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THE OXFORD AND CAMBRIDGE EDITION.



THE
SCHOOL AND COLLEGE
ST. LUKE.

BY THE

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P R E F A C E .

THIS Edition of St. Luke's Gospel is primarily intended for the use of Students preparing for the Local Examinations of the Universities of Oxford and Cambridge, and also for the Examinations of the College of Preceptors. It will, however, be found of service to University and Theological Students.

It is compiled mainly from notes drawn up by the Editor for his own pupils, embracing an experience of more than twenty years.

While endeavouring to compile a manual suitable for youthful students, the Editor has also endeavoured to treat of the spiritual lessons of the Gospels.

The Introduction treats fully of the several subjects with which a student of the Gospel should be acquainted. The arrangement will be found of great assistance to a rapid and thorough acquirement of the essential details.

The chief alterations of the Revised Version are pointed out in footnotes, the Student being referred to the Revised Version.

In the Appendix will be found (1) a Commentary upon the most important differences between the Authorized and Revised Versions, the alterations being pointed out and explanations given of the reasons for the change; (2) a Glossary of words and phrases, thus avoiding constant reference to the text and notes.

To the present Edition a series of Critical Notes has been added. These Notes give the important variations in the Greek Text, with alternative renderings in English from the works of different commentators, the authorities being given in each case, with explanatory and critical notes.

The Editor has prepared a series of Examination Papers on St. Luke for use with the present edition. The series consists of sixty-four papers, viz. sixteen General papers, and forty-eight papers (Junior and Senior) on the separate chapters. These will be found useful, not only for revision of work, but as a guide to the preparation of classes. The papers are on separate sheets, and can be obtained in packets from Messrs. G. Gill and Sons.

F. M.

Mileham.

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THE GOSPEL ACCORDING TO ST. LUKE.

Gospel=God's Spell or Good Tidings. Greek: *evangelion*.

Hence **evangelist**=first, a preacher of the Gospel, as Philip the evangelist;

secondly, a writer of the Gospel, as St. Matthew, St. Mark, St. Luke, and St. John.

According to—*i.e.* in accordance with the views and teachings of St. Luke, who most probably represents the teaching of St. Paul.

There are four Gospels, viz. according to St. Matthew, St. Mark, St. Luke, and St. John. The first three are styled the *Synoptic Gospels*. Latin, *conspectus* (from *σύν*=*syn*, together, *ὄψις*=*opsis* view), because they look at the life of Jesus from a common point of view.

[The first three Gospels are called *synoptic* because they can be arranged and harmonized, section by section in a tabular form, since they are based on a common outline (FARRAR)].

[If the total contents of these Gospels be represented by 100 the following table is obtained :—

	Peculiarities.	Coincidences.	
St. Mark	7	93
St. Matthew	42	58
St. Luke	59	41
(St. John)	92	8) WESTCOTT].

Of the four Evangelists,

St. Matthew was an Apostle.

St. Mark was the friend and companion of St. Peter.

St. Luke was the friend and companion of St. Paul.

St. John was an Apostle.

St. Jerome styles St. Mark and St. Luke "*apostolic men*,"—*i.e.* men who by their acquaintance with the apostles were qualified to set forth their teaching.

Objects of the Three Synoptic Gospels.

St. Matthew wrote for the Jews to prove that Jesus was *the Messiah*.

St. Mark wrote for the Gentile World (particularly Roman), showing Jesus as "*the Son of God*," the Lord of the World.

St. Luke wrote for the Gentile World (particularly for the Hellenic World), showing Jesus as "*the Saviour of sinners*."

Mottoes:—St. Matthew, "I am not come to destroy but to fulfil."

St. Mark, "preaching the Gospel of the Kingdom of God."

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Mottoes:—St. Matthew, "I am not come to destroy but to fulfil."

St. Mark, "preaching the Gospel of the Kingdom of God."

St. Luke, "went about doing good" (FARRAR).

THE AUTHOR.

The Gospel has always been assigned to St. Luke. The chief evidence is

- (1) Irenæus writes of "*Luke, the companion of Paul*" as having "*written in a book the Gospel which the latter preached.*"
- (2) The Muratorian fragment mentions *St. Luke's Gospel as the third.*
- (3) Eusebius (A.D. 325) writes, "*Luke, by race a native of Antioch, and by profession a physician . . . has left us examples . . . in two inspired books, the Gospel and the Acts of the Apostles.*"
- (4) Technical terms suggest a physician as the writer; thus:—
 - (a) The account of Simon's wife's mother cured of a fever.
 - (b) The healing of the woman with the issue of blood.
 - (c) The agony of our Lord in the garden of Gethsemane.

Evidence that St. Luke also wrote the Acts.

- (1) Tradition (see quotation from Eusebius above).
- (2) Internal Evidence.
 - (a) Both Gospel and Acts have a personal introduction.
 - (b) Both are dedicated to Theophilus.
 - (c) In Acts the writer refers to "the former treatise."
 - (d) The Acts is evidently a continuation of the Gospel, for it takes up the narrative precisely where the former leaves off.
 - (e) Similar style. There are fifty words used in the Gospel, and also in the Acts, which are not found elsewhere in the New Testament.
 - (f) The author of the Gospel and the Acts makes use of technical medical terms—
 - (1) In Gospel (see above)
 - (2) In Acts.
 - (a) The cripple at the Beautiful gate—"feet and ankle bones";
 - (b) The death of Herod Agrippa—"Eaten of worms";
 - (c) The blindness of Elymas—"Some one to lead him";
 - (d) The sickness of the father of Publius at Melita.

LIFE OF ST. LUKE.

There is no mention of him by name in the Gospel or the Acts. He is mentioned three times in different Epistles.

- (1) "*Luke the beloved physician and Demas greet you*" (Col. iv. 14).

From this we infer

- (1) That Luke was a physician.
- (2) That he was the companion of St. Paul in his first imprisonment at Rome.
- (3) From v. 11 we learn that he was "not of the circumcision," and therefore a Gentile.

- (2) "*Only Luke is with me*" (2 Tim. iv. 11).

Therefore Luke was with St. Paul in his second Roman imprisonment, when friend after friend had deserted him "ashamed of his chain."

- (3) "*Lucas, my fellow labourer*" (Philemon 24).

Tradition (1) From Eusebius (see p. 6) and Jerome we learn that Luke was a Syrian of Antioch.

- (2) That he was hanged on an olive tree in Greece at the age of 83, and buried at Constantinople.

Connection with St. Paul.

- (a) The writer of the Acts joined St. Paul at Troas on his second missionary journey, for the narrative changes from the third person to the first, *i.e.* "*We endeavoured to go into Macedonia.*"
- (b) The writer was left at Philippi when Paul and Silas departed, for the narrative proceeds in the third person.
- (c) He remained at Philippi seven years, for, since the narrative again returns to the first person, we infer that he rejoined St. Paul at that place on his last missionary journey.
- (d) From Philippi he accompanied St. Paul to Jerusalem.
- (e) He was with the Apostle at Cæsarea during his imprisonment there, and accompanied him on his voyage to Rome.
- (f) He was the companion of St. Paul during his first and second imprisonments at Rome.

Note. It has been suggested—

- (1) That St. Luke was one of the seventy disciples (x. 1).

- (2) That he was one of the disciples going to Emmaus (xxiv. 13).

But there is no foundation for either suggestion.

PURPOSE OF THE WRITER.

The Gospel was not committed to writing at first. It was preached by word of mouth; it was an *oral Gospel* spoken by the apostles, and received by their hearers.

This oral Gospel was taught to all catechumens or candidates for admission into the Church. Naturally many Christians began to arrange this teaching in systematic order and to write it down.

These "arrangements" lie between the oral Gospel and the Gospel of St. Luke.

Accordingly, St. Luke in his preface tells us, that in consequence of the existence of these writings he has determined to write an accurate account in chronological order that Theophilus and converts of his class may be fully and accurately informed concerning the teaching which had been imparted orally by catechizing. St. Luke claims to be thoroughly well informed since he has "had perfect understanding of all things from the very first."

FOR WHAT READERS.

Primarily for Theophilus, but generally for all Gentiles and especially for those in the Churches founded by St. Paul.

Reasons. (1) Jewish words and customs are explained as—

- (a) Nazareth "*a city of Galilee.*" (i. 26)
 - (b) The brief notice of the circumcision (ii. 21).
 - (c) "*The feast of unleavened bread, which is called the Passover*" (xxii. 1).
 - (d) The use of the word "Epistata" in the place of "Rabbi" (See Note page 68).
- (2) The tracing of our Lord's genealogy to Adam.
- (3) The narration of parables and facts denouncing Jewish exclusiveness: e.g.
- Healing of the Ten Lepers.
 - Parable of the Good Samaritan.
 - Parable of the Prodigal Son.

DATE.

The date of writing is vague. It was written before the Acts which must have been written before the destruction of Jerusalem. The generally accepted date of the Acts is 64 A.D. We may conclude, therefore, that the Gospel was written before 64 A.D.

PLACE.

Probably at Cæsarea during St. Paul's imprisonment there, or at Rome during the first imprisonment of St. Paul.

LANGUAGE.

Greek, and in a more flowing style than the Gospels of St. Matthew and St. Mark. There are Hebraic traces in hymns and discourses.

The Gospel of St. Luke is often termed Pauline; for

- (1) St. Luke was a companion of St. Paul (see p. 7).
- (2) Both St. Paul and St. Luke enforce (a) the universality of the Gospel; (b) the duty of persistent prayer.
- (3) Many phrases are common to both.
- (4) St. Luke sets before his readers that conception of the life and work of Christ which was the basis of the teaching of St. Paul.

CHARACTERISTICS OF THE GOSPEL.

1. Hymns. Five hymns are given—

- (a) The Ave Maria of the Angel (i. 28-33).
- (b) The Magnificat of the Virgin Mary (i. 46-55).
- (c) The Benedictus of Zacharias (i. 68-79).
- (d) The Gloria in Excelsis of the Angels (ii. 14).
- (e) The Nunc Dimittis of Simeon (ii. 29-32).

2. An Incident In every stage of our Lord's life given only by St. Luke.

- (a) As a babe (ii. 16).
- (b) As a child (ii. 27).
- (c) As a boy entering manhood (ii. 40-42).
- (d) As a man (iii. 23).

3. Thanksgiving.

- (a) The shepherds on their return from Bethlehem "*glorifying and praising God*" (ii. 20).
- (b) The sick of the palsy after his cure "*glorifying God*" (v. 25).
- (c) The people of Nain after the raising of the widow's son, "*they glorified God*" (vii. 16).
- (d) The woman with the spirit of infirmity after her cure "*glorified God*" (xiii. 13).
- (e) The Samaritan leper "*fell down on his face at His feet, giving Him thanks*" (xvii. 15).
- (f) The blind man at Jericho "*followed Him, glorifying God*" (xviii. 43).
- (g) The centurion at the cross "*glorified God*" (xxiii. 47).

4. Prayer.

- (a) St. Luke records the Lord's prayer, given in answer to the request of the disciples, "*Lord, teach us to pray, as John also taught his disciples*" (xi. 1).

(b) Mentions our Lord as praying on seven memorable occasions.

- (1) At His Baptism (iii. 21).
- (2) After cleansing the leper (v. 16).
- (3) Before calling His apostles (vi. 12).
- (4) At His Transfiguration (ix. 28, 29).
- (5) In the Garden of Gethsemane (xxii. 41-45).
- (6) On the cross for His murderers, "*Father, forgive them; for they know not what they do*" (xxiii. 34).
- (7) On the cross, "*Father, into Thy hands I commend My spirit*" (xxiii. 46).
- (c) Two parables encouraging importunity in prayer.
 - (1) The Friend at midnight (xi. 5-12).
 - (2) The Unjust Judge (xviii. 1-6).
- (d) Parable of Pharisee and Publican, teaching that humility and confession of sins are the essential spirit of prayer.

5. Special mention of Infancy.

- (a) The birth and infancy of John the Baptist (i. 57-80).
- (b) The Annunciation (i. 26-38).
- (c) The announcement to the Shepherds by the Angel (ii. 11, 12).
- (d) The Circumcision (ii. 21).
- (e) The Presentation in the Temple (ii. 22-24).
- (f) The subjection of Jesus to His parents (ii. 51).

6. Special mention of Womanhood.

- (a) The prophetess Anna (ii. 36).
- (b) The widow of Nain (vii. 11-15).
- (c) The ministering women (viii. 1-3).
- (d) Martha and Mary (x. 38-42).
- (e) Records Jesus as using the word "daughter" three times.
 - (1) Woman with issue of blood, "*Daughter, be of good comfort*" (viii. 48).
 - (2) Woman with spirit of infirmity, "*A Daughter of Abraham*" (xiii. 16).
 - (3) The women on the way to the Cross, "*Daughters of Jerusalem*" (xxiii. 28).
- (f) Mary Magdalene, out of whom He cast seven devils, ministered unto Him.

7. St. Luke specially notices Jesus' sympathy for the poor and humble.

- (a) The Beatitudes in the Sermon on the Mount addressed to the poor, the hungry, the reviled (vi. 20-22).
- (b) The Parable of Dives and Lazarus (xvi. 19-31).
- (c) The Parable of the Rich Fool (xii. 16-21).
- (d) The invitations to the "poor, the maimed, the halt, and the blind," in the parable of the Great Supper (xiv. 21).
- (e) He narrates the visit of the Angel Gabriel to the Virgin, a humble maiden (i. 27, 28).
- (f) Also the appearance of the Angels to the humble Shepherds (ii. 8).
- (g) The recognition of Jesus at His presentation by Simeon and Anna, the one an unknown worshipper, the other an aged widow (ii. 25-38).
- (h) No Evangelist so fully records our Saviour's exhortations to charity and almsgiving (vi. 30, xi. 41, xii. 33, etc.).

8. It is the Gospel of the Outcast and Human Sympathy.

St. Luke delights to mention our Lord's intercourse with those outside the pale of Jewish society, e.g. :—

- (a) The Parable of the good Samaritan (x. 30-37).
- (b) The Parable of the Prodigal Son (xv. 11-32).
- (c) The Parable of the Pharisee and Publican (xviii. 9-14).

Special persons are

- (a) Zacchæus (xix. 1-10).
- (b) Mary Magdalene (vii. 36-50, viii. 2).
- (c) The grateful Samaritan leper (xvii. 11-19).
- (d) The dying thief (xxiii. 39-43).

9. It is the Gospel of the Bereaved.

- (a) The son of the widow of Nain was an *only* son (vii. 12).
- (b) The daughter of Jairus was an *only* daughter (viii. 42).
- (c) The lunatic boy was the *only* son of his father (ix. 38).

10. It is the Gospel of Tolerance.

(a) Carefully noting the bitter hatred that existed between Jew and Samaritan.

We remark how St. Luke records

(1) The grateful Samaritan leper.

(2) The Parable of the Good Samaritan.

(b) Two special cases of intolerance are rebuked by Jesus

(1) John and James who desired to call down fire from heaven on the Samaritan village. "*Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives but to save them*" (ix. 54-56).

(2) Jesus rebuked the spirit that "*forbad him because he followeth not with us*" by the words, "*Forbid him not: for he that is not against us is for us*" (ix. 49, 50).

11. Above all, as written for Gentiles it is the Gospel of Universality and Freedom.

(a) Zacharias in the Benedictus declares that He comes "*to give light to them that sit in darkness and the shadow of death*" (i. 79).

(b) Simeon proclaims Him to be "*a light to lighten the Gentiles*" (ii. 32).

(c) In the account of the mission of the Baptist the words "*And all flesh shall see the salvation of God*" are peculiar to St. Luke (iii. 6).

(d) St. Luke alone records our Lord's reference to Elijah sent to the heathen widow at Sarepta, and to Elisha sent to the heathen Naaman—as teaching that the Gospel is now to be preached to the Gentiles.

(e) St. Luke alone records the mission of the Seventy—who by the number were symbolical of a mission to all nations, supposed to be seventy in number.

12. The Gospel is also characterized by (a) its careful chronological order; (b) its important preface; (c) its command of the Greek language. (FARRAR.)**Contrasts in the Gospel.**

(1) The doubt of Zacharias—with the faith of the Virgin Mary.

(2) The self-righteous Pharisee, Simon—with the sinful Harlot.

(3) The busy, bustling Martha—with the quiet, contemplative Mary.

(4) The boastful Pharisee—with the humble Publican.

(5) The Good Samaritan—with the Priest and the Levite.

(6) Dives, the rich man—with Lazarus, the beggar.

(7) The Four Beatitudes—with the Four Woes.

(8) Jesus weeping over Jerusalem—with the Hosannas of the multitude.

(9) The penitent thief—with the reviling robber.

Instances of Forgiveness of Sins.**(1) In Parables.**

The Two Debtors—The Barren Fig Tree—The Lost Sheep—The Lost Piece of Silver—The Prodigal Son.

(2) In Utterances of our Lord.

To the woman in the house of Simon, the Pharisee, "*Thy sins are forgiven.*"

To the woman with the issue of blood, "*Go in peace.*"

To Zacchæus, "*The Son of Man is come to seek and save that which was lost.*"

To Peter during the Last Supper, "*I have prayed for thee.*"

On the Cross, "*Father, forgive them,*" "*To-day thou shalt be with Me in Paradise.*"

Miracles and Parables recorded by St. Luke.**Miracles.**

1. The demoniac in] the synagogue (iv. 33-37).
2. Simon's wife's mother (iv. 38, 39).
3. Miraculous draught of fishes (v. 4-11).
4. The leper (v. 12-16).
5. The sick of the palsy (v. 18-25).
6. The man with a withered hand (vi. 6-10).
7. The centurion's servant (vii. 1-20).
8. The widow's son at Nain (vii. 11-17).
9. Stilling the tempest (viii. 22-25).
10. The demoniac of Gadara (viii. 26-37).
11. The destruction of the swine (viii. 26-39).
12. The woman with the issue of blood (viii. 43-48).
13. Raising of Jairus' daughter (viii. 49-56).
14. Feeding the five thousand (ix. 12-17).
15. The lunatic child (ix. 37-43).
16. The dumb spirit (xi. 14).
17. The woman with the spirit of infirmity (xiii. 11-17).
18. The man with the dropsy (xiv. 1-6).
19. The ten lepers (xvii. 11-19).
20. The blind man at Jericho (xviii. 35-43).
21. The Healing of Malchus' ear (xxii. 50, 51).

Mary Magdalene, Jairus, Bartimæus and Malchus are the only names mentioned as being recipients of miracles.

Malchus is peculiar to St. Luke.

Bartimæus is not mentioned by name by St. Luke.

Parables.

1. New cloth and old garment (v. 36).
 2. New wine in old bottles (v. 37, 38).
 3. Houses on rock and sand (vi. 47-49).
 4. The Two Debtors (vii. 41-43).
 5. The Sower (viii. 4-8).
 6. The Good Samaritan (x. 30-37).
 7. The Friend at Midnight (xi. 5-8).
 8. The Rich Fool (xii. 16-21).
 9. Servants waiting for their Lord (xii. 35-38).
 10. The Faithful Steward (xii. 42-48).
 11. The Barren Fig-tree (xiii. 6-9).
 12. The Mustard Seed (xiii. 18, 19).
 13. The Leaven (xiii. 20, 21).
 14. The Wedding Supper (xiv. 8-11).
 15. The Great Supper (xiv. 16-24).
 16. The Man building a Tower (xiv. 28-30).
 17. The King going to war (xiv. 31, 32).
 18. The Lost Sheep (xv. 3-7).
 19. The Lost Piece of Silver (xv. 8-10).
 20. The Prodigal Son (xv. 11-32).
 21. The Unjust Steward (xvi. 1-8).
 22. Dives and Lazarus (xvi. 19-31).
 23. The Unjust Judge or Importunate Widow (xviii. 2-5).
 24. Pharisee and Publican (xviii. 10-14).
 25. The Pounds (xix. 12-27).
 26. The Wicked Husbandman (xx. 9-16).
- Lazarus** is the only name mentioned.

Miracles Peculiar to St. Luke (six in number).

- (1) The miraculous draught of fishes (v. 4-11).
- (2) The raising of the widow's son of Nain (vii. 11-17).
- (3) The woman with the spirit of infirmity (xiii. 11-17).
- (4) The man with the dropsy (xiv. 1-6).
- (5) The ten lepers (xvii. 11-19).
- (6) The healing of Malchus' (the high-priest's servant's) ear (xxii. 50, 51).

Parables peculiar to St. Luke (eleven in number).

- (1) The Two Debtors (vii. 41-43).
- (2) The Good Samaritan (x. 30-37).
- (3) The Friend at Midnight (xi. 5-8).
- (4) The Rich Fool (xii. 16-21).
- (5) The Barren Fig-tree (xiii. 6-9).
- (6) The Lost Piece of Silver (xv. 8-10).
- (7) The Prodigal Son (xv. 11-32).
- (8) The Unjust Steward (xvi. 1-8).
- (9) Dives and Lazarus (xvi. 19-31).
- (10) The Unjust Judge or the Importunate Widow (xviii. 2-5).
- (11) The Pharisee and Publican (xviii. 10-14).

Other points peculiar to St. Luke.

Chap. i. Parentage and birth of John the Baptist; the Annunciation; the visit of Mary to Elizabeth; the Magnificat; Circumcision and Naming of John the Baptist; the Benedictus.

Chap. ii. The decree of Augustus; details of Christ's birth; appearance of the angels to the shepherds; visit of the shepherds to Bethlehem; the Circumcision of Jesus, the Purification of the Virgin, the Presentation, Simeon and Anna, the Nunc Dimittis, Jesus subject to His parents. Christ discussing with the Doctors in the Temple.

Chap. iii. John the Baptist's answers to the people, the publicans and the soldiers. The genealogy of Jesus traced to Adam.

Chap. iv. The preaching at Nazareth.

Chap. ix. The refusal of the Samaritans to receive our Lord.

Chap. x. Mission of the Seventy.—Martha and Mary.

Chap. xiii. The calamities of the Galileans, and the eighteen crushed by the Tower of Siloam.

Chap. xix. The incident of Zacchæus.

Chap. xxiii. Trial before Herod. The penitent thief. Three Sayings on the Cross.

Chap. xxiv. Details of the journey to Emmaus. The account of the Ascension.

The Great Section, ix. 51—xviii. 14, is mainly peculiar to St. Luke. To these may be added:

- (1) Baptism. The Holy Ghost descended in "*bodily shape like a dove*" (iii. 22).
- (2) Temptation. "*Full of the Holy Ghost*" (iv. 1). The devil "*departed from Him for a season*" (iv. 13).
- (3) "*No man having drunk old wine straightway desireth new, for he saith, the old is better*" (v. 39).
- (4) Transfiguration. The conversation with Moses and Elias (ix. 28-36).
- (5) Agony in the Garden. "*His sweat was as it were great drops of blood*" (xxii. 44).
- (6) On the Road to the Cross. Address to the "*Daughters of Jerusalem*" (xxiii. 28).

St. Luke notes the effect of many events, particularly miracles, thus :

- (1) Zacharias in the Temple. The people "*perceived that he had seen a vision*" (i. 22).
- (2) Naming of John the Baptist. "*What manner of child shall this be*" (i. 66).
- (3) Preaching at Nazareth. "*They were filled with wrath*" (iv. 28).
- (4) Casting out the devil in the synagogue. "*They were all amazed and spake among themselves saying, What a word is this! for with authority and power He commandeth the unclean spirits and they come out*" (iv. 36).
- (5) Healing the sick of the palsy. "*They were all amazed and glorified God, and were filled with fear, saying, We have seen strange things to day*" (v. 26).
- (6) The man with the Withered Hand. The Scribes and Pharisees "*were filled with madness; and communed one with another, what they might do to Jesus*" (vi. 11).
- (7) Raising the Son of the Widow of Nain. "*There came a fear on all, and they glorified God, saying, that a great prophet is risen up among us; and That God hath visited his people*" (vii. 16).
- (8) Stilling the Storm. "*What manner of man is this! for He commandeth even the winds and water, and they obey Him*" (viii. 25).
- (9) Healing the Lunatic Child. "*And they were all amazed at the mighty power of God*" (ix. 43).
- (10) Healing the Woman with the Spirit of Infirmity. "*All His adversaries were ashamed.*" "*The people rejoiced for all the glorious things that were done by Him*" (xiii. 17).
- (11) Healing the Blind man at Jericho. "*All the people, when they saw it, gave praise unto God*" (xviii. 43).

St. Luke often records the circumstances which called forth a parable; and frequently gives the application which our Lord Himself supplied.

	Called forth by	Application.
The Two Debtors. (vii. 41-43).	The remarks of Simon the Pharisee at Jesus allowing the sinful woman to touch Him (39).	" <i>Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little</i> " (v. 47).
The Sower. (viii. 5-8).		The interpretation is supplied by Jesus (v. 11-16).
The Good Samaritan. (x. 30-37).	The question of the lawyer " <i>and who is my neighbour?</i> " (v. 29).	" <i>Go thou and do likewise</i> " (v. 37).
Friend at Midnight. (xi. 5-8).	Follows the Lord's Prayer as an illustration of Importunate Prayer.	" <i>Ask and it shall be given, etc.</i> " (v. 9-13).
The Rich Fool. (xii. 16-20).	The request, " <i>Master, speak to my brother, that he divide the inheritance with me</i> " (v. 13). The parable is prefaced by " <i>take heed and beware of covetousness, etc.</i> " (v. 15).	" <i>So is he that layeth up treasure for himself and is not rich toward God</i> " (v. 21).

	Called forth by	Application.
The Wedding Supper. (xiv. 8-10).	Spoken "to those that were bidden, when he marked how they chose out the chief rooms" (v. 7).	"Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted" (v. 11).
The Great Supper. (xiv. 16-23).	In answer to the remark, "Blessed is he that shall eat bread in the Kingdom of God."	"For I say unto you, that none of those men that were bidden shall taste of my supper" (v. 24).
The Lost Sheep. The Lost Piece of Money. The Prodigal Son. (xv.).	Were all spoken in answer to the Pharisees and Scribes when they "murmured, saying, this man receiveth sinners and eateth with them" (v. 2).	
Dives and Lazarus. (xvi. 19-31).	"The Pharisees, also, who were covetous, heard all these things, and they derided him" (v. 14).	
Unjust Judge. (xviii. 2-5).	"He spake a parable unto them to this end, that men ought always to pray and not to faint" (v. 1).	"And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily" (v. 8).
The Pharisee and Publican. (xviii. 10-14).	"To certain that trusted in themselves that they were righteous and despised others" (v. 9).	"Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted" (v. 14).
The Pounds. (ix. 12-27).	"Because he was nigh to Jerusalem, and because they thought that the Kingdom of God should immediately appear" (v. 11).	

Appearances of Angels.

- (1) The Angel Gabriel to Zacharias in the Temple (i. 11).
- (2) The Angel Gabriel to the Virgin Mary at Nazareth (i. 26).
- (3) The Angels to the shepherds at Bethlehem (ii. 9).
- (4) The angel strengthening our Lord in His agony (xxii. 43).
- (5) At the sepulchre on the morning of the resurrection (xxiv. 4).

Instances of our Lord's strict conformity to the law of Moses and the religious ceremonies of the Jews.

- (1) His circumcision.
- (2) Presentation in the Temple.
- (3) His visit to the Temple when twelve years old to become a "son of the law."
- (4) His life of obedience at Nazareth.
- (5) His regular attendance at the synagogues on the Sabbath.

Errors of judgment on the part of Christ's apostles and how rebuked by our Lord.

- (1) During the storm on the Lake of Galilee. Rebuke: "Where is your faith?" (viii. 22-25).
- (2) Which should be greatest. Rebuke: Jesus took a child and set him by Him, and summed up "he that is least among you all; the same shall be great" (ix. 46-48).

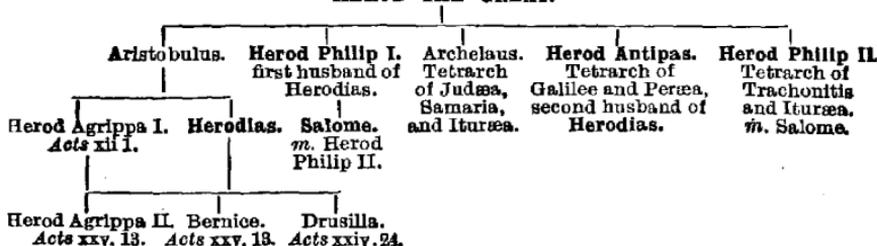
- (3) This dispute occurred again at the last Supper. Rebuke: "He that is greatest among you let him be as the younger; and he that is chief, as he that doth serve" (xxii. 24-27).
- (4) Forbidding the man casting out devils in the name of Jesus: Rebuke: "Forbid him not; for he that is not against us is for us" (ix. 49-50).
- (5) When James and John would call down fire from heaven. Rebuke: "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives but to save them" (ix. 54-56).
- (6) When the seventy returned with pride. Rebuke: "Rather rejoice, because your names are written in heaven" (x. 17-20).
- (7) Rebuking the people who brought children. Rebuke: "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of God" (xviii. 15, 16).
- (8) Rebuking the blind man at Jericho for crying out. Rebuke: Jesus "commanded him to be brought unto Him" (xviii. 39-40).
- (9) Their inability to comprehend the spiritual meaning of our Lord's teaching when they produced the two swords. Rebuke: "It is enough" (xxii. 38).

Note: Opposition to our Lord proceeded mainly from the Pharisees because:

- (1) They could not accept a Messiah who laid no claim to temporal power or national freedom.
- (2) He offended them by breaking through the restraints of the ceremonial law.
- (3) He angered them by exposing them as hypocrites.
- (4) He finally enraged them by teaching the admission of the Gentiles and the rejection of the Jews: e.g. in the cleansing of the Temple, and the parable of the Wicked Husbandmen.

KINGS AND GOVERNORS.

HEROD THE GREAT.



At the birth of our Lord the whole of Palestine was under the rule of Herod the Great with the title of King.

On the death of Herod the Great his kingdom was divided among his three sons. Archelaus, Antipas and Philip.

Archelaus received Judæa and Samaria, and Idumæa.

Antipas received Galilee and Peræa.

Philip received Ituræa and Trachonitis.

Archelaus reigned so cruelly that the Jews petitioned at Rome against his government, and he was deposed and banished to Vienne in Gaul A.D. 6

The Romans then made Judæa and Samaria into a province under the governorship of a procurator. So at the time of our Lord's entering on His ministry the divisions were:

Roman Province of Judæa, Samaria, &c., under a procurator, with Cæsarea the seat of government.

Galilee and Peræa under Herod Antipas, with Tiberias as the capital.

Ituræa and Trachonitis under Herod Philip II., with Cæsarea Philippi as the capital.

Ablene under Lysanias with Abila as the capital.

Herod the Great was the son of Antipater, an Idumæan. He was first made Governor of Galilee and afterwards titular King of Palestine by the Romans. He was noted for his cruelty. He rebuilt the Temple with great magnificence, constantly making additions, so that from the whole period from commencement to completion was forty-six years. "*Forty and six years was this temple in building*" (St. John i. 20).

In St. Matthew he is connected with the Visit of the Magi and the Massacre of the Innocents (St. Matt. ii. 1-19).

The only mention of him in St. Luke is that the angel Gabriel appeared to Zacharias in "*the days of Herod the King*" (i. 5).

Herod Antipas (the Herod of the Gospels) was the son of Herod the Great by Malthace, a Samaritan. He obtained Galilee and Peræa on the death of his father. He married a daughter of Aretas, King of Arabia. Later he induced Herodias the wife of Herod Philip I. to leave her husband and marry him. Aretas made war against him and defeated him. This defeat was attributed by the Jews to the murder of John the Baptist. The ambition of Herodias proved the cause of her husband's ruin, for she persuaded him to go to Rome to obtain the title of King. He was opposed by Herod Agrippa and was banished.

Notices in St. Luke.

- (1) "*Herod being tetrarch of Galilee*" (iii. 1).
- (2) "*But Herod the Tetrarch, being reproved by him (John the Baptist) for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all that he shut up John in prison*" (iii. 19, 20).
- (3) He was perplexed about Jesus and said, "*John I have beheaded; but who is this of whom I hear such things?*" (ix. 9).
- (4) The Pharisees endeavoured to get our Lord away from Peræa urging that Herod was desirous to kill Him, and our Lord replies "*Go ye and tell that fox*" (xiii. 31, 32).
- (5) Pilate sent Jesus to Herod to be tried by him. Pilate and Herod were till then at enmity, but became reconciled (xxiii. 7-12).

St. Luke omits the incident of the feast; the dancing of Salome; the oath of Herod, and the request of Salome, incited by Herodias, for the head of John the Baptist.

Herod Philip I., must be carefully distinguished from the tetrarch Philip. He was the first husband of Herodias, by whom he had a daughter Salome. Herodias left him and married Herod Antipas. He had no share in his father's dominions and lived privately.

Herod Philip II., tetrarch of Ituræa and Trachonitis. He built a city on the site of Paneas, and called it Cæsarea. This town was known as Cæsarea Philippi to distinguish it from Cæsarea on the coast. He also rebuilt Bethsaida on the North East of the sea of Galilee, and gave it the title of Julias in honour of the sister of the Emperor. He married Salome the daughter of Herod Philip I. and Herodias.

Notices in St. Luke, "*Philip, tetrarch of Ituræa and of the region of Trachonitis*" (iii. 1).

Herodias, the daughter of Aristobulus, and granddaughter of Herod the Great. She married first, Herod Philip I., by whom she had a daughter Salome, but eloped from him to marry Herod Antipas. For this crime she was reproved by John the Baptist. She seized the opportunity given her by the rash oath of the King, pleased with the dancing of Salome, to demand the head of John the Baptist. Her ambition in urging Herod to go to Rome to seek the title of king was the cause of her husband's ruin. She accompanied him in exile.

Notice in Luke, "*But Herod the tetrarch, being reproved by him (John the Baptist) for Herodias his brother Philip's wife*" (iii. 19).

Salome, daughter of Herodias and Philip I., married to Herod Philip the Tetrarch. By her dancing she pleased Herod Antipas, who promised her by oath whatever she might ask even to the half of his kingdom. Instructed by her mother she asked for the head of John the Baptist on a charger.

Pontius Pilate, Sixth Roman Procurator of Judæa. He was appointed (A.D.) 25-26 in the 12th year of Tiberius. Cæsarea was the seat of the Roman government, and Pilate gave great offence to the Jews by an endeavour to remove the head quarters of the army from Cæsarea to Jerusalem. The frantic opposition of the Jews caused him to alter his determination. On two other occasions he nearly drove the Jews to insurrection, and earned their bitter hatred by his cruelty and oppression. He tried and condemned Jesus, giving way to the chief priests through fear of their reporting him to Rome. His anxiety to avoid giving offence to Cæsar did not save him, for he was recalled to Rome to answer accusations made against him, and banished to Gaul (A.D.) 36. The allusion to the "*Galileans whose blood Pilate had mingled with their sacrifices*" (xiii. 1) is an incident of common occurrence during his rule. He had once sent soldiers, armed secretly, among the crowd when the Jews came to protest against the carrying of the eagles through the streets.

Biographical Notices.

Anna (gracious, merciful), a prophetess, daughter of Phanuel of the tribe of Asher, described by St. Luke "*as of great age,— as having score and four years, who resided in the temple*" (ii. 37). At the presentation of our Lord forty days after His birth, she came in and "*spoke of Him to all them that looked for redemption in Jerusalem*" (ii. 38).

Annas, High Priest of the Jews, deposed by the Romans, but still regarded as high priest by his countrymen. He was high priest at the time of our Lord's public ministry.

Notices in Luke (-) "*Annas and Caiaphas being the high priests*" (iii. 2). On the capture of our Lord in Gethsemane, He was taken first to Annas, who sent Him bound to Caiaphas (St. John xviii. 13).

In Acts (iv. 6) he is distinctly termed "*Annas, the high priest,*" before whom Peter and John were taken after the miracle of healing the lame man at the Beautiful Gate of the Temple.

Barabbas (*Bar*=Son—*Son* of Shame), a bandit, who had committed murder in an insurrection in Jerusalem, and was lying in prison at the time of the trial of Jesus before Pilate. When Pilate offered to release a prisoner according to the custom at the feast, the Jews demanded the release of Barabbas in preference to seeing Jesus allowed to go free (xxiii. 18).

Cæsar. There were two Emperors of Rome during our Lord's life time Cæsar Augustus, emperor at His birth, who gave orders for the enrolment for the purposes of taxing, "*there went out a decree from Cæsar Augustus that all the world should be taxed*" (ii. 1). Tiberius Cæsar, emperor during the years of our Lord's ministry, which was commenced in the "*fifteenth year of Tiberius Cæsar*" (iii. 1).

Caiaphas. Joseph, son-in-law of Annas, joint high priest with Annas during our Lord's public ministry. The explanation of the dual position is that the Romans had deposed Annas, and appointed Caiaphas. The Jews still regarded Annas as the high priest according to their law, but unable openly to resist the Romans, allowed Caiaphas to nominally hold the position. He presided at the second trial of our Lord on the night of His capture. From St. John we learn that Caiaphas declared of Jesus that it was expedient "*that one man should die for the people*" (St. John xi. 50).

Notice in St. Luke "*Annas and Caiaphas being the high priests*" (iii. 2).

Elizabeth (Oath of my God), wife of Zacharias, and mother of John the Baptist.

Notices in St. Luke "*of the daughters of Aaron*" (i. 5), therefore of the priestly family; "*thy cousin Elizabeth*" (i. 36), therefore a relation of the Virgin Mary. The Virgin visited her, in "*the hill country—into a city of Judæa*" (i. 39).

