, is at first silent. But as our Lord's answers to the others gradually point more and more terribly to that one who, reclining next to Jesus, "dipped his hand

"with him in the dish," he tried to maintain an appearance of innocence by asking in the anxious words of the rest, "Is it I?" The affirmative answer of Jesus was heard only by Judas. The sad dismissal which followed was either unheard or misunderstood by the eleven, and the betrayer, reckless and lost, went straightway out into the darkness. Judas therefore was not present at the celebration of the new covenant (Mark xiv. 24 &c., § 189). The account given by Luke would seem to indicate that he was, but there is undoubtedly an anticipation of events in Luke's record. See § 189.

† This was the only time in our Lord's ministry that he ever addressed his disciples by this endearing and gracious title.

‡ John vii. 34, § 112.

¶ 2 Peter i. 14.

John xiii. 37, 38.

unto him, Lord, why cannot I follow thee even now? I will lay down my life for thee.
 38 Jesus answereth, Wilt thou lay down thy life for me? Verily, verily, I say unto thee,
 The cock shall not crow, till thou hast denied me thrice*.

§ 189. INSTITUTION OF THE SACRAMENT OF BREAD AND WINE IN THE LORD'S SUPPER.

Matt. xxvi. 26—29.	Mark xiv. 22—25.	Luke xxii. 19, 20.
26 And as they were eating, Jesus took ¹ bread,	22 And as they were eating, he took ¹ bread, and when he	19 And he took ¹ bread, and when he had given thanks,
and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body.	had blessed, he brake it, and gave to them, and said, Take ye: this is my body.	he brake it, and gave to them, saying, This is my body ⁶ which is given for you: this do in remembrance of me.
27 And he took ² a cup,	23 And he took a cup,	20 And the cup in like manner † after supper,
and gave thanks, and gave to them, saying, Drink ye all of it;	and when he had given thanks, he gave to them:	
28 for this is my blood of ³ the ⁴ covenant, which is shed for many unto remission of sins.	24 And he said unto them, This is my † blood of ³ the ⁴ covenant, which is shed for many.	saying, This cup is the new ⁷ covenant in my blood, even that ⁶ which is poured out for you.
29 But I say unto you, ⁵ I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.	25 Verily I say unto you, ⁵ I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.	

¹ Or, a loaf ² Some ancient authorities read *the cup*. ³ Or, *the testament* ⁴ Many ancient authorities insert *new*. ⁵ Or, *I shall not drink* (Amer.) ⁶ Some ancient authorities omit *which is given for you...which is poured out for you*. ⁷ Or, *testament*

§ 190. JESUS FOREWARNS THE APOSTLES OF PRIVATION AND PERIL.

Luke xxii. 35—38.

35 And he said unto them, When I sent you forth without purse, and wallet, and shoes,
 36 lacked ye anything? And they said, Nothing. And he said unto them, But now, he that hath a purse, let him take it, and likewise a wallet: ¹ and he that hath none, let

* See Note X, p. lxxxv &c. † Evidently referring to the words of Moses in Exod. xxiv. 8, "Behold the blood of the covenant," &c. (Robinson, p. 157.)
 † This was, no doubt, the third cup or "cup of blessing," which concluded the ceremony of the paschal supper.

Luke xxii. 36—38.

37 him sell his cloke, and buy a sword. For I say unto you, that this which is written must be fulfilled in me, * And he was reckoned with transgressors: for that which 38 concerneth me hath ²fulfilment. And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

¹ Or, and he that hath no sword, let him sell his cloke, and buy one.² Gr. *end.*

§ 191. JESUS DELIVERS HIS LAST DISCOURSE TO THE APOSTLES; IN WHICH HE ENCOURAGES THEM BY THE PROMISE OF THE "COMFORTER," AND THE PROSPECT OF HEAVEN.

John xiv.

1, 2 Let not your heart be troubled: ¹ye believe in God, believe also in me. In my Father's house are many ²mansions; if it were not so, I would have told you; for I 3 go to prepare a place for you. And if I go and prepare a place for you, I come again, 4 and will receive you unto myself; that where I am, *there* ye may be also. ³And whither 5 I go, ye know the way. Thomas saith unto him, Lord, we know not whither thou 6 goest; how know we the way? Jesus saith unto him, I am the way, and the truth, 7 and the life: no one cometh unto the Father, but ⁴by me. If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him. 8, 9 Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Shew us the Father? 10 Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works. 11 Believe me that I am in the Father, and the Father in me: or else believe me for the 12 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 *works* than these shall he do; because I go unto 13 the Father. And whatsoever ye shall ask in my name, that will I do, that the Father 14 may be glorified in the Son. If ye shall ask ⁵me anything in my name, that will I do. 15, 16 If ye love me, ye will keep my commandments.† And I will ⁶pray the Father, and 17 he shall give you another ⁷Comforter, that he may be with you for ever, *even* the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth 18 him: ye know him; for he abideth with you, and shall be in you. I will not leave 19 you ⁸desolate: I come unto you. Yet a little while, and the world beholdeth me no 20 more; but ye behold me: because I live, ⁹ye shall live also. In that day ye shall 21 know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. 22 Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest 23 thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto 24 him, and make our abode with him. He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me. 25, 26 These things have I spoken unto you, while *yet* abiding with you. But the ⁷Comforter, *even* the Holy Spirit, whom the Father will send in my name, he shall teach 27 you all things, and bring to your remembrance all that I said unto you. Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let 28 not your heart be troubled, neither let it be fearful. Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go 29 unto the Father: for the Father is greater than I. And now I have told you before 30 it come to pass, that, when it is come to pass, ye may believe. I will no more speak 31 much with you, for the prince of the world cometh: and he hath nothing in me; but

* Isa. liiii. 12.

† 1 John v. 3.

John xiv. 31.

that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.*

¹ Or, believe in God and the way ye know.

² Or, abiding places

³ Many ancient authorities read *And whither I go ye know, and whither I go ye know.*

⁴ Or, through

⁵ Many ancient authorities omit *me.*

⁶ Gr. make request of.

⁷ Or, Advocate Or, Helper

Gr. Paraclete.

⁸ Or, orphans

⁹ Or, and ye shall live

§ 192. JESUS AND THE (ELEVEN) APOSTLES QUIT THE SUPPER ROOM.

Matt. xxvi. 30.

Mark xiv. 25.

Luke xxii. 39.

20 And when they had sung a hymn, they went out.

26 And when they had sung a hymn, they went out. 39

And he came out.

§ 193. JESUS CONTINUES HIS DISCOURSE.

The first part was probably spoken close to the "Beautiful Gate" of the temple; the remainder, on the way to Gethsemane.

John xv., xvi.

1, 2 I am the true vine†, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he 3 cleanseth it, that it may bear more fruit. Already ye are clean because of the word 4 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; so neither can ye, except ye abide in 5 me. I am the vine, ye are the branches: He that abideth in me, and I in him, the 6 same beareth much fruit: for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast 7 them into the fire, and they are burned. If ye abide in me, and my words abide in 8 you, ask whatsoever ye will, and it shall be done unto you. Herein ¹is my Father 9 glorified, ²that ye bear much fruit: and so shall ye be my disciples. Even as the 10 Father hath loved me, I also have loved you: abide ye in my love. If ye keep my 11 commandments, ye shall abide in my love; even as I have kept my Father's com- 12 mandments, and abide in his love. These things have I spoken unto you, that my 13 joy may be in you, and that your joy may be ³fulfilled. This is my commandment, 14 that ye love one another, even as I have loved you. Greater love hath no man than 15 this, that a man lay down his life for his friends. Ye are my friends, if ye do the 15 things which I command you. No longer do I call you ⁴servants; for the ⁵servant

* This seems to indicate clearly that Jesus and his disciples rose from the table at this time, and quitted the room. Robinson thinks that they only prepared to depart, and that the address and prayer in §§ 193 and 194 were uttered before they left the house. This appears to be an improbable theory. The natural and obvious rendering of these last five words would seem to suggest that Jesus and his disciples "arose, and went thence." But this view is corroborated by another consideration. See next note.

† We have seen (§ 181, note * p. 183) that the guest-chamber was very near to the temple and on its northern side, and in order to get to Gethsemane, (which was our Lord's intention,) the party would leave the city by the sheep-gate, passing close by the porch of the temple. At this place "Rosenmuller tells us that above

"and around a gate seventy cubits high which "led from the porch to the holy place a richly "carved vine was extended as a border and "decoration. The branches, tendrils, and "leaves were of the finest gold, the stalks of "the bunches were of the length of the human "form, and the bunches hanging upon them "were of costly jewels." (M'Clintock and Strong, vol. x., p. 791.) Josephus also describes this in Book xv. of the *Antiquities*, ch. xi. sec. 3. As Jesus passed this gorgeous work for the last time it supplied him with the text for his final discourse. Arresting his disciples he proclaimed to them "I am "the true Vine" (§ 193), and when his last teaching and his last prayer (§ 194) were concluded, they continued on their way over the brook Kidron (John xviii. 1, § 195) to the scene of his agony in the garden.

John xv. 15—xvi. 21.

knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you. Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and *that* your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye may love one another. If the world hateth you, ye know that it hath hated me before *it* hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you. Remember the word that I said* unto you, A ⁶servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other did, they had not had sin: but now have they both seen and hated both me and my Father. But *this cometh to pass*, that the word may be fulfilled that is written in their law, †They hated me without a cause. But when the ⁷Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which ⁸proceedeth from the Father, he shall bear witness of me: ⁹and ye also bear witness, because ye have been with me from the beginning‡.

John xvi.

These things have I spoken unto you, that ye should not be made to stumble. They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. And these things will they do, because they have not known the Father, nor me. But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with you. But now I go unto him that sent me; and none of you asketh me, Whither goest thou? But because I have spoken these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the ⁷Comforter will not come unto you; but if I go, I will send him unto you. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgement: of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgement, because the prince of this world hath been judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, *these* shall he speak: and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine, and shall declare *it* unto you. All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare *it* unto you. A little while, and ye behold me no more; and again a little while, and ye shall see me. *Some* of his disciples therefore said one to another, What is this that he saith unto us, A little while, and ye behold me not; and again a little 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 know not what he saith. Jesus perceived that they were desirous to ask him, and he said unto them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not, and again a little while, and ye shall see me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but when

* Matt. x. 24, § 87.—John xiii. 16, § 185.

† Ps. lxi. 4.

‡ Luke i. 1, 2;—Acts i. 21, 22;—ii. 32;—v. 32 and many similar passages, in which

the qualification for the Apostolate was declared to be the fact of having personally witnessed the events of our Lord's history. See also 1 John i. 1—3.

John xvi. 21—33.

she is delivered of the child, she remembereth no more the anguish, for the joy that
 22 a man is born into the world. And ye therefore now have sorrow: but I will see
 you again, and your heart shall rejoice, and your joy no one taketh away from you.
 23 And in that day ye shall ¹⁰ask me nothing. Verily, verily, I say unto you, If ye
 24 shall ask anything of the Father, he will give it you in my name. Hitherto have
 ye asked nothing in my name: ask, and ye shall receive, that your joy may be
 fulfilled.

25 These things have I spoken unto you in ¹¹proverbs: the hour cometh, when I shall
 26 no more speak unto you in ¹¹proverbs, but shall tell you plainly of the Father. In
 that day ye shall ask in my name: and I say not unto you, that I will ¹²pray the
 27 Father for you; for the Father himself loveth you, because ye have loved me, and
 28 have believed that I came forth from the Father. I came out from the Father, and
 29 am come into the world: again, I leave the world, and go unto the Father. His
 30 disciples say, Lo, now speakest thou plainly, and speakest no ¹³proverb. Now know
 we that thou knowest all things, and needest not that any man should ask thee: by
 31 this we believe that thou camest forth from God. Jesus answered them, Do ye now
 32 believe? Behold, the hour cometh, yea, is come, that ye shall be scattered, every
 man to his own, and shall leave me alone*: and *yet* I am not alone, because the
 33 Father is with me. These things have I spoken unto you, that in me ye may have
 peace. In the world ye have tribulation†: but be of good cheer; I have overcome
 the world.

¹ Or, *was* ² Many ancient authorities read *that ye bear much fruit, and be my disciples.* ³ Or, *made*
full (Amer.) ⁴ Gr. *bondservants.* ⁵ Gr. *bondservant.* ⁶ Or, *know ye* ⁷ Or, *Advocate* Or, *Helper*
 Gr. *Paraclete.* ⁸ Or, *goeth forth from* ⁹ Or, *and bear ye also witness* ¹⁰ Or, *ask me no question*
¹¹ Or, *parables* Or, *dark sayings* (Amer.) ¹² Gr. *make request of.* ¹³ Or, *parable* Or, *dark saying* (Amer.)

§ 194. THE FAREWELL PRAYER WITH THE APOSTLES.

John xvii.

1 These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the
 2 hour is come; glorify thy Son, that the Son may glorify thee: even as thou gavest
 him authority over all flesh, that whatsoever thou hast given him, to them he should
 3 give eternal life. And this is life eternal, that they should know thee the only true
 4 God, and him whom thou didst send, *even* Jesus Christ. I glorified thee on the earth,
 5 having accomplished the work which thou hast given me to do. And now, O Father,
 glorify thou me with thine own self with the glory which I had with thee before
 6 the world was. I manifested thy name unto the men whom thou gavest me out
 of the world; thine they were, and thou gavest them to me; and they have kept
 7 thy word. Now they know that all things whatsoever thou hast given me are from
 8 thee: for the words which thou gavest me I have given unto them; and they received
 them, and knew of a truth that I came forth from thee, and they believed that thou
 9 didst send me. I ¹pray for them: I ¹pray not for the world, but for those whom
 10 thou hast given me; for they are thine: and all things that are mine are thine, and
 11 thine are mine: and I am glorified in them. And I am no more in the world, and
 these are in the world, and I come to thee. Holy Father, keep them in thy name
 12 which thou hast given me, that they may be one, even as we *are*. While I was with
 them, I kept them in thy name which thou hast given me: and I guarded them,
 and not one of them perished, but the son of perdition; that the scripture might
 13 be ²fulfilled‡. But now I come to thee; and these things I speak in the world, that
 14 they may have my joy fulfilled in themselves. I have given them thy word; and
 the world hated them, because they are not of the world, even as I am not of the
 15 world. I ¹pray not that thou shouldest take them ³from the world, but that thou
 16 shouldest keep them ³from ⁴the evil *one*. They are not of the world, even as I am

* Matt. xxvi. 56, § 198.

† 2 Tim. iii. 12.

‡ Ps. lix. 25, and cix. 8 quoted by Peter

in Acts i. 16—20 and there applied to this event, the perishing of Judas. See also John vi. 39, § 93.

John xvii. 16—26.

17, 18 not of the world. ⁵Sanctify them in the truth: thy word is truth. As thou
 19 didst send me into the world, even so sent I them into the world. And for their
 sakes I ⁶sanctify myself, that they themselves also may be sanctified in truth.
 20 Neither for these only do I ¹pray, but for them also that believe on me through their
 21 word; that they may all be one; even as thou, Father, *art* in me, and I in thee, that
 22 they also may be in us: that the world may believe that thou didst send me. And
 the glory which thou hast given me I have given unto them; that they may be
 23 one, even as we *are* one; I in them, and thou in me, that they may be perfected
 into one; that the world may know that thou didst send me, and lovedst them,
 24 even as thou lovedst me. Father, ⁶that which thou hast given me, ⁷I will that,
 where I am, they also may be with me; that they may behold my glory, which thou
 25 hast given me: for thou lovedst me before the foundation of the world. O righteous
 Father, the world knew thee not, but I knew thee; and these knew that thou didst
 26 send me; and I made known unto them thy name, and will make it known; that
 the love wherewith thou lovedst me may be in them, and I in them.