Elizabeth hailed the Virgin as "*Blessed among women*" and as "*the mother of my Lord*" (i. 42, 43).

At the circumcision of the Baptist when they would have called the child Zacharias, Elizabeth said, "*Not so, but he shall be called John.*" (i. 60).

Jairus. A ruler of the synagogue, who met Jesus as He landed after crossing the lake from the miracle of curing the Gadarene demoniac, and desired Him to come and heal his daughter. [For full particulars of the miracle see viii. 41-56.]

John the Baptist, son of Zacharias and Elizabeth—the forerunner of our Lord.

Notices in St. Luke (1) His birth foretold by the angel Gabriel, and the name "John" assigned him (i. 13).

- (2) The angel declared him to be the Elias spoken of by Malachi (i. 17).
- (3) He was consecrated by the Nazarite vow from his birth (i. 15).
- (4) Zacharias, his father, struck dumb (i. 20).
- (4) Circumcised on the eighth day, and named John. Zacharias recovered his speech and spoke the "Benedictus" (i. 68-79).
- (5) Dwelt in the desert. "*The child grew and waxed strong in spirit and was in the deserts till the day of his shewing unto Israel*" (i. 80).
- (6) The herald or forerunner of our Lord. "*The voice of one crying in the wilderness, etc.*" (iii. 4).
- (7) Baptized in the Jordan preaching the "*Baptism of repentance for the remission of sins*" (iii. 3).
- (8) Particulars given of his preaching (a) to the people, (b) to the publicans, (c) to the soldiers (iii. 10-14).
- (9) Foretold the coming of Jesus (iii. 15-18).
- (10) He baptized Jesus in the river Jordan (iii. 21, 22).
- (11) Was imprisoned by Herod Antipas because he reproved that king for his marriage with Herodias (iii. 19, 20).
- (12) When in prison he sent two of his disciples to ask our Lord, "*Art thou he that should come, or look we for another?*" (vii. 19). His name is mentioned besides in the following passages:—
 - (1) "*Why do the disciples of John fast often, etc.*" (v. 33).
 - (2) "*There is not a greater prophet than John the Baptist*" (vii. 28).
 - (3) The people and publicans "*justified God, being baptized with the baptism of John*" (vii. 29).
 - (4) "*John the Baptist came neither eating bread nor drinking wine; and ye say, he hath a devil*" (vii. 33).
 - (5) Herod was "*perplexed, because that it was said of some, that John was risen from the dead*" (ix. 7).
 - (6) Herod said, "*John I have beheaded; but who is this?*" (ix. 9).
 - (7) When Jesus asked his disciples "*whom say people that I am?*" the reply was "*John the Baptist; but some say Elias, etc.*" (ix. 19).
 - (8) Our Lord's disciples asked Him, "*Lord, teach us to pray, as John also taught his disciples*" (xi. 1).
 - (9) Our Lord put the question to the chief priests and elders. "*The baptism of John, was it from heaven or of men?*" (xx. 4).
 - (10) In their reply the chief priests acknowledged that the people "*be persuaded that John was a prophet.*" (xx. 6).

From 1-26, "*And in the sixth month,*" we infer that John was six months older than our Lord.

He wrought no miracle—"John did no miracle" (St. John x. 41). [St. Luke omits the details of his death—how that Herod made a feast on his birthday, and was so pleased with the dancing of Salome, the daughter of Herodias, that he promised her with an oath to grant any request "*unto the half of his kingdom,*" whereupon, having consulted her mother, she asked for the head of John the Baptist in a charger. Herod sent and had John beheaded in prison and his disciples took his corpse and laid it in a tomb.

John and his disciples seem to have continued to baptise some time after our Lord commenced His ministry. "*John also was baptising in Ænon near to Salim, for John was not yet cast into prison*" (St. John iii. 23).

"*The Pharisees heard that Jesus made and baptized more disciples than John*" (St. John iv. 1).

St. Paul found certain disciples at Ephesus who had been baptised "*unto John's baptism*" (Acts xix. 3.)

Joseph of Arimathæa, see Chap. xxiii. 50-53.

"*A Councillor*"—i.e. a member of the Sanhedrim; "*a good man and just*"—i.e. of good moral character and a strict observer of the law. It is expressly stated that he "*had not consented to the counsel and deed*" of his colleagues, though probably he had not the moral courage to protest against their verdict. He was 'rich' (St. Matt. xxvii. 57) and 'honourable' (St. Mark xv. 43). He was a disciple of Jesus "*but secretly for fear of the Jews*" (St. John xix. 38). After the Crucifixion he came boldly and begged the body of Jesus from Pilate, wrapped it in a linen cloth and laid it in his own tomb, wherein "*was never man yet laid.*" This tomb was in a garden near the place of Crucifixion.

Joseph, the husband of the Virgin Mary.

Notices in St. Luke (1) "*The angel Gabriel was sent from God to a city of Galilee named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David, and the Virgin's name was Mary*" (i. 26, 27).

(2) At the enrolment for the purpose of the taxing it is said, "*Joseph also went up from Galilee, out of the city of Nazareth, unto Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David)*" (ii. 4).

(3) The shepherds found "*Mary and Joseph and the babe lying in a manger*" (ii. 16).

(4) "*Joseph and his mother marvelled*" at the things spoken by Simeon at the presentation (ii. 33).

(5) Joseph was present when Jesus went up to Jerusalem at the age of twelve years, for "*as they returned the child Jesus tarried behind in the Temple, at Jerusalem; and Joseph and his mother knew not of it*" (ii. 43).

(Hence Joseph was alive at the time of this occurrence).

(6) According to St. Luke Joseph was the son of Heli (iii. 23.) (St. Matt. gives "Jacob.")

(7) At Nazareth on the occasion of Jesus preaching in the Synagogue the people said, "*Is not this Joseph's son?*" (iv. 22).

St. Luke omits the scruples of Joseph in marrying Mary, his dreams connected (1) With the marriage. (2) The warning to flee into Egypt. (3) The command to return. (4) The warning to go into Galilee outside the jurisdiction of Archelaus (St. Matt. i. 20-25; ii. 13, 19, 22).

That Joseph died before the crucifixion of our Lord is tolerably certain from our Lord's words on the cross to the apostle St. John, "*Behold thy mother*" (St. John xix. 27). From St. Mark vi. 3 it may be inferred that he was then dead, but the time, place, manner of his death are not known.

Lysanias mentioned by St. Luke as being tetrarch of Abilene in the fifteenth year of Tiberius (iii. 1). Josephus mentions Abilene as associated with the name of a tetrarch Lysanias.

Martha, sister of Mary and Lazarus; the family resided at Bethany and was most intimate with our Lord. She was obviously the elder sister, the head and manager of the household. When our Lord visited the house Martha was anxious to entertain Him hospitably, but Mary sat at our Lord's feet listening to His teaching. Jesus rebuked Martha for her endeavour to get Him to command Mary to come and help her (x. 38-42).

[Martha is also mentioned by St. John at the death of Lazarus when she went forth to meet Jesus and said, "*Lord, if thou hadst been here, my brother had not died*" (St. John xi. 21).

St. John records that "*Jesus loved Martha and her sister and Lazarus*" (xi. 5); also that Martha served at the supper at Bethany (xii. 2).]

Mary. There are four Marys in the Gospels, viz. (i.) The Virgin Mary. (ii.) Mary the wife of Cleophas. (iii.) Mary the sister of Martha and Lazarus. (iv.) Mary Magdalene.

(i.) The Virgin Mary. Notices in St. Luke.

Her betrothal to Joseph.

(1) The appearance of the Angel Gabriel and the Annunciation (l.26-38).

(2) Her visit to Elizabeth. The Magnificat (i. 39-56).

(3) The birth of Jesus at Bethlehem. The visit of the shepherds (ii.1-20).

(4) The circumcision of Jesus. Mary's purification. The presentation of Jesus in the Temple. Simeon. Nunc Dimittis and the prophetess Anna (ii. 21-40).

(5) Jesus in the Temple at the age of twelve years. Mary's question, "*Son, why hast thou thus dealt with us? behold thy father and I have sought thee sorrowing*" (ii. 40-51).

(6) After the visit of the shepherds. "*Mary kept all these things and pondered them in her heart*" (ii. 19).

(7) After the visit to the Temple when Jesus was twelve years old. "*Mary kept all these sayings in her heart*" (ii. 51).

(8) Would speak with our Lord. "*Thy mother and thy brethren stand without desiring to see thee*" (viii. 20).

Additional details not found in St. Luke are (1) Joseph desires to put her away, but warned in a dream, abandons his intention (St. Matt. i. 18-25). (2) Visit of the Magi (St. Matt. ii. 11). (3) The journey to Egypt and the Massacre of the Innocents (St. Matt. ii. 13-18). (4) The return to Nazareth (St. Matt. ii. 19-23). (5) At the Marriage at Cana of Galilee (St. John ii. 2-5). (6) "*Is not His mother called Mary*" (St. Matt. xiii. 55). (7) At the cross (St. John xix. 25-27). (8) With the Apostles after the Ascension (Acts i. 14).

(ii.) Mary the wife of Cleophas, the mother of James and Joses (St. Matt. xxvii. 56).

Notice in St. Luke. At the tomb early on the morning of the resurrection (St. Luke xxiv. 10).

Other Notices. (1) Called the wife of Cleophas, and was at the cross (St. John xix. 25). (2) At the burial sitting over against the sepulchre with Mary Magdalene (St. Matt. xxvii. 61).

(iii.) **Mary the sister of Lazarus and Martha.** See also *Martha*.

Notices in *St. Luke*. (1) When Jesus visited the house of Martha and Mary, she sat at our Lord's feet listening to His teaching while Martha served. When her sister asked Jesus to rebuke her our Lord commended her, saying, "*But one thing is needful and Mary hath chosen that good part, which shall not be taken away from her*" (x. 42).

St. John records her presence at the raising of Lazarus (xi. 20-46).

Also that it was Mary who anointed Jesus with spikenard at the supper at Bethany (xii. 3-9).

(iv.) **Mary Magdalene**—i.e. a woman of Magdala, a town of Galilee on the sea of Galilee.

Notices in *St. Luke*. (1) That she was one of the Ministering Women, and that our Lord had cast seven devils out of her. Probably a woman of considerable wealth (viii. 2).

(2) At the tomb early on the morning of the resurrection (xxiv. 10).

Other notices are (1) That she was near the cross at the crucifixion (*St. Matt.* xxvii. 56).

(2) She was at the burial, when, with Mary wife of Cleophas, she sat over against the sepulchre (*St. Matt.* xxvii. 61).

(3) Jesus appeared to her *first* after His resurrection (*St. Matt.* xxviii. 9. *St. John* xx. 14-18).

The idea that Mary Magdalene was the "*woman, who was a sinner*" who anointed our Lord's feet in the house of Simon the Pharisee, is not supported by any evidence, though widespread belief in the fact is shown in the popular application of the term "*Magdalen*" to a penitent of this class.

There is also another Mary in Scripture—the mother of John Mark (*Acts* xii. 12).

The Ministering Women were, Mary Magdalene, Joanna the wife of Chuza, Herod's steward, and Susanna, and many others.

It would seem from *viii. 2* that our Lord and His disciples conducted their mission somewhat on this plan. That the Twelve preceded Him inviting the people to hear Him, and that in addition another company consisting of women, mostly of the wealthier class, travelled separately, and arranged for the reception and maintenance of Jesus and His followers. The existence of this body of women will explain the manner in which our Lord was supplied with food and lodging. It was by no means uncommon for devout women to contribute to the support of Rabbis—see the hospitality of the Shunamite to Elisha (*2 Kings* iv. 10)—but this ministry of women was somewhat different. Women were regarded with contempt, and a Jewish Rabbi would not permit a woman to come nearer than four cubits. The disciples were astonished to find our Lord conversing with the woman of Samaria (*St. John* iv. 27). So the company of ministering women marks the beginning of the removal of the degradation of woman.

St. Luke alone records the names in full, but *St. Matt.* (xxvii. 55, 56) and *St. Mark* (xv. 41) refer to them. The mention of the names makes it probable that *St. Luke* had derived some of his information from these women.

The women were (1) present at the crucifixion, (2) knew where the sepulchre was, and (3) visited the tomb early on the morning of the resurrection.

Joanna was the wife of Chuza, the steward of Herod Antipas.

Notices in St. Luke, "*Joanna, the wife of Chuza, Herod's steward*" (viii. 3).

"*It was Mary Magdalene, and Joanna, and Mary the mother of James*" (xxiv. 10).

Susanna, one of the women who ministered unto our Lord. She is not mentioned save in the enumeration of the names (viii. 3).

Chuza, the steward of Herod Antipas, and husband of Joanna, one of the Ministering Women. He is supposed by some to have been the nobleman whose son was healed by Jesus (St. John iv. 46). The claims of Jesus would be well known in the court of Antipas. Manaen, the foster-brother of Herod, was one of the early Christians. The word steward may better be rendered "chamberlain," for Chuza was an official of high rank.

Simeon, a man "*just and devout*," inspired by the Holy Ghost, who "*waited for the consolation of Israel*," and to whom it was revealed "*that he should not see death, before he had seen the Lord's Christ*." At the presentation of our Lord in the Temple he came in, took the child Jesus in his arms, and gave thanks in the utterance of the Nunc Dimittis. He also spoke of the future of the Child (St. Luke ii. 25-35).

Simon; there are several persons of that name—

1) Simon Peter (see Apostles p. 25)

(2) Simon Zelotes or the Canaanite (see Apostles p. 29).

(3) Simon of Cyrene, on the North coast of Africa, where there was a colony of Jews. He was present at Jerusalem at the time of the crucifixion, and coming in from the country he met the procession and was pressed into service to carry the cross, when Jesus Himself was unable to bear it any longer (xxiii. 26).

Mark describes him as the father of Alexander and Rufus, perhaps because this was the Rufus known to the Roman Christians for whom he wrote (Rom. xvi. 13).

(4) Simon the Pharisee who invited our Lord to eat with him. In his house occurred the incident of the sinful woman washing our Lord's feet, on which occasion our Lord spoke the parable of the Two Debtors (vii. 36-50).

[Other Simons not mentioned by St. Luke are :

(5) Simon, the brother of Jesus, "his brethren James and Joses, Simon and Judas" (St. Matt. xiii. 55).

(On the actual relationship, see note p. 87.)

(6) Simon the Leper, a resident at Bethany, distinguished as "the leper," and who had probably been cured by Jesus. In his house Mary, the sister of Martha, anointed Jesus preparatory to His death and burial (St. Matt. xxvi. 6-13).

(7) Simon, the father of Judas Iscariot (St. John xiii. 2 and 26),

- (8) Simon Magus, a sorcerer at Samaria, who endeavoured to buy the power of conveying the gift of the Holy Ghost for money (Acts viii. 9-24).
- (9) Simon the tanner, at whose house, near the sea side, Peter lodged at Joppa (Acts ix. 43).]

Theophilus (lover or friend of God) the person to whom St. Luke dedicated the Gospel and the Acts of the Apostles. (1) "*To write unto thee in order most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed*" (i. 3, 4).

(2) "*The former treatise have I made, O Theophilus*" (Acts i. 1).

The title "most excellent" is a sufficient evidence of his historical existence. It would seem that he was a person in a high official position. The epithet "most excellent" is applied to Felix and Festus, the Roman Governors.

"*Claudius Lysias unto the most excellent governor, Felix*" (Acts xxiii. 26).

"*I am not mad, most noble Festus*" (Acts xxvi. 25).

Zacchæus, a publican or tax-gatherer at Jericho, who being short of stature climbed into a sycamore tree in order to obtain a sight of Jesus as He passed by. The incident is peculiar to St. Luke. He was the *chief* of the publicans, probably a superintendent at Jericho, and a rich man. His office would give him many opportunities of amassing wealth. The Saviour entered his house, probably spent the night there, and continued his journey the next day, and as usual there was a murmuring because our Lord was the guest of a sinner. Zacchæus professed his intention for the future to give half his goods to the poor and if he wronged any man to restore him fourfold. He was a Jew as may be inferred from his name, and from the fact that the Saviour speaks of him expressly as "*son of Abraham*" (ix. 1-10).

Zacharias, the father of John the Baptist, and husband of Elizabeth, a priest of the course of Abia, righteous and blameless. Elizabeth was childless, and both Zacharias and his wife were old, when, as it fell to his lot to offer incense, the angel Gabriel appeared to him at the altar of incense and foretold the birth of John the Baptist. For his doubt Zacharias was struck dumb, and did not recover his speech till the naming of the child at his circumcision. He praised God in the hymn that is known as the Benedictus (i. 68-80).

Zacharias, son of Jehoiada, the high priest, who rebuked the Jews for their idolatry and was stoned by the order of king Joash in the court of the Temple ("*between the altar and the temple,*" xi. 51). This was an act of base ingratitude, for Jehoiada had saved Joash, when an infant, from the massacre of the royal family by Athaliah. His servants conspired against Joash and slew him, "*for the blood of the sons of Jehoiada the priest*" (2 Chron. xxiv. 25).

Apostles.

St. Peter, original name Simon; Bar Jonas, son of Jonas, a fisherman on the Sea of Galilee. With his brother Andrew, was partner with James and John, the sons of Zebedee.

Notices in St. Luke.

- (1) The healing of Simon's wife's mother, sick of a fever (iv. 38).
 - (2) The first miraculous draught of fishes (v. 1-11).
 - (3) With James and John accompanied our Lord to the house of Jairus (viii. 51), and at the Transfiguration (ix. 28).
 - (4) When the woman with the issue of blood touched our Lord and Jesus asked "*Who touched me?*" It was Peter who replied "*Master, the multitude throng thee and press thee, and sayest thou who touched me?*" (viii. 45).
 - (5) At Cæsarea Philippi he confessed that Jesus was "*The Christ of God*" (ix. 20).
 - (6) When our Lord taught the duty of watchfulness by the parable of servants waiting for their Lord Peter asked the question, "*Speakest thou this parable unto us, or even to all?*" (xii. 41).
 - (7) At the Last Supper when our Lord stated that He had specially prayed for him that his faith should not utterly fail, Peter declared his readiness to go with Jesus both "*into prison and to death*" (xxii. 33).
 - (8) Was sent with John to make ready the passover (xxii. 8).
 - (9) Denied our Lord (xxii. 54-62).
 - (10) Went to the sepulchre when the women told the disciples that Jesus was not there (xxiv. 12).
 - (11) Our Lord appeared to him on the day of the resurrection (xxiv. 34).
- St. Luke omits
- (1) The first call of St. Peter.
 - (2) That it was he who drew attention to the rapid withering away of the fig-tree.
 - (3) That it was he, who with three other apostles, asked our Lord as He sat on the mount of Olives, respecting the destruction of Jerusalem.
 - (4) That the angel directed a special announcement of the resurrection to be made to him.
 - (5) That he was the prompter of the question respecting "*meats not defiling a man.*"
 - (6) The walking on the sea.
 - (7) The miracle of coin in the fish's mouth.
 - (8) His designation as the rock upon which the church should be built.
 - (9) The rebuke administered to him, when after the departure of the rich young ruler he remarked, "*Lo, we have left all, and followed thee*" (xviii. 28).
 - (10) Objected to our Lord washing his feet.
 - (11) Was the disciple who cut off the right ear of Malchus.
 - (12) With James and John in the agony in the garden.
 - (13) At the second miraculous draught of fishes.

Peter was the most able, energetic, zealous and devoted of the apostolic band. His faults were rashness, and forwardness bordering upon presumption.

He is generally the spokesman of the apostles.

Andrew mentioned by St. Luke in the list of the apostles only.

[Other notices—

- (1) Called along with Peter, when casting a net into the sea.
- (2) Was one of the four (Peter, James, John and Andrew) who asked our Lord privately about the destruction of Jerusalem, as He sat on the Mount of Olives.
- (3) It was he who took Peter first to Jesus (St. John i. 40-44).
- (4) At the feeding of the Five Thousand Andrew pointed out the lad who had the five barley loaves and the fishes (St. John vi. 8).
- (5) With Philip told our Lord of the Greeks who wished to see Jesus (St. John xii. 22)].

Andrew, Peter, Philip and Nathanael were natives of Bethsaida.

John, the son of Zebedee, and brother of James; the two brothers were surnamed by our Lord, Boanerges, or sons of thunder. The disciple whom Jesus loved—the mother's name was Salome. From the employment of hired servants it is inferred that the family was comparatively wealthy.

Notices in St. Luke—

- (1) Was present at the first miraculous draught of fishes (v. 10).
- (2) With Peter and James was present at the raising of Jairus' daughter, and at the Transfiguration (viii. 51, ix. 28).
- (3) Was reproved by our Lord for rebuking the man who cast out devils in Jesus' name (ix. 49-50).
- (4) Was rebuked by our Lord for desiring to call down fire from heaven on the Samaritan village (ix. 53-55).
- (5) Was sent with Peter to prepare the Passover (xxii. 8).

[Other important occasions—

- (1) Was with Peter, James and Andrew at the healing of St. Peter's wife's mother.
- (2) Called with James whilst mending their nets.
- (3) With James and Peter at the Agony in the Garden.
- (4) At the last supper he leant on Jesus' bosom, and put the question, "*Lord, who is it?*" (*i.e.* Who should betray Jesus?) (St. John xiii. 25).
- (5) He was known to the High Priest, and obtained permission for Peter to enter the palace (St. John xviii. 16).
- (6) On the cross our Lord committed His mother to the care of John (St. John xix. 26-27).
- (7) Came with Peter to the sepulchre, and did outrun Peter (St. John xx. 3-8).
- (8) Was one of the four (Peter, James, John and Andrew) who asked our Lord privately about the destruction of Jerusalem, as He sat on the Mount of Olives.
- (9) Was one of the seven disciples at the second miraculous draught of fishes, and was the first to recognize his Master (St. John xxi. 1-7).
- (10) Salome asked of the Lord for her two sons that they might sit the one on the right hand, and the other on the left, in His Kingdom].

James, the son of Zebedee, brother of John (*see John*).

Notices in St. Luke—

- (1) Was present at the first miraculous draught of fishes (v. 10).
- (2) With Peter and John was present at the raising of Jairus' daughter, and at the Transfiguration (viii. 51, ix. 28).
- (3) Was rebuked by our Lord for desiring to call down fire from heaven on the Samaritan village (ix. 53-55).

[Other important occasions—

- (1) Was with Peter, John and Andrew at the healing of Peter's wife's mother.
- (2) Called with John whilst mending their nets.
- (3) Was with Peter and John at the Agony in the Garden.
- (4) Was one of the four (Peter, James, John and Andrew), who asked our Lord privately about the destruction of Jerusalem, as He sat on the Mount of Olives.
- (5) His mother, Salome, asked of the Lord for her two sons, that they might sit, the one on the right hand, and the other on the left, in His Kingdom.

James was beheaded by Herod Agrippa, and was the first of the Apostolic band to suffer martyrdom (Acts xii. 2)].

Philip, a native of Bethsaida, one of the earliest disciples, and the first to whom our Lord said "*Follow Me*" (St. John i. 42-43). He is mentioned by St. Luke in the list of the Apostles only.

[Other notices—

- (1) At the Feeding of the Five Thousand, when he said, "*Five hundred pennyworth of bread is not sufficient*" (St. John vi. 5-7).
- (2) The Greeks who desired to see Jesus came to Philip for introduction (St. John xii. 21-22).
- (3) It was he who said, "*Lord, show us the Father*" (St. John xiv. 8-9).]

Bartholomew generally supposed to be the same as Nathanael.

Reasons—The synoptists never mention Nathanael, and always couple Philip with Bartholomew. St. John never mentions Bartholomew, and always couples Philip with Nathanael. If so, he was of Cana, an "*Israelite indeed in whom is no guile*," taken by Philip to Jesus (St. John i. 47), and was one of the seven at the second miraculous draught of fishes (St. John xxi. 2). On that occasion he appears as if he were one of the Twelve.

Mentioned by St. Luke in the list of apostles only.

Matthew mentioned by St. Luke in the list of apostles only. He is generally identified with Levi, if so, he was the son of Alphæus. He was a tax gatherer, and was called whilst at the receipt of custom in Capernaum.

Reasons for identifying Matthew with Levi—

- (1) Both were publicans.
- (2) Both were called whilst sitting at the receipt of custom.
- (3) The circumstances after the call are precisely similar.

The coincidences point out the almost certainty that the Apostle's name was originally Levi, and that after his call he became known as Matthew (the gift of God).

Thomas, called also Didymus (the twin), mentioned by St. Luke in the list of the apostles only.

[Other notices—

- (1) When Jesus declared His intention to visit Bethany on the death of Lazarus, Thomas said, "*Let us also go, that we may die with Him*" (St. John xi. 16).
- (2) Put the question, "*Lord, we know not whither Thou goest, and how can we know the way?*" (St. John xiv. 5).
- (3) Was not present at the appearance of our Lord on the day of the resurrection, and doubted the reality of the appearance (St. John xx. 24-25).
- (4) Had his doubts removed at our Lord's appearance eight days after (St. John xx. 26-29).
- (5) Was one of the seven at the second miraculous draught of fishes (St. John xxi. 2)].

James, the son of Alphæus, mentioned in the list of the apostles only.

Lebbæus, known as Thaddæus and Judas of James. St. John records that he put the question to our Lord, "*How is it that thou wilt manifest thyself to us, and not unto the world?*" (xiv. 22).

Simon Zelotes, also known as Simon the Canaanite, or Cananean. St. Luke alone terms him "Zelotes." Canaanite does not signify a descendant of Canaan, nor a native of Cana, but comes from a Chaldee or Syriac word, Kannean, by which the faction of the Zealots was known—[Gk. Zelotes].

The Zealots were a fierce secret society, pledged to exterminate the Romans.

Judas Iscariot, i.e. the man of Kerieth, Ish-Kerieth, a native of Kerieth, a little village in the tribe of Judah—the only disciple who was not a Galilæan. He was the son of Simon (St. John vi. 71).

St. Luke names him as one of the apostles, and records his act of betraying our Lord.

[Other notices—

- (1) Our Lord referred to Judas when He said, "*Have not I chosen you twelve, and one of you is a devil?*" (St. John vi. 70).
- (2) He kept the bag, was a thief, and murmured at the waste when Mary, the sister of Lazarus, poured the ointment on our Lord, in the house of Simon the leper (St. John xii. 1-8)].

There are four persons named James—(1) James, the son of Zebedee (apostle); (2) James, the son of Alphæus (apostle); (3) James, the father of Jude; (4) James, called "the less" or "the little," the brother of our Lord.

There are three named Judas—(1) Judas of James (apostle); (2) Judas Iscariot (apostle); (3) Judas, the brother of our Lord.

Geographical Notes.

Abilene.—A tetrarchy of which the capital was Abila, a city situated on the eastern slope of Anti-Libanus, in a district watered by the river Barada. Abila was eighteen miles from Damascus. "*Lysanias, the tetrarch of Abilene*" (iii. 1).

Arimathæa.—The native place of Joseph of Arimathæa, called by St. Luke a city of Judah. Some identify it with Ramah, the birth-place of Samuel, named in the Septuagint as Armathaim, and by Josephus as Armatha. Others regard it as the Ramah, near Bethlehem, mentioned in St. Matt. ii. 18. "*In Ramah was there a voice heard,*" &c.

"*He (Joseph) was of Arimathæa, a city of the Jews*" (xxiii. 51).

Bethany (the house of dates).—A village on the road to Jericho, about two miles from Jerusalem, at the south-east base of the Mount of Olives. It was the residence of Lazarus, Martha and Mary (John xi. 1). Events connected with it are—

- (1) The incident of Martha and Mary, and the rebuke to Martha (St. Luke x. 38-42).
- (2) The raising of Lazarus (John xi. 1-46).
- (3) The feast in the house of Simon the leper, and the anointing of our Lord by Mary, the sister of Martha (St. Matt. xxvi. 6-13).
- (4) The sending of two of the disciples to fetch the ass on the day of the triumphal entry (St. Mark xi. 1).
- (5) It was the scene of the Ascension (St. Luke xxiv. 50).

On our Lord's last journey he travelled from Jericho to Bethany and made that village His resting place: thence he proceeded on the Sunday, Monday and Tuesday of Holy Week into the city, returning to Bethany each night. The last Wednesday of our Lord's life was spent in retirement at Bethany. He left the village on Thursday to eat the Passover, and to go, as He knew, to meet the triumphant vengeance of His foes.

Bethphage (house of figs).—A small village on the foot of the Mount of Olives, on the Jericho road. It is mentioned only in the account of the triumphal entry, and in connection with Bethany as being the place whence the disciples were despatched to fetch the ass. Hence it was near Bethany. Jesus was journeying from east to west, and, as Bethphage is always mentioned first, it may be presumed that it lay to the east of Bethany. The traditional site, however, is above Bethany, to the west, half way between that village and the summit of the mount.

Bethlehem (house of bread).—About six miles south of Jerusalem, and one of the oldest towns in Palestine. St. Luke mentions Bethlehem as the city of David; Joseph going up there to be taxed, being of the house and lineage of David. Here Jesus was born at the inn, and laid in a manger. The only other event recorded by St. Luke is the visit of the shepherds. St. Matthew adds the incidents of the Visit of the Magi and the Massacre of the Innocents. The ancient name was Ephrath, where Rachel died and was buried (Gen. xxxv. 19). After the conquest by Joshua, Bethlehem appears under the name of Bethlehem Judah. Boaz was of Bethlehem, and married Ruth there (Ruth i. 4). It was the birth place of David, where he was anointed by Samuel (1 Sam. xvi.). According to prophecy (Mic. v. 2), the Messiah was to be born in Bethlehem.

Bethsaida (house of fish) was a city on the north western coast of Galilee, near Capernaum, the site is now unknown. It was the abode of Philip, Andrew and Peter (St. John i. 44). It was denounced by our Lord (x. 13-14).

Bethsaida Julias.—North-east of the Sea of Galilee. It was rebuilt and enlarged shortly after the birth of Christ by Herod Philip, the tetrarch, and named Julias in honour of the daughter of the Roman Emperor Augustus.

The Feeding of the Five Thousand took place in "*a desert place belonging to the city called Bethsaida*" (ix. 10).

[There Jesus also cured a blind man (St. Mark viii. 22)].

Capernaum.—A town on the western side of the Sea of Galilee, now called Tell Hüm. Jesus generally resided there, and it was the scene of many miracles. Our Lord passed so much of His time there that Capernaum obtained the title of "His own city." Among the incidents that occurred there, St. Luke records—

- (1) The healing the demoniac on the Sabbath (iv. 33-37).
- (2) Curing Simon's wife's mother (iv. 38-39).
- (3) The healing of the man sick of the palsy (v. 18-26).
- (4) The call of Matthew or Levi (v. 27-28).
- (5) The healing of the man with the withered hand (vi. 6-12).
- (6) Healing the centurion's servant (vii. 2-10).
- (7) Healing the woman with the issue of blood (viii. 43-48).
- (8) The raising of Jairus' daughter (viii. 41-56).

Our Lord upbraided Capernaum for not repenting: "*And thou, Capernaum, which art exalted to heaven shall be thrust down to hell*" (x. 15).

Chorazin.—A city on the Sea of Galilee, site unknown, in which our Lord did many mighty works. It is named only in denunciation along with Bethsaida (x. 13-14).

Cæsarea Philippi.—A town on one of the sources of the Jordan. It was rebuilt and enlarged by Herod Philip, the Tetrarch, and called Cæsarea, in honour of the Roman Emperor, and Philippi in order to distinguish it from the Cæsarea on the coast. It is noteworthy as being the northernmost point of our Lord's journeyings, and the scene of Peter's great confession (ix. 18-21).

It is not mentioned by name by St. Luke.

Emmaus.—A village (threescore furlongs, or $7\frac{1}{2}$ miles, from Jerusalem), site unknown, to which the two disciples were journeying when our Lord appeared to them on the day of the resurrection (xxiv. 13).

Gethsemane (the oil press).—The scene of our Lord's agony and betrayal. A garden or small farm, rather more than half a mile from Jerusalem, across the brook Kedron, at the foot of the central hill of the Mount of Olives.

Jericho.—Situated about twenty-six miles from Jerusalem, and six miles from the Jordan, exactly over against where that river was crossed by the Israelites under Joshua. It was known as the "city of palms." From its situation near the fords of the Jordan it was an important town, and was a point on the journey of all persons going from Galilee to Jerusalem, who took the route through Peræa. Our Lord passed through the city on his last journey to Jerusalem, when he healed blind Bartimæus and another blind man, and stayed at the house of Zacchæus.

Nain (lovely).—A city of Galilee, in the tribe of Issachar, twenty-five miles from Capernaum. Here Christ raised to life the widow's son. vii. 11, 15).

Nazareth.—A city of Lower Galilee, in the tribe of Zebulun.

Notices in St. Luke—

- (1) "*The angel Gabriel was sent from God, unto a city of Galilee named Nazareth, to a virgin espoused to a man whose name was Joseph of the house of David; and the virgin's name was Mary*" (i. 26-27).
- (2) "*And Joseph also went up (i.e. to be taxed) from Galilee out of the city of Nazareth*" (ii. 4). [Hence Nazareth was the abode of Joseph and Mary previous to the birth of our Lord.]
- (3) After the presentation in the Temple, "*They returned unto Galilee, to their own city Nazareth*" (ii. 39).
- (4) After the visit to the Temple at the age of twelve, our Lord "*went down with them, and came to Nazareth, and was subject unto them*" (ii. 51). Jesus lived here for thirty years, and St. Luke records a special instance of His preaching in the synagogue at Nazareth, after which the people of the city "*led him unto the brow of the hill whereon their city was built, that they might cast Him down headlong. But He, passing through the midst of them, went His way.*" (iv. 29-30).

Nazareth is built, not on the brow, but under the southern slopes of the hill. A hill called "the Mount of Precipitation," two miles from the town, is pointed out as the hill from which the Nazarenes would have thrown our Lord, but this cannot be the site, as it is distant more than a Sabbath day's journey, and the occurrence happened on a Sabbath. Above the town are several rocky ledges, and one very remarkable precipice, forty feet high, almost perpendicular, near the Maronite church. This is probably the spot.

Heathen Cities mentioned are—

Nineveh.—"*The men of Nineve shall rise up in the judgment against this generation and shall condemn it; for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here*" (xi. 32). (See note page 105.)

It was the capital of ancient Assyria, and situated on the River Tigris.

Sarepta, or Zarephath, a town of Phœnicia, on the sea coast between Tyre and Sidon.

"*Many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow*" (iv. 25, 26).

Sidon, a town of Phœnicia, on the sea coast, twenty miles north of Tyre.

Tyre, a great commercial city of antiquity, situated on the Mediterranean coast, south of Sidon.

Notices in St. Luke (i) "*Sarepta, a city of Sidon*" (iv. 26).

(2) "*A great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon*" (vi. 17).

- (3) *Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you*" (x. 13, 14).

Cyrene, the chief city of Cyrenica, a district of Northern Africa, corresponding to the modern Tripoli, largely populated by Jews departed there in the African or Egyptian dispersion by Alexander the Great and Ptolemy I.

Simon, who bore our Lord's cross, was a native of Cyrene.

The Mount of Olives, styled in the Acts "*The mount called Olivet,*" was an eminence on the East of Jerusalem, and separated from the city by the narrow ravine of the Kidron.

It is prominent in Gospel history as the scene of our Lord's triumphal entry into Jerusalem, and of His weeping over the city (xix. 28-44). At the foot of the Mount was the Garden of Gethsemane, the scene of our Lord's agony and betrayal. The Mount of Olives is mentioned in the Acts as the scene of our Lord's Ascension.

Incidents of the Old Testament referred to by St. Luke.

- (1) The visit of Elijah to the widow of Zarephath (iv. 25, 26; see 1 Kings xvii. 9-24).
- (2) The healing of the leprosy of Naaman, the Syrian (iv. 27; see 2 Kings v.).
- (3) David eating of the shew-bread at Nob (vi. 3, 4; see 1 Samuel xxi. 1-6).
- (4) Elijah calling down fire from heaven upon the captains and their fifties (ix. 54; see 2 Kings i. 9-16).
- (5) The repentance of Nineveh at the preaching of Jonah (xi. 29, 30; see Jonah iii. 1-10).
- (6) The visit of the Queen of Sheba to Solomon (xi. 31; see 1 Kings x. 1-13).
- (7) Noah and the flood (xvii. 26-28; see Gen. vi. vii. viii.).
- (8) The days of Lot and the destruction of Sodom and Gomorrah (xvii. 29; see Gen. xix.).
- (9) The looking back of Lot's wife (xvii. 32; see Gen. xix. 26).
- (10) The death of Abel (xi. 51; see Gen. iv. 8).
- (11) The murder of Zacharias by King Joash (xi. 51; see 2 Chron. xxiv. 20, 21).

Judæa, Galilee, Samaria, Peræa, Ituræa, Trachonitis, Idumæa (see map).

The Synagogue.

Origin.—Synagogues were buildings set apart for the worship of God. They appear to have originated after the Babylonish Captivity, to meet the necessities of the Jews dispersed throughout the world, millions of them far out of reach of the Temple and its priestly ritual. In our Saviour's time these buildings had so increased in number that there was no town without one or more of them.

Structure.—The Synagogue was simply an oblong chamber. It stood, if possible, on the highest ground in or near the city to which it belonged. It was so constructed that the worshippers, as they entered and as they prayed, looked towards Jerusalem.

Arrangement.—At the upper or Jerusalem end stood an ark, or chest, containing a copy of the Law and the Prophets. At this end sat the Elders of the congregation on seats facing the people. "*The chief seats in the synagogues*" (Matt. xxiii. 6). Here, too, was a pulpit, in which the reader stood to read the lesson or sat down to preach. The congregation was divided, the men on one side, the women on the other (or in a separate gallery).

Officers.—(1) The Elders, who formed a sort of college, presided over by one who was "*The chief of the synagogue*." (Jairus was "*A ruler of the synagogue*" (viii. 41). Crispus and Sosthenes were "*chief rulers of the synagogue*" (Acts xviii. 8-17).)

- (2) The *Sheliach* (=legatus), or delegate, or spokesman, who led the form of prayer.
- (3) *Chazzan*, or "minister" (Luke iv. 20), whose duties were to look after the building and act as schoolmaster during the week.
- (4) The *Ballanim* (=otiosi), or men of leisure. Ten in number, who managed the affairs of the synagogue, and corresponded to our churchwardens.

The order of the Synagogue Service was as follows:—

- (1) The *Sheliach* read the prayers prescribed, the people responding at the close of each with an audible "Amen."
- (2) A first lesson from the Law "*Moses was read in the synagogue every Sabbath day*" (Acts xv. 21).
- (3) A second lesson from the Prophets (Luke iv. 17). The readers were selected by the *Sheliach*, and "stood up to read."
- (4) An exposition by any Rabbi who might be present. The preacher was selected by the *Sheliach*, and seated himself whilst expounding the scriptures (Luke iv. 20; Acts xiii. 15).

Judicial Functions.—The elders seemed to have exercised a judicial power over the community. We find the following mentioned in scripture:—

- (1) Trying offenders. "*They shall persecute you, delivering you up to the synagogues*" (Luke xxi. 12).
- (2) Scourging them. "*They will scourge you in their synagogues*" (Matt. x. 17).
- (3) Sending them to Jerusalem for trial. Paul had letters to Damascus to the synagogues, empowering him to send Christians bound to Jerusalem (Acts ix. 2).
- (4) Excommunicating them. "*They shall put you out of the synagogues*" (John xvi. 2).

THE SANHEDRIM.

The Sanhedrim was the supreme council of the Jews in the time of Christ. The origin of this assembly is traced to the seventy elders appointed by Moses (Numb. xi. 16-17). But the Sanhedrim in the form known in the New Testament was probably instituted by the Maccabees.

Constitution.—It consisted of chief priests, or the heads of the twenty-four courses or classes into which the priests were divided, elders, men of age and experience, scribes or lawyers, *i.e.* those learned in the Jewish law.

The number of members was seventy-two, and the meetings were held in the Temple. Joseph of Arimathea, Nicodemus, Gamaliel, and Saul of Tarsus were members of the Sanhedrim.

The president was styled *Nasi*, and the office was generally filled by the High Priest.

While in session the Sanhedrim sat in the form of a half-circle.

Recorded trials before the Sanhedrim are

- (1) Our Lord on the charge of blasphemy.
- (2) Peter and John for having preached the doctrine of the resurrection (Acts v. 27).
- (3) Stephen for having spoken blasphemous words against the Temple and the law (Acts vii. 1).
- (4) Paul was brought before the Sanhedrim by the chief captain (xxii. 30).

Judicial Functions.—The Sanhedrim had jurisdiction over all matters, both criminal and social.

Had the Sanhedrim the power of life and death?

It is generally supposed that the Sanhedrim lost the power of inflicting capital punishment when Judæa became a Roman province. This view is supported

- (1) By the reply of the Jews to Pilate. "*It is not lawful for us to put any man to death*" (John xviii. 31).
- (2) By a passage from the Talmud to the effect that "the power of inflicting capital punishment was taken away from the Sanhedrim forty years before the destruction of Jerusalem."

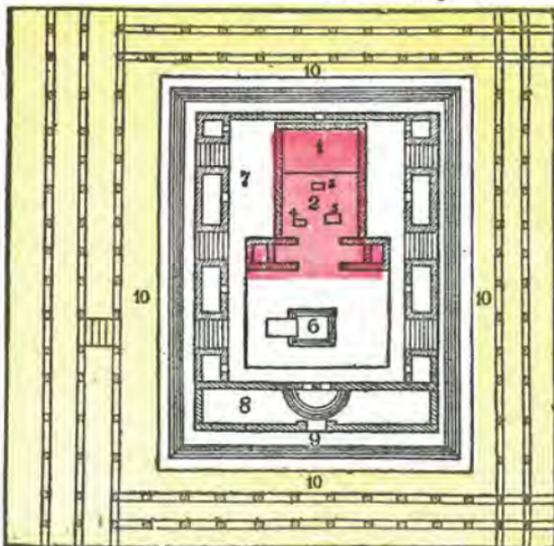
If so the death of Stephen must have been a tumultuary outbreak.

In reply it has been urged

- (1) That the chief priests consulted how they might put both Jesus and Lazarus to death (John xi. 53; xii. 10). Therefore they must have had the power of inflicting capital punishment.
- (2) That the reply of the Jews to Pilate meant "that it was not lawful for them to put any man to death" *at the feast time*.
- (3) That our Lord's special prediction of the manner of His death (Matt. xx. 19), and the careful way in which St. John shows how that prediction came to be fulfilled, seem to imply that if the usual course had been followed the Sanhedrim would have condemned our Lord to be executed *by stoning* so soon as the Passover feast was over.
- (4) That the priests dare not run the risk of waiting till the conclusion of the Feast and so forced Pilate to execute Jesus in the Roman manner. The priests evidently dreaded popular feeling (see Matt. xxi. 46; xxvi. 5).

- (5) That the stoning of Stephen was a judicial proceeding and not a mere tumultuary outbreak; for,
- (a) The sentence seems to have been given by regular vote; for St. Paul, alluding to the Christian persecution, says: "*And when they were put to death I gave my voice (i.e. my vote) against them*" (Acts xxvi. 10).
- (b) The requirements of the law were all complied with, for
- (1) The stoning took place outside the city.
 - (2) The witnesses cast the first stones.
 - (3) They laid their garments at the feet of Saul who seems to have been commissioned to superintend the execution.

The Temple.



1. The Holy of Holies.
2. The Holy Place.
3. The Altar of Incense.
4. The Table of Shewbread.
5. The Golden Candlestick.
6. The Brazen Altar.
7. The Court of the Priests.
8. The Court of Israel.
9. The Court of the Women.
10. The Court of the Gentiles.

The Temple stood upon Mount Moriah, on the spot which David purchased from Araunah, the Jebusite (2 Sam. xxiv. 24), the summit of the mountain being levelled to make a space sufficiently large on which to erect the building. There were three Temples.

- (1) The First, or Solomon's Temple, erected by King Solomon, and destroyed by the Chaldeans, when Jerusalem was taken by Nebuchadnezzar.
- (2) The Second Temple, built by Zerubbabel, and Jeshua, after the return from the Babylonish captivity.
- (3) The Third, or Herod's Temple, was a rebuilding and beautifying of the Temple of Zerubbabel. Though the main building was completed in nine years, subsequently other works were undertaken and the courts enlarged, so that the whole period was forty-six years. "*Forty and six years was this temple in building*" (St. John ii. 20).

The outer Court was known as the Court of the Gentiles, and to this court, persons of all nationalities had access, but none but Jews were allowed to advance further. In this court were pens and folds containing cattle, sheep, and lambs, etc. for sacrifice. Here the money changers sat ready to supply Jewish coins in exchange for foreign money with which worshippers from afar might pay the Temple dues.

It was this part of the Temple that our Lord cleared, when He drove out the sheep and the oxen, those that bought and sold, the tables of the money changers and the seats of them that sold doves. From the Court of the Gentiles the Jews ascended twelve steps to the sacred fence, or wall of lattice work, four feet high, broken by several entrances.

A further ascent of five steps led to the Court of the Women. In this Court were the chests (for the reception of offerings) called the Treasury. (St. Luke xxi. 4).

A further ascent of fifteen steps led to the Court of Israel where the Jews stood while their sacrifices were being consumed on the altar.

The court of the priests contained the Brazen Altar on which the burnt offerings were sacrificed. This altar stood before the entrance to the Temple proper, and was forty feet distant from it.

An ascent of fifteen steps led up to the Porch. The body of the Temple behind the porch was narrower, so that the whole edifice was in the form of the letter T.

A wall eleven feet thick, pierced in the centre and furnished with two pairs of folding doors, separated the porch from the Holy Place. When these doors were open the entrance was closed by a richly-wrought curtain. The holy place contained the Golden Candlestick, the Table for the Shewbread, and the golden Altar of Incense.

Two veils so disposed as to form but one partition separated the Holy Place from the Holy of Holies, where the ark and the sacred books were stored.

The Officers of the Temple.

The duties of the Levites were—

- (1) To diffuse religious and moral teaching throughout the nation.
- (2) To take charge of the public records.
- (3) To undertake the duties of the temple as porters, guards, singers, and musicians. For this purpose the whole tribe was divided into twenty-four courses, which performed the duties in turn. They also assisted the priests in killing the sacrifices.

The Priests, who were descended from Aaron, discharged the higher duties of the Jewish ritual. They—

- (1) Offered the sacrifices.
- (2) Maintained the fire on the altar.
- (3) Trimmed the lights in the golden candlestick.
- (4) Made the loaves of shew-bread.

They, too, were divided into twenty-four courses, and their official costume was provided at the public expense.

The High Priest in the New Testament times was changed annually. He wore splendid garments when officiating in the temple, a full description of which will be found in the book of Exodus, chap. xxxix.

Captain of the Temple, mentioned by Luke (xxii. 4 ; Acts iv. 1, v. 24), superintended the guard of priests and Levites who kept watch by night in the temple.

The Jewish Festivals.

Three times a year the devout Jews, from all parts, repaired to the temple to keep the great festivals.

- (1) The first of these was the Passover, or *Feast of Unleavened Bread*, which was instituted to remind the Israelites of their deliverance from Egypt. The Passover was observed very strictly. The original mode of celebrating the feast is given in the twelfth chapter of Exodus.

For the observance of the Passover in the time of our Lord, see note, p. 148.

- (2) The second great festival was the *Feast of Pentecost*, so called because it was celebrated on the fiftieth day after the first day of the Passover. On this day were presented the first-fruits of the wheat harvest, and the giving of the law from Mount Sinai was commemorated.

On this occasion the worshippers from a distance travelled to Jerusalem in solemn procession, carrying their offerings of first-fruits in splendid baskets, ornamented with flowers.

- (3) The *Feast of Tabernacles*, the third of the great annual festivals, lasted a week, during which time the people dwelt in tents or bowers made of the branches of trees, and often placed upon the flat roofs of their houses. They carried palm branches in their hands, singing, "Hosanna," which means, "Save, I beseech Thee."

The *Feast of Tabernacles* was held in commemoration of the wanderings in the wilderness, and was also the Jewish harvest thanksgiving.

Sects and Orders of Men.

The various religious sects and parties among the Jews all appear to have sprung up in the period that intervened between the close of the Old Testament history and the commencement of that of the New Testament.

The most important sect was that of the Pharisees, so called from the claim of its members to more than ordinary sanctity and strictness in religious observances, which, for the most part, were merely outward show.

Josephus describes the Pharisees as assuming to greater piety and devotion than other men, which sprang out of their claim to a more strict and accurate interpretation of the law.

The precise date of the origin of this sect is uncertain, but they rapidly rose to vast reputation and power, till it became a proverbial saying among the Jews that if but two persons were allowed to enter heaven one of them would be a Pharisee.

The main features of their creed were—

- (1) They claimed for the *Traditions of the Elders* an equal authority with the law. These traditions, many of which related to the most trivial affairs of daily life, were not committed to writing till the second century of the Christian era, when they were embodied in a book called the *Mishna*.

- (2) They held that ceremonial observances were of the utmost importance, and not merely means to an end. They prayed while standing at street corners, and caused trumpets to be sounded when they engaged in the work of charity.
- (3) They affected many peculiarities in their dress. Their phylacteries were broader than those of other Jews, the fringes on the borders of their garments were wider, the tassels being particularly large.

The phylacteries were texts of Scripture, written on narrow strips of parchment, and worn as a literal interpretation of Deuteronomy vi. 6-8.

"And these words which I command thee this day shall be in thine heart : . . . And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes."

Fringes on their garments all Jews were commanded to wear.

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue; and it shall be unto you for a fringe that ye may look upon it, and remember all the commandments of the Lord and do them" (Numbers xv. 38-39).

- (4) The Pharisees believed in the existence of angels and spirits; in the resurrection of the dead; and the transmigration of souls.

The name Pharisee is derived from the Hebrew *Parush*=separat

The Sadducees were as careless and profligate in their habits as the Pharisees were over-strict.

Sochæus, a scholar who flourished about 250 B.C., taught his followers that they should serve God purely from love and gratitude towards Him, and not from an interested desire of reward, or from a servile dread of punishment.

The Sadducees, in opposition to the Pharisees, taught—

- (1) That there was no authority for following the *Traditions of the Elders*.
- (2) That there was no future state, and no resurrection from the dead. They denied the existence of angel or spirit.
"The same day came to him the Sadducees, which say that there is no resurrection" (Matt. xxii. 23).
"For the Sadducees say that there is no resurrection, neither angel nor spirit" (Acts xxiii. 8).
- (3) They contended for free will, and denied any particular interference of Divine Providence in the affairs of men.
- (4) From the circumstance that in arguing with the Sadducees on the doctrine of a future life our Lord quoted from the Pentateuch only, it has been suggested that the Sadducees rejected all the sacred scriptures except the books of Moses. It is generally admitted that this idea is erroneous.

The Sadducees were not a numerous sect, but made up for their want of numbers by their wealth and influence. Annas and Caiaphas, with the high priestly party, were of the sect of the Sadducees.

The Sadducees were the first and bitter opponents of the apostles, because they preached the resurrection of Jesus from the dead, which doctrine was directly opposed to the teaching of the Sadducees.

Our Lord in contact with the Scribes and Pharisees.

In conjunction (1) At the healing of the sick of the palsy. They demand, "*Who is this which speaketh blasphemies? Who can forgive sins but God alone?*" (v. 21; for reply, see v. 22-24.)

(2) At the feast given by Matthew or Levi, they find fault: "*Why do ye eat and drink with publicans and sinners?*" (v. 30; for reply, see v. 31-32).

(3) Healing the man with the withered hand. "*Watched him whether he would heal on the Sabbath day, that they might find an accusation against him.*"

Effect: "*They were filled with madness, and communed one with another what they might do to Jesus*" (vi. 7-11).

(4) The man with the dropsy. "*They watched him.*"

Effect: "*They could not answer him again to these things*" (xiv. 1-6).

(5) Murmured at our Lord "*receiving sinners and eating with them.*"
Reply: Parables of the Lost Sheep, The Lost Piece of Money and The Prodigal Son (xv.)

(6) Our Lord uttered woes against the Pharisees and Scribes (xi. 39-53).

Effect: "*They began to urge him vehemently, and to provoke him to speak of many things; laying wait for him, and seeking to catch something out of his mouth that they might accuse him.*"

Pharisees Alone (1) His disciples plucking the ears of corn. "*Why do ye that which is not lawful to do on the Sabbath day?*"

Reply: A reference to David eating the shew-bread (vi. 1-5).

(2) The Pharisees, who were covetous, derided our Lord (xvi. 14).

Reply: The Parable of Dives and Lazarus (xvi. 19-31).

(3) At the Triumphal entry some of the Pharisees said, "*Master, rebuke thy disciples.*"

Reply: "*If these should hold their peace, the stones would immediately cry out*" (xix. 39, 40).

With the Pharisees and Herodians (though the latter are not mentioned by name by St. Luke) when they put the question, "*Is it lawful for us to give tribute to Caesar, or no?*" (xx. 22). [For the craft of the question and our Lord's reply, see note page 141.]

With the Sadducees, on the subject of the resurrection (xx. 27; see note pp. 141, 142.)

Publicans, or Tax Gatherers, were of two classes.

I. Publicans, the great officers who farmed the Roman taxes, and paid a sum agreed upon by contract with the government. They sublet the tax gathering to agents called **Portitores** who were also bound by contract to pay a certain amount of money.

II. **Portitores**, the actual custom house officers, to whom the taxes were sublet. They were chosen from the native population as knowing the ways of the people. They had to pay a definite sum, and whatever they could extract from the people belonged to themselves. As a rule they were cruel and oppressive, over-charged whenever they had the oppor-

tunity, and were of the lowest class. They were hated and despised, for the Jews considered the payment of tribute absolutely unlawful. They were regarded as traitors and apostates, as willing tools of the oppressors and as polluted by their frequent intercourse with the heathen. It is this class that is referred to as "publicans" in the Gospel.

This system of taxation impoverished the country, producing chronic poverty and inciting to rebellion. The parables of our Lord constantly reveal the poverty of the people. Debt-bounded, see the parables of the "Two Debtors" (St. Luke vii. 41). "The unmerciful servant" (St. Matt. xviii. 23). The debtor is cast into prison to pay the last mite (St. Luke xii. 58-59), or he is sold with his wife and children into slavery (St. Matt. xviii. 25).

Notable Publicans are Matthew, or Levi, and Zacchæus.

John the Baptist hits their besetting sin when he bids them "*Exact no more than that which is appointed you*" (iii. 13). Zacchæus speaks of the restitution of fourfold if he had taken away anything by false accusation (xix. 8), a particular method of exaction. The Pharisees condemn our Lord for consorting with publicans, whom they class with sinners on two occasions.

- (1) At the feast in the house of Levi (v. 30). Reply: "*They that are whole need not a physician; but they that are sick. I came not to call the righteous but sinners to repentance*" (v. 31-32).
- (2) When publicans and sinners drew near to hear him (xv. 1). Reply: Parables of the Lost Sheep, The Lost Piece of Money, and the Prodigal Son (xv.).

Herodians were a political rather than a religious party, and followed the policy of the Herods. They were the anti-national party and relied upon the protection of Rome as a prelude to the re-establishment of national independence. Their motto was expediency, their leading principle, worldliness (the leaven of Herod), accepting Roman protection because by it they obtained position and wealth. Politically, they were opposed to the Pharisees, though, in their hatred of Jesus, they joined that party on two occasions.

- (1) After the healing of the man with the withered hand the Pharisees "*Straightway took council with the Herodians against him how they might destroy him*" (St. Mark iii. 6).
- (2) In putting the question to our Lord, "*Is it lawful for us to give tribute to Caesar, or no?*" (xx. 22).

This party is not mentioned by name by St. Luke.

Samaritans. In the reign of Hoshea, the last king of Israel, Shalmaneser carried Israel (i.e. the remnant of the Ten Tribes) into Assyria (2 Kings xvii. 5, 6-28). Into the depopulated territory "Esarhaddon, the king of Assyria, brought men from Babylon, and from Cuthah, from Iva, and from Hamath, and from Sepharvaim" (2 Kings xvii. 24; 2 Kings xviii. 34). These strangers were idolaters, and God showed His displeasure by allowing the land to be infested with wild beasts. So the king of Assyria sent them one of the captive priests to teach them "how they should fear the Lord" (2 Kings xvii. 28).

Thus the Samaritans were foreigners from the Valley of the Euphrates.

On the return of the Jews from captivity the Samaritans asked to be allowed to take part in the rebuilding of the Temple. Their request was refused mainly on account of their foreign extraction. From this time they became open enemies of the Jews. They erected a Temple on mount Gerizim. The Pentateuch was their only code. The Jews learnt to hate them worse than they did the Gentiles. The feelings of the Jews towards them may be gathered from the expression used to our Lord "*Thou art a Samaritan and hast a devil*" (St. John viii. 48). The Samaritans waylaid single Jews going up to Jerusalem, and forbade shelter or food to Jewish travellers.

The Nazarite Vow.

A Nazarite was a person bound by a vow to be set apart from others for the service of God. The obligation was either for life or for a defined time.

I. The Nazarite during the time of his vow was bound—

- (1) To abstain from all intoxicating drink.
- (2) Not to cut the hair of his head.
- (3) Not to approach any dead body.

II. Of Nazarites for life three are mentioned in the Scriptures, Samson, Samuel, and John the Baptist. The only one of these actually called a Nazarite is Samson.

III. There are two instances of vows in the Acts.

- (1) Of Paul it is said "*having shorn his head in Cenchrea : for he had a vow*" (Acts xviii. 18).
- (2) By the advice of the Elders Paul joined the four men at Jerusalem who had a vow (Acts xxi. 24).

From the fact that these men shaved their heads there can be little doubt that this was a strictly legal Nazarite vow.

Kingdom of God has three meanings in scripture.

- (1) Kingdom of Grace in the world, or the Visible Church.

The parable of the Mustard Seed illustrates ; (a) the slight beginning ;

(b) the outward visible growth ; (c) the final triumph of the Church.

Our Lord alludes to His Church when He declares that "he that is least in the Kingdom of God is greater than John the Baptist" (vii. 28).

Also "*the mysteries of the Kingdom of God*" (i.e. His Church) (viii. 10).

"*I must preach the Kingdom of God*" (iv. 43), which passage also refers to the Kingdom of Grace in the heart.

- (2) Kingdom of Grace in the heart, or the personal rule of Christ in the hearts of His followers.

Is to be received "*As a little child*" (xviii. 17).

The parable of the Leaven illustrates the inward might of the influence of the Holy Spirit in the heart of man (xiii. 21).

The parable of the Sower illustrates the reception of the Kingdom by different hearts (viii. 4-8).

"*I must preach the Kingdom of God*" (iv. 43), which passage also refers to His Church.

Kingdom of Glory.

"*Some shall not taste of death, till they see the kingdom of God*" (ix. 27). St. Mark adds "*come in power*" (ix. 1). St. Matthew says "*till they see the Son of Man coming in his kingdom*" (xvi. 28).

"*When ye shall see Abraham and Isaac, and Jacob, and all the prophets, in the Kingdom of God and you yourselves thrust out*" (xiii. 28).

When our Lord was demanded of the Pharisees "*when the kingdom of God should come*" (xvii. 20).

"*I will not drink of the fruit of the vine until the kingdom of God shall come*" (xxii. 18).

"*That ye may eat and drink at my table in my kingdom*" (xxii. 30).

The penitent thief, "*Lord, remember me, when thou comest into thy kingdom*" (xxiii. 42).

Testimony borne to our Lord.

1. BY HIMSELF.

- (a) Before the Sanhedrim, in reply to the question, "*Art thou then the Son of God?*" He replied, "*Ye say that I am*" (xxii. 70).
- (b) He addresses the Father on three occasions.
 - (1) On the Return of the Seventy. "*I thank thee, O Father, Lord of heaven and earth,*" etc. (x. 21).
 - (2) On the Cross. "*Father, forgive them, for they know not what they do*" (xxiii. 34).
 - (3) His last words. "*Father, into thy hands I commend my spirit*" (xxiii. 46).

NOTE.—By addressing God as His Father, our Lord bears testimony to His Divine Sonship.

2. BY THE FATHER, *i.e.* VOICES FROM HEAVEN.

- (a) At His Baptism. "*Thou art my beloved Son; in thee I am well pleased*" (iii. 22).
- (b) At His Transfiguration. "*This is my beloved Son, hear him*" (ix. 35).

3. BY ANGELS.

- (a) Gabriel at the Annunciation. "Thou shalt bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest" (i. 31, 32).
- (b) The Angels to the Shepherds. "For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord" (ii. 11).
- (c) The Angel at the Resurrection. "He is not here, but is risen" (xxiv. 6).

4. BY DEMONIACS.

- (a) In the Synagogue at Capernaum. "I know thee who thou art; the Holy One of God" (iv. 34).
- (b) The Demons, when they were cast out. "Thou art Christ, the Son of God" (iv. 41).
- (c) The Gadarene Demoniac. "What have I to do with thee, Jesus, thou Son of God most high" (viii. 28).

5. BY DISCIPLES AND HOLY MEN.

- (a) Simeon at the Presentation. "Mine eyes have seen thy salvation" (ii. 30).
- (b) Anna at the Presentation. She "spoke of Him to all them that looked for redemption in Jerusalem" (ii. 38).
- (c) St. Peter, on the occasion of his Great Confession. "The Christ of God" (ix. 20).
- (d) St. John the Baptist to the multitude. "One mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: He shall baptize you with the Holy Ghost and with fire" (iii. 16).
- (e) The Two Disciples going to Emmaus. "Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people" (xxiv. 19).

BY OTHERS.

- (1) The Multitude at the Triumphal Entry. "Blessed be the King that cometh in the name of the Lord" (xix. 38).
- (2) The Centurion at the Foot of the Cross. "Certainly this was a righteous man" (xxiii. 47).

THE GOSPEL ACCORDING TO ST. LUKE.

TEXT AND NOTES.

Preface.

1. Forasmuch as ¹many have taken in hand ^ato set forth in order a declaration of those things which are most surely believed among us, ²Even as they delivered them unto us, ³which from the beginning were eyewitnesses, and ministers of the word; ³It seemed good to me also, ^bhaving had perfect understanding of all things from the very first, to write unto thee ³in order, most excellent Theophilus, ⁴That thou mightest know the certainty of those things, wherein thou ⁴hast been instructed.

^a see R.V. and notes 1, 2, 3, p. 203. ^b see R.V. and note 4 p. 203.

¹ St. Luke does not here allude to the Gospels of St. Matthew and St. Mark.

² Antecedent is "they," *i.e.*, the persons who delivered the accounts were eyewitnesses and ministers of the word from the beginning. The "many" of l. 1 had not these qualifications.

See page 7 for the purpose of St. Luke in writing the Gospel.

³ *i.e.* chronological arrangement.

⁴ *i.e.* orally instructed; catechized.

The Gospel of St. Luke and the Acts are the only historic books in the Bible with a personal introduction. They are addressed to the same person, Theophilus—dear to God (to whom St. Luke also addresses the Acts). Of him nothing is known, though the adjective "most excellent" is also applied to Felix (Acts xxiii. 26), and to Festus (Acts xxvi. 25). We may infer that Theophilus was a person of rank, and possibly a Roman officer.

Introduction is important for, (1) It proves that there were "many" early attempts to narrate the Life of Christ. (2) It gives us Luke's purpose in writing the Gospel, *viz.*, (a) to relate the Life of Christ in chronological order, (b) to give Theophilus full knowledge of facts which he had hitherto learnt by being catechized.

Announcement of Birth of John the Baptist.

5 There was in the days of ¹Herod, the king of Judæa, a certain priest named ²Zacharias, of ³the course of ⁴Abia: and his wife was of the daughters of Aaron, and her name was ⁴Elisabeth. 6 And they were both righteous before God, walking in all the ⁵commandments and ⁶ordinances of the Lord blameless.

^a see R.V.

¹ Herod the Great (Intro. p. 17).

² = Memorial of the Lord.

³ The priests were divided into 24 sets or courses, each course officiating for a week in turn. This arrangement was made by David. Abijah was eighth in order.

⁴ = Oath of my God.

⁵ = The moral law.

⁶ = The ceremonial observances.

The Baptist was thus of priestly race on the side of both his father and his mother.

Course of Abia. In the time of David there were 24 priestly families (16 descended from Eleazar and 8 from Ithamar, the two younger sons of Aaron), to whom the King assigned by lot the weekly service in the Temple. Thus each family was termed a course. Only 4 families returned from the Babylonish captivity; these were sub-divided into 24 to keep the old number of courses, and they took the old names. Abia was the grandson of Aaron.

7 And they had ⁷no child, because that Elisabeth was barren, and they both were *now* well ⁸stricken in years. 8 And it came to pass, that while he executed the priest's office before God in the order of his course, ⁹ According to the custom of the priest's office, his lot was ⁹*to burn incense when he went into the* ¹⁰temple of the Lord. 10 And the whole multitude of the people were praying without at the ¹¹time of incense. 11 And there appeared unto him ¹²an angel of the Lord standing on the ¹³right side of the altar of incense. 12 And when Zacharias saw him, he was troubled, and fear fell upon him. 13 But the angel said unto him, Fear not, Zacharias: ¹⁴for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name ¹⁵John. 14 And thou shalt have joy and gladness; and many shall rejoice at his birth. 15 For he shall be great in the sight of the Lord, and ¹⁶shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. 16 And many of the children of Israel shall he turn to the Lord their God. 17 And he shall go before ¹⁷him in the spirit and power of ¹⁸Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people

^b see R.V. and note 5 p. 203. ^c see R.V. and note 6 p. 203. ^d Elijah (O.T.).

v. 11. The Altar of Incense. Made of shittim or acacia wood overlaid with gold. It stood in the Holy Place in front of the Veil which divided the Holy Place from the Most Holy Place. The table of shewbread and the golden candlestick were also in the Holy Place.

Incense was a mixture of myrrh, gum, laudanum, galbanum and frankincense. It was burnt twice a day, at morning and evening sacrifice. It was an emblem of prayer, and whilst the Priest offered incense the prayers of the people were made in the Court of the Israelites.

v. 16. Many, &c. Numbers came to John's baptism, see chap. iii. 7, 10, 12, 14. Also the people were "persuaded that John was a prophet" (xx. 6).

7 Want of children was regarded as a token of God's anger, and deprived the family of the hope of begetting the Messiah.

8 Well stricken in years — far advanced in years.

9 The highest priestly duty assigned by lot; and from the number of the priests could never fall to the same priest twice in his life.

10 *i.e.* The Shrine or Holy Place into which none but the priests could enter. Note the accuracy of the R.V. Zacharias entered into the Holy Place for the express purpose of offering incense.

11 *i.e.* At the evening sacrifice.

12 On angels (see Intro. p. 15).

13 *i.e.* South, the propitious side (see Map Temple p. 36). For office of priest (see p. 37).

14 — A special supplication either (1) for a son, or (2) for the coming of the Messiah.

15 — Grace of our Lord.

16 The Nazarite vow. Strong drink was also forbidden to ministering priests. Samson (Judges xiii. 4), the Rechabites (Jer. xxxv. 6), and probably Samuel (1 Sam. i. 11) were famous Nazarites.

17 A fourfold promise. John shall be—

(1) The forerunner.

(2) The spiritual Elias.

(3) Shall heal discords and reform sinners.

(4) Prepare the nation to receive the Messiah.

18 Mal. iv. 6.

prepared for the Lord. 18 And Zacharias said unto the angel, ¹⁹Whereby shall I know this? for I am an old man, and my wife well stricken in years. 19 And the angel answering said unto him, I am ²⁰Gabriel, that ²¹stand in the presence of God; and am sent to speak unto thee, and ²²to shew thee these glad tidings. 20 And, behold, ²³thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. 21 And the people *waited* for Zacharias, and marvelled that he tarried so long in the temple. 22 And when he came out, he could not speak unto them: and they perceived that he had seen a ²⁴vision in the temple: *for he beckoned unto them, and remained speechless.* 23 And it came to pass, that, as soon as the ²⁵days of his ministration were accomplished, he departed to his own house. 24 And after those days his wife Elisabeth conceived, and hid herself five months, saying, 25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my ²⁶reproach among men.

a see R. V. and note 7 p. 203. *b* see R. V. and notes B, 9 p. 203.

For angels see page 15, and also p. 48. The Jews did not give names to particular angels till after the captivity.

¹⁹ Zacharias asks for a sign, and is struck dumb.

Comp. Abraham and Sarah (Gen. xviii. 11).

²⁰ = The strong one or hero of God.

²¹ The honourable courtiers *stand* before the king in an Eastern court, others kneel or are prostrate.

²² The Greek word signifies "to preach the Gospel." Lit. to "evangelise."

²³ He receives the sign, but in the form of a punishment for his want of faith.

²⁴ Not a dream, but a vivid appearance seen with the waking sense.

Note R.V. The imperfect tense conveys the idea of repeated and continued signs.

²⁵ *i.e.* The period of his service in the temple with his course, *i.e.* from Sabbath to Sabbath.

²⁶ *i.e.* Of barrenness, so Rachel (Gen. xxx. 23) and Hannah (1 Sam. i. 6-10).

JOHN THE BAPTIST COMPARED WITH ELIJAH.

John the Baptist.

1. **Home.** The Wilderness, whence he suddenly appears.

2. **Clothing.** "Raiment of camel's hair, and a leathern-girdle about his loins" (St. Matt. iii. 4).

3. **Food.** "Locusts and wild honey" (St. Matt. iii. 4).

4. **Preaching.** "The baptism of repentance for the remission of sins" (St. Luke iii. 3).

Elijah.

The desert. His appearances thence are sudden and unexpected.

"An hairy man, and girt with a girdle of leather about his loins" (2 Kings i. 8).

Of the desert.

Denounced the sins of Ahab and the idolatry of the people in worshipping Baal.

JOHN THE BAPTIST COMPARED WITH ELIJAH—*continued.*

John the Baptist.

5. **Special Preaching.** Reproved Herod the Tetrarch for his sin in marrying Herodias.

6. **Fate.** His death was due to the vengeance of Herodias.

7. The predecessor of the mild and gentle Jesus.

That John the Baptist was the spiritual Elijah prophesied by Malachi is shewn—

- (1) By the words of the angel Gabriel who quotes Malachi iv. 5, 6, and states "That he (John) shall go before him (the Messiah) in the spirit and power of Elias."
- (a) Our Lord, in His conversation about John, distinctly states—
"And if ye will receive it, this is Elias, which was for to come" (St. Matt. xi. 14).
- (3) Again our Lord, when coming down from the Mountain of Transfiguration, in answer to the question of His disciples, "Why, then, say the Scribes that Elias must first come?" replies so that the disciples "understood that He spake unto them of John the Baptist" (St. Matt. xvii. 9-13).

On the Jewish belief in the reappearance of Elijah, Dean Stauley writes:—"Passover, after passover, the Jews of our day place the paschal cup on the table, and set the door wide open believing that that is the moment when Elijah will reappear. When goods are found and no owner comes, when difficulties arise and no solution appears, the answer is, 'Put them by till Elijah comes'" (History Jewish Church).

Archangels mentioned in the Bible are:—

- (1) Gabriel (a) to Daniel on the banks of Ulai (Daniel viii. 16).
(b) to Zacharias in the Temple (i. 19).
(c) to the Virgin Mary at Nazareth (i. 26).
- (2) Michael—Who is like God (a) (Daniel x. 13), (Daniel x. 21), (Daniel xii. 1).
(b) "As contending with the devil about the body of Moses" (Jude 9).
(c) "Michael and his angels fought against the dragon" (Rev. xii. 7).

Gabriel is the messenger of *mercy*, Michael of *wrath*.

The Annunciation.

26 And in the ¹sixth month the angel Gabriel was sent from God unto a city of ²Galilee, named Nazareth, 27 To a virgin ³espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. 28 And the angel came in unto her, and said, 'Hail, thou that art ⁴highly favoured, the Lord is with thee: blessed art thou among women. 29 And when she saw him, she was ⁵troubled at his saying, and cast in her mind what manner of salutation this should be. 30 And the angel said unto her, Fear not, ⁶Mary: for thou hast found ⁷favour with God. 31 And, behold, thou shalt conceive in

¹ After the vision of Zacharias.

² Intro. p. 33 and p. 32. St. Luke alone mentions the early residence of Mary at Nazareth. The passage shows that the readers of St. Luke were not acquainted with Palestine.

³ Betrothal was a solemn ceremony with the Jews, and usually took place a year before marriage.

⁴ *Hail*, etc. The Ave Maria.

⁵—Endued with grace.

⁶ *Troubled* as Zachariah v. 12. The feeling of natural terror. Who was this strange visitor? What did this strange greeting mean?

⁷ = Bitter, the same as Miriam or Marah.

⁸ = Grace.

thy womb, and bring forth a son, and shalt call his name ⁹JESUS. 32 He shall be great, and shall be called the Son of the ^bHighest: and the Lord God shall give unto him the ¹⁰throne of his father David: 33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. 34 Then said Mary unto the angel, "How shall this be, seeing I know not a man?" 35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the ^bHighest shall overshadow thee: therefore also that *holy thing which shall be born of thee shall be called the Son of God.* 36 And, behold, thy ¹¹cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. 37 *For with God nothing shall be impossible.* 38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

^b see R.V. and note 10 p. 203. ^c see R.V. ^d see R.V. comment p. 167.

- V. 32. "His Father David." Jesus was to be the Son of David. Prophecies are:—
- (1) "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots" (Isaiah xi. 1).
 - (2) "I will set up thy seed after thee . . . and I will establish his kingdom" (2 Sam. vii. 12).
 - (3) "Of the fruit of thy body will I set upon thy throne" (Ps. cxxxii. 11).
 - (4) "Of the increase of his government and peace there shall be no end upon the throne of David" (Is. ix. 7).
- V. 33. "Of His Kingdom there shall be no end."
- (1) "A kingdom which shall never be destroyed: . . . it shall stand for ever" (Dan. ii. 44).
 - (2) "Thy throne, O God, is for ever and ever" (Ps. xlv. 6); also (Heb. i. 8).
 - (3) "He shall reign for ever and ever" (Rev. xi. 15).

Visit of Mary to Elizabeth.

39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda; 40 And

⁹ = Jehovah his salvation. Heb. Joshua.

¹⁰ Many Jews would understand this as referring to the Messiah.

¹¹ Not in doubt as Zacharias, but in wonder as to how it would be accomplished. Contrast the appellations given to Jesus:
 God says,
 "Son of God."
 "Son of the Highest."
 Jesus calls Himself,
 "The Son of Man."

¹² — Thy kinswoman. Shows the relationship between Jesus and John the Baptist.

For comment on R.V. (see p. 167).

Births of Isaac (Gen. xviii. 10), and Samson (Judges xiii. 3) were foretold by angels.

It is generally supposed that the city of Zacharias was Jutha, a city of priests, near Hebron.

entered into the house of Zacharias, and saluted Elisabeth. 41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: 42 And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. 43 And whence is this to me, that the mother of my Lord should come to me? 44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. 45 And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

The Magnificat.