¹ Gr. *make request.* ² Or, *made full* (Amer.) ³ Gr. *out of.* ⁴ Or, *evil* ⁵ Or, *Consecrate*
⁶ Many ancient authorities read *those whom.* ⁷ Or, *I desire* (Amer.)

§ 195. JESUS WARNS HIS DISCIPLES OF THE DANGER OF APOSTASY.

On the way to mount Olivet.

<p>Matt. xxvi. 30—32. 30 [And when they had sung a hymn, they went out]</p>	<p>Mark xiv. 26—28. 26 [And when they had sung a hymn, they went out]</p>	<p>Luke xxii. 39. 39 [And he came out, and went, as his custom was, unto ¹the mount of Olives; and the disciples also followed him.</p>	<p>John xviii. 1. 1 When Jesus had spoken these words, he went forth with his disciples, over the ³brook ⁴Kidron.</p>
<p>unto ¹the mount of Olives. 31 Then saith Jesus unto them, All ye shall be ²offended in me this night: for it is written, *I will smite the shepherd, and the sheep of the flock shall be scattered 22 abroad. But after I am raised up, †I will go before you into Galilee.</p>	<p>unto ¹the mount of Olives. 27 And Jesus saith unto them, All ye shall be ²offended: for it is written, *I will smite the shepherd, and the sheep shall be scattered 28 abroad. Howbeit, after I am raised up, †I will go before you into Galilee.</p>	<p>unto ¹the mount of Olives; and the disciples also followed him.</p>	<p>over the ³brook ⁴Kidron.</p>

¹ Or, *mount Olivet* (Amer.) ² Gr. *caused to stumble.* ³ Or, *ravine* Gr. *winter-torrent.* ⁴ Or, *of the Cedars*

* Zech. xiii. 7. † Matt. xxviii. 10, § 243. Mark xvi. 7, § 238. John xxi. 1, § 250.

§ 196. JESUS A THIRD TIME FORETELLS PETER'S DENIALS.

	Matt. xxvi. 33—35.		Mark xiv. 29—31.
33	But Peter answered and said unto him, If all shall be ¹ offended in thee, I will never be ¹ offended.	29	But Peter said unto him, Although all shall be ¹ offended, yet will not I.
34	Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice.	30	And Jesus saith unto him, Verily I say unto thee, that thou to-day, <i>even</i> this night, before the cock crow twice*, shalt deny me thrice.
35	Peter saith unto him, Even if I must die with thee, <i>yet</i> will I not deny thee. Likewise also said all the disciples.	31	But he spake exceeding vehemently, If I must die with thee, I will not deny thee. And in like manner also said they all.

¹ Gr. *caused to stumble*.

PART IV.

OUR LORD'S AGONY, CRUCIFIXION, DEATH, AND BURIAL.

§ 197. THE AGONY IN THE GARDEN OF GETHSEMANE.

(*Thursday: between 11 and 12 at night.*)

	Matt. xxvi. 36—46.		Mark xiv. 32—42.		Luke xxii. 40—46. John xviii. 1.
36	Then cometh Jesus with them unto ¹ a place called Gethsemane,†	32	And they come unto ¹ a place which was named Gethsemane:†		
					John xviii. 1. ¹ Where was a garden, into the which he entered, himself and his disciples.

* See note X, pp. lxxxv &c.

† Robinson says that this was, probably, an olive plantation at that time, for the name 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 John xviii. 1, Matt. xxvi. 36, 37, 39 and Luke xxii. 41, (all in this section,) from which it appears that our Lord, his chosen three, and the other apostles were in three different parts of the garden, presumably not within earshot, but at some substantial distance from each

other. It is therefore more than probable that the ancient garden occupied 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 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 Robinson, p. 162;—and Kitto's *Pict. Bible*, iv. 268.

Matt. xxvi. 36—40.

Mark xiv. 32—37.

Luke xxii. 40—46.

and saith unto
his disciples,
Sit ye here, while I
go yonder and
37 pray. And he took
with him Peter and
the two sons of Zebedee,
and began to be
sorrowful and sore
38 troubled.* Then saith he
unto them, My soul
is exceeding sorrowful,
even unto death: abide
ye here, and watch
with me.

and he saith unto
his disciples,
Sit ye here, while I

33 pray. And he taketh
with him Peter and
James and John,
and began to be
greatly amazed, and sore
34 troubled.* And he saith
unto them, My soul
is exceeding sorrowful
even unto death: abide
ye here, and watch.

29 And he went forward
a little,
and fell on his face,
and prayed,
saying,
O my Father,
if it be possible,
let this cup pass away
from me: nevertheless,
not as I will, but
as thou wilt.

35 And he went forward
a little,
and fell
on the ground,
and prayed that, if it were
possible, the hour might
pass away from him.
36 And he said,
Abba, Father,
all things are possible
unto thee;
remove this cup
from me: howbeit
not what I will, but
what thou wilt.

40 And
he cometh
unto the disciples, and
findeth them sleeping,
and saith unto Peter,

37 And
he cometh,
and
findeth them sleeping,
and saith unto Peter,
Simon, sleepest thou?

40 And when he was at
the place,
he said unto
them,

Pray that ye enter not
into temptation.
41 And he
was parted from them
about a stone's cast;
and he kneeled down

and prayed,
42 saying,
Father,

if thou be willing,
remove this cup
from me: nevertheless
not my will, but
thine, be done.
43 ³And there appeared unto
him an angel from heaven,
44 strengthening him. And
being in an agony he pray-
ed more earnestly: and
his sweat became as it
were great drops of blood
falling down upon the
ground.
45 And when he rose up
from his prayer,
he came
unto the disciples, and
found them sleeping
for sorrow,
46 and said unto them,

* Heb. v. 7; John xii. 27, § 160.

Matt. xxvi. 40—46.

What, could ye not
watch
with me
one hour ?

Mark xiv. 37—42.

couldst thou not
watch
one hour ?

Luke xxii. 46.

Why sleep ye ?
rise and pray, that
ye enter not into
temptation.

41 ² Watch and pray, that
ye enter not into
temptation :
the spirit indeed is
willing, but the flesh
42 is weak.* Again
a second time
he went away, and
prayed, saying,

38 ² Watch and pray, that
ye enter not into
temptation :
the spirit indeed is
willing, but the flesh
39 is weak.* And again
he went away, and
prayed, saying
the same words.

O my Father, if this can-
not pass away, except I
drink it, thy will be done.

43 And he came again and
found them sleeping, for
their eyes were
heavy.

40 And again he came, and
found them sleeping, for
their eyes were
very heavy ;
and they wist not what
to answer him.

44 And he left them again,
and went away, and pray-
ed a third time, saying
again the same words.

45 Then cometh he to the
disciples, and saith
unto them, † Sleep on now,
and take your rest :

41 And he cometh the
third time, and saith
unto them, † Sleep on now,
and take your rest :
it is enough ;
the hour is
come ; behold, the Son
of man is betrayed into
the hands of sinners.

behold, the hour is
at hand, and the Son
of man is betrayed unto
the hands of sinners.

46 Arise, let us be going :
behold, he is at hand
that betrayeth me.

42 Arise, let us be going :
behold, he that betrayeth
me is at hand.

¹ Gr. *an enclosed piece of ground*.
omit ver. 43, 44.

² Or, *Watch ye, and pray that ye enter not*

³ Many ancient authorities

* Rom. vii. 18—25.

† These words *seem* contradictory, for "Sleep on now, and take your rest" * * * Arise, let "us be going" do not naturally form part of one sentence. The original may be translated in either of three ways:—(1) by the imperative mood, or (2) by the indicative mood interrogatively; or (3) by the indicative mood affirmatively. The first of these is adopted in the Authorised Version and also in the

Revised Version. The second has been preferred by many learned commentators, who render the passage as a gentle reproof to the wearied disciples, "*Do ye sleep on and take your rest at such a tremendous crisis of the world's history?*" The third suggests the strange contrast between the Saviour and his followers—"*Ye sleep and rest! while I am agonized with the world's burden of sorrow and sin.*"

§ 198. JESUS BETRAYED BY JUDAS ISCARIOT AND ARRESTED. THE DISCIPLES
DESERT HIM.*Gethsemane. (Thursday: about midnight.)*

Matt. xvi. 47—56.

Mark xiv. 43—52.

Luke xxii. 47—53.

John xviii. 2—12.

<p>47 And while he yet spake, lo,</p> <p style="text-align: center;">Judas, one of the twelve, came, and with him a great multitude</p> <p>with swords and staves, from the chief priests and elders of the people.</p>	<p>43 And straightway, while he yet spake,</p> <p style="text-align: center;">cometh</p> <p style="text-align: center;">Judas, one of the twelve, and with him a multitude</p> <p>with swords and staves, from the chief priests and the elders.</p>	<p>47 While he yet spake, behold, a multitude,</p> <p>and he that was called Judas, one of the twelve,</p> <p>went before them;</p>	<p>2 Now Judas also, which betrayed him, knew the place: for Jesus oft-times resorted thither with his 3 disciples. Judas then, having received the ³band of soldiers, and officers from the chief priests and the Pharisees,</p> <p style="text-align: center;">cometh thither</p> <p style="text-align: center;">with lanterns and torches and weapons.</p> <p>4 Jesus therefore, knowing all the things that were coming upon him, went forth, and saith unto 5 them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am <i>he</i>. And Judas also, which betrayed him, was standing with 6 them. When therefore he said unto them, I am <i>he</i>, they went backward, and 7 fell to the ground. Again therefore he asked them, Whom seek ye? And they 8 said, Jesus of Nazareth. Jesus answered, I told you that I am <i>he</i>: if therefore ye 9 seek me, let these go their way: that the word might be fulfilled which he spake, Of those whom thou hast given me I lost not one*.</p>
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* See John xvii. 12. § 194, and note †.

	Matt. xxvi. 48-51.	Mark xiv. 44-47.	Luke xxii. 47-50.	John xviii. 10, 12.
48	Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that is he: take him.	44 Now he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that is he: take him, and lead him away safely.		
49	And straightway he came to Jesus, and said, Hail, Rabbi; and ¹ kissed him.	45 And when he was come, straightway he came to him, and saith, Rabbi; and ¹ kissed him.	and he drew near unto Jesus	
50	And Jesus said unto him,		to kiss him.	
	Friend*, do that for which thou art come.		48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?	
	Then they	46 And they		12 So the ³ band and the ¹ chief captain, and the officers of the Jews, seized Jesus
	came and laid hands on Jesus, and took him.	laid hands on him, and took him.		and bound him.
			49 And when they that were about him saw what would follow, they said, Lord, shall we smite with the sword?	
51	And behold, one of them that were with Jesus stretched out his hand, and drew his sword, and smote the ² servant of the high priest, and struck off his ear.	47 But a certain one of them that stood by drew his sword, and smote the ² servant of the high priest, and struck off his ear.	50 And a certain one of them	10 Simon Peter therefore
			smote the ² servant of the high priest, and struck off his right ear.	having a sword drew it, and struck the high priest's ² servant, and cut off his right ear.
				Now the ² serv-

* Robiusion notes that the word "friend" is too strong a word to be used here. The word in the original, *ἑταῖρε*, "denotes a mere companion or acquaintance, without implying respect or affection. Where our Lord

"calls (as in John xv. 15, § 193) his faithful disciples *friends*, another word (*φίλοι*) is used, which implies attachment." Robiusion, p. 165.

Matt. xxvi. 52—56.

Mark xiv. 48, 49.

Luke xxii. 51—53.

John xviii. 10, 11.

52 Then saith
Jesus unto him,

Put up again thy
sword into its
place:
for all they that
take the sword
shall perish with
53 the sword*. Or
thinkest thou that
I cannot beseech
my Father, and he
shall even now
send me more than
twelve legions of
51 angels? How then
should the scrip-
tures be fulfilled,
that thus it must
be ?†

51 But Jesus an-
swered and said,
Suffer ye thus far.

ant's name was
Malchus.
11 Jesus therefore
said unto Peter,

Put up the
sword into the
sheath:

the cup which the
Father hath given
me, shall I not
drink it?

55 In that hour
said Jesus to
the multitudes,

48 And Jesus an-
swered and said
unto them,

52 And Jesus
said
unto the chief
priests, and cap-
tains of the tem-
ple, and elders,
which were come
against him,
Are ye come out,
as against a rob-
ber, with swords
and staves?

Are ye come out,
as against a rob-
ber, with swords
and staves
to seize me?
I sat daily

in the temple
teaching,

Are ye come out,
as against a rob-
ber, with swords
and staves
to seize me?
49 I was daily
with you
in the temple
teaching,

53 When I was daily
with you
in the temple,

ye stretched not
forth your hands
against me:

and yet took me not.
53 But

and yet took me not:
but

but
this is your hour,
and the power of
darkness.

* Gen. ix. 6.

† Luke xxiv. 44—46, § 248.

Matt. xxvi. 56.

all this is come to pass, that the scriptures
of the prophets
might be fulfilled. Then all the disciples
left him, and fled.*

Mark xiv. 49—52.

this is done that the scriptures

might be fulfilled. And they all
left him, and fled.*
51 And a certain young man followed
with him, having a linen cloth cast about
him, over *his* naked *body*; and they lay
52 hold on him; but he left the linen cloth,
and fled naked.

¹ Gr. *kissed him much.*

² Gr. *bondservant.*

³ Or, *cohort*

⁴ Or, *military tribune* Gr. *chiliarch.*

§ 199. JESUS IS BROUGHT BEFORE ANNAS IN THE HOUSE OF CAIAPHAS.

(Thursday: about midnight.)

Matt. xxvi. 57.
57 And they that
had taken Jesus
led him away

to the house of
Caiaphas
the high priest,

Mark xiv. 53.
53 And they
led Jesus away

to
the high priest:

Luke xxii. 54.
54 And they
seized him, and
led him *away*,
and brought him
into
the high priest's
house.

John xviii. 13, 14.

13 And
led him

to Annas first; for
he was father in
law to Caiaphas,
which was high
priest that year.
14 Now Caiaphas was
he which gave
counsel to the
Jews, that it was
expedient that one
man should die for
the people.†

where the scribes
and the elders were
gathered together.

and there come
together with him
all the chief priests
and the elders and
the scribes.

§ 200. PETER AND ANOTHER DISCIPLE (JOHN?) FOLLOW JESUS INTO THE COURT OF THE HIGH PRIEST'S HOUSE.

(Thursday: about midnight.)

Matt. xxvi. 58.
58 But Peter
followed him
afar off,

Mark xiv. 54.
54 And Peter
had followed him
afar off,

Luke xxii. 54.
54 But Peter
followed
afar off.

John xviii. 15, 16.
15 And Simon Peter
followed Jesus,

* John xvi. 32, § 193.

† John xi. 50, § 129.

Matt. xxvi. 58.

Mark xiv. 54.