46 And Mary said, My soul doth magnify the Lord, 47 And my spirit hath rejoiced in God my Saviour. 48 For he hath regarded the low estate of his handmaiden: 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 on them that fear him from generation to generation. 51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. 52 He hath put down the *mighty from their seats*, and exalted them of low degree. 53 He hath filled the hungry with good things; and the rich he hath sent empty away. 54 He

¶ see R.V. comment p. 167.

The Hill Country is an elevated tract of country running through Ephraim and Judah from north to south. The descent to the deep depression of the Dead Sea and the Jordan Valley on the Eastern slope is steep and abrupt; on the west it descends gradually to the Mediterranean Sea.

i.e. beyond all others.

The Magnificat. Lat. *Magnificat*, and hence the song of Mary is known as The Magnificat. It is used in the Church service after the first lesson in the evening service. It has been used since the time of Caesarius of Arles (A. D. 540).

Analysis of the Magnificat.

- (1) A thanksgiving for God's gracious condescension as shown in the Incarnation of His Son (46-49).
- (2) A declaration of faith in His mercy and providential rule (50-53).
- (3) A recognition in the coming of Christ of the fulfilment of God's covenant (54-55). (Daniel.)

Note the contrasts—

- (1) Morally, the proud and the poor in spirit.
- (2) Socially, the mighty and those of low degree.
- (3) Physically, the hungry, who toil and pinch; and the rich, who need nothing.

hath ^aholpen his servant Israel, ⁱⁿ remembrance of his mercy; 55 As he spake to our fathers, to Abraham, and to his seed for ever. 56 And Mary abode with her ^aabout three months, and returned to her own house.

^a see R. V.

^a — Helped.

^b i.e. till the Baptist was born

COMPARISON OF THE MAGNIFICAT WITH HANNAH'S SONG (1 Sam. ii. 1-10).

46. My soul doth magnify the Lord.
47. My spirit hath rejoiced in God my Saviour.

48. For he hath regarded the low estate of his handmaiden; 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 on them that fear him from generation to generation.

51. He hath shewed strength with his arm; and hath scattered the proud in the imagination of their hearts.

52. He hath put down the mighty from their seats; and exalted them of low degree.

53. He hath filled the hungry with good things;

and the rich he hath sent empty away.

54. He hath holpen his servant Israel,

In remembrance of his mercy
As he spake to our fathers, to Abraham and to his seed for ever.

My heart rejoiceth in the Lord.
Mine horn is exalted in the Lord: my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

There is none holy as the Lord; for there is none besides thee; neither is there any rock like our God.

Talk no more so exceeding proudly; let not arrogancy come out of your mouth; for the Lord is a God of knowledge, and by his actions are weighed.

The bows of the mighty men are broken.

And they that stumbled are girded with strength.

They that were full have hired out themselves for bread; and they that were hungry ceased.

The Lord killeth, and maketh alive: He bringeth down to the grave, and bringeth up. The Lord maketh poor and maketh rich; He bringeth low and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and he hath set the world upon them.

He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.

Birth of John the Baptist.

57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son. 58 And her neighbours and her ^acousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. 59 And it came to pass, that on the ¹eighth day they came to circumcise the child;

^a see R. V. and note 11 p. 203.

¹ Circumcision was the token of the covenant which assured to the Jew and his descendants the promise of the Messiah, and was a necessary condition of Jewish nationality. The rite was to be performed on the eighth day under pain of death (Lev. xii. 3). It was customary to name the child when it was circumcised. Circumcision belongs to the

and they ^bcalled him Zacharias, after the name of his father. 60 And his mother answered and said, Not so; but he shall be called John. 61 And they said unto her, There is none of thy kindred that is called by this name. 62 And they made ^asigns to his father, how he would have him called. 63 And he asked for a writing ^ctable, and wrote, saying, His name is John. And they marvelled all. 64 And his mouth was opened immediately, and his tongue ^bloosed, and he spake, and praised God. 65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa. 66 And all they that heard them laid them up in their hearts, saying, ^d*What manner of child shall this be!* And the hand of Lord was with him.

^a see R.V. and note 12 p. 203. ^b see R.V. comment p. 167. ^c see R.V. comment p. 167.

The Benedictus.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, 68 ¹Blessed be the Lord God of Israel; for he hath visited and redeemed his people, 69 And hath raised up an ²horn 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 since the world began: 71 That we should be saved from our enemies, and from the hand of all that hate us; 72 To perform the mercy promised to our fathers, and to ³remember his holy covenant;

Jews as to no other people because of—

- (1) Its divine institution;
- (2) Religious privileges attaching to it;
- (3) The strict regulations.

See Gen. xii. 17 when the rite of circumcision was instituted to Abraham.

² They would have called the child Zacharias but for the intervention of his mother.

³ Probably Zacharias was deaf as well as dumb.

The R.V. preserves the tense of the original, viz. the imperfect, and thus gives what actually took place.

⁴ Tablet smeared with wax, and written upon with an iron stylus.

^b Loosed. This interpolation would only be correct on the assumption that Zacharias was temporarily afflicted with helpless stammering. It is more probable that for a time he was a deaf mute.

Hill country (see p. 49).

^c R.V. shows that the question means not what kind of child he should be, but what the child would grow to.

¹ The Benedictus. The hymn is called the *Benedictus*, used in Christian worship since the 6th century. It is used after the second lesson in the morning service.

Analysis of the Benedictus.

(1) A thanksgiving for our redemption by Christ (58-75).

(2) A prophecy of the mission of the Baptist reminding us of the constant need of repentance, as a preparation for the Kingdom of Heaven, and carrying our minds forward to Christ's second coming. (75-79). (Daniel).

² A metaphor of power, used by agricultural people. The strength of a bull is in its horns.

³ See Gen. xxii. 17, 18. "That in blessing I will bless thee . . . And in thy seed shall all the nations of the earth be blessed."

73 The oath which he swore to our father Abraham, 74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, 75 In holiness and righteousness before him, all the days of our life. 76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; 77 To give knowledge of salvation unto his people by the remission of their sins, 78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us, 79 To give light to them that sit in darkness and in 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.

a see R. V. and note 10 p. 202. b see R. V. comment p. 187.

Birth of Jesus.

2 And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. 2 (And this taxing was first made when Cyrenius was governor of Syria.) 3 And all went to be taxed, every one into his own city. 4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called

a, b see R. V. comment p. 168.

V. 2. **Cyrenius or Quirinus.** It is known that Quirinus was Governor of Syria, A. D. 6. A census was then taken which led to the revolt of Judas of Galilee. "After this man rose up Judas of Galilee in the days of the taxing" (Acts v. 37). It is supposed that St. Luke has made an error of ten years. The most probable explanation is, that Quirinus was twice Governor of Syria, viz., B. C. 4, when he began the census, and A. D. 6, when he completed it. This view is supported by the fact that Quirinus was in Syria shortly before the birth of our Lord.

4 Holiness towards God.

5 Righteousness towards men.

6 — Little child.

7 i. e. to be His herald or forerunner. (See ii. 4.)

8 Or dawn, which breaks suddenly in the east.

This is a title given to Christ. Similar titles are—

(1) "Sun of Righteousness" (Mal. iv. 2).

(2) "The Morning Star" (Rev. xxii. 16).

The advent of Christ was to be the opening dawn of a "new day" for His people.

9 In the darkness of ignorance.

In sin—the wages of sin is death.

10 The wild barren region on the slope of the hill country of Judæa down to the Dead Sea.

Taxed = enrolled.

1 The inhabited earth. The Roman Empire.

2 The Romans enrolled their subjects at their residence. They conceded to the Jews the privilege of being enrolled at the place of their birth. And thus it was that Jesus was born at Bethlehem, not Nazareth.

3 Where Joseph and Mary usually lived. (Intro. p. 21-22).

‘Bethlehem; (because he was of the house and ^blineage of David :) 5 To be taxed with Mary ^dhis espoused wife, being great with child. 6 And so it was, that, while they were there, the days were accomplished that she should be delivered. 7 And she brought forth her first-born son, and wrapped him in ^eswaddling clothes, and laid him in a ^fmanger; because there was no room for them in the ^ginn.

^b see R. V. and note 13 p. 206. ^c see R. V. comment p. 168. ^d see R. V. comment p. 167.

V. 4. Bethlehem. St. Luke informs us how it was that, though Joseph and Mary lived at Nazareth, Jesus was born at Bethlehem, fulfilling prophecy, particularly Micah v. 2. The Jews, particularly the Pharisees, looked upon our Lord as from Nazareth, and in consequence refused to accept him as the Messiah, who must have been from Bethlehem in order to fulfil prophecy.

V. 7. The Inn. Bethlehem was crowded with persons who had come to Bethlehem to be registered. The inn was merely a Khan or Caravanserai, an enclosed space or surrounded with open recesses, with a paved floor raised a little above the level of the ground court. This was crowded, and so Mary and Joseph were compelled to take refuge in a corner of the courtyard or the stables. According to tradition, the stables of the Khan at Bethlehem were in a limestone grotto. Jeremiah xli. 17 mentions Bethlehem as the “inn” of Chimham, probably so called from Chimham, son of Barzillai (2 Sam. xix. 37).

Appearance of Angels to the Shepherds.

8 And there were in the same ¹country shepherds abiding in the field, ²keeping watch over their flock by night. 9 And, lo, the angel of the Lord came upon them, and the ³glory of the Lord shone round about them; and they were sore afraid. 10 And the angel said unto them, ‘Fear not: for, behold, I ⁴bring you good tidings of great joy, which shall be to ⁵all people. 11 For unto you is born this day in the ⁷city of David a Saviour, which is ⁸Christ the Lord. 12 ^aAnd this shall be a sign unto you; Ye shall find ^bthe babe wrapped in swaddling clothes, lying in a manger. 13 And suddenly there was with the angel a multitude of the

^{a, b} see R. V. and notes 14, 15, p. 203.

¹ Evangelize or proclaim the Gospel. ² All the people—i.e. of Israel. ⁷ Bethlehem.

⁸ Christ=anointed. Heb. Messiah.

⁴=House of bread.(Intro.p.30).
House=family.

⁶ Lineage=line of descent.

⁶ Swathes of cloth tightly bound round the body of the child according to Eastern custom.

⁷ Stall or stable.

⁸ The khan or caravanserai.

¹ i.e. where David fed his flocks.

² Lit. keeping their night watches.

The occupation of the shepherd required great watchfulness, particularly by night. Not only had he the care of the sheep, but he had to encounter the attacks of wild beasts, such as lions, bears, etc. (1 Sam. xvii. 34, 1s. xxxi. 4, Jer. v. 6, Amos iii. 4), and to incur risks from robbers and predatory hordes (Gen. xxxi. 39).

David slew a lion and a bear in defence of the flock (1 Sam. xvii. 34).

Jacob claims to Laban that he had borne the loss of all sheep stolen by robbers or torn by beasts (Gen. xxxi. 39).

⁸=The shechinah, or token of Divine presence (see Ex. xxiv. 16).

⁴ The same salutation as to Zacharias and Mary.

⁹heavenly host praising God, and saying:
 14 ¹⁰ Glory to God in the highest, *and on earth peace, good will toward men.* 15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. 16 And they came with haste, and ¹¹found Mary, and Joseph, and the babe lying in a manger. 17 And when they had seen it, they made known abroad the saying which was told them concerning this child. 18 And all they that heard it wondered at those things which were told them by the shepherds. 19 But Mary kept all these things, and ¹²pondered them in her heart. 20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

• see R.V. and note 16 p. 203.

The Circumcision and Presentation.

21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. 22 And when the ¹days of *her* purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; 23 ²(As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) 24 ³And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two

• see R.V. comment p. 168.

⁹—The host of heaven—*i.e.* the angels as the armies of the Lord of Hosts.

¹⁰ Note the parallel.

Glory Peace

God men
 highest (who please God),
 (heaven). earth.

¹¹ Discovered after search.

¹² *i.e.* kept comparing them and meditating upon them.

¹ 40 days after the birth of the child.

² The firstborn was sanctified to the Lord (Ex. xiii. 2). Subsequently the Levites were consecrated to the Temple service and the firstborn was redeemed for five shekels (Numb. xviii. 16).

³ The sacrifice of purification was a yearling lamb for a burnt-offering, and a young pigeon or turtle dove for a sin-offering; but if the parents were poor a second pigeon or turtle dove might be substituted for the lamb (Lev. xii. 6-8).

v. 23 refers to the ransom of the child.

v. 24 refers to the sacrifice for the mother.

young pigeons. 25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was ^bjust and devout, waiting for the ^cconsolation of Israel: and the Holy Ghost was upon him. 26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the ^dLord's Christ. 27 And he came ^eby the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the ^fcustom of the law, 28 Then took he him up in his arms, and blessed God, and said, 29 ^gLord, now lettest thou thy servant depart in peace, according to thy word: 30 For mine eyes have seen thy salvation, 31 Which thou hast prepared before the face of all people; 32 A light ^hto lighten the Gentiles, and the glory of thy people Israel. 33 And Joseph and his mother marvelled at those things which were spoken of him. 34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the ⁱfall and ^jrising again of many in Israel; and for a sign which shall be ^kspoken against; 35 (Yea, a ^lsword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed. 36 And there was one ^mAnna, a prophetess, the daughter of Phanuel, the tribe of ⁿAsser: she was of a great age, and had lived with an husband ^oseven years from her virginity; 37 And she was a widow of about fourscore and four years, which

^b see R. V. comment p. 168. ^c see R. V. comment p. 168. ^d see R. V. and note 17 p. 203. ^e Asher (O. T.).

^h Or Hannah = he was gracious (Intro. p. 18). ⁱ One of the lost ten tribes, but some of its members survived. ^j i. e. she was married seven years, and now was eighty-four years of age.

⁴ Simeon (Intro. p. 24).

⁵ i. e. the advent of the Messiah.

⁶ Jehovah's Anointed.

⁷ In the Spirit — in a spiritual state.

⁸ Custom of the law — i. e. the presentation of the first-born, when a son, in accordance with (Ex. xiii. 2). A testimony to the idea of the priesthood of the first-born. The first-born of every house had still a dedicated life though redeemed from the obligation of priestly duties by the payment of four shekels to the actual Aaronic priesthood. The child should have been received by one of the priests. This duty was performed by Simeon, who received the child who was presented and took him up in his arms and blessed him.

⁹ The Song of Simeon or the Nunc Dimittis ("Now thou art letting thy servant depart") was introduced into Christian worship in the 6th century. It follows the end lesson of the evening service.

¹⁰ For the revelation or unveiling of the Gentiles. So the R. V. is important, it describes 'the light' in its true character, viz., a withdrawal of the veil spread over all nations. No new light but a removal of the veil which prevented the Gentiles from seeking the light (Is. xxv. 7). The light is the 'Glory of Israel' and is now shining upon the Gentiles, because the hindering veil is withdrawn.

¹¹ Fall, e. g. Pharisees, Herodians, Sadducees, etc.

¹² Rising, e. g. St. Peter, Mary Magdalene, the penitent thief on the cross.

¹³ Jesus was termed "a Samaritan" — "this deceiver" "hath a devil."

¹⁴ e. g. By His rejection at Nazareth; His agony on the cross.

departed not from the temple, but served God with fastings and prayers night and day. 38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for *redemption in Jerusalem*. 39 And when they had ¹⁸performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. 40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

¹⁸ see R.V. comment p. 168.

V. 34. "Fall and Rising." To the Jews Jesus was a stumbling block or "rock of offence"; to the Greeks "foolishness"; but to the Christian "a precious corner stone," "the power of God and the wisdom of God" (1 Peter ii. 7, 8; 1 Cor. i. 23). So "to one the savour of death unto death, and to the other the savour of life unto life" (2 Cor. ii. 16).

Jesus in the Temple.

41 Now his parents went to Jerusalem every year at the ¹feast of the passover. 42 And when he was ²twelve years old, they went up to Jerusalem after the custom of the feast. 43 And when they had fulfilled the days, as ³they returned, the child Jesus tarried behind in Jerusalem; and ⁴Joseph and his mother knew not of it. 44 But they, supposing him to have been ⁵in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. 45 And when they found him not, they turned back again to Jerusalem, seeking him. 46 And it came to pass, that ⁶after three days

V. 41. Every Year, &c. By the law of Moses all male persons were to go up to Jerusalem at the three feasts of Passover, Pentecost and Tabernacles (Ex. xxiii. 17, Deut. xvi. 16), but this custom had long fallen into abeyance. Pious Jews, however, went up once a year to the feast of Passover.

V. 42. The following are the stages of Jewish childhood:—

- (1) At three he began to wear the fringed garment (Numbers xv. 38-41) and was educated by his mother.
- (2) At five he began to learn the law, especially the creed of Deut. vi. 4, and the Hallel in Ps. cxiv., cxviii., cxxxvi. He was taught by his father, and also by catechetical teaching in school.
- (3) At twelve he was brought to the Synagogue on the "Sabbath of Phylacteries," and was presented with phylacteries, to be worn at the recital of his daily prayer. He was now directly responsible for obedience to the Law, and was called "a Son of the Law."

¹⁸ Before the return to Nazareth must be placed—

The Visit of the Magi.

The Massacre of the Innocents.

The Flight into Egypt

recorded by St. Matthew alone. Peculiar to St. Luke.

The only incident of our Lord's boyhood preserved for us.

1 Intro. p. 38.

2 At this age the Jewish boy was presented with "phylacteries," and incurred legal obligations. He was called "a son of the law."

3 The people from Galilee came up to the feast in large companies or caravans.

4 They would easily miss Him in so large a company.

5 i.e. with the caravan. They sought for Jesus at the halting-place for the night.

6 i.e. on the third day. 1st, on the journey; 2nd, in seeking Him in the caravan and at Jerusalem; 3rd, they find Him in the Temple.

they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. 47 And all that heard him were astonished at his understanding and answers. 48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. 49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? 50 And they understood not the saying which he spake unto them. 51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. 52 And Jesus increased in wisdom and stature, and in favour with God and man.

a see R. 7. comment p. 169. b see R. V. and note 18 p. 203.

7 *i.e.* at the feet of the Rabbis.

8 *Doctors*—teachers *i.e.* the Rabbis who held their classes or schools in the Temple precincts. Jesus attended one of these classes (see p. 139).

9 The first recorded words of Jesus. He claims Sonship of God.

10 His mother calls Him "Son." His reply disclaims this relationship, and claims for Himself that He was the Son of God.

11 He passed His early years in obedience to His earthly parents.

Note the human nature of our Lord. He increased in

(1) Wisdom—*i.e.* intellect.

(2) Stature—*i.e.* physical development.

(3) Favour—*i.e.* grace or spiritual life.

SEQUENCE OF EVENTS, ST. LUKE AND ST. MATTHEW.

ST. LUKE.

Announcement of the Birth of John the Baptist (i. 5-23).

Annunciation to the Virgin Mary (i. 26-38).

The Visit of Mary to Elisabeth and "The Magnificat" (i. 39-56).

The Birth, Circumcision and Naming of John the Baptist.

The Benedictus (i. 57-79).

The Journey of Mary and Joseph to Bethlehem to be enrolled (ii. 1-5).

The Birth of Jesus at Bethlehem.

His lying in a manger (ii. 6-7).

The appearance of the Angels to the Shepherds, and the Visit of the Shepherds to Bethlehem (ii. 8-20).

The Circumcision and Naming of Jesus (ii. 21).

The Purification of the Virgin, and the Presentation of Jesus in the Temple.

The "Nunc Dimittis" and the prophecies of Simeon and Anna (ii. 22-39).

ST. MATTHEW.

[The doubts of Joseph: his dream; the appearance of the angel telling him to marry Mary (i. 18-25).]

[The Visit of the Magi (ii. 1-13).
The Second Dream of Joseph. The Flight into Egypt (ii. 13-15).
The Massacre of the Innocents (ii. 16-18).]

SEQUENCE OF EVENTS, ST. LUKE AND ST. MATTHEW—continued.

The Third Dream of Joseph. The Return to the Holy Land (ii. 20-22).
The Fourth Dream of Joseph (ii. 22).

The Return to Nazareth (ii. 39).
The Visit of Jesus to the Temple when twelve years of age (ii. 41-50).
Return to Nazareth and sojourn there in subjection to his father and mother (ii. 51).

St. Luke also tells us (1) that John the Baptist was "in the deserts till the day of his shewing unto Israel" (i. 80). (2) That "the child (Jesus) grew and waxed strong in spirit; filled with wisdom and the grace of God was upon him" (ii. 40). (3) That "the boy (Jesus) increased in wisdom and stature, and in favour with God and men" (ii. 52).

The Return to Nazareth (ii. 22).]

Preaching of John the Baptist.

3. 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 Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, 2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. 3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; 4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

a see R. V. and note 19 p. 203.

- 1 St. Luke gives us the exact date of the preaching of John Baptist.
 - 2 Intro. p. 19.
 - 3 Strictly "procurator."
 - 4 Herod (Antipas, Intro. p. 17).
 - 5 Tetrarch=ruler of a fourth part of a kingdom; afterwards applied to any tributary prince. Antipas was called king by courtesy.
- THE TETRARCHIES.



V. 1. Fifteenth Year, &c. Tiberius Cæsar was associated with Augustus for the last two years of the latter's reign. The calculation is made from the date of this association, not from the date of Tiberius as the ruler. This gives A.D. 29 as the year when John the Baptist began to preach.

V. 2. In the Priesthood of Annas and Caiaphas. The solution seems to be as follows: Annas had been deposed from the priesthood by the Romans, who had placed Caiaphas, his son-in-law, in power. Annas was still alive, and was High Priest *de jure* and held to be so by the Jews, who would not recognise the Romans as interfering in their ecclesiastical matters, and by the Mosaic law the High Priest was appointed for life, but Caiaphas was, in the eye of the Civil Power, High Priest *de facto*. This will explain why Jesus, when arrested by the Jews, was taken to Annas first (St. John xviii. 13). Annas sent him to Caiaphas (St. John xviii. 24). Caiaphas, as the Roman nominee, delivered Him to the Roman power to be crucified.

We may note the co-ordinate High Priesthood of Zadok and Abiathar in the reign of David.

V. 5. The "valley" was "filled" when sinners were pardoned.

The "mountains and hills" were "brought low" when the pride of the Pharisees and Sadducees were rebuked and the Roman power overcome.

The "crooked made straight," when Publicans and others learnt to be honest.

The "rough places smooth" when the soldiers were told "to do violence to no man."

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; 6 And ^aall flesh shall see the salvation of God. 7 Then said he to the multitude that came forth to be baptized of him, ^aO generation of vipers, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have ¹⁰Abraham to our father: for I say unto you, That God is able of ¹¹these stones to raise up children unto Abraham. 9 And now also the axe is laid unto the root of the ¹²trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

^a see R.V. and note 20 p. 206.

⁶ Is. xl. 3.

⁷ *i.e.* as a pioneer sent before a king to make a road filling up valleys, levelling hills, and making winding and rough paths straight and smooth.

⁸ Peculiar to St. Luke. An indication of the universality of this Gospel.

⁹ Addressed to Pharisees and Sadducees (St. Matt. iii. 7), and also applied to them by Jesus (St. Matt. xxiii. 33). They came to baptism without repentance, relying upon their privileges as children of Abraham. "The phrase described the venomous hypocrisy which turned religion itself into a vice, and had a deadly malice under the glittering semblance of a zeal for orthodoxy" (Farrar).

"Brood of vipers" is opposed to "children of Abraham."

¹⁰ The Jews believed that it was impossible for any son of Abraham to be lost.

¹¹ *i.e.* the rocky boulders of the hills, or the water-worn stones of the Jordan.

¹² *i.e.* barren trees, bearing no fruit and fit only for fire-wood.

The Baptist and the Multitude.

10 And the people asked him, saying, ¹What shall we do then? 11 He answereth and saith unto them, He that hath ²two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. 12 Then came also ³publicans to be baptized, and said unto him, ⁴Master, ^awhat shall we do? 13 And he said unto them, ⁵Exact no more than that which is appointed you. 14 And the ⁶soldiers likewise demanded of him, saying, And ^bwhat shall we do? And he said unto them, Do violence to no man, neither ^caccuse any falsely; and be content with your wages.

^{a, b} see R.V. and notes 21, 22, p. 204. ^c see R.V.

¹ This section is peculiar to St. Luke.

² A lesson of unselfishness. The duty to one's neighbour is "To love thy neighbour as thyself."

³ Intro. p. 40.

⁴ = Teacher.

⁵ The besetting sin of the tax-gatherer under the system by which they had to raise a definite sum, and whatever above they could extort out of the people belonged to themselves.

⁶ See Zachæus (xix. 1-10).

⁶ *i.e.* of Herod Antipas.

⁷ The peculiar temptations of a soldier—(1) violence to extort money, (2) acting as informers against the rich in order to be bought off by them, (3) muniting for increase of pay.

Announcement of the Messiah.

15 And as the people were in expectation, and all men mused in their hearts of John, ¹whether he were the Christ, or not; 16 John answered, saying unto them all, I indeed baptize you with water; ^abut one mightier than I cometh, the ²latchet of whose shoes I am not worthy to unloose: he shall baptize you with the ³Holy Ghost and with fire: 17 Whose ⁴fan is in his hand, ⁵and he will ^bthoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. 18 ⁶And many other things in his exhortation preached he unto the people.

^a see R.V. and note 23 p. 204.

Threshing Floor. These were on flat, elevated open spots. Oxen were driven over the corn or flails were used. The straw and coarser portions were removed, and then the corn was thrown into the air by means of a large, flat, hollow wooden shovel. The grain being heavy, fell on the floor, whilst the wind blew the lighter chaff away. (Gideon threshed wheat by the winepress to hide it from the Midianites—here he was called by the angel to rescue the Israelites Judg:s vi. 2). The threshing-floor of Ornan or Araunah the Jebusite was bought by David to sacrifice upon in order to stay the plague of pestilence (2 Sam. xxiv. 21).

Imprisonment of John.

19 But Herod the tetrarch, being reproved by him for ¹Herodias his brother Philip's wife, and for all the evils which Herod had done, 20 Added yet this ²above all, that he shut up John in ³prison.

Baptism of Jesus.

21 Now when all the people were baptized, it came to pass, that Jesus also ^abeing baptized, and ¹praying, the heaven was opened, 22 And the Holy

^a see R.V. comment p. 169.

¹ St. John records that a formal deputation of the Sanhedrim waited upon the Baptist and put the question (St. John i. 19).

Latchet (Lat. *laqueus*), the thong or lace fastening the shoes i.e. sandal to the foot.

The office of an inferior slave who also had the duty to pour water on the feet. This will explain the meaning of the act of Jesus in washing the disciples' feet, and will account for the refusal of St. Peter to permit it (John xiii. 4-10).

² Fulfilled on the day of Pentecost (Acts ii. 3).

⁴ Large wooden shovel.

⁵ Threshing floor. After threshing, the husbandman threw the mingled chaff and grain into the air; the grain fell down, and the chaff was blown to the side.

⁶ See St. John i. 29-34; iii. 27-36.

Oxen were driven over the corn or flails were used. The straw and coarser portions were removed, and then the corn was thrown into the air by means of a large, flat, hollow wooden shovel. The grain being heavy, fell on the floor, whilst the wind blew the lighter chaff away. (Gideon threshed wheat by the winepress to hide it from the Midianites—here he was called by the angel to rescue the Israelites Judg:s vi. 2). The threshing-floor of Ornan or Araunah the Jebusite was bought by David to sacrifice upon in order to stay the plague of pestilence (2 Sam. xxiv. 21).

Glossary, p. 186.

¹ Herodias had married Philip (not the tetrarch) the brother of Antipas. Herod Antipas persuaded her to leave her husband and marry him (Intro. p. 18).

² The greatest sin of Herod in the eyes of the Jews.

³ At Machærus on the north shore of the Dead Sea.

The scene of the Baptism was the Fords of the Jordan, five miles above the spot where the river empties itself into the Dead Sea.

¹ *Praying* peculiar to St. Luke. For instances of prayer, see p. 9.

Ghost descended in a bodily ²shape like a dove upon him, and a ³voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

² Peculiar to St. Luke.
³ Three times in our Lord's life.

- (1) At Baptism.
 (2) At Transfiguration.
 (3) In the Temple Court (John xii. 28).

Baptism as gathered from the three Synoptic Gospels.

- | ST. LUKE. | ST. MATTHEW. | ST. MARK. |
|---|---|--|
| (1) When all the people had been baptised (therefore the baptism was almost private). | (2) That John was unwilling to baptise Jesus, but was constrained by our Lord, "Suffer it to be so now; for thus it becometh us to fulfil all righteousness." | (3) Jesus went down into the river. |
| (4) After baptism Jesus prayed. | | (5) Jesus was the first to see the heavens open. |
| (6) The Holy Spirit descended in bodily shape | | |

The peculiarities of St. Luke are (1) That it took place after all the people had been baptised; (2) That Jesus prayed; (3) That the Holy Ghost descended in the form of a dove.

V. 23. A Levite could not enter on his full services till he was thirty years of age (Numbers iv. 43-47). Joseph was thirty years of age when he stood before Pharaoh (Gen. xii. 46). At thirty years of age David began to reign (2 Sam. v. 4), and at this age scribes were allowed to teach. Thus our Lord fulfilled the Law.

Difference between the two genealogies as given by St. Matthew and St. Luke:—

- | ST. MATTHEW. | ST. LUKE. |
|--|--|
| 1. Inserted at commencement of Gospel. [Because Jesus at His birth must fulfil the prophecies concerning the Messiah]. | 1. Follows on the Baptism of Jesus. [Because in Baptism the old Adam is buried and the new man raised]. |
| 2. Descends from Abraham to Jesus. ("begat")
[St. Matthew writing for Jews need go no further back than Abraham] | 2. Ascends from Jesus to Adam and to God ("son of")
[St. Luke writing for Gentiles presents the universal Fatherhood of God]. |
| 3. The Descent is David, Solomon, &c. [St. Matthew presents Jesus as the "King of the Jews," so gives the royal line of Kings]. | 3. The ascent is through Nathan to David.
[St. Luke gives the natural descent.] |
| 4. Joseph is given as the son of Matthan, and the grandson of Jacob.
This difficulty admits of two explanations:—
(1) Joseph may have been the son of either Jacob or Eli and adopted by the other.
(2) A Levirate marriage—i.e. that one of the two died without issue and that the other married the widow to raise up seed to his brother. | 4. Joseph is given as the son of Heli and grandson of Matthat. |
| Both genealogies are genealogies of Joseph. St. Luke's cannot be the genealogy of Mary for (1) The Jews did not recognise the genealogies of women as giving a legal right to their sons.
(2) From v. 23, which must mean that St. Luke is giving the genealogy of Joseph. | |
| We may take it that St. Matthew gives the royal descent and that St. Luke gives the natural descent, which he may have learnt from his intimacy with the Ministering Women (see p. 23). | |
| Thus Queen Victoria (by line of Kings) George I. George II. George III. William IV.
" " (by natural descent) George I. George II. Frederick of Wales.
George III. Edward Duke of Kent. | |

23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, 24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph, 25 Which was the son of Matthatias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge, 26 Which was the son of Maath, which was the son of Matthatias, which was the son of Semei, which was the son of Joseph, which was the son of Juda, 27 Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri, 28 Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er, 29 Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi, 30 Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim, 31 Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David, 32 Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson, 33 Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda, 34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor, 35 Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala, 36 Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech, 37 Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan, 38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

The Temptation.

4. And Jesus being full of the Holy Ghost returned from Jordan, and was led ¹by the Spirit into the wilderness, ²Being forty days tempted of the ³devil. And in those days he did eat nothing: and when they were ended, he afterward hungered. 3 And the devil said unto him, If thou be the Son of God, command this stone that it ⁴be made bread. 4 And Jesus answered him, saying, It is written, "That man shall not live by bread alone, but by every

The scene of the temptation was probably a mountain near Jericho called Quarantaria.

¹ = in—Jesus was "in the Spirit" during the whole of the forty days. The Temptation continued during the whole of the forty days.

² Diabolos or "accuser."

St. Luke's peculiarities—

(1) He places the last two temptations in reverse order.

(2) "The devil departed from Him for a season." (v. 13).

(3) That Jesus "was full of the Holy Ghost" (v. 1).

⁴ i.e. become a loaf.

^a see R. V. and note 24 p. 204.

⁴ Deut. viii. 3, where Moses reminds the people of their having been fed with Manna.

word of God. 5 And the devil, taking him up into an high ⁶mountain, shewed unto him all the kingdoms of the world in a moment of time. 6 And the devil said unto him, ⁶All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. 7 If thou therefore wilt worship ⁷me, all shall be thine. 8 And Jesus answered and said unto him, ⁸Get thee behind me, Satan: for it is written, ⁹Thou shalt worship the Lord thy God, and him only shalt thou serve. 9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: 10 For it is written, He shall give his angels charge over thee, to ¹⁰keep thee: 11 And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. 12 And Jesus answering said unto him, It is said, ¹²Thou shalt not tempt the Lord thy God. 13 And when the devil had ¹³ended all the temptation, he departed from him for a season, 14 And Jesus

^b see R.V. and note 25 p. 204.

10 Ps. xci. 11. 11 Deut. vi. 16. Part of an address in which Moses reminds the people how they had tempted God at Massah. The three passages quoted by our Lord are all taken from the book of Deuteronomy.

Comparison of the Temptations of the First Adam and Jesus the Second Adam.

Scene. The garden of Eden with its ample provision for good, and its pleasant surroundings.

The Desert, devoid of food, and a cheerless waste.

- (1) **To the Appetite.** "The tree was good for food."
- (2) **Ambition.** "It was a tree to be desired to make one wise." They would "become as gods, knowing good and evil."
- (3) **Presumption on God's Providence.** "Ye shall not surely die."

Result. Men fell and brought sin and death into the world.

⁶ The order in St. Matthew is (1) make these stones bread; (2) the pinnacle of the Temple; (3) the high mountain.

⁶ This temptation beset our Lord throughout His career, *i.e.* to become the royal, conquering Messiah whom the Jews expected: see *below*.

The Temptation and Messiahship.

(1) It would have been to divest Himself of His human nature.

(2) Would have exhibited a conquering, not a suffering Messiah who was to make atonement for the sins of the world.

(3) A startling display of power could not win men to a change of heart.

So, had our Lord yielded, He would have been false to some essential part of His Messiahship.

⁷ Before me—*i.e.* do homage to me.

⁸ Omitted in R.V. The words have been added from St. Matthew.

⁹ Deut. vi. 13. "Thou shalt fear the Lord thy God and serve Him."

The pinnacle, probably the parapet of the portico of Herod, looking down from an immense height into the Valley of the Kidron. Hence in the sight of all Jerusalem.

- (1) **To the Appetite.** "Command this stone that it be made bread."
- (2) **Ambition.** "All this power will I give Thee and the glory of them."
- (3) **Presumption on God's Providence.** "He shall give His angels charge concerning Thee," &c.

Result. The second Adam conquered and overcame sin and death.

Periods, Forty Days. (The period of forty days is a mark of probation before some great event).

- (1) Moses was forty days on the Mount of Sinai receiving the Law (Ex. xxiv. 18). A fast.
- (2) Elijah was forty days on Horeb (1 Kings xix. 8). A fast.
- (3) Jesus was tempted forty days in the wilderness (St. Luke iv. 1-13). A fast.
- (4) Forty days at the Deluge (Gen. vii. 4).
- (5) The spies were forty days searching the land (Numh. xiii. 25).
- (6) The time given to Nineveh for repentance was forty days (Jonah iii. 4).

returned in the power of the Spirit to Galilee: and there went out a fame of him through all the region round about. 15 And he taught in their ¹synagogues, being glorified of all.

Fame, *i.e.* a report, Lat *fama*.
i.e. the news of His teaching spread from village to village.

¹ See Intro. p. 33.

Events between the Temptation and first preaching at Nazareth omitted by St. Luke:—

- (1) The deputation of the Sanhedrim to John the Baptist. Testimony of the Baptist (St. John i. 19-34).
- (2) The first call of Simon and Andrew and the call of Philip and Nathanael (St. John i. 35-51).
- (3) The first miracle at Cana of Galilee (St. John ii. 1-12).
- (4) The Passover at Jerusalem and the first cleansing of the Temple (St. John ii. 13-25).
- (5) The secret visit of Nicodemus (St. John iii. 1-21).
- (6) The visit to Samaria and the conversation with the woman of Samaria (St. John iv. 4-26).

Preaching at Nazareth.

16 And he came to ¹Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. 17 And there was delivered unto him the ²book of the prophet ³Esaias. And when he had opened the book, he found the place where it was written, 18, The spirit of the Lord is upon me, because he hath anointed me to ⁴preach the ⁵gospel to the ⁶poor; he hath sent me to heal the broken-hearted, to ⁷preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To ⁸preach the acceptable year of the Lord. 20 And he ⁹closed the book, and he gave it again to the ¹⁰minister, and sat ¹¹down. And the eyes of all them that were in the synagogue were fastened on him. 21 And he

a see R.V. b, c see R.V. and note 27 p. 204. d see R.V. comment p. 169.

¹— city of branches (Intro. p. 32).

Our Lord read the lesson of the day. He stopped at the second verse, rolled up the scroll, handed it back to the Chazzan and sat down—signs that He was going to preach.

The books of the Old Testament were written on rolls of parchment and wound upon a cylinder. Isaiah formed a roll by itself.

Words of grace. An expressive Hebraism: not occurring in St. Matthew or St. Mark, but frequently in the Acts, and characteristic of the Epistles of St. Peter and St. Paul.

² The roll.

³ Esaias.

⁴ Is. lxi. 1, 2.

⁵ *i.e.* the poor in spirit.