John xviii. 15, 16.

unto the court of
the high priest,
and entered in.

even within,
into the court of
the high priest.

and so *did* another disciple. Now that
disciple was known unto the high priest,
and entered in with Jesus into the
16 court of the high priest; but Peter was
standing at the door without. So the
other disciple, which was known unto
the high priest, went out and spake unto
her that kept the door, and brought in
Peter.

§ 201. PETER'S FIRST DENIAL. BEFORE THE FIRST COCKCROW. *To the portress
as he passed her on his way into the court.*

John xviii. 17, 18.

17 The maid therefore that kept the door saith unto Peter, Art thou also *one* of this
18 man's disciples? He saith, I am not. Now the ¹servants and the officers were
standing *there*, having made ²a fire of coals; for it was cold; and they were warming
themselves: and Peter also was with them, standing and warming himself.

¹ Gr. *bondservants*.² Gr. *a fire of charcoal*.

§ 202. THE PRELIMINARY EXAMINATION BY ANNAS.

In the house of Caiaphas the high priest.

(Friday: between midnight and 1 A.M.)

John xviii. 19—24.

19 The high priest* therefore asked Jesus of his disciples, and of his teaching.
20 Jesus answered him, I have spoken openly to the world; I ever taught in ¹synagogues,
and in the temple, where all the Jews come together; and in secret spake I nothing.
21 Why askest thou me? ask them that have heard *me*, what I spake unto them: behold,
22 these know the things which I said. And when he had said this, one of the officers
standing by struck Jesus ²with his hand, saying, Answerest thou the high priest so?
23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why
24 smitest thou me? Annas therefore sent him bound unto Caiaphas the high priest.

¹ Gr. *synagogue*.² Or, *with a rod*

§ 203. PETER'S SECOND DENIAL. BEFORE THE FIRST COCKCROW. *To the officers
standing round the fire in the court. HE THEN SITS DOWN AMONGST THEM TO
SEE THE END.*

(Friday: between midnight and 1 A.M.)

Matt. xxvi. 58.

Mark xiv. 54.

John xviii. 25.

25 Now Simon Peter was
standing and warming
himself. They said there-
fore unto him, Art thou

* Annas. See Note X, pp. lxxxvi and lxxxvii.

Matt. xxvi. 58.

Mark xiv. 54.

John xviii. 25.

also *one* of his disciples?
He denied, and said, I
am not.

58 And sat with
the officers,
to see the end.

54 And he was sitting with
the officers,
and warming himself
in the light of the fire.

§ 204. JESUS IS ARRAIGNED BEFORE CAIAPHAS THE HIGH PRIEST AND IS CONDEMNED.

In the house of Caiaphas. (Friday: before 1 A.M.)

Matt. xxvi. 59—66.

Mark xiv. 55—64.

59 Now the chief priests and the whole
council sought
false*

55 Now the chief priests and the whole
council sought

60 witness against Jesus, that they
might put him to death; and they
found it not, though many
false witnesses came.

56 witness against Jesus to
put him to death; and
found it not. For many bare
false witness against him, and
their witness agreed not together.

61 But afterward came two, and
said,
This man said, I am able to destroy
the temple
of God,

57 And there stood up certain, and bare
false witness against him, saying,
58 We heard him say, I will destroy
this temple

and to build it in three days.†

that is made with hands,
and in three days I will build another
made without hands.

59 And not even so did their witness agree
together.

62 And the high priest stood up,
and said unto him, Answerest thou
nothing? what is it which these witness
63 against thee? But Jesus held his peace.‡

60 And the high priest stood up
in the midst,
and asked Jesus, saying, Answerest thou
nothing? what is it which these witness
61 against thee? But he held his peace,
and answered nothing.‡
Again the high priest asked him,
and saith unto him,

And the high priest
said unto him,

I adjure thee by the living God,
that thou tell us whether thou be
the Christ, the Son of God.

64 Jesus saith unto him, Thou hast said:
nevertheless I say unto you, Henceforth
ye shall see the Son of man sitting
at the right hand of power, and
coming on the clouds of heaven.

Art thou
the Christ, the Son of the Blessed?
And Jesus said, I am:

and ye shall see the Son of man sitting
at the right hand of power, and
coming with the clouds of heaven.

65 Then the high priest rent his garments,
saying,
He hath spoken blasphemy:
what further need have we of witnesses?
behold, now ye have heard

63 And the high priest rent his clothes,
and saith,
What further need have we of witnesses?
64 Ye have heard

* In Acts vi. 11—15 precisely the same
wicked device was practised against Stephen.

† See John ii. 19, § 26.

‡ Isa. liii. 7. Matt. xxvii. 14, § 212.

	Matt. xxvi. 65, 66.		Mark xiv. 64.
66	the blasphemy : what think ye? They answered and said, He is ² worthy of death.*		the blasphemy : what think ye? And they all condemned him to be ² worthy of death.
	¹ Or, <i>sanctuary</i> , as in Matt. xxiii. 35, § 170; xxvii. 5, § 211. See also Note B, p. xxx.		² Gr. <i>liable to</i> .

§ 205. JESUS IS MOCKED AS A PROPHET.

	Matt. xxvi. 67, 68.		Mark xiv. 65.		Luke xxii. 63—65.
67	Then did they spit in his face † and buffet him : and some smote him ¹ with the palms of their hands, saying, Prophecy unto us, thou Christ : who is he that struck thee?	65	And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy : and the officers received him with ² blows of their hands.	63	And the men that held ³ <i>Jesus</i> mocked him, and beat him. 64 And they blindfolded him, and asked him, saying, Prophecy : who is he that struck thee?
68				65	And many other things spake they against him, reviling him.
	¹ Or, <i>with rods</i>		² Or, <i>strokes of rods</i>		³ Gr. <i>him</i> .

§ 206. PETER'S THIRD DENIAL. *To one of the maids while he was sitting with the officers at the fire in the court.**(Friday: shortly before 1 A.M.)*

	Matt. xxvi. 69, 70.		Mark xiv. 66—68.		Luke xxii. 55—57.
69	Now Peter was sitting without in the court : and a maid came unto him,	66	And as Peter was beneath in the court, there cometh one of the maids of the high priest ; and seeing Peter warming himself, she looked	65	And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst of them ‡. 56 And a certain maid seeing him as he sat in the light of the fire. and looking stedfastly

* See John xix. 7, § 218, and note thereon.

† Isa. l. 6; Mark x. 34 and Luke xviii. 32, in § 148.

‡ This section is contemporaneous with the two immediately preceding. See Note X, pp. lxxxvii and lxxxviii.

	Matt. xxvi. 69, 70.	Mark xiv. 67, 68.	Luke xxii. 56, 57.
	saying, Thou also wast with Jesus the Galilean.	upon him, and saith, Thou also wast with the Nazarene, <i>even</i> Jesus.	upon him, said, This man also was with him.
70	But he denied before them all, saying, I know not what thou sayest.	68 But he denied, saying, ¹ I neither know, nor understand what thou sayest: and he went out into the ² porch; ³ and the cock crew.	57 But he denied, saying, Woman, I know him not.

¹ Or, *I neither know, nor understand: thou, what sayest thou?*
authorities omit *and the cock crew.*

² Gr. *forecourt.*

³ Many ancient

§ 207. PETER'S FOURTH DENIAL. *To one of the crowd.*

(*Friday: shortly after 1 A.M. Between the first and the second cockcrow.*)

Luke xxii. 58.

58 And after a little while another saw him, and said, Thou also art *one* of them. But Peter said, Man, I am not.

§ 208. PETER'S FIFTH DENIAL. *To a maidservant and others in the porch.*

(*Friday: about 2 o'clock A.M.*)

Matt. xxvi. 71, 72.

Mark xiv. 69, 70.

71	And when he was gone out into the porch, another <i>maid</i> saw him, and saith unto them that were there, This man also was with Jesus the Nazarene.	69	And the maid saw him, and began again to say to them that stood by, This is <i>one</i> of them.
72	And again he denied with an oath, I know not the man.	70	But he again denied it.

§ 209. PETER'S SIXTH DENIAL; THE SECOND COCKCROW AND HIS REPENTANCE.

(*Friday: about 3 o'clock A.M.*)

Matt. xxvi. 73—75.

Mark xiv. 70—72.

Luke xxii. 59—62.

John xviii. 26, 27.

73	And after a little while	70	And after a little while again	59	And after the space of about one hour
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²⁶ One of the ²servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with him?

	Matt. xxvi. 73—75.	Mark xiv. 70—72.	Luke xxii. 59—62.	John xviii. 27.
	they that stood by	they that stood by	another confidently affirmed, saying,	
	came and said to Peter, Of a truth thou also art <i>one</i> of them ;	said to Peter, Of a truth thou art <i>one</i> of them ; for thou art a Galilæan.	Of a truth this man also was with him : for he is a Galilæan.	
	for thy speech bewrayeth thee.			
71	Then began he to curse and to swear,	71 But he began to curse, and to swear,	60 But Peter said,	27 Peter therefore
	I know not the man.	I know not this man of whom ye speak.	Man, I know not what thou sayest.	denied again :
	And straightway the cock crew.	72 And straightway the second time the cock crew.	And immediately, while he yet spake, the cock crew.	and straightway the cock crew.
75	And Peter remembered the word which Jesus had said, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.	And Peter called to mind the word, how that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. ¹ And when he thought thereon, he wept.	61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, Before the cock crow this day, thou shalt deny me thrice. 62 And he went out, and wept bitterly.	
		¹ Or, <i>And he began to weep.</i>	² Gr. <i>bondservants.</i>	

§ 210. JESUS IS FORMALLY ARRAIGNED BEFORE THE HIGH COUNCIL ; AND BEING CONDEMNED, IS GIVEN UP TO THE CIVIL POWER OF THE ROMAN GOVERNOR.

(Friday: about 5 A.M.)

	Matt. xxvii. 1, 2.	Mark xv. 1.	Luke xxii. 66—71 ; xxiii. 1.	John xviii. 28.
1	Now when morning was come, all the chief priests and the elders of the people	1 And straightway in the morning the chief priests with the elders	66 And as soon as it was day, the assembly of the elders of the people was gathered	

Matt. xxvii. 1, 2.

Mark xv. 1.

Luke xxii. 66-71; xxiii. 1.

John xviii. 28.

took counsel a-
gainst Jesus to put
him to death :

and scribes,
and the whole
council, held a
consultation,

together,
both chief priests
and scribes;

and they led him
away into their
67 council, saying, If thou art the Christ,
tell us. But he said unto them, If I
68 tell you, ye will not believe: and if I
69 ask *you*, ye will not answer. But from
henceforth shall the Son of man be seated
at the right hand of the power of God.
70 And they all said, Art thou then the
Son of God? And he said unto them,
71 ¹Ye say that I am. And they said,
What further need have we of witness?*

for we ourselves
have heard from
his own mouth.

Luke xxiii. 1.

2 and
they

and

1 And the whole
company of them
rose up,

bound him, and
led him away,

bound Jesus, and
carried him away,

28 They lead Jesus
therefore
from Caiaphas
into the ²palace:

and delivered him
up to Pilate
the governor.

and delivered him
up to Pilate.

and brought him
before Pilate.

and it was early.

¹ Or, *Ye say it, because I am.* Or, *Ye say it, for I am.* (Amer.)

² Gr. *Prætorium* †.

* See page 214, note †.

† This word occurs eight times in the New Testament. In Phil. i. 13 the Revised Version renders it "prætorian guard," applying it to the men and not to the place. In Mark xv. 16, § 217, it simply adopts the word itself from the Greek (*πραιτώριον*). In the other six places (Matt. xxvii. 27, § 217; John xviii. 28 (twice), §§ 210 and 212; xviii. 33, § 212; xix. 9, § 218; and Acts xxiii. 35) the translation is "palace." In the Gospels it invariably refers to the whole or part of Pilate's residence: the passage in Mark limits it to "the court." Probably it would have been better, if in the Philippians the text and the marginal reading had changed places, as the better rendering would have referred to the prætorian

camp or barrack at Rome. In the Acts it is applied to Herod's palace at Cæsarea. In the passage above and others in the Gospels it indicates a portion of the Tower of Antonia. This fortress was the residence of the Roman governor and garrison of the Roman soldiers. In Acts (xxi. 34; xxii. 24; xxiii. 10, 16, &c.) it is called "the castle." It was close to the north-west corner of the temple, and probably communicated directly with it; so that the soldiers might have easy and rapid access to it in case of any sudden popular tumult. See Acts xxi. 31-37 and xxiii. 10. The *prætorium* to which our Lord was taken was probably the *atrium*, the central hall or court in which Pilate transacted his public business. See Mark xv. 16, § 217.

§ 211. THE REMORSE AND SUICIDE OF JUDAS ISCARIOT.

Matt. xxvii. 3—10.

3 Then Judas, which betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, 4 saying, I have sinned in that I betrayed innocent blood. But they said, What is 5 that to us? see thou to it. And he cast down the pieces of silver into the sanctuary, 6 and departed; and he went away and hanged himself*. And the chief priests took the pieces of silver, and said, It is not lawful to put them into the 2treasury, since 7 it is the price of blood. And they took counsel, and bought with them the potter's 8 field, to bury strangers in. Wherefore that field was called, The field of blood, unto 9 this day. Then was fulfilled that which was spoken 3by +Jeremiah the prophet, saying, And 4they took the thirty pieces of silver, the price of him that was priced, 10 5whom certain of the children of Israel did price; and 6they gave them for the potter's field, as the Lord appointed me.

1 Many ancient authorities read *righteous*. 2 Gr. *corbanas*, that is, *sanctified treasury*. Compare Mark vii. 11. §:4. 3 Or, *through* 4 Or, *I took* 5 Or, *whom they priced on the part of the sons of Israel* 6 Some ancient authorities read *I gave*.

§ 212. THE JEWS ACCUSE JESUS OF SEDITION. PILATE EXAMINES HIM PRIVATELY AT THE FORTRESS OF ANTONIA, AND DECLARES HIS INNOCENCE.

Matt. xxvii. 11—14.

Mark xv. 2—5.

Luke xxiii. 2—7.

John xviii. 28—38.

28 And they themselves entered not into the 2palace, that they might not be defiled, but 29 might eat the passover†. Pilate therefore went out unto them, and saith, What accusation bring ye against this 30 man? They answered and said unto him,

* From Acts i. 18 it seems probable that, after his death by hanging, the rope broke, and "falling headlong, he burst asunder in "the midst, and all his bowels gushed out." The two accounts have sometimes been quoted as contradictory, but there seems no sound objection to their being thus reconciled.

† Zech. xi. 12, 13. The quotation would seem to have been made from Zechariah. There is no passage like this in Jeremiah. Some manuscripts omit the name entirely and read thus "spoken by the prophet." Others read "Zechariah" in place of "Jeremiah." The reading in the text is probably due to an error on the part of some copyist. McClellan however agrees with an important body of divines who think that the passage refers to a "spoken" but not recorded prophecy by Jeremiah. See Note D, p. xxxix.

‡ This expression has given rise to controversy, as involving a contradiction of the other Gospels. They state very clearly that our Lord partook of the passover with his disciples, and they specify certain parts of the ritual which was duly observed. But it is suggested that the words in verse 28 imply that the paschal feast had not yet been eaten, and that therefore the last supper was not

the passover; because the day of the passover must have begun not on Thursday but on Friday evening. (I think the latest supporter of this view is Horton in his admirable book "Inspiration and the Bible" at pp. 85 and 86.)

The difficulties in which this theory would involve us are overwhelming; and the answer seems to be as follows:—The phrase to "eat "the passover" does not mean merely to eat the *paschal feast*. It is equivalent to the expression "to keep (or celebrate) the pass-over," to eat *throughout* the passover. See 2 Chron. xxx. 22 for an exactly similar idiom. The word 'passover' in this wider sense, including all the days of the festival, and not merely "the day of unleavened bread when "the passover must be sacrificed," is frequently found in Scripture. See Luke xxii., (comparing verses 1 and 7, §§ 178 and 181,) and many other passages. Indeed this is its general interpretation. The passage in the text therefore simply means that, as part of the passover feast still remained, the Jews did not wish to contract that legal defilement which would have prevented them from joining in it without a long and troublesome routine of ablutions and purifications.

Matt. xxvii. 11.

Mark xv. 2.

Luke xxiii. 2, 3.

John xviii. 30-37.

If this man were not an evil-doer, we should not have delivered him up
 31 unto thee. Pilate therefore said unto them, Take him yourselves, and judge him according to your law. The Jews said unto him, It is not lawful for us to
 32 put any man to death: that the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die*.

Luke xxiii. 2, 3.

2 And they began to accuse him, saying, We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is ¹Christ a king.

33 Pilate therefore entered again into the ²palace, and called Jesus,

11 Now 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?

3 And Pilate asked him, saying, Art thou the King of the Jews?

and said unto him, Art thou the King of the Jews?
 34 Jesus answered, Sayest thou this of

thyself, or did others tell it thee concerning me? Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what
 36 hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my ³servants fight, that I should not be delivered to the Jews: but now is my
 37 kingdom not from hence. Pilate therefore said unto him, Art thou a king then?

And Jesus said unto him, Thou sayest.

And he answering saith unto him, Thou sayest.

And he answered him and said, Thou sayest.

Jesus answered, ⁴Thou sayest that I am a king. To this end have

I been born, and to this end am I come into the world, that I should bear witness† unto the truth. Every one that

* Matt. xx. 19, § 148;—John xii. 32, 33, § 160.

† This, probably, was the "witness" to which Paul referred in 1 Tim. vi. 13.

Matt. xxvii. 12—14.

Mark xv. 3—5.

Luke xxiii. 4—7.

John xviii. 37, 38.

- is of the truth
heareth my voice.
- 38 Pilate saith unto him, What is truth?
And when he had said this, he went out
again unto the
Jews,
and saith
unto them,
- 4 And Pilate said
unto the chief
priests and the
multitudes,
I find no fault
in this man.
- I find no crime
in him.
- 3 And the chief
priests accused
him of many
things.
- 12 And when he was
accused by the
chief priests and
elders, he answer-
ed nothing*.
- 13 Then saith Pilate
unto him,
- Hearest thou not
how many things
they witness
against thee?
- 14 And he gave him
no answer*, not
even to one word:
insomuch that
the governor
marvelled greatly.
- 4 And Pilate again
asked him,
saying, Answerest
thou nothing?
behold
how many things
they accuse
thee of.
- 5 But Jesus no
more answered
anything;
insomuch that
Pilate
marvelled.
- 5 But they were the
more urgent, say-
ing, He stirreth
up the people, teaching throughout all
Judæa, and beginning from Galilee even
6 unto this place. But when Pilate heard
it, he asked whether the man were a
7 Galilean. And when he knew that he
was of Herod's jurisdiction, he sent him
unto Herod, who himself also was at
Jerusalem in these days.

¹ Or, an anointed king² Gr. *Prætorium*. See page 206, note †.³ Or, *officers*: as in ver. 3, 12, 18, 22.⁴ Or, *Thou sayest it, because I am a king.* Or, *Thou sayest it, for I am a king.* Compare Luke xxii. 70, § 210. (Amer.)

§ 213. PILATE TRANSFERS JESUS TO HEROD FOR TRIAL.

Luke xxiii. 8—12.

- 8 Now when Herod saw Jesus, he was exceeding glad: for he was of a long time
desirous to see him†, because he had heard concerning him; and he hoped to see

* Matt. xxvi. 63, § 204, and John xix. 9, § 218, and notes thereon.

† Luke ix. 9, § 90.

Luke xxiii. 9—12.

9 some ¹miracle done by him. And he questioned him in many words; but he answered
10 him nothing. And the chief priests and the scribes stood, vehemently accusing him.
11 And Herod with his soldiers set him at nought, and mocked him, and arraying him
12 in gorgeous* apparel sent him back to Pilate. And Herod and Pilate became friends
with each other that very day: for before they were at enmity between themselves.

¹ Gr. *sign*.

§ 214. THE JEWS PUBLICLY REJECT JESUS, AND PREFER THE ROBBER AND MURDERER BARABBAS.

	Matt. xxvii. 15—21.	Mark xv. 6—11.	Luke xxiii. 13—19.	John xviii. 39, 40.
15	Now at ¹ the feast the governor was wont to release unto the multitude one prisoner, whom they would.	6 Now at ¹ the feast he used to release unto them one prisoner, whom they asked of him.		
16	And they had then a notable prisoner, called Barabbas.	7 And there was one called Barabbas, <i>lying bound with them that had made insurrection, men who in the insurrection had committed murder.</i> And the multitude went up and began to ask him <i>to do</i> as he was wont to do unto them.		
		9 And Pilate	13 And Pilate called together the chief priests and the rulers and the people,	
17	When therefore they were gathered together, Pilate said unto them,	answered them, saying,	14 and said unto them, Ye brought unto me this man, as one that perverteth the people: and behold, I, having	

* More correctly "shining," not purple, (or scarlet,) the royal colour of Rome and therefore chosen by the Roman soldiers in their mockery (Matt. xxvii. 28 and John xix. 2, § 217), but shining white,—as in Acts x. 30 where

the original expression is the same. White was the royal colour amongst the Hebrews, and this repeats the sarcasm and insult from a Jewish point of view.

Matt. xxvii. 17—21.

Mark xv. 9—11.

Luke xxiii. 14—16.

John xviii. 39.

examined him before you, found no fault in this man touching those things whereof ye
 15 accuse him: no, nor yet Herod: for ²he sent him back unto us; and behold, nothing worthy of death hath been done by him.

39 But ye have a custom, that I should release unto you one at the passover:

Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

Will ye that I release unto you

16 I will therefore chastise him and release him.³

will ye therefore that I release unto you

18 For he knew that for envy they had delivered him up.
 19 And while he was sitting on the judgement-seat, his wife sent unto him saying, Have thou nothing to do with that righteous man: for I have suffered many things this day in a dream because of him.

the King of the Jews?
 10 For he perceived that for envy the chief priests had delivered him up.

the King of the Jews?

20 Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas*,

11 But the chief priests stirred up the multitude, that

he should rather release Barabbas unto them

and destroy Jesus.
 21 sus. But the

* Acts iii. 14.

Matt. xxvii. 21.

Luke xxiii. 18, 19.

John xviii. 40.

governor answered and
said unto them, Whether
of the twain will ye that
I release unto you ?

And they said,

Barabbas.

18 But they cried out

all together,
saying,
Away with this man,
and release unto us
Barabbas :

19 one who for a certain
insurrection made in the
city, and for murder, was
cast into prison.

40 They cried out therefore
again,

saying,
Not this man,
but
Barabbas.
Now Barabbas was a
robber.

¹ Or, a feast ² Many ancient authorities read *I sent you to him.* (Amer.) ³ Many ancient authorities insert
ver. 17 *Now he must needs release unto them at the feast one prisoner.* Others add the same words after ver. 19.

§ 215. THE JEWS CLAMOUR FOR THE CRUCIFIXION. PILATE BEGINS TO YIELD.

Matt. xxvii. 22, 23.

Mark xv. 12—14.

Luke xxiii. 20—23.

22

Pilate

12

And Pilate
again answered

20

And Pilate
spake unto them again,
desiring to release Jesus ;

saith unto them, What
then shall I do unto
Jesus which is called
Christ ?

and said unto them, What
then shall I do unto

him whom ye call the
King of the Jews ?

23

They all say,
Let him be crucified.
And he said,

13 And they cried out again,
Crucify him.

14 And Pilate said
unto them,

21 but they shouted, saying,
Crucify, crucify him.

22 And he said
unto them
the third time,
Why, what evil hath
this man done ?

Why, what evil hath
he done ?

Why, what evil hath
he done ?

I have found no cause
of death in him: I will
therefore chastise him and
release him.

But they cried out
exceedingly, saying,
Let him be crucified.

But they cried out
exceedingly,
Crucify him.

23 But they were ¹ instant
with loud voices, asking
that he might be crucified.
And their voices pre-
vailed.

¹ Or, *urgent* (Amer.)

§ 216. PILATE WASHES HIS HANDS PUBLICLY, AS A SIGN OF PROTEST AGAINST THE INJUSTICE OF THE JEWS. BUT, NEVERTHELESS, HE SCOURGES JESUS AND DELIVERS HIM TO THE INSULTS AND CRUELTY OF THE SOLDIERY.

Matt. xxvii. 24—26.

Mark xv. 15.

Luke xxiii. 24, 25.—John xix. 1.

24 So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water*, and washed his hands before the multitude, saying, I am innocent ¹of the blood of this righteous
25 man: see ye *to it*. And all the people answered and said, His blood *be* on us, and on our children †.

15 And Pilate, wishing to content the multitude,

24 And Pilate

26 Then released he unto them Barabbas :

released unto them Barabbas,

gave sentence that what they asked for should be done. And he released

him that for insurrection and murder had been cast into prison, whom they asked for ‡;

Matt. xxvii. 26.

Mark xv. 15.

Luke xxiii. 25.

John xix. 1.

but Jesus he scourged and delivered

and delivered Jesus, when he had scourged him,

but Jesus he delivered

1 Then Pilate therefore took Jesus, and scourged him.

to be crucified.

to be crucified.

up to their will.

¹ Some ancient authorities read *of this blood: see ye &c.*

§ 217. THE SOLDIERS TORTURE JESUS || AND MOCK HIM AS A KING.

Matt. xxvii. 27—30.

Mark xv. 16—19.

John xix. 2, 3.

27 Then the soldiers of the governor took Jesus into the ¹palace,

16 And the soldiers led him away

2 And the soldiers

within the court, which is the ⁴Prætorium;

* Deut. xxi. 6, 7;—Ps. xxvi. 6.

† Acts v. 28.

‡ Acts iii. 14.

|| Some writers hold that there were two of these scenes of mockery; the one recorded

by Matthew and Mark and another described by John. But a close examination will lead us to Robinson's opinion, that all three Gospels narrate the same event.

	Matt. xxvii. 27—30.		Mark xv. 16—19.		John xix. 2, 3.
	and gathered unto him the whole ² band.		and they call together the whole ² band.		
28	And they ³ stripped him, and put on him a scarlet robe*.	17	And they clothe him with purple*; and plaiting a crown of thorns, they put it on him;		plaited a crown of thorns, and put it on his head,
29	And they plaited a crown of thorns and put it upon his head, and a reed in his right hand ;				and arrayed him in a purple garment ; and they came unto him,
	and they	18	and they	3	
	kneeled down before him, and mocked him, saying, Hail, King of the Jews !		began to salute him, Hail, King of the Jews !		and said, Hail, King of the Jews !
30	And they spat upon him, and took the reed and smote him on the head.	19	And they smote his head with a reed, and did spit upon him, and bowing their knees worshipped him.		and they struck him ⁵ with their hands.
	¹ Gr. <i>Pretorium</i> . See page 206, note f.		² Or, <i>cohort</i>		³ Some ancient authorities read <i>clothed</i> . ⁴ Or, <i>palace</i>
	⁵ Or, <i>with rods</i>				

§ 218. PILATE MAKES ONE MORE ATTEMPT TO RESCUE JESUS ; BUT FINALLY
AUTHORISES HIS CRUCIFIXION.

John xix. 4—16.

4 And Pilate went out again, and saith unto them, Behold, I bring him out to you, that
5 ye may know that I find no crime in him. Jesus therefore came out, wearing the
crown of thorns and the purple garment. And *Pilate* saith unto them, Behold, the
6 man ! When therefore the chief priests and the officers saw him, they cried out,
saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take him yourselves, and
7 crucify him : for I find no crime in him. The Jews answered him, We have a law,
8 and by that law he ought to die, because he made himself the Son of God.† When

* The apparent discrepancy of colours between the Evangelists has given rise to some surprising explanations, which I find it difficult to accept. The meaning is ;—*They put on him a scarlet cloak in travesty of an imperial purple*. Beyond all doubt the garment actually used was the scarlet military cloak which the persecuting soldiery had ready to their hands—the *χλαμὸς στρατιωτικῆς*, see *Smith's Dictionary of Antiquities*, page 275. The object of his tormentors was of course to insult him by a mockery of royalty : and therefore they supplied him with things

intended to suggest the insignia of a king, but in every case mere shams and ridiculous shams. They crowned him, but the crown was thorn ;—they gave him a sceptre, but it was a reed. To complete the mockery they gave him, not a robe of imperial purple, but that rare and costly garment was represented by one of their own common red cloaks. The “scarlet” of the soldier was the “make-believe” for the “purple” of a king.

† This was the real *gravamen* of the charge against our Lord : though it was much confused by the unscrupulous efforts of his foes

John xix. 8-16.

9 Pilate therefore heard this saying, he was the more afraid; and he entered into the
 1 palace again, and saith unto Jesus, Whence art thou? But Jesus gave him no
 10 answer.* Pilate therefore saith unto him, Speakest thou not unto me? knowest thou
 11 not that I have ²power to release thee, and have ²power to crucify thee? Jesus
 answered him, Thou wouldest have no ²power against me, except it were given thee
 12 from above: therefore he that delivered me unto thee hath greater sin. Upon this
 Pilate sought to release him: but the Jews cried out, saying, If thou release this man,
 thou art not Cæsar's friend: every one that maketh himself a king ³speaketh against
 13 Cæsar. When Pilate therefore heard these words, he brought Jesus out, and sat
 down on the judgement-seat at a place called The Pavement, but in Hebrew, Gab-
 14 batha.† Now it was the Preparation of the passover: it was about the †sixth hour.
 15 And he saith unto the Jews, Behold, your King! They therefore cried out, Away
 with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your
 16 King? The chief priests answered, We have no king but Cæsar. Then therefore he
 delivered him unto them to be crucified.

* Gr. *Prætorium*. See page 206, note †.² Or, *authority*³ Or, *opposeth Cæsar*

to get any evidence, true or false, that would inflame the bigotry or national passions of the mob. The claim that he was King of the Jews, and the allegation about the rebuilding of the temple in three days were mere matters of prejudice. There was only one real issue. Jesus Christ died "because he made himself "the Son of God," and it should always be present to our minds that to this accusation he made no denial; but, on the contrary, he replied by foretelling his divine triumph and glory, Matt. xxvi. 63, 64, § 204.

* Isa. liii. 7.

† This was a tessellated pavement between Antonia and the temple courts—it was no doubt the place where Pilate usually exercised his magisterial functions, being a wide court, close to the garrison on the one hand and the temple courts on the other, and easily accessible to the military or to the populace.