⁶ Referring to (1) the year of Jubilee, (2) the commencement of the kingdom of the Messiah. At the year of Jubilee all slaves were released and debtors forgiven. It occurred every fifty years (see Lev. xxv.).

⁷ Rolled up.

⁸ The Chazzan or attendant who had the care of the building and furniture. ⁹ The ordinary attitude of the preacher.

began to say unto them, This ¹⁰day is this scripture fulfilled in your ears. 22 And all bare him witness, and wondered at the *gracious words* which proceeded out of his mouth. And they said, ¹¹Is not this Joseph's son? 23 And he said unto them, Ye will surely say unto me this proverb, ¹²Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. 24 And he said, Verily I say unto you, No ¹³prophet is *accepted* in his own country. 25. But I tell you of a truth, many widows were in Israel in the days of ¹⁴*Elias*, when the heaven was shut up three years and six months, when great famine was throughout all the land; 26 But unto none of them was ¹⁵*Elias* sent, *save unto Sarepta a city of Sidon*, unto a woman *that was a widow*. 27 And many lepers were in Israel in the time of ¹⁶*Eliseus* the prophet; and none of them was cleansed, saving Naaman the Syrian. 28 And all they in the synagogue, when they heard these things, were filled with wrath, 29 And rose up, and thrust him out of the city, and led him unto the ¹⁷brow of the hill whereon their city was built, that they might cast him down headlong. 30 But he ¹⁸passing through the midst of them went his way, 31 And came down to ¹⁹Capernaum, a city of Galilee, and taught them on the sabbath days. 32 And they were astonished at his ²⁰*doctrine*: for his word was with ²¹power.

^e see R.V. and note 28 p. 204. ^f *Elijah* (O.T.). ^g see R.V. ^h *Elisha* (O.T.). ⁱ see R.V. and note 29 p. 204.

¹⁰ The carpenter's son claims to be the Messiah.

¹¹ His townsfolk cannot accept His claim.

¹² As much as to say, "If you are the Messiah, why are you so poor and humble? Why do you not perform some great deliverance for your own countrymen?"

¹³ One is never appreciated fully by one's intimate acquaintances. Cf. "No man is a hero to his own valet," i.e. "Familiarity breeds contempt."

(See 1 Kings xvii. and 2 Kings v. 4 for these two incidents.)

¹⁴ *Elijah*. The incident is referred to in James v. 17, 18.

¹⁵ *Elijah*, *Zarephath*. (Intro. p. 32). *Elijah* and *Elisha* worked miracles among the Gentiles, and in their special dealings with the widow of *Sarepta* and *Naaman* the Syrian, foreshadowed our Lord's relations not only to *Capernaum* in comparison with *Nazareth*, but also to the *Gentile* world in comparison with the Jews. Notice that our Lord has selected the two miracles of the O.T. in which a *heathen* received benefit, and pointedly remarks that these persons (Gentiles) were assisted whilst many (Jews) in like affliction were passed over.

¹⁶ *Elisha*.

¹⁷ A cliff about forty feet high just above the city. This was a form of "stoning," the legal punishment for blasphemy. To admit the Gentiles to the privileges of the Jews would be blasphemy. This was the offence of *Stephen* (Acts vi. 13, 14).

¹⁸ Not a miracle. For examples see St. John vii. 30, 44, viii. 59, x. 39. After the resurrection, St. Luke xxiv. 36. St. John xx. 19, 26.

¹⁹ Intro. p. 31.

²⁰ = Teaching.

²¹ = As of one having authority.

V. 25. Reference to this drought. "*Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit*" (James v. 17, 18).

Healing of a Demoniac.

33 And in the synagogue there was a man, which had a ¹spirit of an unclean devil, and cried out with a loud voice, 34 Saying, ^a*Let us alone*; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. 35 And Jesus rebuked him, saying, ²Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, ^b*and hurt him not*. 36 And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out. 37 ^c*And the fame of him went out* into every place of the country round about. 38 And he arose out of the synagogue, and entered into Simon's house. And Simon's ³wife's mother was ^d*taken* 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 ⁴immediately she arose and ministered unto them. 40 Now when the sun was ⁵setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. 41 And devils also came out of many, crying out, and saying, ⁶Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ. 42 And when it was day, he departed and went into a ⁷desert place: and the people sought him, and came

¹ The first miracle recorded by St. Luke. The word "unclean" is peculiar to St. Luke. Devil—the word is "daimonion," not "diabolos" = demon. The demoniac bears witness to our Lord's divinity.

² Lit. "be muzzled." St. Mark adds "tearing him." The demoniacs are really possessed of devils, for

(1) The Evangelists distinguish between "healing diseases" and "casting out devils."

(2) Between "demoniacs" and "harmless lunatics."

(3) The devils themselves exercised separate powers of speech and motion.

(4) They were the cause of disease, disgrace and suffering to those possessed, who were cured as soon as the evil spirits were cast out.

³ So Peter was a married man.

⁴ St. Luke, the physician, specifies the kind of fever—*typhus*?

⁵ This is the chief point in the miracle. The woman was not left weak as when fevers go naturally; she rose at once and began to attend on them.

⁶ They waited till sunset, when the Jewish Sabbath ended.

⁷ These words of the demoniacs acknowledging that Jesus was "the Son of God" and admitting His Messiahship are peculiar to St. Luke.

⁸ A solitary, uninhabited place.

^a see R.V. and note 30 p. 204. ^b see R.V. and note 81 p. 204. ^c see R.V. and note 32 p. 204. ^d see R.V. comment p. 169.

unto him, and ^astayed him, that he should not depart from them. 43 And he said unto them, I must ⁹preach the kingdom of God to other cities also: for therefore am I sent. 44 And ¹⁰he preached in the synagogues of Galilee.

^a see R.V. comment p. 170.

⁹ i.e. evangelise—preach the good tidings.
The rest of the cities.

¹⁰ The tense denotes a “continuous” ministry.

Draught of Fishes. Call of the first two Disciples.

5. And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the ¹lake of Gennesaret. 2 And saw two ²ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. 3 And he entered into one of the ^aships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. 4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. 5 And Simon answering said unto him, ²Master, ^bwe have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the ^cnet. 6 And when they had this done, they inclosed a great multitude of fishes: and their ^dnet ³brake. 7 And they beckoned unto their partners, which were in the other ^eship, that they should come and help them. And they came, and filled both the ^aships, so that they began to sink. 8 When Simon ⁴Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O

^{a, e} see R.V. comment p. 172. ^b see R.V. and note 25 p. 205. ^{c, d} see R.V. comment p. 170.

¹ Sea of Galilee. (Intro. p. 33).
Fishing boats lying at anchor.

Diktua or casting nets.
The miracle is a *prophetic parable in action*. The Apostles were to be *Fishers of Men* drawing the *Gospel Net* through the *Sea of the World* enclosing the *Shoals of the Heathen Nations* that they might be caught for *life* not for *death*: and though the net was full, yet should it not be broken.

² Not “Rabbi,” but “Epistata” = teacher, a word peculiar to St. Luke.

³ The tense denotes that the nets were beginning to break.

⁴ Peter becomes convinced of his sinfulness and of the holiness of Jesus.

Lord. 9 For he was *astonished*, and all that were with him, at the draught of the fishes which they had taken: 10 And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch ^omen. 11 And when they had brought their ships to land, they forsook all, and followed him.

f see R. V. and note 36 p. 205.

Healing of the Leper.

12 And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. 13 ²And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him. 14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a ³testimony unto them. 15 But so much the more

The second call of St. Peter and the others—*i.e.* the call to Apostleship.

⁶ *i.e.* alive. Fulfilled on the day of Pentecost, when 3000 were baptized after the sermon of St. Peter (Acts ii. 41).

The second draught of fishes occurs in St. John xxi. 1-6.

¹ In the last stage of the disease.

² A violation of the law: it was pollution to touch a leper. The leper was cleansed and Jesus was not polluted by the touch. Because, (1) that the man should be *thankful*, not *boastful*. (2) Lest the excitement of the crowd should interfere with our Lord's work, and (3) Perhaps because the Pharisees might compel our Lord to go through the rites of purification.

³ (1) To the priests that they might assure themselves that the miracle was real.

(2) To the people to show that Jesus came to fulfil the law.

Leprosy was a living death, a dissolution, little by little, of the whole body, and as such a special type of sin. The laws concerning leprosy are framed with the object of symbolically teaching the loathsomeness of sin. Parallel:—

LEPROSY.

"A living death."
The leper was unclean.
Separated from the congregation.

Incurable.

The priest alone could legally pronounce a leper clean.

V. 14. Offer for thy Cleansing. "Two birds alive and clean, and cedar wood, scarlet and hyssop, and on the eighth day two he lambs without blemish, and one ewe lamb of the first year without blemish, and three tenth deals of fine flour for a meat offering, mingled with oil, and one log of oil" (Lev. xiv. 1-32).

SIN.

"The wages of sin is death."
"Without holiness no man shall see God."
"There shall in no wise enter into it (*i.e.* the New Jerusalem), anything that defileth, &c." (Rev. xxi. 27).
"There is none other name (*i.e.* Jesus) under heaven given among men, whereby we must be saved" (Acts iv. 12).
Jesus our great high priest (see Heb. viii. 1).

Notable Lepers in the Old Testament are—

- (1) **Miriam**. Stricken with leprosy for speaking against Moses (Numb. xii. 10), but healed at the prayer of Moses (v. 13-18).
- (2) **Naaman**, captain of the Syrians, healed by Elisha (2 Kings v. 1-14).
- (3) **Gehazi**, servant of Elisha, for his deceit smitten with the leprosy of Naaman (2 Kings v. 20-27).
- (4) **King Uzziah or Azariah**, smitten with leprosy for presuming to offer incense before the Lord (2 Chron. xxvi. 16-21).

Also the four lepers outside the gate of Samaria, who were the first to learn the flight of the Syrians (2 Kings vii. 3-11).

went there a *afame* abroad of him : and great multitudes came together to hear, and to be healed by him of their infirmities. 16 And he withdrew himself into the ⁴wilderness, and ⁶prayed.

^a see R.V. and note 32 p. 204.

⁴ Desert, uninhabited place.

⁶ See Intro. p. 9.

Healing of the Paralytic.

17 And it came to pass on a certain day, as he was teaching, that there were ¹Pharisees and doctors of the law sitting by, which were ²come out of every town of Galilee, and Judæa, and Jerusalem : and the power of the Lord was ³present to heal them. 18 And, behold, ⁵men brought in a bed a man which was taken with a palsy ; and they sought means to bring him in, and to lay him before him. 19 And when they could not find by what *way* they might bring him in because of the ⁴multitude, they went upon the ⁶housetop, and let him down through the tiling with his couch into the midst before Jesus. 20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. 21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies ? Who can forgive sins, but God alone ? 22 But

^a see R.V. and note 37 p. 205.

¹ Intro. p. 38. Intro. p. 39.

² They had come out of curiosity to hear the great Teacher from Nazareth.

³ Borne of four (St. Mark ii. 3).

⁴ The crowd was so great that they could not get to the door (St. Mark ii. 4).

⁵ Eastern houses have flat roofs, and are approached by a staircase from the outside. The roofs were made by laying first large beams and then joists across. On these were spread flat stones or slabs of tile or dried clay. Above these, earth or gravel was rolled hard and flat. The bearers first removed the earth ("they uncovered the roof," St. Mark ii. 4) and then pulled up the tile slabs ("let him down through the tiling," v. 19). The house would probably be a fisherman's cottage and the roof only a few feet high, so that the letting down the man by holding the corners of the bed, a thickly-padded quilt, would be comparatively easy (see Thomson. *i.e.* "The Land and the Book," p. 358).

V. 21. Who can forgive sins ! Our Lord definitely and of set purpose claims Divinity, and bases His claim on the miracle.

when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? 23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? 24 But that ye may know that the 'Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house. 25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. 26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

V. 23. *Whether is easier to say, &c.?* Far easier for an impostor to say, "*Thy sins be forgiven thee*," for there was no outward visible test to condemn him. But to say, "*Rise up and walk*," was to command something that could be tested. Our Lord performs the miracle of healing the paralytic, and the man takes up his couch and departs. Therefore Jesus, by this act, justified His declaration that the man's "sins were forgiven," and, if so, then by the reasoning of the Pharisees, He must be divine, for, "*Who can forgive sins but God alone?*" We may notice that the first charge of the Pharisees against Jesus was blasphemy, as making Himself equal with God in forgiving sins. The last charge before the Sanhedrin was also blasphemy, as being "The Son of God."

- ⁶ Our Lord's favourite title of Himself—only rarely used by others. (Acts vii. 56), Stephen saw "the Son of Man standing on the right hand of God." (Rev. i. 13). "one like unto the Son of Man," (so also Rev. xiv. 14).
⁷ He who had before been carried on his couch or pallet unable to move, now carries the bed which carried him.

Call of Levi.

27 And after these things he went forth, and saw a ¹publican, named Levi, sitting at the ²receipt of custom: and he said unto him, Follow me. 28 And he left all, rose up and followed him. 29 And ³Levi made him a great feast in his own house: and there was a great company of publicans and of others that ⁴sat down with them. 30 But their scribes and Pharisees murmured ⁵against his disciples, saying, Why do ye eat and drink with publicans and sinners? 31 And Jesus answering said

¹ Intro. p. 41.

² At the place of toll—*i.e.* the custom house where the taxes were collected.

³ Or Matthew (Intro. p. 28).

⁴ *i.e.* were reclining, *i.e.* at table—the usual position at a meal.

According to Eastern custom they entered the room (which was open for anyone to enter) during the feast. This act was lawful, but to eat with publicans was polluting.

⁵ They talked at our Lord through His disciples.

⁴ see R.V. comment p. 170.

unto them, They that are ⁶whole need not a physician; but they that are ⁷sick. 32 I came not to call the ⁸righteous, but sinners to repentance. 33 And they said unto him, Why do the disciples of John fast often, and make ⁹prayers, and likewise the disciples of the Pharisees; but thine eat and drink? 34 And he said unto them, Can ye make the ¹⁰children of the bridechamber fast, while the bridegroom is with them? 35 But the days will come, when the bridegroom shall be ¹¹taken away from them and then ¹²shall they fast in those days. 36 And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. 37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. 38 But new wine must be put into new bottles; ¹³and both are preserved. 39 ¹⁴No man also having drunk old wine straightway desireth new: for he saith, The old is ¹⁵better.

^b see R.V. and note 88 p. 205. ^c see R.V. and note 39 p. 205. ^d see R.V. and note 40 p. 205.

The Parable of the New Cloth and Old Garment.

(St. Matthew writes: "No man putteth a piece of undressed (R.V.) cloth.")

Thus we get (1) two garments, a new and an old. (2) A piece of cloth (undressed) is cut out of the new to patch the old. The consequence is that there is a threefold mischief:—

(1) The new garment is spoiled by having a piece taken out of it.

(2) The new patch does not suit the old garment.

(3) [The undressed cloth shrinks and thus increases the rent in the old garment (St. Matt.).]

The new garment = Christianity: the old garment = Judaism.

The Pharisees, by insisting upon fasting, practically demanded that the Gospel should be a mere addition to Mosaic institutions, i.e. that the Gospel should be grafted on to the Mosaic Law.

This cannot be, for to cut patches from Christianity (the new garment) to fill up the rents of Judaism (the old garment) will have this result:—

(1) Christianity will be spoilt ("he will rend the new").

(2) Christianity cannot be assimilated to Judaism ("the new will not agree with the old").

(3) Will hasten the fall of Judaism ("the rent is made worse") (St. Matt.).

⁶ The Pharisees—who considered themselves perfect.

⁷ The sinners—who felt their need of a saviour.

⁸ The Pharisees.

⁹ St. Mark tells us the feast took place on a fast day—hence the question.

The wedding guests (the intimate friends of the bridegroom) who accompanied the bridegroom to the house of the bride when he went to bring her home. Jesus is the bridegroom. His disciples are the children or sons of the bridechamber.

¹⁰ The word signifies "violent" death. The first hint, though dim, of His Crucifixion.

¹¹ As they did (see Acts xiii. 2, 3) at the ordination of Paul and Barnabas.

v. 36 see R.V. comment p. 170.

v. 37, 38 see R.V. comment p. 171.

New wine = unfermented wine or "must."

¹³ Peculiar to St. Luke.

¹⁴ Peculiar to St. Luke.

This is precisely what occurred in the Apostolic Church. The first council held at Jerusalem (Acts xv.), had to decide if the new Gentile converts should be required to submit to the rite of circumcision.

Bottles, i.e. wine skins, made of the skins of animals by cutting off the head and legs, and then drawing the skin off without making any other cut. The skins are then well soaked in tannin, and sewn up at the openings and pitched at the seams.

The usual explanation is that as the wine ferments and expands the new bottles stretch and give, but the old ones being hard and dry cannot do so, but crack and burst. Canon Farrar, however, explains it that in the old bottles, which have already had wine in them, yeast germs would remain, which would set up fermentation in the new or unfermented wine poured in. He maintains that when "must" begins to ferment the force of expansion would burst any skin whether new or old.

The Parable of New Wine in Old Bottles.

New wine—Christianity. Old bottles—Judaism.

Either (a) the expansive freedom of Christianity cannot be confined in the old unyielding forms of Judaism.

(b) to attempt to combine Christianity and Judaism would cause such a fermentation as would destroy both.

Note.—The first parable refers to outward forms and ceremonies.

The second parable refers to the principle or spirit of the two dispensations.

Our Lord forewarns His disciples against those Hebraizing Christians with whom St. Paul had to fight a life-long battle.

V. 39. **No man having drunk old wine, &c.** This verse is peculiar to St. Luke, and seems to have been an old Jewish proverb. It is an expression of that spirit which desires no change, no progress,—the ideas of the man who is content with going on as his fathers. "It was good enough for my father, it is good enough for me."

The parable is spoken out of sympathy with John's disciples who, accustomed to the ascetic precepts of John, found our Lord's teaching "new," and so they naturally clung to the old. We can now trace our Lord's argument:—

- (1) Christianity is a life of union with Christ, and such fellowship is too joyous to admit of sorrow. (Fasting and children of the bridechamber.)
- (2) Christianity is not a sect of Judaism and cannot be made part of it. (Old garment.)
- (3) No man can be under law and under grace. Combination is ruin to both. (New wine, &c.)
- (4) But Jesus can make allowance for hoarst hearts who cling to an old faith. (No man, &c.)

Plucking Corn on the Sabbath.

6. And it came to pass on the *second sabbath after the first*, that he went through the corn fields; and his disciples ¹plucked the ears of corn, and did eat, rubbing *them* in *their* hands. 2 And certain of the Pharisees said unto them, ²Why do ye that which is not lawful on the sabbath days? 3 And Jesus answering them said, ³Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him; 4 How he went into the ⁴house of God, and did take and eat the ⁵shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests

a see R.V. and note 41 p. 206.

Note of time given only by St. Luke. The meaning is doubtful but is unimportant.

¹ To pluck ears of standing corn was allowed by custom and law (Dent. xxiii. 25).

² They considered "plucking" as *reaping*, and "rubbing" as *threshing*. The disciples were doing work on the Sabbath.

³ For this incident, read 1 Sam. xxi. 6. St. Mark says, it was "in the days of Abiathar." The priest who gave the bread was Ahimelech, the father of Abiathar.

⁴ i.e. the tabernacle which was then at Nob.

⁵ "The loaves of setting forth." Twelve cakes (one for each tribe) of fine flour placed every Sabbath on the table of shewbread in the Holy Place, were replaced by fresh on the succeeding Sabbath.

alone? 5 And he said unto them, That the Son of man is Lord also of the sabbath. 6 And it came to pass *also* on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. 7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find *an accusation against him*. 8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. 9 Then said Jesus unto them, I will ask you one thing: Is it lawful on the sabbath days to do good, or to do *evil*? to save *life*, or to destroy it? 10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored *whole* as the other. 11 And they were filled with *madness*; and communed *one* with another what they might do to Jesus.

b see R. V. and note 42 p. 205. *c* see R. V. comment p. 171. *d* see R. V.

V. 5. An assertion that the "Son of Man" has authority to interpret, modify or even annul the law of the sabbath. So that the disciples having His authority and sanction for what they did, were blameless.

St. Mark gives: "*The sabbath was made for man and not man for the sabbath.*"

Our Lord's Teaching with respect to the Sabbath.

1. He claimed authority over the Sabbath. "*The Son of Man is Lord also of the sabbath*" (St. Luke vi. 5.)

2. He allowed works of necessity. Christ justified His disciples for plucking the corn and husking it on the Sabbath.

3. He allowed works of mercy. "*It is lawful to do well on the sabbath days*" (St. Matt. xii. 12). And performed seven miracles on the Sabbath:—

(1) The man with the withered hand (St. Luke vi. 6-11).

(2) The woman with the spirit of infirmity (St. Luke xii. 11-17).

(3) The man with the dropsy (St. Luke xiv. 1-6).

(4) The demoniac in the synagogue at Capernaum (St. Luke iv. 33-37).

(5) Peter's wife's mother (St. Luke iv. 38, 39).

[(6) The cripple at the pool of Bethesda (John v. 1-16)].

[(7) The man who was born blind (St. John ix. 1-41)].

Sabbath — rest.

It was ordained by God, after the six days' work of creation. "*For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.*"

As a memorial of the deliverance out of Egypt. "*The Lord thy God brought thee out thence . . . therefore the Lord thy God commanded thee to keep the sabbath day*" (Deut. v. 15).

The priests alone ate the shewbread and that in the Holy Place.

David's breaking the law proves that the law of necessity at times over-rides the ceremonial law.

Strict Pharisees held it a breach of the Sabbath to tend the sick.

The Pharisees and Scribes came "*not to worship*" but to "*watch*" if Jesus should break the commandment.

A remarkable miracle.

(1) A direct challenge to defend their burdensome Sabbatical regulations.

(2) No external means—Simply a command.

(3) Evidently wrought of set purpose on the Sabbath.

¶ R.V. *harm*, i.e. injury to someone—not an evil or wrong act.

Contrast.

Jesus—doing good to the man.

Pharisees—plotting, urging against our Lord.

¶ R.V. omits "whole as the other."

¶ Senseless, unreasoning, blind resentment.

¶ St. Mark adds "with the Herodians." Two bitterly hostile political parties combine to destroy Jesus.

As a sign of the Covenant between God and the Israelites. "Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever" (Ex. xxxi. 16, 17).

This commandment among the Jews forbade all unnecessary work. The punishment for breaking the Sabbath was stoning. In Numbers we read of a man who was stoned for gathering sticks on the Sabbath.

The Twelve Apostles.

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. 13 And when it was day, he called *unto him* his disciples: and of them he chose twelve, whom also he named apostles; 14 Simon (whom he also named Peter), and Andrew his brother, James and John, Philip and Bartholomew, 15 Matthew and Thomas, James the son of Alphæus, and Simon *called Zelotes*, 16 And Judas *the brother* of James, and Judas Iscariot, which also was the traitor. 17 And he came down with them, and stood *in the plain*, and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; 18 And they that were vexed with unclean spirits: and they were healed. 19 And the whole multitude sought to touch him: *for there went virtue out of him*, and healed them all.

a see R.V. comment p. 171. *b* see R.V. *c* see R.V. comment p. 171. *d* see R.V. and note 43 p. 206.

V. 19. Virtue = healing power. See the healing of the woman with the issue of blood (viii. 46).

Jesus passed the night in prayer ere choosing His Apostles.

For instances of this practice, see Intro. p. 9.

Apostle — Apostoles = one sent forth.

Apostles other than the twelve are (1) Matthias chosen to fill the place of Judas (Acts i. 15-26). (2) Paul and Barnabas.

Qualifications as given by St. Mark iii. 14.

(1) Were ordained by Jesus.

(2) Were to be with Him.

(3) Were sent forth to preach.

(4) Were to have power to heal sickness and cast out devils.

When a successor to Judas is chosen, St. Peter insists that he must have been with Jesus from the Baptism of John, "unto the same day that He was taken up from us"—and must be "a witness with us of His resurrection" (Acts i. 21-26).

Training.

(1) Constantly with Jesus, hearing Him preach, and witnessing His miracles.

(2) Taught to work miracles.

(3) Sent short preaching journeys.

(4) Instructed specially by our Lord in the forty days between the Resurrection and Ascension on "the things pertaining to the Kingdom of God."

(5) Received the Holy Ghost on the day of Pentecost.

Beatitudes and Woes.

20 And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God. 21 Blessed are ye that hunger now: for ye shall be filled. Blessed *are ye* that

Separate you. } excommuni-
Cast you out } cation, or
as evil } putting a
man out of a synagogue,
i.e. striking his name off the
rol of members. See
miracle of healing the man
born blind. (St. John ix. 35).

weep now: for ye shall laugh. 22 Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. 23 Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets. 24 But woe unto you that are rich! for ye have received your consolation. 25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. 26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

¹ e.g. (1) Elijah in the reign of Ahab.

(2) Hanani imprisoned by Asa (2 Chron. xvi. 10).

(3) Micaiah imprisoned by Ahab (1 Kings xxii. 27).

(4) Zechariah stoned by Joash (2 Chron. xxiv. 20-21).

(5) Urijah slain by Jehoiakim (Jer. xxvi. 23).

(6) Amos expelled (Am. vii. 12).

(7) Jeremiah imprisoned and put in the stocks (Jer. xx. 2).

(8) Isaiah (tradition) sawn asunder (Heb. xi. 37).

² The prophets of Baal under the protection of Jezebel (1 Kings xviii. 19-22). Zedekiah, son of Chenaanah, encouraged by Ahab (1 Kings xxii. 11).

The Sermon on the Mount according to St. Luke was spoken on a level spot (vi. 17) on the mountain. Kurn Hattin, or the Horns of Hattin, is assigned by tradition as the scene of the Sermon on the Mount. The previous night Jesus spent in prayer on one of the peaks; then called His disciples and chose His Apostles. Afterwards He descended to a flat space between two peaks or lower down the mountain and preached the sermon.

¹oor—v. 20 Matthew adds "in spirit," i.e. of humble mind receiving God's word in a teachable spirit.

Hunger v. 21, Matthew adds "after righteousness."

v. 22 four stages of persecution—(1) hated, (2) separated or cast out of the synagogue, (3) reproached, i.e. slandered, (4) cast out, etc. — permanently excommunicated.

Jesus went through all stages. See (1) St. John ix. 34, (2) St. Luke xi. 15, (3) John xvi. 2.

LIST OF APOSTLES.

St. Matthew x. 2-4.	St. Mark iii. 16-19.	St. Luke vi. 14-16.	Acts i. 13.
Simon Peter	Simon.	Simon.	Peter.
Andrew.	James.	Andrew,	James.
James.	John.	James.	John.
John.	Andrew.	John.	Andrew.
Philip.	Philip.	Philip.	Philip.
Bartholomew.	Bartholomew.	Bartholomew.	Thomas.
Thomas.	Matthew.	Matthew.	Bartholomew.
Matthew (the publican).	Thomas.	Thomas.	Matthew.
James (the son of Alphaeus).	James (the son of Alphaeus).	James (the son of Alphaeus).	James (the son of Alphaeus).
Lebbæus (Thaddæus).	Thaddæus.	Simon Zelotes.	Simon Zelotes.
Simon (the Canaanite).	Simon (the Canaanite).	Judas (the brother of James).	Judas (the brother of James).
Judas Iscariot.	Judas Iscariot.	Judas Iscariot.	

For further notes on Apostles, see Intro. p. 25-29.

The Law of Love.

27 But I say unto you which hear, Love your enemies, do good to them which hate you, 28 Bless them that

curse you, and pray for them which despitefully use you. 29 And unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloke forbid not *to take thy* coat also. 30 Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again. 31 And as ye would that men should do to you, do ye also to them likewise. 32 For if ye love them which love you, what thank have ye? for sinners also love those that love them. 33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. 34 And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. 35 But love ye your enemies, and do good, and lend, *hoping for nothing again*; and your reward shall be great, and ye shall be the *children of the Highest*: for he is kind unto the unthankful and to the evil. 36 Be ye therefore merciful, as your Father also is merciful. 37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: 38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. 39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? 40 The disciple is not above his master: but every one *that is perfect* shall be as

The *cloke* was the *abbas* or outer garment: the *coat* was the under tunic.

a see R.V. and note 44 p. 206.

b see R.V. comment p. 171.

c see R.V. and note 10 p. 202.

d when he is perfected

his master. 41 And why beholdest thou the ¹mote that is in thy brother's eye, but perceivest not the ²beam that is in thine own eye? 42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. 43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. 44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. 45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh. 46 And why call ye me, Lord, Lord, and do not the things which I say? 47 Whosoever cometh to me, and heareth my sayings, and doth them, I will shew you to whom he is like: 48 ³He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream *beat vehemently* upon that house, and could not shake it: *for it was founded upon a rock.* 49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it ⁴fell; and the ruin of that house was great.

³ see R. V. and note 45 p. 206.

¹ = Speck of dust.

² = Great piece of wood.

The hypocrite can see at a glance and comment upon the slightest error (the mote) of his neighbour, but is blind to his own gross sins (the beam). *Hypocrite* because "wherein thou judgest another, thou condemnest thyself" (Rom. ii. 1). Of the woman taken in adultery our Lord said to the Pharisees, "He that is without sin among you let him first cast a stone at her" (St. John viii. 7).

Our Lord constantly refers to the heart as the seat and test of religion (See St. Mark vii. 21-23).

See St. Luke xiii. 25, and the parable of the Ten Virgins, St. Matt. xxv. 11, 12.

³ "On the shelving lands which surround the Lake of Gennesareth there are some hills on which the rock is covered with only a thin layer of earth or sand. A prudent man digs through this movable soil, and keeps digging deep till he gets to the rock upon and in which he lays the foundation" (Godet).

The *flood* is a sudden inundation from the mountain summit which carries away the layer of sand or earth, and the buildings that are not founded in the rock.

⁴ St. Matt. "upon the sand," *i.e.* in a heap.

Is St. Luke's Sermon the same as St. Matthew's Sermon on the Mount?

Most probably. The chief arguments against and for are: Against (1) That St. Matthew's sermon was delivered to the multitude on the Mount, whilst St. Luke's was delivered to the disciples in the plain.

(2) That St. Matthew's contains nine beatitudes, St. Luke's only four, with the corresponding woes, which St. Matthew omits.

(3) That St. Matthew's contains severe invectives against the Jews, which St. Luke omits.

(4) That St. Matthew's is much longer than St. Luke's.

- For (1) That St. Luke's was delivered on a level place on the side of the mountain, and therefore may be considered as **on** the mountain.
 (2) That it was delivered primarily to the Disciples, who sat round our Lord, but also to the multitude.
 (3) That St. Luke omits such portions as are not suited to the design of his Gospel.

Principal Differences.

- (1) St. Matthew, writing specially for Hebrew readers, records all the portions of our Lord's discourse in which the teaching of the Levitical Law or the practice of the Jewish expositors is explained or corrected by the Gospel.

St. Luke, writing for the Gentile World, omits these passages.

- (2) St. Matthew gives us the sermon as a judicial promulgation of Law. St. Luke presents it as a hortatory address.

St. Matthew's may be termed a code, St. Luke's a homily.

Analysis of the Sermon as given by St. Luke

- (1) The call to enter the Kingdom and those to whom it is addressed.
 The Kingdom is for (a) The poor. (a) You that are rich.
 (b) Ye that hunger. (b) You that are full.
 (c) Ye that weep now. (c) You that laugh now.
 (d) Ye whom men hate, &c. (d) You of whom all men speak well.
- (2) The principles upon which the Kingdom is founded, viz., LOVE.
 (a) Active. "Love your enemies," &c. (v. 35).
 (b) Passive form of enduring evil with patience; "And unto him," &c. (v. 29).
 (c) The definition of Christian love. "As ye would," &c. (v. 31).
 (d) The mark of Christian love, viz., disinterestedness. "For if ye love," &c. (v. 32).
 (e) Christian love akin to God's love. "Be ye therefore merciful," &c. (v. 36).
 (f) Love makes men refrain from passing judgment on others. "Judge not," &c. (v. 37).
 (g) Love is known by its fruits. "For a good tree," &c. (v. 43).
- (3) The basis of the Kingdom: "The house founded on a rock" (v. 48), and "that rock was Christ" (1 Cor. x. 4).

Healing the Centurion's Servant.

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

The Roman legion, 6000 men, was commanded by six tribunes (*chief captain*, Acts xxi. 31).

It was divided into ten cohorts, each cohort into three maniples, and the maniple into two centuries. The commander of each century (200 men) was called a centurion.

Servant=slave.

dear=valuable not beloved. *Instantly*, urgently, earnestly.

So "continuing *instant* (or earnest) in prayer."

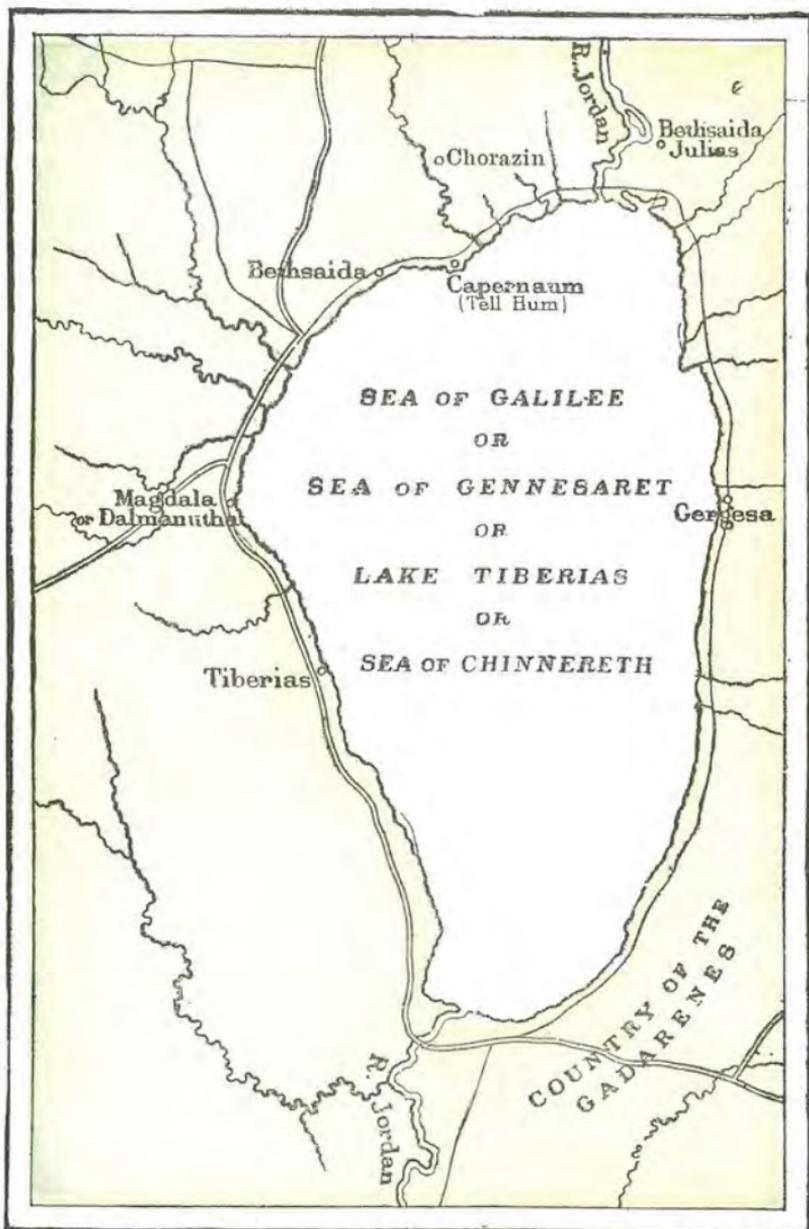
The centurion was probably a proselyte of the gate.

As a soldier the centurion had learnt obedience (he knew what it was to be under authority), and he knows how to command obedience (he has under him soldiers).

When he receives a command, he obeys, when he gives an order, he is obeyed. The discipline of the Roman army was admirable.

^a see R.V. and note 46 p. 206. ^b see R.V. comment p. 172.

SEA OF GALILEE.



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worthy that thou shouldest enter under my roof: 7 Wherefore neither thought I myself worthy to come unto thee: ^abut say in a word, and my servant shall be healed. 8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. 9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in ²Israel. 10 And they that were sent, returning to the house, found the servant ³whole that had been sick.

^csee R. V. comment p. 172.

1. The Centurion of Capernaum. "I have not found so great faith, no, not in Israel."
2. The Centurion at the Cross who confessed "Certainly this was a righteous man." (St. Luke xxiii. 47) or ["Truly this was the Son of God" (St. Matt. xxvii. 54).]
3. Cornelius, "a devout man, and one that feared God with all his house" (Acts x. 2).

Raising the Son of the Widow of Nain.

11 And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. 12 Now when he came nigh to the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. 13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not. 14 And he came and touched the ¹bier: and ^athey that bare him stood still. And he said, Young man, I say unto thee, Arise. 15 And he that was dead ²sat up, and began to speak. And he delivered him to his mother. 16 ^bAnd

^asee R. V. and note 47 p. 206. ^bsee R. V.

¹ So he recognizes the power of Jesus in the invisible world. Jesus the Lord of life has only to issue His command and the unseen power will obey His word. It is in this that the centurion's faith was so great.

Contrast the want of faith in the disciples when they wake Jesus in the storm, to whom our Lord says, "Where is your faith?"

The only other occasion on which Jesus marvelled was at the want of faith of the people of Nazareth (Mark vi. 6).

² Israel, not geographical but as a people, contrasted with the Gentiles.

³ Healed or convalescent. Centurions in the New Testament are all favourably mentioned. A great tribute to the value of discipline and order.