It will be useful here to summarise the successive steps in this wicked mockery of justice. At first, Jesus was examined by Pilate, and probably shielded from the maddened mob, in the atrium of Pilate's residence in the Prætorium. It is recorded in John xviii. 28, § 212, that he had at first been taken "into the prætorium." But the crowd "entered "not." Pilate, wavering between conscience and cowardice, went backwards and forwards between Jesus and his accusers. First he "went out unto them" and received their complaint (John xviii. 29, § 212). Then he "entered again into the prætorium" (xviii. 33, § 212) and questioned Jesus. Then he went out again to say "I find no fault in this "Man" (Luke xxiii. 4 and John xviii. 38, § 212). By degrees the mob pressed up to the door from the outside, and Jesus was probably brought nearer to it from the inside, until all parties were in sight and hearing of each other, Pilate standing at the door between

them. This is clearly indicated by the language of Matt. xxvii. 12-14 and Mark xv. 3-5, § 212. Then Pilate, with characteristic indecision, tries to escape from making any judgment at all by sending the prisoner to Herod. When Herod declines the jurisdiction, the same course is followed. Pilate calls for the priests and rulers. On their arrival he receives them on the judgment-seat, on the Pavement; and while he tries to appease them, his wife sends to him as he is seated there (Matt. xxvii. 19, § 214.) In this public place the priests and rulers are reinforced by the mob (Matt. xxvii. 20 and Mark xv. 11, § 214.) Probably as an attempt at a feeble compromise Jesus is then scourged in the prætorium; after which Pilate goes out again (John xix. 4, § 218), and brings Jesus out with the mock insignia of royalty (John xix. 5, § 218). Up to this time the only accusation of which Pilate knew was that Jesus had been called the King of the Jews. This was a matter which to the proconsul of the mighty Roman empire seemed very harmless; but at this juncture he learnt for the first time that Jesus claimed to be the Son of God (John xix. 7, § 218). A superstitious fear seized him. He once more went back into the prætorium to question his prisoner on this new and startling charge. (John xix. 8, 9, § 218.) On this he again sought to release him, (John xix. 12, § 218,) but weak and wavering he yielded to the passion of the Jews. He brought out Jesus for the last time (John xix. 13, § 218), "sat down on the "judgment-seat" to pronounce his judgment, and "delivered him unto them to be crucified." Observe, that most of these details are furnished by John, the only disciple who witnessed the scene.

‡ See Mark xv. 25, § 220, which gives the correct hour. The "sixth" cannot be accurate.

§ 219. JESUS IS LED FORTH TO CRUCIFIXION, AND BROUGHT TO CALVARY.

	Matt. xxvii. 31—34.	Mark xv. 20—23.	Luke xxiii. 26—33.	John xix. 16, 17.
31	And when they had mocked him, they took off from him the robe, and put on him his garments,	20	And when they had mocked him, they took off from him the purple, and put on him his garments.	
	and led him away to crucify him.		And they lead him out to crucify him.	16 They took Jesus therefore; 17 and he went out, bearing the cross for himself,*
32	And as they came out, they found a man of Cyrene, Simon by name:	21	And they ² compel one passing by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus,	
	him they ¹ compelled to go <i>with them</i> , that he might bear his cross.		to go <i>with them</i> , that he might bear his cross.	
			and laid on him the cross, to bear it after Jesus.	
			27	And there followed him a great multitude of the people, and of women who bewailed and lamented him.
		28	But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your	
		29	children. For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave	
		30	suck. Then shall they begin to say to the mountains, Fall on us; and to the	
		31	hills, Cover us. † For if they do these things in the green tree, what shall be done in the dry?	
			32	And there were also two others, malefactors, led with him to be put to death.

* At first, and when the weight was seen to be more than he could possibly bear, Simon was pressed into the service, and

forced to assist the Lord.
† Hos. x. 8.

	Matt. xxvii. 33, 34.	Mark xv. 22, 23.	Luke xxiii. 33.	John xix. 17.
33	And when they were come unto a place* called Golgotha, that is to say, The place of a skull,	22 And they bring him unto the place* Golgotha, which is, being interpreted, The place of a skull.	33 And when they came unto the place* which is called ³ The skull, [there they crucified him.]	unto the place* called The place of a skull, which is called in Hebrew Golgotha.
34	they gave him wine to drink mingled with gall: † and when he had tasted it, he would not drink.	23 And they offered him wine mingled with myrrh: but he received it not.		
	¹ Gr. <i>impressed</i> .	² Gr. <i>impress</i> .	³ According to the Latin, <i>Calvary</i> , which has the same meaning.	

§ 220. THE CRUCIFIXION.

Calvary. (Friday: about 9 A.M.)

	Matt. xxvii. 35, 36; 38.	Mark xv. 24, 25; 27.	Luke xxiii. 33—35.	John xix. 18, 23, 24.
38	Then are there crucified with him two robbers, one on the right hand, and one on the left.	25 And it was the † third hour, and they crucified him. And with him they crucify two robbers; one on his right hand, and one on his left. ¹	33 There they crucified him, and the malefactors, one on the right hand and the other on the left.	18 Where they crucified him, and with him two others, on either side one, and Jesus in the midst.
	† Ps. lxix. 21, and see p. 221, note †.	‡ There is an obvious discrepancy between this statement and that of John xix. 14, § 218. Attempts have been made to explain it by suggesting that John reckoned his	31 ² And Jesus said, Father, forgive them; for they know not what they do.	

* Calvary cannot now be identified. It was "a place" of public execution, but there is no warrant at all for the common theory that it was a *mount*.

† Ps. lxix. 21, and see p. 221, note †.

‡ There is an obvious discrepancy between this statement and that of John xix. 14, § 218. Attempts have been made to explain it by suggesting that John reckoned his

"sixth hour" from midnight. This is very forced and without any similar instance on record. Moreover it leaves the difficulty as great as ever, as it makes the time three hours too early, instead of three hours too late. There is obviously a clerical error; and Robinson makes a very ingenious and probable suggestion as to the confusion of two Greek symbols which may have caused it.

	Matt. xxvii. 35, 36.	Mark xv. 24.	Luke xxiii. 34, 35.	John xix. 23, 24.
35	And when they had crucified him, they parted his garments among them, casting lots:	24 And they crucify him, and part his garments among them, casting lots upon them, what each should take.	And parting his garments among them, they cast lots.	23 The soldiers therefore, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part;
36	and they sat and watched him there.			and also the ³ coat: now the ² coat was without seam, woven from the top throughout. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the [†] scripture might be fulfilled, which saith, They parted my garments among them, And upon my vesture did they cast lots. These things therefore the soldiers did.
			35 And the people stood beholding.	

¹ Many ancient authorities insert ver. 23 *And the scripture was fulfilled, which saith, *And he was reckoned with transgressors.* See Luke xxii. 37, § 190. ² Some ancient authorities omit *And Jesus said, Father, forgive them; for they know not what they do.* ³ Or, tunic

§ 221. THE SUPERScription ON THE CROSS.

(Friday: about 11 A.M.)

	Matt. xxvii. 37.	Mark xv. 26.	Luke xxiii. 38.	John xix. 19—22.
37	And they set up over his head his accusation written,	26 And the superscription of his accusation was written over,	28 And there was also a superscription over him,	19 And Pilate wrote a title also, and put it

* Isa. liii. 12.

† Ps. xxii. 18.

Matt. xxvii. 37.

Mark xv. 26.

Luke xxiii. 38.

John xix. 19—22.

on the cross. And there was written,

THIS IS
JESUS

THIS IS

JESUS
OF NAZARETH,
THE KING OF THE
JEWS.THE KING OF THE
JEWS.THE KING OF THE
JEWS.THE KING OF THE
JEWS.20 This title there-
fore read many of
the Jews: ¹for the
place where Jesus
was crucified wasnigh to the city: and it was written in Hebrew, *and* in Latin,
²¹ *and* in Greek. The chief priests of the Jews therefore said to
Pilate, Write not, The King of the Jews; but, that he said,
²² I am King of the Jews. Pilate answered, What I have written
I have written.¹ Or, for the place of the city where Jesus was crucified was nigh at hand.

§ 222. JESUS COMMENDS HIS MOTHER TO THE BELOVED DISCIPLE.

John xix. 25—27.

25 But there were standing by the cross of Jesus his mother, and his mother's sister,
26 Mary the *wife* of Clopas, and Mary Magdalene. When Jesus therefore saw his mother,
and the disciple standing by, whom he loved, he saith unto his mother, Woman,
27 behold, thy son! Then saith he to the disciple, Behold, thy mother! And from
that hour the disciple took her unto his own *home*.

§ 223. JESUS IS MOCKED BY THE PASSERS-BY, BY THE CHIEF PRIESTS, SCRIBES AND
ELDERS, AND BY THE TWO ROBBERS WHO WERE CRUCIFIED WITH HIM.

Matt. xxvii. 39—44.

Mark xv. 29—32.

Luke xxiii. 35—37.

39 And they that passed by
railed on him, wagging
40 their heads, and saying,
Thou that destroyest the
¹temple, and buildest it in
three days, save thyself:
if thou art the Son of God,

29 And they that passed by
railed on him, wagging
their heads, and saying, Ha!
thou that destroyest the
¹temple, and buildest it in
30 three days, save thyself,

come down from
the cross.and come down from
the cross.41 In like manner
also the chief priests
mocking *him*,
31 In like manner
also the chief priests
mocking *him*
among themselves
with the scribes
35 And
the rulers also
scoffed at him,

with the scribes
and elders,
42 said, He saved others;
²himself he cannot save.

said, He saved others;
²himself he cannot save.

saying, He saved others;

let him save himself, if
this is the Christ of God,
his chosen.

Matt. xxvii. 42—44.

He is
the King of Israel;
let him
now come down from
the cross, and we will

believe on him.

43 He trusteth on God; *let
him deliver him now, if
he desireth him: for he
said, I am the Son of God.

Mark xv. 32.

32 Let the Christ,
the King of Israel,
now come down from
the cross, that we may
see and
believe.

Luke xxiii. 36, 37.

36 And the soldiers also
mocked him, coming to
him, offering him vinegar,
37 and saying, If thou art
the King of the Jews,
save thyself.

44 And the robbers also that
were crucified with him
cast upon him the same
reproach.

And they that
were crucified with him
reproached him.

¹ Or, *sanctuary*. See Note B, p. xxx.

² Or, *can he not save himself?*

§ 224. THE DYING ROBBER REPENTS AND RECEIVES THE PROMISE OF PARADISE.

(Friday: between noon and 3 P.M.)

Luke xxiii. 39—43.

39 And one of the malefactors which were hanged railed on him, saying, Art not thou
40 the Christ? save thyself and us. But the other answered, and rebuking him said,
41 Dost thou not even 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
42 nothing amiss. And he said, Jesus, remember me when thou comest ¹in thy king-
43 dom. And he said unto him, Verily I say unto thee, To-day shalt thou be with me
in Paradise.†

¹ Some ancient authorities read *into thy kingdom*.

§ 225. THE SACRIFICE IS FINISHED. JESUS DIES.

(Friday: noon till 3 P.M.)

Matt. xxvii. 45—50.

45 Now from the
sixth hour
there was
darkness
over all the
¹land until the
ninth hour.

Mark xv. 33—37.

33 And when the
sixth hour was
come, there was
darkness
over the whole
¹land until the
ninth hour.

Luke xxiii. 44—46.

44 And it was
now about the
sixth hour, and
a darkness came
over the whole
¹land until the
ninth hour,

John xix. 28—30.

* Ps. xxii. 7, 8.

† Ps. lxix. 21.

‡ The only other places where this word is

used in the New Testament are 2 Cor. xii. 4
and Rev. ii. 7, which see.

Matt. xxvii. 46—49.

Mark xv. 34—36.

Luke xxiii. 45.

John xix. 28—30.

46 And about the ninth hour Jesus cried with a loud voice, saying,
*Eli, Eli, lama sabachthani?
that is,

My God, my God,
²why hast thou forsaken me?

47 And some of them that stood there, when they heard it, said, This man calleth Elijah.

48 And straightway one of them ran, and took a sponge, and filled it with vinegar †, and put it on a reed,

and gave him to drink. And the rest said, Let be; let us see whether Elijah cometh to save him.³

34 And at the ninth hour Jesus cried with a loud voice,
*Eloi, Eloi, lama sabachthani?
which is, being interpreted,

My God, my God,
²why hast thou forsaken me?

35 And some of them that stood by, when they heard it, said, Behold, he calleth Elijah.

36 And one ran, and filling a sponge full of vinegar †, put it on a reed,

and gave him to drink, saying, Let be; let us see whether Elijah cometh to take him down.

45 †the sun's light failing.

28 After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, I thirst.
29 There was set there a vessel full of vinegar:

so they put a sponge full of the vinegar † upon hyssop, and brought it to his mouth.

30 When Jesus therefore had received the vinegar,

* Eli and Eloi are corresponding forms (in Hebrew and Aramæan) of the same word meaning "My God." See Ps. xxii. 1.

† The "vinegar" mentioned here (and in Luke xxiii. 36, § 223) is no doubt the same as the "wine" mentioned in Matt. xxvii. 34, § 219. The common sour wine of the country which the soldiery and populace drank diluted with water, would be described fairly

by either name. Similarly the mixture named in Matthew xxvii. 34 is the same as that described in the parallel passage in Mark xv. 23, § 219. It was the *vin ordinaire* mingled with myrrh till the acidity was overcome and the concoction was "as bitter as gall." It then formed a potion frequently given to criminals under torture, to deaden their sensation.

	Matt. xxvii. 50.		Mark xv. 37.		Luke xxiii. 46.		John xix. 30.
50	And Jesus cried again with a loud voice,	37	And Jesus uttered a loud voice,	46	⁵ And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said this,		he said, It is finished:
	and yielded up his spirit.		and gave up the ghost.		he gave up the ghost.		and he bowed his head, and gave up his spirit.
	¹ Or, earth		² Or, why didst thou forsake me?		³ Many ancient authorities add, <i>And another took a spear and pierced his side, and there came out water and blood.</i>		⁴ Gr. the sun failing.
	⁵ Or, And Jesus, crying with a loud voice, said				See John xix. 34, § 227.		

§ 226. THE PORTENTS WHICH ACCOMPANIED THE DEATH OF JESUS.

(Friday: about 3 P.M.)

	Matt. xxvii. 51—56.		Mark xv. 38—41.		Luke xxiii. 45; 47—49.
51	And behold, the veil of the ¹ temple was rent in twain from the top to the bottom ; and the earth did quake ; and the rocks were rent : 52 and the tombs were opened ; and many bodies of the saints that had fallen 53 asleep were raised ; and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many.	38	And the veil of the ¹ temple was rent in twain from the top to the bottom.	45	And the veil of the ¹ temple was rent in the midst.
54	Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared* exceedingly, saying, Truly this was ² the Son of God.	39	And when the centurion, which stood by over against him, saw that he ⁴ so gave up the ghost, he said, Truly this man was ² the Son of God.	47	And when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

* See Luke xxiii. 48 (end of section).

Matt. xxvii. 55, 56.

55 And
many women

were there
beholding from afar,
which had followed
Jesus from Galilee,
ministering unto him:

56 among whom was
Mary Magdalene,
and Mary the mother
of ³James and
Joses, and the mother
of the sons of Zebedee.

Mark xv. 40, 41.

40 And there were also
women

beholding from afar:

among whom *were*
both Mary Magdalene,
and Mary the mother
of ³James the ⁵less and
of Joses, and Salome;

41 *who, when he was in
Galilee, followed him, and
ministered unto him; and
many other women which
came up with him unto
Jerusalem.

Luke xxiii. 48, 49.

49 And all his acquaint-
ance, and the women
that followed with him
from Galilee, stood afar
off, seeing these things.

48 And all the multitudes
that came together to
this sight, when they
beheld the things that
were done, returned smit-
ing their breasts.

¹ Or, *sanctuary*
gave up the ghost.

² Or, *a son of God*
⁵ Gr. *little*.

³ Or, *Jacob*

⁴ Many ancient authorities read *so cried out, and*

§ 227. THE SIDE OF JESUS IS PIERCED WITH A SPEAR.

John xix. 31—37.

31 The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross † upon the sabbath (for the day of that sabbath was a high *day*), asked of Pilate that their legs might be broken, and *that* they might be taken away.

32 The soldiers therefore came, and brake the legs of the first, and of the other which

33 was crucified with him: but when they came to Jesus, and saw that he was dead

34 already, they brake not his legs: howbeit one of the soldiers with a spear pierced his

35 side, and straightway there came out blood and water. ‡ And he that hath seen hath

* Luke viii. 2, 3, § 55.

† Deut. xxi. 22, 23.

‡ Ps. xxii. 14 and lxix. 20. The physical cause of the death of Christ is the subject of an interesting and learned treatise by Dr Stroud, from which Dr Hanna writing on the same subject appears to have derived most of his material. It is summarised at page ccii. of Dr Stroud's very valuable *Harmony* as follows. "The death of Christ was occasioned not by the ordinary sufferings of crucifixion, but by rupture of the heart induced by agony of mind, of the same nature with that which a few hours before forced from him a bloody sweat. This awful event happened a little after three o'clock in the afternoon. During the following hour or two, whilst his body hung

"motionless upon the cross, the mass of blood thus effused into the pericardium (the capsule enveloping the heart) would naturally separate into its watery and coagulated elements, technically termed *serum* and *crassamentum*. On his side being afterwards pierced by a stab intended to be mortal, and therefore undoubtedly aimed at the heart, these elements would naturally gush forth," presenting the appearance of "blood and water." The Lord's sudden and agonizing death-cry, the unexpected rapidity of his end, at which Pilate marvelled, and all the circumstances of the case, tend to support this belief. He died, literally, of a "broken heart." See Ps. lxix. 20 and 21, which contain a striking prediction of the agonies of the crucifixion.

John xix. 35—37.

borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe. For these things came to pass, that the scripture might be fulfilled, * A bone of him shall not be ¹broken. And again another scripture saith, † They shall look on him whom they pierced.

¹ Or, *crushed*

§ 228. JOSEPH OF ARIMATHÆA BEGS THE BODY OF JESUS, AND LAYS IT IN
A NEW ROCK-HEWN TOMB IN A GARDEN IN CALVARY.

(Friday: about 6 P.M.)

	Matt. xxvii. 57—60.	Mark xv. 42—46.	Luke xxiii. 50—54.	John xix. 38—42.
				53 And after these things
57	And when even was come, there came a rich man from Arimathæa, named Joseph,	42 And when even was now come, because it was the Preparation, that is, the day before the sabbath, 43 there came Joseph of Arimathæa, a councillor of honourable estate,	50 And behold, a man named Joseph, who was a councillor, a good man and a 51 righteous (he had not consented to their counsel and deed), a <i>man</i> of Arimathæa, a city of the Jews, who was	Joseph of Arimathæa,
	who also himself was Jesus' disciple:	who also himself was		being a disciple of Jesus, but secretly for fear of the Jews,
58	this man went to Pilate, and asked for the body of Jesus.	looking for the kingdom of God; and he boldly went in unto Pilate, and asked for the body of Jesus. 44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether	52 looking for the kingdom of God: this man went to Pilate, and asked for the body of Jesus.	asked of Pilate that he might take away the body of Jesus:

* Exod. xii. 46.

† Ps. xxii. 16; Zech. xii. 10.

Matt. xxvii. 53—60.

Mark xv. 44—46.

Luke xxiii. 53.

John xix. 38—42.

he ¹had been any
 45 while dead. And
 when he learned
 it of the centurion,
 he
 granted the corpse
 to Joseph.

Then Pilate
 commanded it
 to be given up.

and Pilate
 gave *him* leave.

He came there-
 fore, and took a-
 39 way his body. And
 there came also
 Nicodemus, he
 who at the first
 came to him by
 night, bringing a
 3 mixture of myrrh
 and aloes, about
 a hundred pound
weight.

45 And he bought
 a linen cloth,
 and taking
 him down,
 wound him in
 the linen cloth,

59 And Joseph took
 the body, and
 wrapped it in a
 clean linen cloth,

53 And he took
 it down, and
 wrapped it in
 a linen cloth,

49 So they took
 the body of Jesus,
 and bound it in
 linen cloths with
 the spices, as the
 custom of the
 Jews is to bury.
 41 Now in the place
 where he was cru-
 cified there was
 a garden; and in
 the garden a new
 tomb wherein was
 never man yet
 42 laid. There then
 because of the
 Jews' Preparation
 (for the tomb was
 nigh at hand) they
 laid Jesus.

60 and laid it in
 his own new*
 tomb, which he
 had hewn out in
 the rock:

and laid him in
 a
 tomb which had
 been hewn out of
 a rock;

and laid him in
 a
 tomb that was
 hewn in
 stone,
 where never man
 had yet lain.

and he rolled a
 great stone to the
 door of the tomb,
 and departed.

and he rolled a
 stone against the
 door of the tomb.

* Isa. liii. 9. *With the rich in his death—*
 “a rich man from Arimathea, named Joseph”
 (Matt. xxvii. 57, § 228) “a councillor of
 honourable estate,” (Mark xv. 43, § 228);—

and “Nicodemus, he who at the first came to
 “him by night,” (John xix. 39, § 228), “a
 “man of the Pharisees, a ruler of the Jews.”
 (John iii. 1, § 27.)

Luke xxiii. 54.

54 And it was the day of the Preparation, and the sabbath ²drew on.

¹ Many ancient authorities read *were already dead*.
read *roll*.

² Gr. *began to dawn*.

³ Some ancient authorities

§ 229. THE TWO MARYS, (THEN DWELLING AT BETHANY), WATCH THE SEPULCHRE. THE OTHER WOMEN FROM GALILEE, (THEN DWELLING IN JERUSALEM,) ALSO WATCH IT. THESE LATTER, (THE JERUSALEM PARTY,) THEN RETURN TO PREPARE SPICES &C. FOR EMBALMING.

(About 7 P.M. on Friday. The Jewish sabbath.)

Matt. xxvii. 61.

61 And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.

Mark xv. 47.

47 And Mary Magdalene and Mary the *mother* of Joses

Luke xxiii. 55, 56.

beheld where he was laid.

55 And the women, which had come with him out of Galilee*, followed after, and beheld the tomb, and how his body was laid.

56 And they returned, and prepared spices and ointments.

§ 230. THE SABBATH REST OF THE WOMEN. THE JEALOUS VIGILANCE OF THE CHIEF PRIESTS. THEY SEAL THE STONE.

(Saturday. The Jewish sabbath.)

Matt. xxvii. 62—66.

62 Now on the morrow, which is *the day* after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive,

64 After three days I rise again.† Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people. He is risen from the dead: and the last error will be worse than the first.

65 Pilate said unto them, ¹Ye have a guard: go your way, ²make it *as* sure as ye can.

66 So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

¹ Or, *Take a guard*

² Gr. *make it sure, as ye know*.

* The difficulty frequently experienced in reconciling the four Gospels in the remainder of their recital, has arisen very largely from forgetting that the evangelists describe the contemporaneous action of several groups of people, acting apart from each other. In the hope of dissipating the confusion thus caused,

I have made the headings of the sections very full, so as to explain the current of events. And see Note Y, p. lxxxix, as an introduction to the following sections.

† Luke ix. 22, § 102;—Matt. xx. 19 and Luke xviii. 33, § 148.

§ 231. THE EVE OF THE RESURRECTION. THE TWO MARYS VISIT THE TOMB.

(Saturday evening: before the close of the Jewish sabbath.)

Matt. xxviii. 1.

- 1 Now late on the sabbath day, as it began* toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

§ 232. AFTER THE TWO MARYS HAVE RETURNED FROM THE TOMB, THEY AND SALOME, (THE JEWISH SABBATH BEING NOW ENDED,) BUY ADDITIONAL SPICES FOR THE EMBALMING.

(Saturday evening: after 6 P.M.)

Mark xvi. 1.

- 1 And when the sabbath was past, Mary Magdalene, and Mary the *mother* of ¹James, and Salome, bought spices, that they might come and anoint him.

¹ Or, *Jacob*

PART V.

OUR LORD'S RESURRECTION AND ASCENSION; AND THE PREACHING OF THE GOSPEL "UNTO THE END OF THE WORLD."

§ 233. THE GRAVE OPENED BY ANGELS.

Calvary. (Sunday morning: probably about 4.30 A.M.)

Matt. xxviii. 2—4.

- 2 And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning, and his raiment white as snow: and for fear of him the watchers did quake, and became as dead men.

§ 234. MARY MAGDALENE, AND THE OTHER WOMEN FROM BETHANY, SET OUT TO VISIT THE TOMB, INTENDING TO ANOINT THE BODY OF JESUS.

Bethany to Calvary. (Sunday morning: about 5 A.M.)

[NOTE. *The distance from Bethany to Calvary is nearly two miles, and the women would probably take from half an hour to three quarters in their walk. They started before sunrise.*]

Mark xvi. 2.

- 2 And very early on the first day of the week, † they come [to the tomb.]

John xx. 1.

- 1 Now, on the first *day* of the week cometh Mary Magdalene early, while it was yet dark, [unto the tomb.]

* The word here translated *dawn* (επιφώσκω) signifies literally the natural dawn of the sunrise, but it is here figuratively applied to the beginning of the civil day which among the Jews commenced at sunset. The same expression is found in Luke xxiii. 54, § 228, where it is used to describe precisely the same time of day, and where it is translated

by the Revisers "the sabbath *drew on*." These are the only places where the word is used in the New Testament.

† From the verse preceding, (Mark xvi. 1, § 232), we find that "they" were Mary Magdalene, Mary the mother of James, and Salome. From Luke xxiv. 10, § 239, we learn that Joanna also was one of this party.

§ 235. THE SUN RISES WHILE THE BETHANY PARTY ARE STILL ON THE WAY TO CALVARY. BEFORE THEIR ARRIVAL AND VERY SOON AFTER SUNRISE THE PARTY OF WOMEN LODGING AT JERUSALEM ARRIVE AT THE TOMB. FINDING IT OPEN AND EMPTY, AND ABANDONED BY THE GUARD WHO HAD GONE INTO THE CITY, THE JERUSALEM PARTY AWAIT IN PERPLEXITY THE ARRIVAL OF THE BETHANY PARTY; PROBABLY DISPERSING IN THE MEANTIME TO SEARCH AMONGST THE TOMBS FOR SOME CLUE TO THE MYSTERY.

Calvary. (Sunday morning: about 5.15 A.M.)

Luke xxiv. 1—3.

1 But on the first day of the week, at early dawn, they came unto the tomb, bringing
2 the spices which they had prepared. And they found the stone rolled away from the
3 tomb. And they entered in, and found not the body ¹of the Lord Jesus.

¹ Some ancient authorities omit *of the Lord Jesus*.

§ 236. THE PARTY OF WOMEN FROM BETHANY ARRIVE AFTER SUNRISE, AND MEET THE PARTY FROM JERUSALEM. FINDING THE TOMB EMPTY, MARY MAGDALENE GOES TO INFORM PETER, WHILE THE OTHERS CONTINUE THEIR SEARCH FOR THE BODY OF JESUS.

(Sunday morning: about 5.30 A.M.)

Mark xvi. 2—4.

John xx. 1, 2.

2 [They come]
to the tomb
3 when the sun was risen. And they were
saying among themselves, Who shall roll
us away the stone from the door of the
tomb?
4 and looking up, they see that the stone
is rolled back:
for it was exceeding great.

1 [Cometh Mary Magdalene]
unto the tomb,

and seeth the stone
taken away from the tomb.

2 She runneth therefore, and cometh to
Simon Peter, and to the other disciple,
whom Jesus loved, and saith unto them,
They have taken away the Lord out of
the tomb, and we know not where they
have laid him.

§ 237. WHILE THE PARTY OF WOMEN FROM JERUSALEM ARE SEARCHING AMONGST THE TOMBS, TWO ANGELS APPEAR AND ANNOUNCE THE RESURRECTION OF THE LORD.

Calvary. (Sunday morning: about 6 A.M.)

Luke xxiv. 4—7.

4 And it came to pass, while they were perplexed thereabout, behold, two men stood
5 by them in dazzling apparel: and as they were affrighted, and bowed down their faces
6 to the earth, they said unto them, Why seek ye ¹the living among the dead? ²He is

Luke xxiv. 6, 7.

not here, but is risen : remember how he spake unto you when he was yet in Galilee,*
7 saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again.

¹ Gr. *him that liveth.*

² Some ancient authorities omit *He is not here, but is risen.*

§ 238. MARY MAGDALENE HAVING RETURNED FROM HER VISIT TO PETER AND JOHN, THE BETHANY PARTY ENTER THE TOMB. THEY SEE AN ANGEL, WHO ANNOUNCES THE RESURRECTION.

Calvary. (Sunday morning: about 6.30 A.M.)

Matt. xxviii. 5—7.

Mark xvi. 5—7.

5 And the angel answered and said unto the women,
Fear not ye :
for I know that ye seek Jesus,

6 which hath been crucified.
He is not here ; for he is risen,
even as he said.
Come, see the place ¹where
the Lord lay.
7 And go quickly, and tell his disciples,

He is risen from the dead ; and lo,
he goeth before you into Galilee ;
there shall ye see him :

lo, I have told you.

¹ Many ancient authorities read *where he lay.*

5 And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe ; and they were amazed.

6 And he saith unto them,
Be not amazed :
ye seek Jesus,
the Nazarene,
which hath been crucified :
he is risen ; he is not here :

7 behold, the place where they laid him !
But go, tell his disciples
and Peter,

He goeth before you into Galilee :
there shall ye see him,
as he said unto you. †

§ 239. THE BETHANY PARTY RUN TO TELL THEIR NEWS TO THE DISCIPLES. THEY ARE JOINED BY THE OTHER WOMEN. BOTH PARTIES NARRATE WHAT THEY HAVE SEEN, BUT THE DISCIPLES DISBELIEVE.

(Sunday morning: about 7 A.M.)

Matt. xxviii. 8.

Mark xvi. 8.

Luke xxiv. 8—11.

8 And they departed quickly from the tomb

with fear
and great joy,

8 And they went out,
and fled from the tomb ;
for trembling and astonishment
had come upon them ; and they said nothing to any one ; for they were afraid.

9 And they remembered his words,
and returned ¹from the tomb,

* Matt. xx. 18, 19, § 148. Luke ix. 22, § 102.

† Matt. xxvi. 32 and Mark xiv. 28, § 195.

Matt. xxviii. 8.

Luke xxiv. 9—11.

and ran to bring his disciples word.

and told all these things to the eleven, and to all the rest. Now they were Mary Magdalene, and Joanna, and Mary the *mother* of James: and the other women with them told these things unto the apostles. And these words appeared in their sight as idle talk; and they disbelieved them.

¹ Some ancient authorities omit *from the tomb*.