Peculiar to St. Luke.

Intro. p. 32.

Jewish funerals are always outside the city.

Nain is reached by a narrow rocky road. Here Jesus and the crowd that followed Him met the funeral procession.

A childless widow was regarded by the Jews as a sinner who had received a special punishment.

¹ Or coffin, making Himself ceremonially unclean.

² Jewish coffins were open.

there came a fear on all: and they glorified God, saying, 'That a great prophet is risen up among us; and, that God hath visited his people. 17 And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

Instances of Raising the Dead—

- Jesus. (1) The son of the widow of Nain—being carried to his burial.—St. Luke only.
 (2) Jairus' daughter—lying in the house on the bed just dead.—St. Luke.
 (3) Lazarus, in the tomb, who had been dead four days.—St. John only.

[Note the progressive stages—just dead—carried out to burial—in the grave four days.]

In the Old Testament.

- (1) Elijah raises the son of the widow of Zarephath (1 Kings xvii. 17-24).
 (2) Elisha raises the Shunammite's son (2 Kings iv. 18-35).
 (3) A dead man placed in the grave of Elisha is restored to life (2 Kings xiii. 20-21).

In the Acts of the Apostles.

- (1) St. Peter raises Tabitha or Dorcas at Joppa (Acts ix. 36-42).
 (2) St. Paul raises Eutychus who had fallen out of the window at Troas (Act xx. 9-11).

The Message of John the Baptist.

18 And the disciples of John shewed him of all these things. 19 And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another? 20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? 21 And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. 22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the *poor the gospel is preached*. 23 And blessed is he, whosoever *shall*

1 Elijah and Elisha were the only two prophets who raised the dead to life. See the Benedictus, "who hath visited and redeemed His people" (z. 68). Nain is in Galilee. We thus see how far the report had been carried.

John was in prison at Machærus; evidently his disciples were allowed to visit him. They tell him of the wonderful deeds of Jesus. Explanations given for this question are—

- (1) John thought the time had come when Jesus should reveal Himself.
 (2) He merely wished to satisfy his own disciples.
 (3) He wished to ascertain if Jesus were the same person whom he had baptised.
 (4) That, tried by imprisonment, his faith wavered.

This last is the most probable explanation.

Instances of wavering faith are Elijah (1 Kings xix. 4), Job (Job iii.), Jeremiah (Jer. xx. 7).

The reply is given in the words of Isaiah (xxxv. 4-6; lxi. 1).

a see R.V. b see R.V. comment p. 172.

V. 22. The things they ought to look for in the Messiah. The passage is a Messianic prophecy. Jesus exhibits proofs of its fulfilment in Him. To the Baptist in prison these signs would be particularly helpful, far more so than a declaration from our Lord. Nothing would help him like facts.

not be offended in me. 24 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? 25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. 26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. 27 This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

Instances of Stumbling Blocks in our Lord's Life:—

- (1) His humble birth was a stumbling block to the Nazarenes—"Is not this the Carpenter's son?" (Matt. xiii. 55-57).
- (2) His twofold nature—the God-Man—"If David then call him Lord, how is He his son?" (see Matt. xxii. 41-45).
- (3) His declaration to His disciples that He was the Bread of Life (St. John vi. 35).

29 And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. 30 But the Pharisees and lawyers rejected the council of God against themselves, being not baptized of him. 31 And the Lord said, Whereunto then shall I liken the men of this generation? and to what they are like? 32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. 33 For John the Baptist

Offended = occasion of stumbling. The word means anything over which a person falls.

The two disciples of verse 19. *Note.*—John was not reedshaken by the wind of popular opinion. It may be also taken as an intimation that the wavering of the Baptist's faith was only temporary. The imagery is taken from the reeds on the bank of the Jordan.

1 Jesus contrasts the mantle of camel's hair with the gorgeous apparel of the effeminate Herods.

2 For he not only prophesied of the Messiah, but he was the forerunner (Mal. iii. 1) and baptized Him.

The passage is a combination of Mal. iii. 1, Isaiah xl. 3.

3 John, the greatest of the old dispensation, enjoyed less privileges than the humblest in the Church founded at Pentecost. The latter lived in the dispensation of the Spirit.

4 Bare witness that God was just, by listening to John's teaching and being baptized by him.

5 They frustrated God's purpose for their salvation by refusing to be baptized by John.

A common amusement of the children of the East is to act childish dramas for the amusement of their fellows. These dramas would be either comedy ("piped unto you") or tragedy ("wailed"). Peevish, sulen children who will be pleased neither with the representation of wedding festivities nor with the imitated sadness of a funeral.

came neither eating bread nor drinking wine; and ye say, He hath a devil. 34 The son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! 35 But wisdom is justified of all her children.

The spiritually minded, the divinely wise recognize the wisdom of God, and account it just, free from all wrong and error, both in the asceticism of John and in the loving mercy of Jesus. The methods of divine grace for the salvation of men, however various, are accepted by the children of wisdom.

Jesus in the House of Simon the Pharisee.

36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. 37 And, behold, a woman, in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster *box* of ointment. 38 And stood at his feet behind *him* weeping, and began to *wash* his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and 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 a prophet, would have known who and what manner of woman this is that toucheth him: *b*for she is a sinner. 40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, ¹Master, say on. 41 There was a certain *creditor* which had two debtors: the one owed five hundred pence, and the other fifty. 42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? 43 Simon

a see R. V. and note 43 p. 206. *b* see R. V. *c* see R. V. comment p. 172.

John was ascetic, gloomy and stern. The Pharisees ascribed his austerities to demoniacal possession. Jesus ate and drank with publicans and sinners, and so is classed as "a glutton and a winebibber" (drunkard).

Peculiar to St. Luke.

A patronizing invitation. Simon the Pharisee must not be confounded with Simon the Leper.

The Jews following the Roman custom, reclined at table. The sandals would be taken off on entering the house, and so the feet, unsandalled, would be stretched on the couch. The house was left open so that during a meal anyone could enter and look on. Thus the woman could perform the office mentioned. The woman is generally supposed to have been Mary Magdalene, a harlot (sinner), a notorious character. Jesus could be no prophet, for *first* He would have known the woman's character, *secondly* He would not have allowed her to touch Him.

Alabaster vases or flasks for holding ointments or perfumes were manufactured from a stone found near Alabastron in Egypt—hence the name, which was afterwards applied to all such flasks.

1 = Teacher.

The parable of the two debtors.

Creditor or money lender—God.

1st debtor, 500 pence = the woman.

2nd debtor, fifty pence = Simon.

frankly = freely.

answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged. 44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath *washed* my feet with tears, and wiped them with the hairs of her head. 45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. 46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. 47 Wherefore I say unto thee, Her sins, which were many, are forgiven: for she loved much: but to whom little is forgiven the same loveth little. 48 And he said unto her, Thy sins are forgiven. 49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? 50 And he said to the woman, Thy faith hath saved thee; go in peace.

d see R. V. and note 48, p. 206.

Lesson. The forgiving of our sins by God is valued by us in proportion to our sense of sin. We then see how great God's love is to us, and our love to God is in the same ratio.

I suppose—somewhat contemptuously.

penny or denarius was the daily wage of a labourer. It is generally valued at sevenpence halfpenny.

Simon had neglected the rules of hospitality:

Water to pour on the feet, dusty and hot, was offered to every traveller.

The kiss of peace was the ordinary salutation of respect.

To anoint the head with oil was an exceptional mark of honour.

Our Lord contrasts the behaviour of Simon and the woman; the first had allowed his patronizing spirit to cause him to omit acts of courtesy due to every guest; the latter had violated all propriety to do honour to Jesus. The force of the contrast between Simon and the woman is increased by the position of women among the Jews. For our Lord's treatment of women, see Intro. p. 10.

Our Lord again asserts His Divinity by claiming to forgive sins (see miracle of the sick of the palsy).

The Ministering Women.

8. And it came to pass ¹afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him, ² And certain ³women which had been healed of evil spirits and infirmities, ⁴Mary called Magdalene, out of whom went seven devils, ⁵ And ⁶Joanna the wife of ⁷Chuza Herod's steward, and ⁸Susanna, and many others, which ministered unto him of their substance. 4 And

¹ Peculiar to St. Luke.

² The presence of these women explains the manner of our Lord's livelihood (v. 3).

³ Intro. p. 23.

⁴ Not mentioned elsewhere.

⁵ Or chamberlain of Herod Antipas: an official of importance.

⁶ Susanna — Lily.

Parable of the Sower and Interpretation.

when much people were gathered together, and were come to him out of every city, he spake by a ¹parable: 5 A ²sower went out to sow his ³seed: and as he sowed, some fell by the ⁴way side; and it was trodden down, and the ⁵fowls of the air devoured it. 6 And some fell upon ⁶a rock; and as soon as it was sprung up, it withered away, because ⁷it lacked moisture. 7 And some fell among ⁸thorns; and the thorns sprang up with it, and choked it. 8 And other fell on ⁹good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, ¹⁰He that hath ears to hear, let him hear. 9 And his disciples asked him, saying, What might this parable be? 10 And he said, Unto you it is given to know the ¹¹mysteries of the kingdom of God: but to ¹²others in parables; that seeing they might not see, and hearing they might not understand.

11 Now the parable is this: The seed is the word of God. 12 Those by the ¹³wayside are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. 13 They on the ¹⁴rock are they, which, when they hear, receive the word with joy; and

a see R.V. b see R.V. note 49 p. 205.

Parable. An earthly story with a heavenly meaning.

"A pictorial or narrative exhibition of some spiritual or moral truth by means of actual and not fanciful elements of comparison" (Farrar).

V. 8. "He that hath ears to hear." Used by our Lord six times.

(1) "And if ye will receive it, this is Elias, which was for to come" (St. Matt. xi. 14, 15).

(2) "Then shall the righteous shine forth as the sun in the kingdom of their Father" (St. Matt. xiii. 43).

(3) After the parable of the sower (St. Luke viii. 8).

(4) "Neither was anything kept secret, but that it should come abroad" (St. Mark iv. 23).

(5) "The things that come out of him, those are they that defile the man" (St. Mark vii. 16).

(6) "Salt is good; but if the salt have lost his savour" (St. Luke xiv. 34, 35).

1 from *paraballo* = "I place beside" for the purpose of comparison.

2 Christ — His Apostles — all preachers of the Gospel.

3 The word of God (v. 11).

4 The hard trodden path.

5 The devil (v. 12).

6 A thin coating of a soil with rock underneath (St. Matt. "stony places").

7 The thin earth soon dried (St. Matt. and St. Mark, "because they had no deepness of earth").

8 Cares, riches and pleasures (v. 14).

9 An honest and good heart (v. 15).

10 An intimation that what He had said was worthy the deepest attention. Possibly a phrase used by Rabbis to call attention to something of special importance.

11 Something once hidden now revealed.

12 Our Lord here gives His reasons for speaking in parables.

13 The hard heart on which no impression can be made.

14 The shallow, impulsive heart — eager to receive impressions, but without persistence, and soon overcome by temptation.

these have no root, which for a while believe, and in time of temptation fall away. 14 And that which fell among ¹⁴thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection. 15 But that ¹⁵on the good ground are they, which in an honest and good heart, having heard the word, ^akeep it, and bring forth fruit with patience. 16 No man, when he hath lighted a ^{b17}candle, covereth it with a vessel, or putteth it under a bed; but ^csetteth it on a ¹⁸candlestick, that they which enter in may see the light. 17 For nothing is ¹⁹secret that shall not be made manifest; neither anything ^dhid, that shall not be known and come ^eabroad. 18 Take heed therefore how ye hear; ²⁰for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he *seemeth to have*.

V. 18. Whosoever hath (faith to accept the Saviour) to him shall be given (greater faith), and whosoever hath not (faith) from him shall be taken the very means of salvation, (e.g.) the Jews who, in their hatred of our Lord, broke the law they were so anxious to retain.

Christ's Mother and Brethren.

19 Then came to him *his* mother and his brethren, and could not come at him for the press. 20 And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee. 21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

V. 20. **His Brethren.** St. Mark gives the names: James, Joses, Simon, Juda (St. Mark vi. 3). In all probability they were the children of Cleopas and Mary, the sister and namesake of the Virgin, and so "the cousins" of our Lord.

There are three other hypotheses respecting them—

(1) That they were children of Joseph by a former marriage.

(2) That they were the children of Joseph and Mary.

(3) That Joseph and Cleopas were brothers, and Cleopas being dead, Joseph raised up children to his dead brother, according to the Levirate Law.

¹⁵ *The worldly heart*; the three obstacles are

(a) cares; i.e. anxiety to make a living.

(b) riches.

(c) pleasures.

¹⁶ *The honest and good heart*, which holds fast to the word, and whose chief characteristic is persistency—patience. One of a simple, truthful and earnest nature, fitted for receiving and nourishing the word of everlasting life, and for bringing forth fruit with patience (FRENCH).

¹⁷ The disciples are to use their newly acquired wisdom as men use a lamp, to give light to others.

¹⁸ = A lamp stand.

¹⁹ All the mysteries of the kingdom shall be made manifest.

²⁰ Thesame lesson is taught in the parable of the Talents and the Pounds.

a see R.V. and note 50, p. 208. b, c see R.V. comment p. 172. d see R.V. e see R.V. f see R.V.

They came in order to control His actions, to get possession of His person. St. Mark records "they went out to lay hold on Him; for they said, He is beside himself." (St. Marks iii. 21).

The Stilling of the Storm.

22 Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side ¹of the lake. And they launched forth. 23 But as they sailed he fell ²asleep: and there came down a ³storm of wind on the lake; and they ⁴were filled with water, and were in jeopardy. 24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water; and they ceased, and there was a ⁵calm. 25 And he said unto them, ⁶Where is your faith? And they being afraid ⁷wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

a see R. V. comment p. 173.

The Gadarene Demonic.

26 And they arrived at the country of the ¹Gadarenes, which is over against Galilee. 27 And when he went forth to land, there met him out of the city a certain ²man, which had ³devils long time, and ware no clothes, ⁴neither abode in any house, but in the tombs. 28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee ⁵torment me not. 29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he ⁶was kept bound with chains and in fetters; and he brake the bands, and was driven

a see R. V.

- 1 The Eastern side; Peræa.
- 2 Jesus was asleep on the steerman's cushion. His words were "*Peace, be still*" (St. Mark iv. 38, 39).
St. Matt. makes Jesus speak to the disciples ere stilling the storm (St. Matt. viii. 26).
- 3 Small inland seas surrounded by mountain gorges are notoriously exposed to sudden violent squalls—e.g. Lake Geneva. The difference between the temperature of the Lake and that of the snow-covered Mount Hermon lying to the North of it is an aggravating cause.
- 4 The boat was filling and on the point of sinking.
- 5 The miracle—i.e. the waves were still as well as the wind hushing.
- 6 They had faith that if Jesus were awake He could save them.
- 7 They had not faith to recognise the God-Man. The miracle shows the two-fold character of Jesus—(1) His Humanity—He was weary and sleeping. (2) His Divinity—in stilling the storm.

- 1 See Map of Galilee.
- 2 St. Matthew mentions "*two*," which there evidently were. St. Mark and St. Luke only notice the more violent one.
- 3 Having demons—daimonia.
- 4 The demoniac was naked (Luke), so fierce that no man might pass that way (Matt.), crying and cutting himself with stones (Mark). The man may have been either entirely naked or simply without the cloak or outer garment.
- 5 The tombs, cut out in the rock, were the natural refuges of maniacs.
Matt. adds "*before the time*," i.e. of future judgment.
Three requests:—
(1) Not to torment.
(2) Not to send into the abyss.
(3) Permit to go into the Swine.
- 6 Luke alone mentions that he "*was kept bound*," i.e. under guard (see R. V.).

of the devil into the wilderness.) 30 And Jesus asked him, saying, What is thy name? And he said, ⁷Legion: because many devils were entered into him. 31 And they besought him that he would not command them ^bto go out into the ^cdeep. 32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would ^csuffer them to enter into them. And he ^dsuffered them. 33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a ¹⁰steep place into the lake, and were choked. 34 When they that fed them saw what was done, they fled, and went and told it in the city and in the country. 35 Then they went out to see what ¹¹was done; and came to Jesus, and found the man, out of whom the devils were departed, ¹¹sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. 36 They also which saw *it* told them by what means he that was possessed of the devils was healed. 37 Then the whole multitude of the country of the ¹²Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ^eship, and returned back again. 38 Now the man out of whom the devils were departed besought him that he might be with him; but Jesus sent him away, saying, 39 ¹³Return to thine own house, and ^fshew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him. 40 And it came

^b see K. V. comment p. 173. ^c & see R. V. and note 58, p. 207. ^e see R. V. comment p. 173. ^f see R. V.

⁷ Legion (see p. 79) denoting.
(1) The number of devils.
(2) Their great force.

⁸ The abyss, probably the gloomy abode of wicked spirits.

⁹ Jews were forbidden to eat swine flesh or keep swine (Lev. xi. 8).

But though there were many Jews in these parts, the great part of the population of Decapolis was Gentile. "Josephus calls Gadara itself a Greek city" (Trench).

¹⁰ Down the bluff: near Kherza, the only spot on the lake where a steep slope sweeps down within a few yards of the sea (Farrar).

This miracle and that of cursing the barren fig tree are the only miracles of destruction wrought by Jesus.

¹¹ The maniac, the terror of the country side, is found restored to reason, unfettered and decently clad, listening to the teaching of Jesus.

¹² The loss of their herds affected them more than the cure of the demoniac.

"The loss of their worldly possessions alike occupied their thoughts: they did not recognize and did not care for the spiritual blessings that were brought near them, so they were afraid, being ignorant what next might follow" (Trench).

¹³ The demoniac is left behind to become a preacher among the Gadarenes.

to pass, that, when Jesus was returned, the people gladly received him : for they were ¹⁴all waiting for him.

Jairus' Daughter. The Woman with the Issue of Blood.

41 And, behold, there came a man named ¹Jairus, and he was a ²ruler of the synagogue : and he fell down at Jesus' feet, and besought him that he would come into his house : 42 For he had one ³only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him. 43 And a woman having an ⁴issue of blood twelve years, which had spent ⁵all her living upon physicians, ⁶neither could be healed of any, 44 Came behind him, and touched the ⁷border of his garment : and immediately her issue of blood stanch'd. 45 And Jesus said, Who touched me ? When all denied, Peter and they that were with him said, Master, ⁸the multitude throng thee and press thee, and sayest thou, Who touched me ? 46 And Jesus said, Somebody hath touched me : for I ⁹perceive that ⁹virtue is gone out of me. 47 And when the woman saw that she was not hid, she came ¹⁰trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. 48 And he said unto her, ¹¹Daughter, be of good comfort : thy ¹²faith hath made thee whole ; go in peace. 49 While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead ; ¹³trouble not the Master. 50 But when Jesus heard ¹⁴it, he answered him, saying, Fear not :

a see R. V. comment p. 173.

¹⁴ They would see the sail of the boat, the only one likely to come from Gergasa, the storm having driven other boats back.

¹ Same name as Jair (Judges x. 3).

² Head of the synagogue (Intro. p. 34).

³ In the three miracles of raising the dead.

At *Nain*, the *only* son. *Jairus*, one *only* daughter.

Lazarus an *only* brother,

⁴ This disease rendered her ceremonially unclean, and thus she was debarred all religious and social life.

⁵ Her whole means of subsistence.

⁶ She is now poor, ill and companionless.

⁷ The fringe or tassel of the outer garment. They were four in number and were bound with a thread of blue (Numb. xv. 38-40), the colour of heaven. The Pharisees made them conspicuously large. The woman touched the one which hung over the shoulder at the back.

⁸ Many pressed round but only one touched with the touch of faith.

⁹ Power to heal.

¹⁰ For she, an unclean woman, had communicated ceremonial uncleanness to a holy Rabbi, an act of intolerable presumption.

¹¹ The only time our Lord uses this word *to* a woman.

¹² Her faith, not the touching of the tassel, saved her.

¹³ Do not worry the Rabbi.

believe only, and she shall be made whole. 51 And when he came into the house, he suffered no man to go in, save ¹⁴Peter, and James, and John, and the father and the mother of the maiden. 52 ^bAnd all ¹⁵weped and bewailed her: but he said, Weep not; she is not dead, but ¹⁶sleepeth. 53 And they laughed him to scorn, knowing that she was dead. 54 And he put them all out, and took her by the hand, and called, saying, ^cMaid, arise. 55 And her spirit came again, and she arose straightway: and he commanded to give her meat. 56 And her parents were ^dastonished: but he charged them that they should tell no man what was done.

^b see R. V. and note 51 p. 206. ^c see R. V. ^d see R. V.

Mission of the Twelve.

9. Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. 2 ¹And he sent them to preach the kingdom of God, and to heal the sick. 3 And he said unto them, Take nothing for *your* journey, neither staves, nor ^{a2}scrip, neither bread, ^a see R. V. comment p. 173.

THE MISSION OF THE TWELVE.

(ix. 1-10).

Reason ["The harvest truly is plenteous, but the labourers are few" (St. Matt. 9:37)].

Object. "To preach the kingdom of God, and to heal the sick" (v. 2).

Powers. "Power and authority over all devils and to cure diseases" (v. 1).

Equipment. "Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece" (v. 3).

Instructions. "And whatsoever house . . . against them" (v. 4, 5).

¹⁴ Three disciples alone with Jesus at

(1) Raising Jairus' daughter.

(2) Transfiguration.

(3) The Agony in the Garden of Gethsemane.

¹⁵ The Jews hired professional mourners.

¹⁶ So of Lazarus: "Our friend Lazarus sleepeth: but I go that I may awake him out of sleep" (John xi. 11).

¹ St. Matthew adds

(1) Sent only to Jews (x. 5-6).

(2) The motive of the undertaking i.e. pity for the lack of teachers (ix. 36-38)

(3) Prediction of rewards and persecutions (x. 16-42).

(4) They were not to wear shoes (x. 10).

(5) "Be shod with sandals" (Mark vi. 9).

² A wallet or bag slung over the shoulder. The shepherd's bag of David is termed a scrip (1 Sam. xvii. 40).

THE MISSION OF THE SEVENTY.

(x. 1-20).

Reason. "Harvest truly is great, but the labourers are few" (v. 2).

Object. "Were sent two and two before His face into every city and place whither He Himself would come" (v. 1). Hence a preparatory mission.

Powers. "Heal the sick" (v. 9).

Equipment. "Carry neither purse, nor scrip, nor shoes, and salute no man by the way" (v. 4).

Instructions. "And into whatsoever house . . . Kingdom of God is come nigh unto you" (v. 5-11).

Additional are—

(1) The Salutation: "Peace be to this house" (v. 5).

THE MISSION OF THE TWELVE.—*cont.*

The Return. "When they were returned, they told Him all that they had done" (v. 10).

neither ^smoney; neither have two coats apiece. 4 And whatsoever house ye enter into, there abide, and thence depart. 5 ⁴And whosoever will not receive you, when ye go out of that city, ⁵shake off the very dust from your feet for a testimony against them. 6 And they departed, and went through the towns, preaching the gospel, and healing everywhere. 7 Now ⁶Herod the tetrarch heard of all that was done **by him**: and he was perplexed, because that it was said of some that John was risen from the dead; 8 And of some, that ⁷*Elias* had appeared; and of others, that one of the old prophets was risen again. 9 And Herod said, John have I beheaded; but who is this, of whom I hear such things? ⁸And he desired to see him.

Feeding the Five Thousand.

10 And the apostles, when they were returned, told him all that they had done. And he took them, and ^awent *aside* privately into a ¹desert place belonging to the city called ²Bethsaida. 11 And the people, when they knew *it*, followed him: and he ^breceived them, and spake unto them of the kingdom of God, and healed them that had need of healing. 12 And when the day
a see R. V. b see R. V. and note 52 p. 206.

THE MISSION OF THE SEVENTY.—*cont.*

(2) To accept hospitality (v. 7).
 (3) "Go not from house to house" (v. 7).
The Fate of those not receiving them. "It shall be more tolerable in that day for Sodom," &c. (v. 12-15).
The Importance of the Mission. "He that heareth you, heareth me," &c. (v. 16).
The Return. "With joy, saying, Lord even the devils are subject unto us through Thy Name" (v. 17).
The Remarks of Jesus. "I beheld Satan as lightning fall from heaven," &c. (v. 18, 19, 20).

³ *Silver* (Lunke), the Greek coinage.

Copper (Mark), the Roman coinage.

"*Gold nor silver nor brass*" (Matt.).

⁴ So Lydia to Paul at Philippi (Acts xvi. 15).

⁵ Paul did so at Antioch in Pisidia (Acts xiii. 51) and at Corinth (Acts xviii. 6). It was an act of excommunication.

⁶ Antipas (Intro. p. 17).

⁷ Fulfilling (Mal. iv. 5).
 Elijah.

⁸ Jesus was sent by Pilate to Herod (xxiii. 7-12). This is the only time Herod saw Jesus. (Read xxiii. 8 particularly).

¹ *Desert* = uninhabited.

² *Bethsaida Julias* = house of fish, on the north side of the lake, enlarged and beautified by Herod Philip, the tetrarch, and called Julias in honour of Julia the daughter of the Emperor Augustus. (Intro. p. 31.)

From St. John vi. 4-15 we learn—

(1) It was the time of passover, hence the great crowd.

(2) Jesus asked Philip, "Whence shall we buy bread?"

began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place. 13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy *meat* for all this people. 14 For they were about five thousand men. And he said to his disciples, Make them sit down by ³fifties in a company. 15 And they did so, and made them all sit down. 16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. 17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve ⁴baskets.

see R. V. and note 53 p. 206.

Confession of St. Peter. Jesus predicts His Sufferings.

18 And it came to pass, ¹as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? 19 They answering said, ²John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again. 20 He said unto them, But whom say ye that I am? Peter answering said, ³The Christ of God. 21 And he straitly charged them, and commanded *them* to tell no man that thing; 22 Saying, ⁴The Son of man must suffer many things, and

not a "conquering" Messiah. They did not understand till the day of Pentecost, for on the way to Bethany ere the Ascension they asked, "Wilt thou at this time restore again the kingdom to Israel?" (Acts i. 6).

(3) Reply of Philip, "Two hundred pennyworth of bread is not sufficient."

(4) Andrew finds a lad with five barley loaves and two small fishes.

⁶ St. Mark tells us the people "sat down on the green grass" in ranks by hundreds and fifties.

Each company consisted of two long sides of one hundred and a short side of fifty. The fourth side remained open, and this admitted the apostles to distribute the food. There would be twenty groups of men, two hundred and fifty in each. The women and children sat apart according to Eastern custom.

⁴ Baskets, small wicker baskets in which a Jew carried his day's food for fear of pollution.

This is the only miracle recorded by all four Evangelists.

St. John records that after the miracle the Jews desired to make Him a King.

¹ Near Casarea Philipp (Intro. p. 31).

² In accordance with prophecies of Mal. iv. 5, Dan. vii. 13, Elijah.

³ St. Matt. "Thou art the Christ, the Son of the living God."

St. Mark "Thou art the Christ."

Christ = anointed = the Messiah.

St. Luke omits both the blessing and the rebuke addressed to St. Peter.

⁴ The announcement of His sufferings follows naturally on the confession of St. Peter—i.e. now that they acknowledged Him as the Christ, they had to learn that He was a "suffering"

the day of Pentecost, for on the

be rejected of the elders and chief priests and scribes, and be slain and be raised the third day. 23 And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his ^bcross daily and follow me. 24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. 25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? 26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels. 27 But I tell you of a truth, there be some standing here, which shall *not* taste of death, till they see the ^ckingdom of God.

^b The first mention of the death He was to die. The Romans compelled criminals to carry their cross to the place of execution.

At His second Advent.

^c Either

(1) the Transfiguration, or

(2) Pentecost, or

(3) Destruction of Jerusalem.

Most probably Pentecost, the establishment of Christianity, the foundation of the Church, which is the Kingdom of God.

FOUR PREDICTIONS OF OUR LORD'S PASSION AS GIVEN BY ST. LUKE.

1. After Peter's confession at Cesarea Philippi. "*The Son of man must suffer many things, and be rejected of the elders and chief priests, and scribes, and be slain, and be raised the third day*" (ix. 22).
 2. After the descent from the Mount of Transfiguration. "*The Son of man shall be delivered into the hands of men*" (ix. 44).
 3. On His journey through Perea to Jerusalem. "*But first must he suffer many things, and be rejected of this generation*" (xvii. 25).
 4. **As He went up to Jerusalem.** "*For he shall be delivered unto the Gentiles, and shall be mocked and spitefully entreated and spitted on. And they shall scourge him, and put him to death: and the third day he shall rise again*" (xviii. 32, 33).
- V. 21. "Commanded them to tell no man." Why?
- (1) Because His work was not completed.
 - (2) Because their faith was weak, and their knowledge small.
 - (3) They had not yet received the Holy Ghost, and so were not able to preach with full knowledge nor with power.
 - (4) Because to proclaim the Truth would have anticipated the foreordained plan of God.

The Transfiguration.

28 And it came to pass about an ¹eight days after these sayings, he took Peter and John and James, and went up into a ²mountain to pray. 29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening.

¹ After six days (Matt. and Mark). St. Luke reckons inclusively—the time is the same.

² Mount Hermon, 10,000 feet high, is probably the scene of the Transfiguration. Tradition places it at Tabor (see note).

30 And, behold, there talked with him two men, which were ⁴Moses and ⁵Elias: 31 Who appeared in glory, and spake of his ⁶decease which he should accomplish at Jerusalem. 32 But Peter and they that were with him were heavy with sleep: and when they were ⁷awake they saw his glory, and the two men that stood with him. 33 And it came to pass, as they ⁸departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three ⁹tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. 34 While he thus spake, there came a ¹⁰cloud, and overshadowed them: and they feared as they entered into the cloud. 35 And there came a ¹¹voice out of the cloud, saying, *This ¹²is my beloved Son*: hear him. 36 And when the voice ¹³was past, Jesus was found alone. And they ¹⁴kept it ¹⁵close, and told no man in those days any of those things which they had seen.

a, b, c see R.V. and notes 54, 55, 56 p. 207.

Hermon was a lofty mountain, and near to Caesarea Philippi.

Tabor, at the time, was crowned by a fortress which was occupied by a garrison. Besides Tabor is in Galilee, and thus cannot satisfy (Mark ix. 30). "*And they departed thence and passed through Galilee.*"

The Lunatic Boy.

37 And it came to pass, that on the next day, when they were come down from the hill, much people met him. 38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child. 39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him ¹⁶hardly departeth from him.

a see R.V.

Peculiar to St. Luke are:

(1) Jesus took the *three* up to pray.

(2) The Transfiguration occurred as *He prayed*.

(3) The subject of conversation was *His approaching death*.

(4) The disciples were "*heavy with sleep*."

6 *Glistering*, "white as the light" (St. Matt.), "white as snow" (St. Mark).

4 *Moses*, the great Law-giver.

8 *Elijah*, the great Prophet. Representatives of the Law and the Prophets.

6 *Decease* = Exodus or departure.

7 *Fully awake*

= suddenly startled.

8 They pass away and leave Jesus the representative of the Gospel.

9 *Tabernacles*, huts or booths made of branches as at the Feast of Tabernacles.

10 The Shechinah.

11 For instances, see p. 62.

13 Till after the Resurrection.

St. Luke omits

(1) Command not to disclose the Transfiguration.

(2) The conversation respecting Elijah and John the Baptist. It was unnecessary to record this, as he was writing for Gentiles not Jews.

(3) Fully awake.

Purpose of the Transfiguration.

The cardinal point is the voice out of the cloud. "*This is my beloved son; hear him.*"

The old covenant is replaced by the new; Moses representing the Law, and Elijah the Prophets stood there to hand over their office to the Son. The teachers of Israel are superseded by the Universal Gospel. This truth broke upon St. Peter before Cornelius, "*Of a truth I perceive that God is no respecter of persons, etc.*" (Acts x. 34, 35).

40 And I besought thy disciples to cast him out; and they could not. 41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and ^bsuffer you? Bring thy son hither. 42 And as he was yet a coming, the devil threw him down, and tare him, and Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father. 43 And they were all *amazed at the mighty power of God*. But while they wondered every one at all things which Jesus did, he said unto his disciples, 44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. 45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

^b see R.V. and note 58 p. 207. ^c see R.V. and note 59 p. 207.

Humility.

46 Then there arose a ¹reasoning among them, which of them should be ²greatest. 47 And Jesus, ^aperceiving the thought of their heart, took a child, and set him by him. 48 And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great. 49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us. 50 And Jesus said unto him, ³Forbid him not: for he that is not against ^bus is for ^cus.

^a, ^b, ^c see R.V. and notes 60, 61, p. 207.

Thus the Transfiguration took place at night.

Remarkable as a miracle attempted by the disciples without success.

Reason of failure was "want of faith."

St. Luke omits

(1) The spirit was dumb and deaf.

(2) The boy was afflicted from a child.

(3) The spirit often cast him into the fire.

(4) The father's cry, "I believe, help thou mine unbelief."

(5) The disciples ask, "Why could not we cast him out?"

(6) The reply of Jesus, "This kind—i.e. of spirit—cometh forth save by prayer and fasting."

and Prediction of His Passion (see p. 94).

Had the disciples foreseen all that was to happen to the Lord, they might have shrunk from facing it with Him. Their education was not yet sufficiently advanced to accept a "suffering" Messiah.

¹ Or dispute.

² Who should take chief place in the Messianic Kingdom. The dispute was perhaps brought about by the favour shown to Peter, James and John on the Mount of Transfiguration.

In the eyes of the Apostles the Messianic Kingdom was of an earthly character.

St. Mark's narrative is the fullest.

(1) Jesus sat down.

(2) He called the Twelve to Him.

(3) He took a little child; set him in the midst, and took him in His arms.

Then He spoke (St. Mark ix. 36).

³ St. Matt. records, "He that is not with me is against me" (St. Matt. xii. 30).

The Progress through Peræa.

51 And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, 52 ³And sent messengers before his face: and they went, and entered into a village of the ³Samaritans, to make ready for him. 53 And they did not receive him, because his face was as though he ⁴would go to Jerusalem. 54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, ⁶even as Elias did? 55 But he turned, and rebuked them, ⁶and said, Ye know not what manner of spirit ye are of. 56 For the Son of man is not come to destroy men's lives, but to save *them*. And they went to ⁷another village.

⁵R.V. omits "even as Elias did." The allusion is to Elijah calling down fire from heaven upon the captains and their companies of fifty men sent by Ahaziah to arrest him (2 Kings i. 5-14). ⁶R.V. omits "Ye know not, etc. . . . save them." ⁷Of another kind, probably Jewish.

Three Followers.

57 And it came to pass, that, as they went in the way, a ¹certain man said unto him, Lord, I will follow thee whithersoever thou goest. 58 And Jesus said unto him, Foxes have holes, and the birds of the air have ²ests; but the Son of man hath not where to lay *his* head. 59 And he said unto another, Follow me. ³But he said, Lord, suffer me first to go and bury my father. 60 Jesus said unto him, ⁴Let the dead bury their dead: but go thou and preach the kingdom of God. 61 And another also said, Lord, I will follow thee; but ⁵let me first go bid them farewell, which are at home at my house. 62 And Jesus said unto him, ⁶No man, having

LAST JOURNEY OF OUR LORD.



¹ The Ascension is anticipated by St. Luke.

² Peculiar to St. Luke.

³ See Intro. p. 41.

⁴ Jesus, the Messiah, going to Jerusalem not Gerizim would arouse their jealousy. The hostility of the Samaritans towards Jews going up to Jerusalem at least time was such that Galileans frequently chose the *other* route on the East of Jordan.

¹ A scribe (St. Matt. viii. 19 22). A sanguine disciple who had not counted the cost. Was he willing to share the poverty and isolation of our Lord?

² = shelters; note the poverty and homelessness of Jesus.

³ One who would postpone work under the pretence of waiting at home till his father's death.

⁴ i.e. let the *spiritually* dead bury their *physically* dead.

⁵ One who would postpone work in order to take a formal farewell of his kindred.

⁶ The ploughman must not look back if he desires to keep a straight furrow.

Lesson: "Give yourself wholly to your duty and count the cost. Christ cannot accept a 'conditional service'" (Farrar).

put his hand to the plough, and looking back, is fit for the kingdom of God.

Mission of the Seventy.

10. After these things the Lord appointed ¹other seventy also, and sent them two and two before his face into every city and place, whither he himself *would come*. ² Therefore said he unto them, The harvest truly *is* great, but the labourers *are* few: pray ye therefore, the Lord of the harvest, that he would send forth labourers into his harvest. ³ Go your ways: ⁴ behold, I send you forth as lambs among wolves. ⁵ Carry neither ^apurse, nor ^bscrip, nor shoes: and ^csalute no man by the way. ⁶ And into whatsoever house ye enter, first say, ^dPeace be to this house. ⁷ And if ^ethe son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. ⁸ And in the same house remain, eating and drinking such things as they give: for the ^flabourer is worthy of his hire. ⁹ Go not from house to house. ¹⁰ And into whatsoever city ye enter, and they receive you, eat such things as are set before you: ¹¹ And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. ¹² But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, ¹³ Even the very dust of your city, which cleaveth ^gon us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. ¹⁴ But I say unto you, that it shall be more tolerable in that day for ^hSodom, than for that city.

^a see R. V. and note 62 p. 207. ^b see R. V. comment p. 173. ^c see R. Y. note 63 p. 207. ^d see R. V. and note 64 p. 208.

^e An act of excommunication; so did St. Paul at Antioch in Pisidia and at Corinth.

^f For its wickedness destroyed by brimstone and fire from heaven (Gen. xiv.).

¹ For comparison with the mission of the Twelve, see p. 91.

Our Lord's invariable rule.

Two, to bring the coin (xix. 29.)

Peter and John to prepare the Passover (xxii. 8.)

So in Acts.

Peter and John to Samaria (Acts viii. 14.)

Paul and Barnabas (Acts xiii. 2.)

If three — differences of opinion might have arisen.

If alone — the danger of (a) depression, (b) narrowness of ideas, (c) self-glorification.

St. Matthew gives the names of the Apostles in pairs (St. Matt. x. 2-4). May not this have been the actual grouping?

² *i. e.*, to a work full of danger, when the disciples would be as defenceless as lambs among wolves.

³ The Oriental ties his money in his girdle ends. This is his purse.

⁴ To avoid the delay of the elaborate Eastern greeting.

⁵ The Christian Salutation. Our Lord so addresses his disciples after His Resurrection (xxiv. 36, St. John xx. 19-26).

⁶ A man of peaceful heart; if there be such, then their peace will be with him; if no such person, then their peace will return to bless the messenger.

⁷ Cited verbatim by St. Paul as a quotation from the Scriptures. See 1 Tim. v. 18. Strong presumptive evidence that the Gospel of St. Luke was in existence at the time of the writing of the Pastoral Epistles.

⁸ (1) As a safeguard against fickleness.

(2) To guard against quitting one house for the superior entertainment or social advantages of another.

They were not to seek after outward comforts, but to accept whatever a willing host might offer. An illustration that *'willingness'* is the true measure of a disciple's service on behalf of His master.

13 Woe unto thee, ¹¹Chorazin! woe unto thee, ¹²Bethsaida! for if the ¹³mighty works had been done in ¹⁴Tyre and ¹⁵Sidon, which have been done in you, they had a great while ago ¹⁶repented, sitting in ¹⁷sackcloth and ashes. 14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. 15 And thou, ¹⁸Capernaum, *which art exalted to heaven, shall be thrust down to ¹⁹hell.* 16 He that heareth you heareth me; and he that *despiset* you *despiset* me; and he that *despiset* me *despiset* him that sent me. 17 And the seventy returned again with joy, ²⁰saying, Lord, even the devils are subject unto us through thy name. 18 And he said unto them, I ²¹beheld Satan as lightning fall from heaven. 19 Behold, I give unto you power to tread on ²²serpents and scorpions, and over all the power of the ²³enemy: and nothing shall by any means hurt you. 20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in ²⁴heaven. 21 In that hour Jesus ²⁵rejoiced in *spirit*, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and *prudent*, and hast revealed them unto ²⁶babes: even so, Father; for *so it seemed good* in thy sight. 22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son *will reveal him.* 23 And he

see R.V. and note 65 p. 208. f see R.V. and note 65 p. 208. g see R.V. and note 66 p. 208. h see R.V. comment p. 178. i see R.V. k see R.V. comment p. 174.

¹¹ Intro. p. 31.

¹² Intro. p. 30.

¹³ = powers.

¹⁴ Intro. p. 32. ¹⁵ Intro. p. 32.

¹⁶ As Nineveh.

¹⁷ The signs of mourning and penitence.

¹⁸ Intro. p. 31. Christ's "own city"—the scene of most of His mighty works (Intro. p. 31) and so exalted to heaven by these special privileges.

¹⁹ *Hell, Hades, the grave, not Gehenna.* When our Lord uttered these words Capernaum and the cities on Lake Gennesareth were flourishing now they are heaps of ruins in a desolate land. The site of Capernaum is not known.

²⁰ *i.e.* at the success of their mission.

²¹ Whilst they had been absent Jesus had followed them in spirit and had noticed each stage of their victorious conflict. He had seen the power of Satan overthrown.

²² St. Paul shook off the viper at Melita (Acts xxviii. 3-5).

²³ In the success of the disciples our Lord saw an augury of the establishment of His Church. Men could be trusted for this great work; so in the success of the disciples Jesus seemed to see the Power of Evil falling from the sky.

²⁴ In God's book of life, in the register of the new kingdom.

²⁵ Or *exulted*. His joy found expression in thanksgiving to His Father.

Two-fold joy.

(1) Affectionate interest in successful and glorious career opening out for His friends, the faithful few.

(2) Glad hopefulness at the augury for the successful establishment of His Church.

²⁶ Innocent, childlike souls. St. Paul states this truth to the Corinthians.

"For after that in the wisdom of God, the world by wisdom knew not God, *it pleased God by the foolishness of preaching to save them that believe.*" (1 Cor. i. 21).

turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: 24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

In that chapter special mention is made of, Abel, Enoch, Noah, Abraham, Sara, Isaac, Jacob, Joseph, Moses, Rahab. In verse 32, the Apostle states, "that time would fail me to tell of Gideon and of Barak, and of Samson, and of Jephthae; of David also, and Samuel and of the prophets," and he adds "these all, having obtained a good report through faith, received not the promise" (verse 39).

Thus Jesus teaches that the Law was a shadow of the Gospel, and that the Gospel was the fulfilment of the Law.

Parable of the Good Samaritan.

25 And, behold, ¹a certain lawyer stood up, and ²tempted him, saying, ³Master, what shall I do to inherit eternal life? 26 He said unto him, ⁴What is written in the law? how readest thou? 27 And he answering said, ⁵Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. 28 And he said unto him, Thou hast answered right: ⁶this do, and thou shalt live. 29 But he, willing to ⁷justify himself, said unto Jesus, ⁸And who is my neighbour?

30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among ^athieves, which stripped him of his raiment, and ^bwounded him, and departed, leaving him half dead. 31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. 32 And like-

"The foolishness of God is wiser than men" (1 Cor. i. 25).

"Not many wise men, after the flesh, not many mighty not many noble, are called" (1 Cor. i. 26).

See Heb. xi. 13. "These all died in faith, not having received the promises but having seen them afar off."

¹ A teacher of the Mosaic Law.
² = tested, not necessarily with evil design.

³ The same question was put (a) by the young ruler (xviii. 18).

(b) The converts at Pentecost (Acts ii. 37). (c) The jailer at Philippi (Acts xvi. 30).

⁴ You as a lawyer should know the law—what is written there, how do you interpret it?

⁵ (See Deut. vi. 5; x. 13. Lev. xix. 18).

⁶ Then act up to your knowledge.

⁷ i.e. show his righteousness to men.

⁸ He would have his duties precisely defined, or to make a case, or was it a test question?

INTERPRETATION.

Spoken. In reply to the lawyer's question, "Who is my neighbour?"

LESSON I.

Not to act as the lawyer who put the question, and like him try to narrow down our responsibilities by confining the word neighbour to persons bound to us by certain ties of friendship, acquaintance or nationality, but to be actuated by a feeling of neighbourliness towards every one with whom we come in contact.

LESSON II.

A picture of the salvation of man by Jesus, "the Good Samaritan."

Certain man = human race.

Jerusalem, or the Holy City = holiness.

Jericho, the accursed city = sin.

^a see R.V. comment p. 174. ^b see R.V. and note 67
p. 208.

wise a Levite, when *he was at the place*, came and looked on him, and passed by on the other side. 33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, 34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. 35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. 36 Which now of these three, thinkest thou, was neighbour unto him that fell among the *thieves*? 37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

c see R.V. and note 68 p. 208. d see R.V. comment p. 174.

Mary and Martha.

38 Now it came to pass, as they went, that he entered into a ¹certain village: and a certain woman named Martha received him into her house. 39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. 40 But Martha was cumbered about much serving, and ²came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help

Went down = the fall of man from holiness into sin.

Thieves = Satan and other enemies of souls.

Priest = Mosaic dispensation, } both unable
Levite = Levitical Law, } to remove
the burden of sin.

Samaritan = Jesus; of whom the Jews said, "Say we not well that thou art a Samaritan and hast a devil?"

Bound up his wounds = the healing of divine love.

His own beast = "Himself bare our sins in His own body on the tree."

The inn = The Church.

He departed = So Jesus left the Church without His visible presence.

Two pence = Provision made by Jesus for the spiritual life of the Church.

[N.B. Some suggest "The Two Sacraments," but this is fanciful.]

V. 30. *Certain Man*, evidently a Jew.

V. 30. *Went down* = was going down. The road descends, but the phrase means going down from the capital.

V. 30. *Thieves* = Robbers or brigands. The road was notoriously dangerous.

V. 30. Jericho was a priestly city, and so many Levites would travel between it and Jerusalem to fulfil their temple duties.

V. 31. *By chance* = By coincidence:

That way = by that road.

The Priest and Levite neglect the injunction of Moses to assist helpless travellers.

The Samaritan, chosen by our Lord because of the mutual hatred between the Jews and the Samaritans, and to give greater force to the lesson. The Samaritan thought not of the enmity between Jew and Samaritan, but assisted a Jew (who would have had no dealings with him), simply because he was in distress. The contrast between the charity of the man and the cold indifference of the Priest and the Levite is very marked.

¹ Bethany (Intro. p. 30).

The family was Mary, Martha, Lazarus (Intro. p. 22).

Martha, an active, busy housewife, bent on giving Jesus a hospitable reception.

Mary, meditative and emotional, pouring out her whole soul into one act of love.

² Martha, *distracted with household care*, came suddenly.

me. 41 And Jesus answered and said unto her, Martha, Martha, ^athou art ^acareful and troubled about many things: 42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

Both Mary and Martha believed in Jesus as the Messiah and wished to honour Him in the best way they could.

Martha was anxious to work for Jesus and honour Him by a hospitable reception. Her activity is also shown in meeting Jesus on the death of Lazarus (St. John xi. 20).

Mary honoured Him in adoring contemplation and love, offering herself rather than her possessions. When the time came for it Mary's contemplation passed into intense energy as when she poured the ointment on our Lord's head (St. John xii. 3).

The two sisters have always stood for types of the practical (Martha) and devotional (Mary) servants of Christ.

The Lord's Prayer.

11. 1 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. 2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. 3 Give us day by day our daily bread. 4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

^b Anxious and bustling about: Martha is blamed not for her hospitable activity, but for her distraction and fuss, and for interfering with Mary, whose loving attention to the words of Jesus she could not understand.

^c see R.V. comment p. 174.

St. Matt. gives the Lord's Prayer in the Sermon on the Mount as follows:

Our Father which art in heaven,

Hallowed be Thy Name,

Thy Kingdom come,

Thy will be done on earth, as it is in heaven,

Give us this day our daily bread,

And forgive us our debts, as we forgive our debtors,

And lead us not into temptation, but deliver us from evil,

For Thine is the Kingdom, the power and the glory, for ever. Amen.

St. Luke omits the *Doxology*.

For our Lord's teaching on Prayer, see Intro. p. 9.

Parable of the Friend at Midnight.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; 6 For a friend of mine in his journey is come to me, and I have nothing to set before him? 7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. 8 I say unto you, Though he will not rise and give him, because

Explanation.

¹ Spoken after our Lord had given the Lord's Prayer to His disciples.

² Lesson. The efficacy of earnest, importunate prayer. The loaves are given not because of friendship, but because of the perseverance of the disturber.

See also parable of Unjust Judge.

Jesus teaches His disciples—
(1) How to pray (Lord's Prayer).

(2) The prayer must be persistent (Parable).

he is his friend, yet because of his importunity he will rise and give him as many as he needeth. 9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. 10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? 12 Or if he shall ask an egg, will he offer him a scorpion? 13 If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?

(3) An answer is given to prayer. Here note gradations of persistency. Ask—seek—knock.

(4) As an earthly father gives to his children neither what is deadly nor unfit for food, they can trust their heavenly Father to grant them good things (St. Matt.), or the Holy Spirit (St. Luke) the greatest of gifts.

Importunity — unblushing persistency.

I cannot — I will not.

Door shut = has been shut—i.e. for the night, not to be reopened.

8 The scorpion when rolled resembles an egg.

How much more readily.

The idea is not the quantity given, but the ready willingness of the Father to give the gift of the Holy Spirit to those who pray for it.

The Dumb Spirit. The Pharisees Blaspheme.

14 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. 15 But some of them said, He casteth out devils through Beelzebub the chief of the devils. 16 And others, tempting him, sought of him a sign from heaven. 17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. 18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. 19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.

Beelzebub = Lord of flies, the God of Ekron, to whom Ahaziah sent to know if he should recover from the injuries sustained by falling through a lattice window (2 Kings i. 3).

Another interpretation is *Lord of dung or filth*, and was a term of derision among the Jews.

Here it means the prince of the air, and in this sense the chief or prince of the evil spirits.

1 Putting him to the test.

The argument—

(1) A divided kingdom means ruin.

(2) A divided house means destruction.

So Satan fighting against himself means the fall of his power.

(3) An *argumentum ad hominem* calling on the Pharisees to explain the claim of those who pretended to exorcise devils.

(4) The only other solution is that Jesus "cast out devils by the finger (or power) of God."

20 But if I with the ²finger of God cast out devils, no doubt the kingdom of God is come upon you. 21 When a ³strong man armed keepeth his ⁴palace, his goods are in peace: 22 But when a ⁵stronger than he shall come upon him, and overcome him, he taketh from him all his ⁶armour wherein he trusted, and divideth his ⁷spoils. 23 ⁸He that is not with me is against me: and he that gathereth not with me scattereth.

The blasphemy of the Pharisees consisted in their ascribing the work of the Holy Spirit to Satanic agency.

² See Ex. viii. 19, where the magicians said to Pharaoh "This is the finger of God." The arm is the symbol of strength; the finger the sign of the ease with which the strength acts.

³ Satan.

⁴ Palace = the world. goods = souls of men.

⁵ Our Lord.

⁶ The casting out devils from those afflicted by them,

⁷ The final victory over Satan. ⁸ See note ix. 5.

V. 16. Sign from heaven. Asked for on four occasions.

(1) After the first cleansing of the Temple mentioned by St. John.

"What sign shewest thou unto us seeing that thou doest these things?" (St. John ii. 18).

Reply—"Destroy this temple and in three days I will raise it up" (St. John ii. 19).

(2) Discourse at Capernaum after the miracle of feeding the five thousand.

"What sign shewest thou then, that we may see and believe thee? What dost thou work?" (St. John vi. 30).

Reply—The Discourse on the Bread of Life (St. John vi.).

(3) After the casting out the dumb devil (St. Luke xi. 16). See also St. Matt. xii. 38, which is evidently the same occasion.

"Others, tempting him, sought of him a sign from heaven" (St. Luke xi. 16).

"Master, we would see a sign from thee" (St. Matt. xii. 38).

Reply—"There shall no sign be given to it but the sign of the prophet Jonas" (St. Matt. xii. 39).

(4) At Dalmanutha, after the miracle of feeding the four thousand (St. Mark viii. 11; St. Matt. xvi. 1).

The Pharisees "question with him, seeking of him a sign from heaven, tempting him" (St. Mark viii. 11).

Reply—"There shall no sign be given unto this generation" (St. Mark viii. 12).

St. Matthew adds: "But the sign of the prophet Jonas" (St. Matt. xvi. 4).

It was a demand that He, as the Messiah, should perform a great convincing miracle.

It was a temptation similar to that "All this power will I give thee," &c., in the temptation in the wilderness; and also to that on the cross, "Let him now come down from the cross and we will believe him" (St. Matt. xxvii. 42).

The refusal resulted in the final rejection of Him by the leaders of the Jews (St. Matt. xvi. 4).

Parable of the Unclean Spirit.

24 ¹When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. 25 And when he cometh, he findeth it swept and ²garnished. 26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of

¹ The Jews supposed that ruins and the dry, waterless deserts were frequented by evil spirits.

Note. The scapegoat, bearing the sins of the people, was driven out into the wilderness (Lev. xvi. 22).

² = furnished, made ready for habitation.

Two Interpretations.

(i)

Man. It is not sufficient to drive out the evil spirit. The Holy Spirit must fill the

that man is worse than the first. 27 And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. 28 But he said, Yea rather, blessed are they that hear the word of God, and keep it. 29 And when the people were gathered thick together, he began to say, This is an evil generation : they seek a sign ; and there shall no sign be given it, but the sign of Jonas the prophet. 30 For as ¹Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. 31 The ²queen of the south shall rise up in the judgment with the men of this generation, and condemn them : for she came from the utmost parts of the earth to hear the wisdom of Solomon ; and, behold, a greater than Solomon *is* here. 32 The men of ³Nineveh shall rise up in the judgment with this generation, and shall condemn it : for they repented at the preaching of Jonas ; and, behold, a greater than Jonas *is* here. 33 No man, when he hath lighted a ^acandle, putteth it in a ^bsecret place, neither under a bushel, but on a ^ccandlestick, that they which come in may see the light. 34 The ^dlight of the body is the eye : therefore when thine eye is ^esingle, thy whole body also is full of light ; but when thine eye is evil, thy body also *is* a, c, d see R.V. comment p. 172. b see R.V. and note 69 p. 208.

turned upside down and used as a stand on which to place anything. The lamp should be placed on the bushel thus turned up, not under it, if it is to give light.

¹Single—i.e. not seeing double ; aiming only at one end, viz. God's glory.

evil eye = one of hate—i.e. hating spirituality.

See also viii. 16-18, which treats of *outward* enlightenment to be seen afar. The present passage treats of *inward* enlightenment.

heart or the evil will return in a worse form. A soul "swept and garnished" by morality alone is without protection. So our Lord to the impotent man. "*Sin no more, lest a worse thing come unto thee*" (St. John v. 14).

(2)
The Jewish Nation. So applied by St. Matthew (xii. 45).

Evil spirit = idolatry expelled by the Babylonish captivity.

Seven others — the sins of the Pharisees : "letter worship, formalism, exclusiveness, ambition, greed, hypocrisy, hate" (Farrar).

Last state worse. Notice the crimes, frenzies and insanities of the Jews at the siege of Jerusalem as recorded by Josephus.

Wisdom of Solomon—the faith of the Queen of Sheba. The preaching of Jonah—the repentance of Nineveh contrasted with

Jesus greater than Solomon or Jonah—rejected by the Jews.

¹Intro. p. 33.

²The Queen of Sheba (Intro. p. 33). (1 Kings x. 1-13 ; 2 Chron. ix. 1-12.)

³Nineveh (Intro. p. 33). Jonah (iii. 5).

St. Matthew makes Jesus use Jonah as a double sign.

(1) Type of resurrection.

(2) Preacher of repentance to a sinful nation.

St. Luke does not refer to the latter sign.

R.V. explains these words : *The lamp* is the word of God. The Jews had the law and prophets for their lamp ; they buried them in the cellar of tradition or covered them with their earthly ideas of a Messiah, and so were in darkness.

bushel = the wooden measure containing a bushel. In the house of a poor man this measure would often be

full of darkness. 35 Take heed therefore that the light which is in thee be not darkness. 36 If thy whole body therefore be full of light, having no part dark, *the whole shall be full of light, as when the bright shining of a candle doth give thee light.*

• see R. V. and note 70 p. 208.

Invitation to Dine. Denunciation of Pharisees and Lawyers.

37 And as he spake, a certain Pharisee besought him to dine with him; and he went in and sat down to meat. 38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner. 39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of *ravening* and *wickedness*. 40 Ye fools, did not he that made that which is without make that which is within also? 41 But rather give alms of such things as ye have; and behold, all things are clean unto you. 42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. 43 Woe unto you, Pharisees! for ye love the *uppermost seats* in the synagogues, and greetings in the markets. 44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them. 45 Then answered

• see R. V. and note 71 p. 208. *b* see R. V. comment p. 174.

¹ The Pharisees shrank not from dirt but ceremonial pollution.

² "Washing of cups, and pots, brazen vessels and of tables" (St. Mark vii. 4).

³ Platter=dish.

⁴ Greed and depravity.

⁵ Who, in their minute scrupulosity, made a point of gathering the tenth sprig of every garden herb and presenting it to the priest. Jesus does not object to this scrupulous tithing, but contrasts it with their disregard for higher principles of "judgment and love of God." "Go ye and learn what that meaneth, I will have mercy and not sacrifice" (St. Matt. ix. 13).

⁶ At the upper (or Jerusalem) end of the synagogue in a semicircle facing the congregation appropriated to the elders or the devout, and coveted as a mark of religious reputation.

⁷ Market places—i.e. the place of public resort: where the Pharisees delighted to be addressed in titles of formal reverence.

⁸ First meaning is "actors," thus "acting a part"—appearing in a different character to their real selves.

Washing of Cups, &c. What the Pharisee shrank from was not uncleanness, but ceremonial defilement.

If he had been to the market he might have come in contact with the heathen or the publican, and so he must wash himself.

If he had used a vessel for drinking or cooking, that vessel might have been touched by a heathen, so that vessel must be purified.

If he reclined upon a couch at the table, a heathen might have reclined on that couch before him, and so that couch must be purified.

Graves which appear not. To touch a grave was to incur ceremonial defilement, so the Jews took pains to make their graves visible. Tiberias was accidentally built upon an old cemetery, and no true Jew would live there. According to St. Matthew, our Lord calls the Pharisees "*whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones*" (St. Matt. xxiii. 27).

one of the lawyers, and said unto him, Master, thus saying thou ²reproachest us also. 46 And he said, Woe unto you also, ye lawyers! for ye lade men with burdens ³grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. 47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. 48 *Truly ye bear witness that ye allow the deeds of your fathers; for they indeed killed them, and ye build their sepulchres.* 49 Therefore also said the wisdom of God, I will send them prophets and apostles, and ⁴some of them they shall slay and persecute: 51 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation. 51 From the blood of ⁵Abel unto the blood of ⁶Zacharias, which perished between the altar and the *temple*: verily I say unto you, It shall be required of this generation. 52 Woe unto you, lawyers! for ye have taken away the ⁷key of knowledge: ye entered not in yourselves, and them that were

^c see R. V. comment p. 175. ^d Zachariah (O. T.). ^e see R. V. comment p. 175.

use of the nation: Professing to guide, they neither helped nor sympathized with those they taught.

¹ Intro. p. 44.

² = insult.

³ The ceremonial observances had become an intolerable yoke (Acts xv. 10). Whilst multiplying ceremonies for the people they invented exceptions for themselves.

⁴ Allow = consent unto.

At the present day there are four conspicuous monuments at the foot of the mount of Olives, whose architecture leads us to conclude they were built in the days of Herod. Our Lord may have pointed to these. Thus at a time when the Pharisees were compassing the death of Jesus, the greatest of prophets, they were lavishing money on erecting tombs to the prophets their fathers had slain.

⁵ Stephen (Acts vii. 60).

James, the brother of John (Acts xii. 2).

⁶ Abel killed through the jealousy of his brother Cain (Gen. iv. 8).

⁷ The son of Jehoiada, murdered by Joash for rebuking the idolatry of the people (2 Chron. xxiv. 20, 21).

These instances are taken from the *first* and *last* historical books of the O. T.

⁸ Symbol of the function of one whose office was to *open* the meaning of Scripture. The Scribes forbade any but those of their own order to interpret the Law, which they had so overlaid by tradition and interpretation that it had become a dead letter, powerless to influence the moral

entering in ye hindered. 53 And as he said these things unto them, the scribes and the Pharisees began to ⁹urge him vehemently, and to provoke him to speak of many things: 54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

⁹ The Pharisees followed Him. For their plans, see St. Matt. xxii. 15-22; St. Mark xii. 13-17.

The Leaven of the Pharisees.

12. In the meantime, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the ¹leaven of the Pharisees, which is hypocrisy. 2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. 3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in ²closets shall be proclaimed upon the ³housetops. 4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. 5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into ⁴hell; yea, I say unto you, Fear ⁵him. 6 Are not ⁶five sparrows sold for two farthings, and not one of them is forgotten before ⁷God? 7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. 8 Also I say unto you, Whosoever

Leaven or yeast, which permeates and alters the character of the dough with which it is mixed. The secret, insidious manner in which this takes place is very descriptive of the manner in which the hypocrisy of the Pharisees affected all their actions and precepts.

¹ *Leaven of Pharisees* was *hypocrisy*.

of the Sadducees = *unbelief*.

of Herod = *worldliness*.

St. Mark viii. 15 (Farrar).
² Privately. R.V. inner chambers.

³ Publicly, so as to be heard in the streets.

Analysis of v. 1.—12.

(1) Avoid all hypocrisy (v. 1).

(2) For a time will come when even a man's secret thoughts will be disclosed (v. 2, 3).

(3) Therefore, speak out boldly without fearing men (v. 4).

(4) The one to be feared is God, who knows your secret thoughts (v. 5).

(5) Men are powerless to injure you, for God is your protector (v. 6, 7).

(6) If (Jesus) will acknowledge you at the last day (v. 8, 9).

(7) Judgment will be given against men according to the manner in which they receive you (v. 10).

(8) The judgment and condemnation of men may be disregarded (v. 11, 12).

⁴ *Hell* = *Gehenna*, the place of torment, not *Hades*. ⁵ *i.e.* God: the Christian defies Satan, for he has no power to cast him into hell. ⁶ Stuck in rows on a skewer and sold two for a farthing (St. Matt. x. 29) and five for two farthings. ⁷ God takes notice of the single sparrow thus given away by the seller. Does He not think more about a disciple?

shall confess me before men, him shall the Son of man also confess before the angels of God: 9 But he that denieth me before men shall be denied before the angels of God. 10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that ⁸blasphemeth against the Holy Ghost it shall not be forgiven. 11 And when they bring you unto the ⁹synagogues, and unto ¹⁰magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: 12 For the Holy Ghost shall ¹¹teach you in the same hour what ye ought to say.

^a see R.V. and notes 72, 73, pp. 208, 209.

The Rich Fool.

13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. 14 And he said unto him, Man, who made me a judge or a divider over you? 15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. 16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; 17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? 18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. 19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. 20 But God

⁸ *Blasphemy.* First in the sin of the Pharisees in attributing the miracles of Jesus wrought in the power of the spirit to Satanic agency.

⁹ *Secondly,* the contemptuous rejection of Jesus as the Messiah.

⁹ *Synagogues*—i.e. before the officials of the synagogues, who had the power of inflicting scourging for small religious offences.

¹⁰ *Magistrates and powers*—higher authorities, both Jewish and Roman.

Peter before the Sanhedrim (Acts v. 27).

Paul before Gallio (Acts xviii. 12), Felix (Acts xxiv. 1-22), and Festus (Acts xxvi. 2).

¹¹ So Peter (Acts v. 20), Stephen (Acts vii. 2), Paul (Acts xxvi. 2) preached the Gospel when on trial before the courts.

Peculiar to St. Luke.

Spoken after the question of one, "Master, speak to my brother that he divide the inheritance with me."

Purpose, against covetousness, "for a man's life consisteth not in the abundance of the things which he possesseth."

Life, two words in Greek.

Zoe, a man's true higher life = what he is.

Bios = his natural existence, supported on what he has.

The rich fool has no higher aim than living comfortably on his riches, and so suddenly finds himself deprived of his life—i.e. natural existence, and then what will become of his *zoe*, or higher life. The rich man is not accused of fraud or oppression. His sin was greed and selfishness.

Lesson. "So is he that layeth up treasure for himself, and is not rich towards God"—i.e. the uncertainty of riches contrasted with "laying hold on eternal life." Our Lord evidently has in mind the story of Nabal, whose name means "fool," or "churl" (1 Sam. xxv.).

said unto him, *"Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?"* 21 So is he that layeth up treasure for himself, and is not rich toward God.

^a see R.V. ^b see R.V.

For lesson of the parable, see verse 33; also

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (St. Matt. vi. 19, 20).

"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life" (1 Tim. vi. 17-19).

"He heareth up riches and knoweth not who shall gather them" (Ps. xxxix. 6).

"For we brought nothing into this world, and it is certain we can carry nothing out" (1 Tim. vi. 7).

Trustfulness.

22 And he said unto his disciples, Therefore I say unto you, *"Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on."* 23 The life is more than meat, and the body is more than raiment. 24 Consider the ravens: for they neither sow nor reap; which *neither have storehouse nor barn;* and God feedeth them: *how much more are ye better than the fowls?"* 25 And which of you *"with taking thought"* can add to his stature one cubit? 26 If ye then be not able to do that thing which is least, why *take ye thought* for the rest? 27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. 28 If then God so clothe the grass, which is to day in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith? 29 And

^a see R.V. comment p. 175. ^b see R.V. ^c see R.V. ^d see R.V. comment p. 175. ^e see R.V. comment p. 175.

Thought. In the 16th century the word "thought" expressed anxiety, i.e. the care which distracts a man. Our Lord does not warn His disciples against prudence and foresight, which provides for the future, but against allowing themselves to be harassed and vexed with its uncertainties.

v. 23. God who gave the greater, viz., the life, the body, will give the less, viz., food, clothes.

The rich fool was intent upon sowing and reaping, and storing in barns, yet he died.

The ravens neither sow nor reap, and do not store food, yet they live.

Gubit, see Glossary.

Solomon's magnificence (See 2 Chron. ix., particularly v. 22. "King Solomon passed all the kings of the earth in riches and wisdom.")

Lilies—the Chalcedonian lily—a showy scarlet flower abundant in Galilee.

¹ Often used as fuel.

This is a common scripture symbol for evanescence (Farrar).

seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. 30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. 31 But rather seek ye the kingdom of God; and all these things shall be added unto you. 32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. 33 ^aSell that ye have, and give alms; provide yourselves ^abags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. 34 For where your treasure is, there will your heart be also.

^a see R. V. and note 74 p. 209.

Watchfulness.

35 ¹Let your loins be girded about, and your ^alights burning; 36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he ²cometh and knocketh, they may open unto him immediately. 37 Blessed are those servants, whom the lord when he cometh shall find ³watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. 38 And if he shall come in the ⁴second watch, or come in the third watch, and find ⁵them so, blessed are those servants. 39 And this know, that if the ⁶goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be ⁷broken through. 40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

^a see R. V. and note 74 p. 209. ^b see R. V. and Glossary p. 183.

doubtful mind. Lit. "do not toss about like boats in the oiling"—a metaphor for suspense" (Farrar).

² So the early disciples (Acts ii. 44, 45).

A great portion of an Eastern's wealth consists of clothes.

See Parable of the Ten Virgins (St. Matt. xxv. 1).

¹ The long tunic worn by the Easterns was tucked into the girdle when men desired to walk fast or to work. "Elijah girded up his loins and ran before Ahab" (1 Kings xviii. 46).

² Master is away.

³ Servants watch with tunics tucked in their girdles, lamp in hand, and food on the table. Master is so pleased at their service that He makes them sit down at table with him as equals.

⁴ Jewish watches were three.

(1) Sunset to 10 p.m. = first.

(2) 10 p.m. to 2 a.m. = middle.

(3) 2 a.m. to sunrise = morning.

Roman watches were four.

(1) 6 p.m. to 9 p.m. = first or even.

(2) 9 p.m. to 12 p.m. = second or midnight.

(3) 12 p.m. to 3 a.m. = third or cockcrowing.

(4) 3 a.m. to 6 a.m. = fourth or morning. (Maclear).

⁵ i.e. through the mud walls of an Eastern house.

Faithful Watchfulness.

41 Then Peter said unto him, Lord, speaketh thou this parable unto us, or even to all? 42 And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? 43 Blessed is that servant, whom his lord when he cometh shall find so doing. 44 Of a truth I say unto you, that he will make him ruler over all that he hath. 45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and *amaidens*, and to eat and drink, and to be drunken; 46 The lord of that servant will come in a day when he *looketh not for him*, and at an hour *when he is not aware*, and will *cut him in sunder*, and will appoint him his portion with the *unbelievers*. 47 And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. 48 But he that knew not, and did not commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more. 49 I am come to send *fire* on the earth; and what will I, if it be *already kindled*? 50 But I have a *baptism* to be baptized with; and how am I *straitened* till it be accomplished? 51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but

c see R.V. d see R.V. e see R.V. f see R.V. comment p. 175.

To St. Peter our Lord gave the command, "*Feed my sheep*" (St. John xxi. 15-17). St. Paul to the elders of Ephesus at Miletus, "*Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers to feed the Church of God*" (Acts xx. 28).

- 1 An Eastern form of punishment. According to tradition, Isaiah was sawn asunder.
- 2 *i.e.* will account him as a faithless servant.
- 3 Possibly a warning to Judas.
- 4 *i.e.* the forty stripes of the Mosaic law—only thirty-nine inflicted.
- 5 The six stripes for smaller offences.
- 6 (1) Fire of judgment: "*He shall burn the chaff with unquenchable fire*" (St. Matt. iii. 12)—*e.g.* The destruction of Jerusalem.
(2) The refining fire, "*He shall baptize you with the Holy Ghost and with fire*" (St. Luke iii. 16).
- 7 *Already kindled*. Jesus longs to see the end of His work.
- 8 *Baptism*—*i.e.* of agony and suffering (St. Matt. xx. 22).
- 9 *Straightened*. For He is oppressed with the burden, and can with difficulty press through the obstacles in His way.

rather division: 52 For from henceforth there shall be five in one house divided, three against two, and two against three. 53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

Signs of the Times.

54 And he said also to the people, When ye see ¹a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. 55 And when ²ye see the south wind blow, ye say, There will be ^aheat; and it cometh to pass. 56 Ye hypocrites, ye ^bcan discern the face of the sky and of the earth; but how is it that ye do not discern this time? 57 Yea and why even of yourselves judge ye not what is right? 58 When thou goest with thine adversary to the magistrate, ^aas thou art in the way, give diligence that thou mayest be delivered from him; lest he ^bhale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. 59 I tell thee, thou shall not depart thence, till thou hast paid the very last ^cmite.

^a see R.V. comment p. 176. ^b see R.V.

¹ A cloud from the west, *s.s.* from the Mediterranean would bring rain.

² From the south would come the Simoom—a hot scorching wind.

³—interpret (as R.V.) or tell the signs.

They had heard John the Baptist and Jesus: surely they could judge for themselves and decide what their duty was.

⁴ As a debtor who tries to make terms with his creditor *ere* he be imprisoned for debt.

⁵—to drag—also spelt haul. The *hayards* of a ship.

(See Acts viii. 3).

⁶ *Lepton*, the smallest of all coins.

Accidents and Punishments.

13. There were present at that season some ¹that told him of the Galilæans, ²whose blood Pilate had ³mingled with their sacrifices. 2 And Jesus answering said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things? 3 I tell you, Nay: but,

Peculiar to St. Luke.

¹ They had come specially to tell Jesus.

² Not uncommon under Pilate's rule: Once he sent soldiers disguised, armed with daggers, among the crowd.

³ Slain at the altar of sacrifice. The occasion was some outbreak in the Temple precincts; at one of the great feasts.

except ye repent, ye shall all likewise perish. ⁴ Or those eighteen, upon whom the ⁵ tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? ⁵ I tell you, Nay: but, except ye repent, ye shall all likewise perish.

In Galilee they would be under Herod's rule, not Pilate's.

⁴ As the Jewish nation did at the siege of Jerusalem.

⁵ See map, p. 161. Pilate planned an aqueduct to supply Jerusalem with water. The tower near the pool in Siloam was part of the work. He had appropriated some of the sacred Corban money for the purpose. So the workmen were considered as sharing in his crime.

Parable of Barren Fig Tree.

⁶ He spake also this parable: A certain man had a ⁷ fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. ⁷ Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; ⁸ why cumbereth it the ground? ⁸ And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: ⁹ And if it bear fruit, well: and if not, then after that thou shalt cut it down.

¹ Peculiar to St. Luke.

² Fig-trees were often placed in the corners of vineyards.

Compare the withering of the Fig-tree. Both occasions are symbolical of Judaism. The fig-tree with its outward show of leaves, but bearing no fruit, presents an exact picture of Judaism—outward profession, but no fruits worthy of repentance. St. Luke does not record the Miracle of the Withered Fig-tree.

³ Not only unfruitful, but preventing other plants from growing.

¶ see R. V. comment p. 176.

THE BARREN FIG TREE.

Circumstances under which it was spoken. After our Lord's attention had been called to the massacre of the Galileans by Pilate, and He had referred to the death of the eighteen persons crushed by the tower of Siloam.

The Jews considered such sudden and remarkable deaths and individual misfortune generally as the judgment of God for some sin. The book of Job is based on this idea, which it refutes. The same thought is in the question of the disciples to Jesus as regards the man born blind, "Master, who did sin, this man or his parents, that he was born blind?" (St. John ix. 2).

Our Lord refutes this belief (1) by the words, "Except ye repent, ye shall all likewise perish": (2) By the Parable of the Barren Fig Tree.

	Particular Interpretation.	General Interpretation.
Certain Man.	God.	God.
Vineyard.	Jewish Church.	The Church of God.
Fig Tree.	The individual Jew.	The individual
Vine Dresser.	Christ.	Christ.
Three Years.	May refer to the three years' ministry of our Lord.	A period given to all sinners for repentance.
If it bear fruit well.	Many Jews (e.g. 3,000 at Pentecost) were baptized into the Christian Church.	Salvation for the penitent.
If not cut it down.	The fate of the unrepentant Jewish nation.	Condemnation for the unrepentant.

General Lesson.—God's punishment for sin comes upon those only who do not repent. Repentance carries forgiveness. God is long-suffering to sinners.

The Woman with the Spirit of Infirmity.

10 And he was teaching in one of the synagogues on the sabbath. 11 And, behold, there was a woman which had a ¹spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. 12 And when Jesus saw her, he called her to him, and said unto her, ²Woman, thou art loosed from thine infirmity. 13 And he laid his hands on her: and immediately she was made straight, and glorified God. 14 And ³the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. 15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? 16 And ought not this woman, being a ⁴daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? 17 And when he had said these things, all his adversaries ⁴were ashamed: and all the people rejoiced for all the glorious things that were done by him.

a see R. V. and comment p. 176.