§ 240. PETER AND JOHN, THOUGH NOT ROUSED TO ACTION BY MARY'S FIRST REPORT OF THE EMPTY TOMB, ARE LED BY THE INTELLIGENCE OF ANGELIC MESSAGES TO REVISIT CALVARY THEY ENTER THE TOMB.

Calvary. (Sunday morning: about 7.30 A.M.)

Luke xxiv. 12.

John xx. 3—10.

12 ¹But Peter arose, and ran unto the tomb;

3 Peter therefore went forth, and the other disciple, and they went toward the tomb.
4 And they ran both together: and the other disciple outran Peter, and came first to the tomb; and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. Simon Peter therefore also cometh, following him,

and stooping and looking in, he seeth the linen cloths by themselves;

and entered into the tomb; and he beholdeth the linen cloths lying, and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. Then entered in therefore the other disciple also, which came first to the tomb, and he saw, and believed. For as yet they knew not the scripture*, that he must rise again from the dead.

and he ²departed to his home, wondering at that which was come to pass.

10 So the disciples went away again unto their own home.

¹ Some ancient authorities omit ver. 12.

² Or, *departed, wondering with himself*

§ 241. THE GENERAL STATEMENT OF THE APPEARANCES OF OUR LORD AFTER HIS RESURRECTION.

Acts i. 1—3.

¹ The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, until the day in which he was received up, after that he had given commandment through the Holy ²Ghost unto the apostles whom he had chosen: ³to whom he also shewed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God.

¹ Gr. *first*.

² Or, *Spirit*

³ Gr. *presented*.

* Ps. xvi. 10, and elsewhere.

THE FIRST APPEARANCE OF THE RISEN LORD.

§ 242. MARY MAGDALENE RETURNS TO CALVARY, AND REMAINS THERE AFTER THE OTHER DISCIPLES HAVE GONE BACK TO JERUSALEM. AS SHE STANDS WEeping SHE AGAIN SEES THE ANGELS, AND THEN JESUS HIMSELF APPEARS TO HER. SHE COMES TO THE DISCIPLES, AND TELLS THEM, BUT THEY DISBELIEVE.

Calvary. (Sunday morning: about 8 A.M.)

Mark xvi. 9-11.

John xx. 11-18.

- 9 ¹Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven ²devils.
- 10 She went and told them that had been with him, as they mourned and wept.
- 11 And they, when they heard that he was alive, and had been seen of her, disbelieved.
- 12 But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.
- 13 When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus.
- 14 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, ³Master.
- 15 Jesus saith to her, ⁴Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God.
- 16 Mary Magdalene cometh and telleth the disciples,
- I have seen the Lord; and *how that* he had said these things unto her.

¹ The two oldest Greek manuscripts, and some other authorities, omit from ver. 9 to the end. Some other authorities have a different ending to the Gospel. ² Gr. *demons*. ³ Or, *Teacher*. ⁴ Or, *Take not hold on me*.

THE SECOND APPEARANCE OF THE RISEN LORD.

§ 243. MARY MAGDALENE IS JOINED BY THE OTHER MARY. ON THEIR WAY HOME JESUS APPEARS TO THEM.

On the way to Bethany. (Sunday morning.)

Matt. xxviii. 9, 10.

- 9 And behold, Jesus met them*, saying, All hail. And they came and took hold of his feet, and worshipped him. Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.

* That is "Mary Magdalene and the other Mary," see vv. 1 and 8 of this chapter in § 231 and § 239.

§ 244. THE CHIEF PRIESTS BRIBE THE GUARD TO GIVE A FALSE ACCOUNT OF THE DISAPPEARANCE OF THE BODY OF JESUS.

Matt. xxviii. 11-15.

11 Now while they were going, behold, some of the guard came into the city, and told
12 unto the chief priests all the things that were come to pass. And when they were
13 assembled with the elders, and had taken counsel, they gave large money unto the
14 soldiers, saying, Say ye, His disciples came by night, and stole him away while we
15 slept. And if this¹ come to the governor's ears, we will persuade him, and rid you of
spread abroad among the Jews, and continueth until this day.

¹ Or, come to a hearing before the governor

THE THIRD APPEARANCE OF THE RISEN LORD.

§ 245. JESUS APPEARS TO CLEOPAS AND ANOTHER DISCIPLE ON THE WAY TO EMMAS.

On the way from Jerusalem to Emmaus. (Sunday: about 4 P.M. to 6 P.M.)

Mark xvi. 12, 13.

Luke xxiv. 13-33.

12 And after these things he was mani- 13 And behold, two of them were going
fested in another form unto two of them, that very day to a village named Emmaus,
as they walked, on their way into the which was threescore furlongs from Jeru-
country. 14 salem. And they communed with each
other of all these things which had hap-
pened. And it came to pass, while they
15 communed and questioned together, that
Jesus himself drew near, and went with
16 them. But their eyes were holden that
17 they should not know him. And he said
unto them,¹What communications are these that ye have one with another, as ye
18 walk? And they stood still, looking sad. And one of them, named Cleopas, answer-
ing said unto him,²Dost thou alone sojourn in Jerusalem and not know the things
19 which are come to pass there in these days? And he said unto them, What things?
And they said unto him, The things concerning Jesus of Nazareth, which was a
prophet mighty in deed and word before God and all the people: and how the chief
20 priests and our rulers delivered him up to be condemned to death, and crucified him.
21 But we hoped* that it was he which should redeem Israel. Yea and beside all this,
22 it is now the third day since these things came to pass. Moreover certain women of
23 our company amazed us, having been early at the tomb; and when they found not his
body, they came, saying, that they had also seen a vision of angels, which said that he
24 was alive. And certain of them that were with us went to the tomb, and found it
25 even so as the women had said: but him they saw not. And he said unto them, O
foolish men, and slow of heart to believe³in all that the prophets have spoken!
26, 27 Behoved it not the Christ to suffer these things, and to enter into his glory? And
beginning from Moses and from all the prophets, he interpreted to them in all the
28 scriptures the things concerning himself. And they drew nigh unto the village,
29 whither they were going: and he made as though he would go further. And they
constrained him, saying, Abide with us: for it is toward evening, and the day is now
30 far spent. And he went in to abide with them. And it came to pass, when he had
sat down with them to meat, he took the⁴bread, and⁵blessed it, and brake, and gave
31 to them. And their eyes were opened, and they knew him; and he vanished out of
32 their sight. And they said one to another,
Was not our heart burning within us,
while he spake to us in the way, while

* Acts i. 6, § 253.

Mark xvi. 13.

Luke xxiv. 32, 33.

13 And they went away
[and told it unto the rest.]

33 he opened to us the scriptures? And
they rose up that very hour,
and returned to Jerusalem,
and found the eleven.*

¹ Gr. *What words are these that ye exchange one with another, and knowest thou not the things* ² Or, *after* ³ Or, *loaf* ⁴ Or, *blessed; and breaking it he gave to them* Amer.)

THE FOURTH APPEARANCE OF THE RISEN LORD.

§ 246. JESUS APPEARS TO THE APOSTLE PETER.

Time and place not stated. Probably at or near Calvary, on Sunday morning or afternoon. It may have preceded the events recorded in § 245.

1 Cor. xv. 4, 5.

Luke xxiv. 33, 34.

4 (And that he hath been raised on the
third day according to the scriptures;
5 and that he appeared to Cephas.)

33 [And they found the eleven] gathered
together, and them that were with them,
34 saying, The Lord is risen indeed, and
hath appeared to Simon.

§ 247. CLEOPAS AND HIS COMPANION REHEARSE THEIR TIDINGS TO THE DISCIPLES GATHERED AT JERUSALEM. THE DISCIPLES ARE STILL UNBELIEVING.

Room in Jerusalem. (Sunday: about 8 P.M. to 9 P.M.)

Mark xvi. 13.

Luke xxiv. 35.

13 [And they went away]
and told it unto the rest:

33 [And they found the eleven gathered
together, and them that were with them.]
35 And they rehearsed the things *that
happened* in the way, and how he was
known of them in the breaking of the
bread.

neither believed they them.

THE FIFTH APPEARANCE OF THE RISEN LORD.

§ 248. WHILE THE DISCIPLES FROM EMAUS ARE STILL VAINLY ADDRESSING THE UNBELIEVING DISCIPLES, JESUS SUDDENLY APPEARS IN THEIR MIDST. THOMAS ONLY IS ABSENT.

Room at Jerusalem. (Probably about 9 P.M. on Sunday.)

1 Cor. xv. 5.

Mark xvi. 14.

Luke xxiv. 36—49.

John xx. 19—23.

14 And afterward

19 When therefore
it was evening, on

* Luke vi. 13, § 49, tells us that, from the general body of his disciples, our Lord "chose twelve, whom also he named apostles." This name was, probably, at first a description of their occupation rather than a title of rank; and was not used generally amongst themselves in our Lord's life-time. It appears in the Gospels, which, of course, were written much later; but it would seem that until the treason and suicide of Judas the apostles were distinguished from the larger body of disciples, both men and women, by no title of office or dignity, but simply by

the name of "the twelve." After the death of Judas, (and until the election of Matthias,) they were similarly known as "the eleven." This word therefore indicated not the precise number present on any occasion, but the short and well accepted description of the apostles. Accordingly, they are described in this passage and elsewhere, by their usual name as "the eleven," even when, as a matter of literal accuracy, there were only ten of them present. Mark xvi. 14, § 248; John xx. 24, § 249. See Note L, p. liv.

1 Cor. xv. 5.

Mark xvi. 14.

Luke xxiv. 36, 37.

John xx. 19.

[Then to the twelve;]

he was manifested unto the eleven themselves as they sat at meat;

36 And as they spake these things, he himself stood in the midst of them,

that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews,

Jesus came and stood in the midst,

¹and saith unto them, Peace *be* unto you.

and saith unto them, Peace *be* unto you.

37 But they were terrified and affrighted, and supposed that they beheld a spirit.*

and he upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

Luke xxiv. 38—43.

John xx. 20—23.

38 And he said unto them, Why are ye troubled? and wherefore do ²reasonings arise in your heart? See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having.

40 ³And when he had said this, he shewed them his hands and his feet.

20 And when he had said this, he shewed unto them his hands

and his side.

41 And while they still disbelieved for joy, and wondered, he said unto them, 42 Have ye here anything to eat? And they gave him a piece of a broiled fish[†]. 43 And he took it, and did eat before them.†

The disciples therefore were glad, when 21 they saw the Lord. Jesus therefore said to them again, Peace *be* unto you: as the Father hath sent me, even so send I you. 22 And when he had said this, he breathed on them, and saith unto them, Receive 23 ye the ⁷Holy Ghost: whose soever sins ye forgive, they are forgiven unto them;

* See Matt. xiv. 26, § 92.

† This is doubtless the incident to which

the apostle refers in Acts x. 41.

Luke xxiv. 44—49.

John xx. 23; Acts i. 4, 5.

whose soever *sins* ye retain, they are retained.

44 And he said unto them, These are my words which I spake unto you, while I was yet with you,* how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, 45 and the psalms, concerning me. Then opened he their mind, that they might 46 understand the scriptures; and he said unto them, Thus it is written,† that the Christ should suffer, and rise again from 47 the dead the third day; and that repentance 5 and remission of sins should be preached in his name unto all the 48 6 nations, beginning from Jerusalem. Ye 49 are witnesses‡ of these things. And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.

Acts i. 4, 5.

4 [And, 8 being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, *said he*, 5 ye heard from me: for John indeed baptized with water; but ye shall be baptized 9 with the Holy 10 Ghost not many days hence.]

¹ Some ancient authorities omit *and saith unto them, Peace be unto you.* ² Or, *questionings* (Amer.)
³ Some ancient authorities omit *ver.* 40. ⁴ Many ancient authorities add *and a honeycomb.* ⁵ Some ancient authorities read *unto.* ⁶ Or, *nations.* ⁷ Beginning from Jerusalem, ye are witnesses ⁸ Or, *eating with them* ⁹ Or, *in* ¹⁰ Or, *Spirit*

THE SIXTH APPEARANCE OF THE RISEN LORD.

§ 249. JESUS APPEARS TO THE DISCIPLES WHEN THOMAS IS PRESENT.

Upper room at Jerusalem. (Sunday, a week after the Resurrection: about 8 P.M.)

John xx. 24—29.

24 But Thomas, one of the twelve, called ¹ Didymus, was not with them when Jesus 25 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 put my hand into his side, I will not believe. 26 And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace *be* unto 27 you. Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach *hither* thy hand, and put it into my side: and be not faithless, but believing. 28, 29 Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Because thou hast seen me, ² thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

Matt. xxviii. 16.

16 But the eleven disciples went into Galilee. ||

¹ That is, *Twin.*² Or, *hast thou believed?*

* Luke xviii. 31, § 148.

† Luke xxiv. 25—27, § 245.

‡ John xv. 27, § 193; Acts i. 8, § 253, and elsewhere.

|| To wait for the promised manifestation there, Matt. xxvi. 32, § 195; xxviii. 7, § 238; xxviii. 10, § 243.

THE SEVENTH APPEARANCE OF THE RISEN LORD.

§ 250. JESUS APPEARS TO THE DISCIPLES AT THE SEA OF GALILEE.

(About a fortnight after the Resurrection: about 5 A.M.)

John xxi. 1—24.

1 After these things Jesus manifested himself again to the disciples at the sea of
 2 Tiberias; and he manifested *himself* on this wise. There were together Simon Peter,
 and Thomas called ¹Didymus, and Nathanael of Cana in Galilee, and the *sons* of
 3 Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing.
 They say unto him, We also come with thee. They went forth, and entered into the
 4 boat; and that night they took nothing. But when day was now breaking, Jesus
 5 stood on the beach: howbeit the disciples knew not that it was Jesus. Jesus there-
 6 fore saith unto them, Children, have ye aught to eat? They answered him, No. And
 he said unto them, Cast the net on the right side of the boat, and ye shall find. They
 cast therefore, and now they were not able to draw it for the multitude of fishes.
 7 That disciple therefore whom Jesus loved saith unto Peter, It is the Lord. So when
 Simon Peter heard that it was the Lord, he girt his coat about him (for he ²was naked),
 8 and cast himself into the sea. But the other disciples came in the little boat (for they
 were not far from the land, but about two hundred cubits off), dragging the net *full*
 9 of fishes. So when they got out upon the land, they see ³a fire of coals there, and
 10 ⁴fish laid thereon, and ⁵bread. Jesus saith unto them, Bring of the fish which ye
 11 have now taken. Simon Peter therefore went ⁶up, and drew the net to land, full of
 great fishes, a hundred and fifty and three: and for all there were so many, the net
 12 was not rent. Jesus saith unto them, Come *and* break your fast. And none of the
 13 disciples durst inquire of him, Who art thou? knowing that it was the Lord. Jesus
 14 cometh, and taketh the ⁷bread, and giveth them, and the fish likewise. This is now
 the ^{*}third time that Jesus was manifested to the disciples, after that he was risen
 from the dead.

15 So when they had broken their fast, Jesus saith to Simon Peter, Simon, *son* of
⁸John, ⁹lovest thou me more than these? He saith unto him, Yea, Lord; thou
 16 knowest that I ¹⁰love thee. He saith unto him, Feed my lambs. He saith to him
 again a second time, Simon, *son* of ⁸John, ⁹lovest thou me? He saith unto him, Yea,
 17 Lord; thou knowest that I ¹⁰love thee. He saith unto him, Tend my sheep. He
 saith unto him the third time, Simon, *son* of ⁸John, ¹⁰lovest thou me? Peter was
 grieved because he said unto him the third time, ¹⁰Lovest thou me? And he said
 unto him, Lord, thou knowest all things; thou ¹¹knowest that I ¹⁰love thee. Jesus
 18 saith unto him, Feed my 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. Now this he spake, signifying by what manner of
 death he should glorify God.† And when he had spoken this, he saith unto him,
 20 Follow me. Peter, turning about, seeth the disciple whom Jesus loved following;
 which also leaned back on his breast at the supper, and said, ‡ Lord, who is he that
 21 betrayeth thee? Peter therefore seeing him saith to Jesus, Lord, ¹²and what shall
 22 this man do?¶ Jesus saith unto him, If I will that he tarry till I come, what *is* that
 23 to thee? follow thou me. This saying therefore went forth among the brethren, that

* John cannot mean that "Jesus was manifested" *three times only*: for his own Gospel records *four* such manifestations. See John xx. 14, § 242;—xx. 19, § 248;—xx. 26, § 249;—and xxi. 1 &c., § 250. And the other evangelists add other instances. See Note Y, pages lxxxix, xc. He refers here to those cases in which our Lord had appeared to several of "the disciples" collectively, and

not to one or two persons only. See the table on page 241 for a systematic conspectus of the whole.

† Peter refers to this prediction in 2 Pet. i. 14.

‡ See John xiii. 23—25, § 186.

¶ This has sometimes been understood as a somewhat jealous and selfish question, as though Peter had said "Why does he follow

John xxi. 22—24.

that disciple should not die: yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what *is that* to thee?

24 This is the disciple which beareth witness of these things, and wrote these things: and we know that his witness is true.

¹ That is, *Twin*. ² Or, *had on his under garment only* (Amer.) ³ Gr. *a fire of charcoal*. ⁴ Or, *a fish*.
⁵ Or, *a loaf*. ⁶ Or, *aboard*. ⁷ Or, *loaf*. ⁸ Gr. *Joanēs*. See ch. i. 42, margin, § 24. ^{9, 10} *Love* in these places represents two different Greek words. ¹¹ Or, *perceivest*. ¹² Gr. *and this man, what?*

THE EIGHTH APPEARANCE OF THE RISEN LORD.

§ 251. JESUS APPEARS TO THE DISCIPLES IN THE PRESENCE OF FIVE HUNDRED.

Galilee. (About a fortnight after the Resurrection.)

Matt. xxviii. 16—20.

Mark xvi. 15—18.

1 Cor. xv. 6.

16 [But the eleven disciples went into Galilee,] unto the mountain where Jesus had appointed them. And when they saw him, they worshipped *him*: but some
 17 doubted. And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth.

18
 19 Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the ¹Holy
 20 Ghost: teaching them to observe all things whatsoever I commanded you:

15 And he said unto them,

Go ye into all the world, and preach the gospel to the whole creation.

[⁶ *Then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep.]

16 He that believeth and is baptized shall be saved;

“us? Thou hast summoned me, but not him. I follow thee in obedience to thy command. But what has this man got to do with it?”—a revival of the old exclusive spirit which the disciples had shewn so repeatedly. But we cannot conceive that Peter would thus quickly lose the gracious influence with which his Lord’s tender words had just inspired him. The relations between Peter and John had, as far as we know, always been kindly, and would be specially so at this moment. The meaning seems to be as follows. The Lord had foretold Peter’s martyrdom, and Peter asked him, *on behalf of John*, to declare also what *his* future would be. Jesus answers, “If I will that he tarry till I come “(in the destruction of Jerusalem), what is “that to thee?” (It will be remembered that the desolation of the city was frequently used by Jesus as a type of his final coming at the last day.) In fact Peter was martyred before

that event, but John survived it, and probably died a natural death in extreme old age. Compare Matt. xvi. 28 and parallel passages, § 102.

* This appearance in Galilee would seem to be the one thus referred to in the Epistle to the Corinthians. The whole number of the disciples in and near Jerusalem was but 120 (Acts i. 15), and therefore so large a number as five hundred would not be found there so long after the Crucifixion. But it was well known that Jesus had promised to meet the disciples in Galilee—Matt. xxvi. 32, § 195; xxviii. 10, § 243; xxviii. 16, § 251—and this fact had naturally excited great interest. The number of the disciples living in Galilee, where he had laboured so long, would therefore be largely increased by those who came from other parts to keep this solemn appointment, and the number of five hundred may by this means be accounted for.

Matt. xxviii. 20.

Mark xvi. 16—18.

but he that disbelieveth
 17 shall be condemned. And
 these signs shall follow
 them that believe: in my
 name shall they cast out
 18 ⁴ devils; they shall speak* with ⁵ new tongues; they
 shall take up † serpents, and if they drink any deadly
 thing, it shall in no wise hurt them; they shall ‡ lay
 hands on the sick, and they shall recover.

and lo, I am with you
² alway, even unto ³ the
 end of the world.

¹ Or, *Holy Spirit* ² Or, *all the days.* ³ Or, *the consummation of the age* ⁴ Or, *demons.* ⁵ Some
 ancient authorities omit *new.*

THE NINTH APPEARANCE OF THE RISEN LORD.

§ 252. JESUS APPEARS TO JAMES, HIS BROTHER.

1 Cor. xv. 7.

[Then he appeared to James.]

THE TENTH APPEARANCE OF THE RISEN LORD.

§ 253. JESUS APPEARS TO THE APOSTLES AT JERUSALEM AND ACCOMPANIES THEM
 TO MOUNT OLIVET.

The upper room at Jerusalem; thence to Mount Olivet.
(Forty days after the resurrection.)

1 Cor. xv. 7.

Luke xxiv. 50.

Acts i. 6—8.

Then to all the apostles.]

6 They therefore when they
 were come together, asked
 him, saying, Lord, dost
 thou at this time restore
 the kingdom to Israel?
 7 And he said unto them,
 It is not for you to
 know times or seasons,
 which the Father hath
¹ set within his own au-
 8 thority. But ye shall
 receive power, when the
 Holy ² Ghost is come upon
 you; and ye shall be my
 witnesses both in Jeru-
 salem, and in all Judæa
 and Samaria, and unto
 the uttermost part of the
 earth.

50 And he led them out
 until *they were* over a-
 gainst Bethany.||

¹ Or, *appointed by* ² Or, *Spirit*

* Acts ii. 4; 1 Cor. xiv. 2—19.

† Acts xxviii. 5.

‡ Acts v. 16.

|| Acts i. 12, § 254, fixes the scene on "the

§ 254. JESUS ASCENDS TO THE RIGHT HAND OF GOD.

Mount Olivet.

<p>Mark xvi. 19. 19 So then the Lord Jesus, 50 after he had spoken unto them, was received up into heaven, and sat down at the right hand of God.</p>	<p>Luke xxiv. 50—53. And he lifted up his hands, 51 and blessed them. And it came to pass, while he blessed them, he parted from them, 1 and was carried up into heaven.</p>	<p>Acts i. 9—14. 9 And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight. 10 And while they were looking stedfastly into heaven as he went, behold, two men stood by them 11 in white apparel; which also said, Ye men of Gali- lee, why stand ye looking into heaven? this Jesus, which was received up from you into heaven, shall so come in like man- ner as ye beheld him going into heaven. 12 Then returned they unto Jerusalem from the mount called Olivet, which is nigh un- to Jerusalem, a sabbath 13 day's journey off. And when they were come in, they went up into the upper chamber, where they were abiding; both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James <i>the</i></p>
	<p>52 And they 2 worshipped him, and returned to Jerusalem with great joy:</p>	

"mount called Olivet, which is nigh unto
"Jerusalem." The expression in Luke xxiv.
50 is probably used to indicate that the place
of ascension was not on the Jerusalem side of

Olivet, but past the summit and in view of
Bethany in the valley on the other side of the
hill.

Luke xxiv. 53.

Acts i. 13, 14.

son of Alphæus, and Simon
the Zealot, and Judas *the*
14 ³son of James. These all
with one accord continued
stedfastly in prayer, ⁴with
the women, and Mary the
mother of Jesus, and with
his brethren.

53 and were continually in
the temple, blessing God.

¹ Some ancient authorities omit *and was carried up into heaven.* ² Some ancient authorities omit *worshipped*
him, and ³ Or, brother. See Jude 1. ⁴ Or, *with certain women.*

§ 255. THE APOSTLES PREACH EVERYWHERE THAT JESUS IS THE CHRIST,
THE SON OF GOD.

Mark xvi. 20.

John xx. 30, 31; xxi. 25.

20 And they went forth, and preached
everywhere, the Lord working with
them, and confirming the word by the
signs that followed. Amen.

30 Many other signs therefore did Jesus
in the presence of the disciples, which
31 are not written in this book: but these
are written, that ye may believe* that
Jesus is the Christ, the Son of God; and
that believing ye may have life in his
name.

xxi. 25.

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 would not contain the
books that should be written.

* Luke i. 4, § 3.

TABULAR VIEW OF THE MANIFESTATIONS OF THE RISEN LORD.

	Where recorded	§	Time of manifestation	Place	Witnesses of manifestation
First	Mark xvi. 9—11 John xx. 11—18	242	Sunday morning	Calvary	Mary Magdalene
Second	Matt. xxviii. 9, 10	243	Sunday morning	On the way to Bethany	The two Marys
Third	Mark xvi. 12, 13 Luke xxiv. 13—33	245	Sunday afternoon	On the way to Emmaus	Cleopas and another
Fourth	Luke xxiv. 33, 34 [1 Cor. xv. 5]	246	Sunday morning or afternoon	(?) Calvary	Simon Peter
Fifth	Mark xvi. 14 Luke xxiv. 36—49 John xx. 19—23 [1 Cor. xv. 5]	248	Sunday evening	Jerusalem	The disciples (except Thomas)
Sixth	John xx. 24—29	249	Sunday evening, a week after the Resurrection	Jerusalem	The disciples
Seventh	John xxi. 1—24	250	About a fortnight after the Resurrection	At the sea of Galilee	The disciples (seven of them)
Eighth	Matt. xxviii. 16—20 Mark xvi. 15—18 [1 Cor. xv. 6]	251	About a fortnight after the Resurrection	A mountain in Galilee	The disciples (five hundred)
Ninth	[1 Cor. xv. 7]	252	Not recorded	Not recorded	James
Tenth	Mark xvi. 19 Luke xxiv. 50—53 Acts i. 6—9 [1 Cor. xv. 7]	253 254	Forty days after the Resurrection	Jerusalem; Olivet	All the apostles

APPENDIX.

OTHER MODERN HARMONIES.

WE have already noted (page viii) that Harmonists have shewn much divergence of opinion as to the chronological sequence of the events of the life of our Lord. It is, of course, impossible for me to enumerate the points at issue; or even to catalogue the names of all the writers on the subject. Some of my readers, however, may perhaps wish to compare the arrangement presented in this book with the order adopted by other authors. I append, therefore, a short list selected on the following principles. It contains the names of a few of those only which are—

- (1) easily to be obtained by anyone at the cost of a few shillings;—which are
- (2) intelligible to the ordinary reader; (and therefore I have named only *English*, to the exclusion of *Greek** Harmonies);—and which
- (3) represent the chief schools of criticism in this branch of theological study.

No object would be gained by extending the list. We may properly begin it with—

WILLIAM NEWCOME, Archbishop of Armagh. His work, (Dublin, 1778, in Greek,) was enriched by a mass of learned and varied criticism and exposition. It was re-issued in English in 1802; and has always been recognised as a high authority. Its circulation has been widely increased by the fact that it has been annexed to Bagster's Bibles and is readily and cheaply obtained there.

EDWARD GRESWELL'S Harmony was originally (1830) published in the Greek, but this also has been translated into English. It was the basis of the work produced by Mimpriss in several editions; and by that means obtained an immense circulation, especially for use in Sunday Schools. Greswell is a good representative of that school of divines which accepts the "order" of Luke's Gospel as chronologically accurate, and then moulds the other Gospels accordingly.† Greswell's original work is scarce, but any of Mimpriss' editions (which are plentiful) will satisfy the wants of the ordinary student, as far as the arrangement of the sections is concerned.

* If the student desires to collate the Gospels in the Greek, he will advantageously use Robinson's original publication (in 1845); or Wieseler (Hamburg, 1843); or, better still, Stroud (1853). This last mentioned work has never gained the attention due to the learning and industry of its author. His treatise on the death of Jesus is the quarry from which many divines have obtained the material which they have used, frequently without acknowledgment. The whole book is carefully and admirably done. With respect to the first three

Gospels, my friend, Mr W. G. Rushbrooke, published, (in 1880), his "Synopticon"; a veritable monument of patience and scholarship. By the use of different types, and variously coloured inks, he has succeeded in most ingeniously reproducing "the common tradition of the three Synoptic Gospels," and shewing every difference between them. This, however, is not a "Harmony" either in purpose or execution, and it does not include the fourth Gospel at all.

† See note A, page xxix.

APPENDIX.

DR EDWARD ROBINSON, of New York, published a Greek Harmony in 1845, and an English translation in 1846. He brought to his task exceptional qualification. He was a man of great learning, whose life had been devoted to biblical studies. The subject of "harmonizing" was already familiar to him; for, in 1834, he had published a revised and greatly improved edition of Newcome's Harmony. After long and earnest study in America and Europe, he completed his preparation by a visit to Holy Land, and a careful study of all the important places there. His Harmony was a most valuable contribution to biblical literature. An admirable edition was published by the Religious Tract Society, and it is to that edition that I have been frequently indebted, and to which my references are made.

WILLIAM THOMSON, Archbishop of York, was one of the promoters of the publication generally known as the *Speaker's Commentary*; and it owes much of its excellence to his wise and scholarly influence. In addition to his general cooperation he wrote the Introduction to the Synoptic Gospels. He also contributed important articles to *Smith's Dictionary of the Bible*; and for these two works he prepared the excellent Harmony which they contain, and which will richly repay careful study.

One of the most important Harmonies that has appeared for many years is McCLELLAN'S *New Testament*, Vol. I. (The second volume has not yet been published, but it will be a profound misfortune for the Church, if this work should not be completed.) It is impossible to speak too highly of the wide and accurate scholarship, and the marvellous industry and courage, with which the author has grappled the objections raised by sceptics, ancient and modern. I am under great obligations to this book, and no scriptural student can afford to be without it.

The nature and purport of HALCOMBE'S *Gospel Difficulties* are stated in Note A, pages xxix, xxx. Whether we adopt the theory on which it is founded or not, it deserves attentive examination.

The *Cambridge Companion to the Bible*, recently issued from the University Press, contains, (amongst a mass of valuable matter,) a *Synopsis of Gospel History* by the Rev. A. CARR. This is in fact a Harmony under another name. It is carefully executed, and is accompanied by very instructive notes.

The Rev. C. C. JAMES has lately published a couple of convenient volumes,—a "Harmony,"—and a "Gospel History" which is in fact a Diatessaron. These books possess some features of considerable interest, and are furnished with a full and well selected collection of marginal references.

It would be easy to extend this list, but it is unnecessary to do so. The works that I have mentioned, and which are within easy reach of all, are sufficiently varied and representative. A fuller catalogue with descriptive notices is given in Horne's *Introduction*, vol. v. 154—162.