¹ Curvature of the spine. The infliction is directly assigned to Satanic agency.

² One of the seven miracles performed on the Sabbath (see p. 74).

³ The ruler afraid to encounter Jesus rails at the people for allowing themselves to be healed on the Sabbath.

The Contrast.

Ox or ass—woman, a daughter of Abraham.

Bound to the stall or manger—bound by Satan.

Twenty-four hours' want of water on the Sabbath—eighteen years of disease.

⁴ *Daughter of Abraham* used in the highest spiritual sense; so Zacchæus is termed a son of Abraham (xix. 9).

Mark the effect.

The Mustard Seed.

18 Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? 19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew and

MUSTARD SEED.

Kingdom of God—The visible Church on earth.

Mustard Seed, small seed—Insignificant beginning of the Church founded by a Galilæan peasant, from a small village of an illiterate province.

Garden—The world.

Great Tree—The marvellous spread and growth of Christianity.

waxed a great tree; and the fowls of the air lodged in the branches of it. 20 And again

Fowls of the air, etc. = All nations find refuge in the Rock of Ages.
LESSON, the wonderful growth and expansion of the visible Church from a slight beginning.

The Leaven.

he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened. 22 And he went through the cities and villages, teaching, and journeying toward Jerusalem.

23 Then said one unto him, Lord, are there few that be saved? And he said unto them, 24 Strive to enter in *at the strait gate*: for many I say unto you will seek to enter in, and shall not be able.

a see R. V. and note 75 p. 209.

25 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, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: 26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. 27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. 28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. 29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. 30 And, behold, there are last which shall be first, and there are first which shall be last.

Strait—narrow; so a narrow piece of water is called a strait.

The narrow door is Jesus, the despised Galilean; the great gateway the Jewish idea of what the Messiah ought to be.

V. 26. Our Lord discourages the idea of any earthly privileges or even intercourse with Himself.

V. 28-29. Jews, in spite of their descent from Abraham and their spiritual privileges, are cast out: Gentiles (from the East, &c.), who never had these privileges, are admitted.

LEAVEN.

Kingdom of God—The kingdom of grace in men's hearts.

The Leaven—The Holy Spirit.

LESSON—The secret, invisible, rapid work of the Holy Spirit sanctifying men and making holy the Church.

The whole = The whole heart of each man, and the whole Church.

Note. The leaven was put into the meal, it was not part of the meal; so the Holy Spirit must be put into man's heart.

Except in this parable leaven in scripture is used as a type of sin.

The parable of the mustard seed illustrates the growth of the Church.

The parable of the leaven illustrates the transformation or change from sinfulness to holiness.

Message to Herod. Fate of Jerusalem.

31 The same day there came certain of the Pharisees, saying unto him, ¹Get thee out, and depart hence: for ²Herod *will kill* thee. 32 And he said unto them, Go ye, and tell that ³fox, Behold I cast out devils, and I do cures to ⁴day and to morrow, and the ⁵third day I shall be perfected. 33 Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem. 34 ⁶O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; ⁷how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! 35 Behold your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, ⁸Blessed is he that cometh in the name of the Lord.

^a see R. V. comment p. 176.

The Warning of the Pharisees could not have been genuine, for it cannot be supposed that Herod seriously intended to kill Jesus. Probably they desired to entice our Lord across the Jordan where He would come under the jurisdiction of the Sanhedrim.

The Reply of Jesus is thus intelligible. He declares His intention of doing the work appointed Him, that He must go on His way, but that He will arrive at Jerusalem. The Pharisees will get their wish, for it is impossible that a prophet should suffer out of Jerusalem, the scene of the murder of so many prophets.

The Man with the Dropsy.

14. And it came to pass, as he went into the house of one of the ¹chief Pharisees to eat bread on the ²sabbath day, that they ³watched him. 2 And, behold, there was a certain ⁴man before him which had the dropsy. 3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? 4 And they ⁵held their peace. And he took him, and healed him. and let him go;

Peculiar to St. Luke.

¹ Jesus was in *Peræa*, the territory of Herod Antipas.

² Antipas (Intro. p. 17).

³ Lit.: she-fox or vixen—the emblem of cunning rapacity; an exact description of Antipas.

⁴ *To-day*, i.e. only a brief time now remained and our Lord's work would be completed or perfected. It was completed on the cross when He uttered the cry, "*It is finished!*"

⁵ See note (vi. 23).

⁶ Jesus sees the impending fate of the city, and would protect it as a hen does her brood of chickens.

⁷ An intimation of a future penitence of Israel.

¹ Not a chief Pharisee—but a Pharisee and also a ruler.

² The Sabbath was a feast day, not a fast.

³ Were watching him for the purpose of collecting evidence.

⁴ The man was there, not as a guest, but to entrap Jesus: his disease would make him prominent. If Jesus saw him and healed him there would be ground for a charge.

⁵ Mark the silence. They dared not say that healing was not lawful; if they confessed that it was their plan failed.

5 And answered them, saying, "Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? 6 And they could not answer him again to these things

6 The argument, is, If it is lawful to rescue an ox from danger, how much more lawful to heal a man of sickness? The Pharisees allowed the former but forbade the latter.

Lessons of Humility. The Great Supper.

7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them. 8 When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; 9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. 10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. 11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted. a see R.V. and Glossary p. 186. b see R.V. and note 76 p. 209.

7 Our Lord noticed the scramble for places at this feast.
8 = the chief places at table.

Arrangement of the triclinia or couches for three.

	6	5	4
7	medius		3
8	innus	summus	2
9			1

The chief places were 2, 5, 8 (Farrar).

12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee. 13 But when thou makest a feast, call the poor, the maimed, the lame, the blind: 14 And thou shalt be blessed; for they cannot

spoken. In the house of the Pharisee where He had gone on the Sabbath to eat bread.

Sequence of events.

- (1) Healing of the man with dropsy.
- (2) A lesson of humility (a) to guests not to take the chief seats at banquets; (b) to hosts—whom to invite, viz. "the poor, &c." (v. 13).
- (3) Remark of a guest. "Blessed is he that shall eat bread in the kingdom of God" (v. 15).

8 Thus the surroundings suggest the parable, the remark of the guest calls it forth. Those present would interpret the resurrection of the just as the open setting up of the Kingdom of God. Their idea concerning it was that it would be ushered in by a glorious festival of which all the members of that Kingdom would be partakers.

recompense thee: for thou shalt be recompensed at the resurrection of the just. 15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

Parable of the Great Supper.

16 Then said he unto him, A certain man made a great supper, and bade many: 17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. 18 And they all with one consent began to make excuse. The first said unto him, I have bought a *piece of ground*, and I must needs go and see it: I pray thee have me excused. 19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. 20 And another said, I have married a wife, and therefore I cannot come. 21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. 22 And the

a see L. V.

So it is easy to perceive how the man's thoughts would pass from the resurrection of the just of which Jesus spake to the great festival which should accompany that resurrection (Trench).

Probably he spoke with an easy assurance that he personally as a member of the elect nation, having been invited to the feast, would "eat bread in the kingdom of God."

Jesus teaches him and all like-minded with him that the refusal to enter into the higher spiritual life might involve his own ultimate rejection from the heavenly festival.

Interpretation.

Certain man = God.

Great supper = Gospel Feast.

Invited guests = Jews.

Excuses (1)—possessions—necessity of taking care of worldly possessions.

(2)—wealth—the claims of business.

(3)—pleasure—self-will, indulgence in pleasure.

They have one point in common, the guests are too occupied in their present pursuits to wait on God.

Ten oxen: they are yoked in pairs when used as draught animals. Elijah called Elisha whilst the latter was ploughing with twelve yoke of oxen (1 Kings xix. 19).

Streets, &c.—Jewish nation (the servants are still within the city—Jewish nation).

Poor, &c.—publicans and sinners—"the lost sheep of the house of Israel."

Highways, &c.—Gentiles (the servant now goes outside the city).

None of these men, &c.—Typifies the rejection of the Jews.

Lesson.

Primarily, the parable depicts most clearly the rejection of the Jews and the admission of the Gentiles. So St. Paul at Antioch in Pisidia. "Seeing ye put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles" (Acts xiii. 46).

servant said, Lord, it is done as thou hast commanded, and yet there is room. 23 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled, 24 For I say unto you, That none of those men which were bidden shall taste of my supper.

Explanations:—

- V. 17. *Sent his servant, &c.*—According to an Eastern custom to remind guests of an invitation first given some time before.
 V. 18. *To make excuse—to beg off.*
 V. 20. *Married a wife, &c.* By the Mosaic Law newly-married bridegrooms were allowed twelve months' exemption from military service (Deut. xxiv. 5). Jesus had been rejected at Nazareth (iv. 29); in Judæa; Samaria (ix. 53); Galilee (x. 13); and Persea (viii. 37).

Secondly.—A call to Gospel privileges if neglected may result in final exclusion from them. In St. Matthew xxii. 1-10 is a similar parable—The King's Supper. Host is a king. The excuses are omitted—the servants are ill-treated—The King's vengeance is recorded (i.e. the destruction of Jerusalem), and there is the incident of the man without a wedding garment. It was spoken in the Temple.

There are three parables warning against earthly carefulness:—

- (1) The Rich Fool (xii. 16-21).
 (2) The Wedding Supper (xiv. 12-14).
 (3) The Great Supper (xiv. 16-24).

Counting the Cost.

25 ¹And there went great multitudes with him: and he turned, and said unto them, 26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. 27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

Peculiar to St. Luke.

1 Spoken, in illustration of the principle that the disciples of Christ must take up their cross and follow Him.

2 Peculiar to St. Luke.

Therefore let them count the cost—like

- (1) A man building a tower.
 (2) A king making war.

Lesson. "Whosoever he be of you that forsaketh: not all that he hath, he cannot be my disciple" (v. 33).

Motto. Patient continuance in well-doing.

The Tower.

28 For which of you ²intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? 29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, 30 Saying, This man began to build, and was not able to finish.

The Tower may have reference to the Herods, who had a passion for great building, thus:

Herod the Great rebuilt the Temple.

Herod Philip rebuilt Bethsaida, Julias and Cæsarea Philippi.

Herod Anti. as built, or at least rebuilt, Tiberias, and named it after the Emperor Tiberius.

The King making War.

31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? 32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. 33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. 34 Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? 35 It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear let him hear.

King going to war. May allude to the war, in which Antipas was defeated between that king and his father-in-law, Aretas, King of Arabia, in consequence of Herod deserting the daughter of Aretas and marrying Herodias.

The salt of Palestine. Mostly lime strongly impregnated with saline matter; has a tendency to become worthless by exposure to rain or sun.

Christ compares flavourless salt to those disciples who lose their early fervour in consequence of passing through tribulation.

"Ye are the salt of the earth" (Matt. v. 13).

"Have salt in yourselves" (St. Mark ix. 50).

The Lost Sheep.

15. Then drew near unto him all the publicans and sinners for to hear him. 2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. 3 And he spake this parable unto them, saying, 4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? 5 And when he hath found it, he layeth it on his shoulder, rejoicing. 6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. 7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

Occasion of the three parables. The publicans and sinners drew near to hear Him.

The Pharisees and Scribes murmured, "This man receiveth sinners and eateth with them."

(1) Lost sheep = bewildered sinner.

(2) Lost piece of mouney = unconscious sinner.

(3) Prodigal Son = wilful sinner.

The parables show how God would treat such.

Lost sheep.

The man—Jesus the Good Shepherd.

The lost sheep = bewildered sinner—having strayed.

Wilderness—i.e. unenclosed pasture land, uninhabited = the world.

Fourfold sympathy—

(1) Search of the shepherd.

(2) He carries the sheep.

(3) Rejoices when it is found.

(4) Calls his friends to share his joy.

Just persons = The Pharisees who trusted in themselves that they were righteous and despised others.

Lesson. The pains taken to save sinners, and the joy in heaven over the salvation of a lost soul.

The Lost Piece of Money.

8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? 9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. 10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

Piece of money = sinner unconscious of his sin and ignorant of the value of a human soul in God's sight.

N.B.—These two parables describe God's grace to sinners and His joy in their salvation. Neither sheep nor silver can do anything towards their own recovery, and so the work of repentance in the heart convinced of sin by the Holy Ghost, is depicted in the Parable of the Prodigal Son.

The Prodigal Son.

11 And he said, A certain man had two sons: 12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. 13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. 14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want. 15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. 16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. 17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! 18 I will arise and go to my father, and will say unto him,

Peculiar to St. Luke.

Piece = drachma, equivalent to the Lat. *denarius*, as a daily wage = rod. They were worn by women as a fringe round the forehead.

Points of the parable are.

- (1) The value to the loser of what is lost.
- (2) The unconscious sinner ignorant of his value to the loser.
- (3) The diligence of the search.
- (4) The joy of finding.

Woman = God, now exhibited in the Holy Spirit searching in the house or Church.

Peculiar to St. Luke.

A sketch of the history of a sinner, and a complete answer to the murmuring Pharisees, who are represented by the elder brother. *History of the sinner.*

- (1) *Sin*—
 - (a) Desire to leave home.
 - (b) Departure.
 - (c) The riotous life.
- (2) *Misery*—
 - (a) Poverty.
 - (b) Degrading service.
 - (c) Sinner's food.
- (3) *Penitence*—
 - (a) Coming to himself.
 - (b) Recollection of his home.
 - (c) Resolve to return.
 - (d) Resolve to confess.
 - (e) Return and confession.
- (4) *Pardon*—
 - (a) The Father sees him a long way off.
 - (b) Runs to meet him.
 - (c) Embraces him.
 - (d) Invests him with ring and shoes (the insignia of a free man), and with the best robe (the garb of a son of the house).
 - (e) The feast.

Father, I have sinned against heaven, and before thee, 19 And am no more worthy to be called thy son: make me as one of thy hired servants. 20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. 21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. 22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: 23 And bring hither the fatted calf, and kill it; and let us eat, and be merry: 24 For this my son was dead, and is alive again; he was lost and is found. And they began to be merry. 25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. 26 And he called one of his servants, and asked what these things meant. 27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. 28 And he was angry, and would not go in: therefore came his father out, and intreated him. 29 And he answering said to his father, Lo, these many years do I serve thee, *and neither transgressed I at any time thy commandment*: and yet thou never gavest me a kid, that I might make merry with my friends: 30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him

α see R. V. comment p. 176.

Here is sketched the sinner generally, with also an *indirect allusion* to the Gentiles.

The Pharisees are represented by the elder brother in two particulars.

- (1) In the interview with the servants.
- (2) Dispute with the father.
 - (a) Anger of the son.
 - (b) Entreaties of the father.
 - (c) The son justifies himself and condemns his brother.
 - (d) The answer of the father.

An exact picture of the Pharisees.

Indirectly the elder son pictures the Jewish nation.

Thus we see that the parable

- (1) Gives us an exquisite picture of sin, penitence and forgiveness.
- (2) Answers the murmuring Pharisees, and for this purpose the elder brother is introduced.

- (3) Indirectly pictures the attitude of the Jews towards the admission of the Gentiles into the church. Throughout the Acts of the Apostles we find that nothing angered and estranged the Jews more than the Gospel offered freely to the Gentiles.

Note that the prodigal proposed to say "Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants."

He actually said, "Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son."

Reason of difference is that before he could say "Make me as one of thy hired servants," his father had lovingly embraced him and forgiven him.

the fatted calf. 31 And he said unto him, Son, thou art ever with me, and all that I have is thine. 32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again: and was lost, and is found.

the Arabic in the form of "oarāt" (Trench). V. 19, *Hired servants*—freedmen working for wages. V. 22, *Servants*—Gk. *doulos*, a slave.

Husks, the fruit of the carob called "St. John's bread" from the tradition that they were the food of the Baptist in the wilderness. Sometimes eaten by the very poor, but generally as fodder for cattle. Called *kerattia*, or little horn, from their shape. Being used for weights their name has come to us through

The Unjust Steward.

16. And he said also unto his disciples, ¹There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. 2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. 3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: ^a*I cannot dig*, to beg I am ashamed. 4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. 5 So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? 6 And he said, An hundred measures of oil. And he said unto him, Take thy ^b*bill* and sit down quickly, and write fifty. 7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill and write fourscore. 8 And the lord commended the ^c*unjust* steward, because he had done wisely: for the children of

Peculiar to St. Luke.

A parable rendered difficult of interpretation by those who see a fanciful meaning in every phrase.

The lessons are simple:—

- (1) "The children of this world are wiser in their generation than the children of light," i.e. men of the world devote an energy and cleverness to their worldly business that contrast strongly with the apathy and ignorance displayed by the sons of light in seeking after the Kingdom of God and His righteousness.
- (2) "To make to ourselves friends of the mammon of unrighteousness" i.e. to make a right use of wealth, so that riches may assist us to prepare for the world to come, and not be a snare to lead into vice and laziness.
- (3) To be faithful stewards of God, using our riches not as our own to squander, but as God's to employ in deeds of usefulness and mercy.

The story is Eastern, where rents are paid, not in money, but by a certain part of the produce. The steward had taken for himself a portion each year of what had been paid in rent. When suspected he deceives his lord on a larger scale and makes the tenants partners of the

^a see R. V. comment p. 176. ^b see R. V. comment p. 176. ^c see R. V. and note 76 p. 202.

this world are in their generation wiser than the children of light. 9 And I say unto you, Make to yourselves friends ^dof the mammon of unrighteousness that, when ye fail, they may receive you into *everlasting habitations*. 10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. 11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? 12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own? 13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

^d see R.V. comment p. 177. ^e see R.V. comment p. 177.

The Rich Man and Lazarus.

14 And the Pharisees also, who were covetous, heard all these things: and they derided him. 15 And he said unto them, ^eYe are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. 16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man ^fpresseth into it. 17 And it is easier for heaven and earth to pass, than one ^gtittle of the law to fail. 18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her

^a see R.V.

deception. It is now their interest to support the steward lest he should expose the fraud. The lord (i.e. the proprietor) admires the cleverness of the knavery. All this is a worldly transaction, and the admiration of the lord for the cleverness of the rascal must not be construed into a commendation by our Lord of the act of deception.

The Publicans would see their own conduct in exorbitant taxation actually depicted, and our Lord's comments on the use of riches would be a practical lesson to them. These lessons were acted upon by the publican Zacchæus.

Measures of Oil.—*batos* or *bath*, about nine gallons.

Measures of Wheat.—*cor*, about 14 bushels.

Mammon.—The Syriac for money or wealth. *Of unrighteousness*, because the abuse of riches is more common than their right use, not that riches are wrong in themselves.

Peculiar to St. Luke.

¹ i.e. lovers of money.

² i.e. laughed and jeered insultingly.

³ The parable is spoken against them.

⁴ The tip or horn (*Keraia*) distinguishing one letter of the alphabet from another.

that is put away from her husband committeth adultery. 19 There was a certain ⁶rich man, which was ⁶clothed in purple and fine linen, and fared ⁷sumptuously every day: 20 And there was a certain beggar named ⁸Lazarus, which was laid at his gate, full of sores, 21 And desiring to be fed with the ⁹crumbs which fell from the rich man's table: moreover the ¹⁰dogs came and licked his sores. 22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's ¹¹bosom: the rich man also died, and was buried. 23 And in ¹²hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. 25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. 26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you *cannot; neither can they pass to us that would come from thence.* 27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: 28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment. 29 Abraham saith unto him, they have Moses and the prophets; let them hear them. 30 And he said,

⁶see R. V. and Glossary p. 183. ⁷see R. V. comment p. 177.

⁶ Rich man, Lat. *Dives*.

⁶ Denoting the luxury of the man's life; purple robes were hardly worn save by kings and princes and generals. Fine linen—the Bysus of Egypt was very costly.

⁷ Fared sumptuously may be an allusion to the pomp and extravagance of Herod's feasts.

⁸ Lazarus = Eliezar = God is my help. This is the only parable in which a name is mentioned.

⁹ On which the fingers were wiped and the pieces of bread then flung down.

¹⁰ Neglected and wild, regarded as unclean, and only useful as scavengers in clearing away refuse and offal.

¹¹ The Jews had three terms to express the future state of blessedness—

(1) The Garden of Eden
(2) Under the throne of Glory

(3) Abraham's bosom.

¹² *Hades*, the abode of departed spirits, not Gehenna, the hell of torment.

The rich man is not charged with any crime, he is not accused of amassing wealth by fraud, oppression or wrong-doing. His sin was that a beggar lay at his gate unrelieved—i.e. he spent his wealth in selfish pleasure, blind to the needs and sufferings of others.

There are two contrasts, on earth, and in the future life.

On earth, a rich man living luxuriously, and a poor man fed on scanty charity in company with dogs, unclean animals.

In the next world the positions are reversed, the poor man is comforted in Abraham's bosom; the rich man is in Hades in torment.

If the evidence given by Moses and the prophets will not convince them, a spirit will not persuade them: faithful hearing, and not apparitions saves us.

Nay, father Abraham: but if one went unto them from the dead, they will repent. 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Object of the Parable. Primarily spoken against the covetousness of the Pharisees, and thus gives an awful picture of the fate of a rich man living in selfish pleasure and luxury. It may be regarded as a sequel to the parable of the Unjust Steward, showing the fearful punishment of those who do not use their stewardship of wealth aright.

Offences, Forgiveness, Faith.

17. Then said he unto the disciples, It is impossible but that ^aoffences will come: but woe unto him, through whom they come! 2 It were better for him that ^aa millstone were hanged about his neck, and he cast into the sea, than that he ^bshould offend one of these ^clittle ones. 3 Take heed to yourselves: If thy brother ^ctrespass against thee, rebuke him; and if he repent, forgive him. 4 And if he ^ctrespass against thee seven times in a day, and ^cseven times in a day turn again to thee, saying, I repent: thou shalt forgive him. 5 And the apostles said unto the Lord, ^dIncrease our faith. 6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this ^esycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. 7 But which of you, having a ^fservant plowing or feeding cattle, will say unto him ^gby and by, when he is come from the field, ^dGo and sit down to meat? 8 And will not rather say unto him, Make ready wherewith I may sup, and ^ggird thyself, and serve me, till I have eaten and drunken; and afterwards thou shalt eat and drink? 9 Doth

^asee R.V. and Glossary p. 185. ^bsee R.V. and Glossary p. 185. ^csee R.V. and note 77 p. 209. ^dsee R.V.

The Jews were not convinced after the raising of Lazarus, for "the chief priests consulted that they might put Lazarus to death" (St. John xii. 10), nor even by the Resurrection of our Lord, for they bribed the soldiers to tell a false tale (St. Matt. xxviii. 11-13).

1 ¹Offence, see Glossary.

2 ²Here a large stone worked by an ass, not the handstone of xvii. 35. This was a Grecian and Roman punishment for parricide.

3 ³Little ones, disciples of little or weak faith. A strong warning against leading others astray by our example.

4 ⁴An unlimited number of times.—So Peter's question "How oft shall my brother sin against me and I forgive him? till seven times?" Jesus saith unto him, "I say not unto thee, Until seven times; but, Until seventy times seven" (St. Matt. xviii. 21, 22).

5 ⁵i.e. that we may fulfil these moral obligations that you are teaching us.

6 ⁶or mulberry tree.

7 ⁷slave.

8 ⁸immediately.

9 ⁹make ready for active energetic service (see p. 111, v. 35)

he thank that servant because he did the things that were commanded him? ¹⁰I trow not. ¹⁰ So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

increase faith. The disciples imagined that faith alone was as it were, the conqueror's reward without fighting the battle.

The Ten Lepers.

¹¹ And it came to pass, as ¹he went to Jerusalem, that he passed through the midst of ²Samaria and Galilee. ¹² And as he entered into a certain village, there met him ten men that were ³lepers, which stood ⁴afar off: ¹³ And they lifted up their voices, and said, Jesus, Master, have mercy on us. ¹⁴ And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. ¹⁵ And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, ¹⁶ And fell down on his face at his feet, giving him thanks: and he was a Samaritan. ¹⁷ And Jesus answering said, Were there not ten cleansed? but where are the nine? ¹⁸ There are not found that returned to give glory to God, save this stranger. ¹⁹ And he said unto him, Arise, go thy way: thy faith hath made thee whole.

The Coming of the Kingdom of God.

²⁰ And when he was demanded of the Pharisees, when the ¹kingdom of God should come, he answered them and said, The kingdom of God cometh not with ²observation: ²¹ Neither shall they say, Lo here! or, lo there!

¹⁰ I think not.

V. 7-20. An answer to "*increase our faith.*" As the slave after working in the field is to minister to his master's wants before his own, so in the life of the disciples outward ministerial labour was to be followed by personal devotion to their Lord. The true way to

sufficient, in fact they desired,

¹ Peculiar to St. Luke.

² Samaria and Samaritans, see Intro. p. 41.

³ Lepers, see note p. 69 (v. 12-16).

⁴ As enjoined by the law—the legal distance was one hundred paces.

The nine Jews would allow the Samaritan to associate with them owing to the leprosy having done away with religious distinctions.

The healing took place when, by starting to go, they had shown their faith.

The nine Jews would go to Jerusalem—the Samaritan to Gerizim, to his own priests. On going to the priest (see v. 14, p. 69).

This miracle teaches the duties of faith and gratitude. The ten possessed faith.

Only one possessed gratitude. The incident foreshadows the apostasy of the Jews, and the grateful acceptance of the Gospel by the Gentiles.

¹ i.e. the Messianic Kingdom.

² Close and careful observation.

for, behold, ^athe kingdom of God is within you. 22 And he said unto the disciples, ^aThe days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. 23 And they shall say unto you, ^aSee here; or, see there; go not after them, nor follow them. 24 For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. 25 But first must he suffer many things, and be rejected of this generation. 26 And as it was in the days of *Noe*, so shall it be also in the days of the Son of man. 27 They did eat, they drank, they married wives, they were given in marriage, until the day that *Noe* entered into the ark, and the flood came, and destroyed them all. 28 Likewise also as it was in the days of *Lot*; they did eat, they drank, they bought, they sold, they planted, they builded; 29 But the same day that *Lot* went out of *Sodom* it rained fire and brimstone from heaven, and destroyed them all. 30 Even thus shall it be in the day when the Son of man is revealed. 31 In that day, he which shall be upon the ^bhousetop, and his ^astuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. 32 ^aRemember *Lot's* wife. 33 Whosoever shall seek to ^bsave his life shall lose it; and whosoever shall lose his life shall preserve it. 34 I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall

^a Goods, see Glossary p. 188. ^b see R.V. and note 78 p. 209.

³ Jesus, the Messiah, was actually present. The kingdom was in their midst or among them, and would be real to them when by faith they accepted the true Messiah.

⁴ In the days of trouble and persecution the disciples would long for the second Advent. See the rebuke of St. Peter. "Where is the promise of His coming?" (2 St. Peter iii. 4).

⁵ Many false Christs appeared: A warning not to be led away after them.

The coming shall be sudden but plain to all men, like the lightning.

Third prediction of His passion (p. 94).

Noah and so R.V. (see Gen. vii. 11-23).

So men shall be occupied in business and pleasure. Unwilling and unable to recognize the signs which will tell the elect of the second Advent.

(Gen. xix. 15-25).

⁶ The *housetop* was a usual place of resort.

Descend at once by outer staircase, not lose time by trying to secure his goods, or burden his flight: Our Lord is warning His disciples of the horrors of the siege of Jerusalem (see St. Matt. xxiv. 10-41), so 1 Sam. xxx. 24.

Stuff = goods.

⁷ Who looked back to *Sodom*, in regret at leaving the city, and was turned into a pillar of salt.

Lesson. "No man, having put his hand to the plough, and looking back, is fit for the Kingdom of God."

be left. 35 Two women shall be grinding together; the one shall be taken, and the other left. 36 Two men shall be in the field; the one shall be taken, and the other left. 37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

allusion to the eagles, i.e. the Roman standards, and a prophecy of the destruction of Jerusalem.

⁸ Using the hand mill. Two circular stones about two feet in diameter for grinding wheat. The women sat opposite each other and taking hold of the handle caused the one stone to revolve on the other.

Body = carcase.

⁹ Or vultures.

As vultures scent carrion, so will God's vengeance fall upon a corrupt nation, dead in sin. Particularly an

The Unjust Judge or Importunate Widow.

18. ¹And he spake a parable unto them to this end, that men ought always to pray, and not ²to faint. 2 Saying, There was in a city a judge, which feared not God, neither regarded man: 3 And there was a ^awidow in that city; and she came unto him, saying, 'Avenge me of mine adversary. 4 And he would not for a while; but afterwards he said within himself, Though I fear not God, nor regard man; 5 Yet because this widow troubleth me I will avenge her, *alast by her continual coming she weary me.* 6 And the Lord said, Hear what the ^bunjust judge saith. 7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? 8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find ^cfaith on the earth? 9 And he spake this parable unto certain which trusted in themselves that they were righteous, and *despised others:*

^a see R. V. ^b see R. V. and note 76 p. 209. ^c see R. V. comment p. 177.

Peculiar to St. Luke.

¹ v. r. This verse explains the parable. So in the parable of the Pharisee and Publican—the only two parables where an explanation precedes the parable.

² *To faint* = relax, give in or give up. So the parable teaches urgent intense prayer as well as continual prayer (v. 5).

⁸ *Widow* = the type of the defenceless poor.

⁴ *Avenge* = Do me justice.

If a Judge so abandoned as to defy all laws, either of God or man, will do justice to a poor widow simply to get rid of her, shall not rather the just God listen to, and answer the prayers of the elect?

Contrast.

(1) Widow prayed to a stranger;

we to our Father.

(2) She was alone;

we are many.

(3) She prayed to an unjust man;

we to a merciful Father.

(4) She had no one to plead for her;

"we have an Advocate with the Father, Jesus Christ the righteous."

⁸ Faith, i.e. such faith. A sad foreboding that "the love of many shall wax cold" (St. Matt. xxiv. 12).

The Pharisee and the Publican.

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican. 11 The Pharisee stood and prayed thus with himself, God, ¹I thank thee, that I am not as *other men are*, extortioners, unjust, adulterers, or even as this publican. 12 I fast twice in the week, I give tithes of all that I possess. 13 And the publican, ²standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. 14 I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

^asee R. V. and note 79 p. 209.

Hours of Prayer. (1) Morning, *third hour*, 9 a.m. (2) Noon-day, *sixth hour*, 12 noon. (3) Evening, *ninth hour*, 3 p.m.

Blessing Children.

15 And they ¹brought unto him also infants, that he would touch them: but when his disciples saw it, they ²rebuked them. 16 But Jesus called them unto him, and said, Suffer little children to come unto me, and ³forbid them not: for of such is the kingdom of God. 17 Verily I say unto you, Whosoever shall not ⁴receive the kingdom of God as a little child shall in no wise enter therein.

The Young Ruler.

18 And a certain ¹ruler asked him, saying, Good Master, ²what shall I do to inherit eternal life? 19 And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God. 20 Thou knowest the command-

Peculiar to St. Luke.

The parable is spoken to the self-righteous who despised others.

i.e. (1) Pharisees who looked upon other Jews as "people of the earth."

(2) The Jews who looked upon Gentiles as dogs.

¹The usual attitude of prayer; word used implies that the Pharisee took up a conspicuous position.

²He does not pray—he boasts of his good deeds in keeping the law.

³Apart from others in his humility.

He confesses his sins and pleads for mercy.

Other parables on prayer teach the importance of prayer.

This parable teaches us what prayer is—viz. a lifting the heart to God, acknowledging His power and willingness to save, and our absolute worthlessness.

¹It was a common practice with Jewish mothers to bring their babes to Rabbis for a blessing.

²Because they resented the interruption in our Lord's teaching.

³A strong argument for infant baptism.

⁴*i.e.* with the trusting faith, simplicity and innocence of childhood.

i.e. of a synagogue, "a young man" (St. Matt. xix 20).

"He came running and kneeled" (St. Mark x. 17).

²= what one thing? We must be good and then we shall do good.

The same question is asked by the rich young ruler (see p. 100).

ments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. 21 And he said, All these have I kept from my youth up. 22 Now when Jesus heard these things, he said unto him "Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. 23 And when he heard this, he was very sorrowful: for he was very rich. 24 And when Jesus saw that he was very sorrowful, he said, "How hardly shall they that have riches enter into the kingdom of God! 25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. 26 And they that heard it said, Who then can be saved? 27 And he said, The things which are impossible with men are possible with God. 28 Then Peter said, Lo, *we have left all*, and followed thee. 29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, 30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

^a see R.V. and note 60 p. 209.

but in a spirit of devotion and complete trust in Him who "will reward all men according to their works," and this not by work done, but by the devotion shown by the worker.

Fourth Prediction of His Passion.

31 Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. 32

The Lawyer asks to get an answer to a question often discussed by the Rabbis.

The Ruler asks in order to obtain guidance to frame the conduct of his life.

Jesus does not tell the lawyer to "sell all that he had," but he does give this injunction to the ruler, not so much as an act of benevolence, but as a means of disposing of the weight which dragged him down.

³ The young man kept the letter; he lacked the spirit of Christian charity and self-surrender. "Love is the fulfilling of the Law."

⁴ With what difficulty.

⁵ Trust in riches: which are a temptation and a snare, inducing lives of idleness and vice.

⁶ A common proverb expressing impossibility. This is the true interpretation.

Two fanciful interpretations are suggested.

(1) *Kamilon* = a rope or cable, not camel.

(2) *Needle's eye* = side gate of city through which a camel could not go without being unladen.

⁷ If not the rich, whose wealth enabled them to comply with the minute requirements of the law and to offer up sacrifices, who could satisfy the law?

⁸ *i.e.* have done what Jesus said the young ruler ought to do. What shall be our reward?

This is distinctly stated in v. 29, 30, but in the Parable of Labourers in Vineyard (St. Matt. xx. 1-18), the spirit in which St. Peter speaks is rebuked.

Work for God must be done not in a spirit of calculation, but by the devotion shown by the worker.

Spoken on the last journey to Jerusalem. Jesus was on the west of Jordan opposite Jericho.

This prediction, as given by St. Luke, refers to the trial before the Roman governor. It is exact in detail.

For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: 33 And they shall scourge him, and put him to death: and the third day he shall rise again. 34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

Healing of Blind Bartimæus.

35 And it came to pass, that as he was come nigh ¹unto Jericho, a ²certain blind man sat by the way side begging: 36 And hearing the multitude pass by, he asked what it meant. 37 And they told him, that Jesus of Nazareth passeth by. 38 And he cried, saying, ³Jesus, thou Son of David, have mercy on me. 39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me. 40 And Jesus stood, and commanded him to be brought unto him: and when he was ⁴come near, he asked him, 41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. 42 And Jesus said unto him, Receive thy sight: thy faith hath ⁵saved thee. 43 And immediately he received his sight, and followed him, ⁶glorifying God: and all the people, when they saw it, gave praise unto God.

^a see R. V. comment p. 178.

Explanation of Discrepancies. Our Lord on entering Jericho sees a blind man on the way. He does not heal him then, but on going out of Jericho the next day, the same blind man, accompanied by another, is waiting for Him and is healed then.

Thus St. Matthew recounts the actual healing of the two men:—

St. Mark is so struck by the faith of the man that he mentions him specially by name and omits his companion.

St. Luke speaks of the first encounter and passes on at once to the cure, having the story of Zacchæus in his mind as well.

Gentiles—trial before Pilate; and implies crucifixion as a manner of death (v. 33).

Mocked, etc., by the Roman soldiers (St. Matt. xvii. 27-30) (omitted by St. Luke).

Scourged (St. Matt. xvii. 26).

Put to death—crucified (St. Luke xxiii. 33).

Resurrection (St. Luke xxiv. 6).

The trial before the Sanhedrim is mentioned by St. Matt. (xx. 18) and St. Mark (x. 33).

¹ St. Mark says as He *went out* of Jericho and gives the name, Bartimæus, the son of Timeus (x. 46).

² St. Matthew records "*two blind men*" (xx. 30) as "*they departed from Jericho*" (xx. 29).

³ The blind man acknowledges Jesus as the Messiah, "*O Lord, thou Son of David*" (St. Matt. xx. 30).

⁴ St. Mark says "*he, casting away his garment, rose*" (x. 50).

⁵ The adoration of the blind man, and the effect on the multitude are given by St. Luke *only*.

Zacchæus.

19. ¹And Jesus entered and passed through Jericho. ²And, behold, ²there was a man named Zacchæus, which was the chief among the publicans, and he was rich. ³And he sought to see Jesus who he was; and could not for the ³press, because he was little of stature. ⁴And he ran before, and climbed up into a ⁴sycomore tree to see him: for he was to pass that way. ⁵And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to day ⁵I must abide at thy house. ⁶And he made haste, and came down, and received him joyfully. ⁷And when they saw it, they all murmured, saying, ⁶That he was ⁶gone to be guest with a man that is a sinner. ⁸And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I ⁷give to the poor; and if I *have taken any thing from any man by false accusation*, I restore him ⁸fourfold. ⁹And Jesus said unto him, This day is salvation come to this house, forso much as he also is a ⁹son of Abraham. ¹⁰For the Son of man is come to seek and to save that which was lost.

^a see R.V. comment p. 173. ^b see R.V. comment p. 173.

Parable of the Pounds.

11 ¹And as they heard these things, he added and ²spake a parable, ²because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. ¹²He said therefore, A certain ³noble-

¹ *Peculiar to St. Luke.*

² See Intro. 25. Probably a farmer of taxes, with many opportunities for enriching himself. Jericho was a great trade centre—priests and publicans were the chief classes there.

³ The crowd, see R.V.

⁴ The Egyptian fig-tree, easy to climb because of its low spreading branches.

⁵ Passing over priests in a priestly city, our Lord selects the house of a publican.

⁶ See R.V., which indicates "lodging," not merely entering the house for a meal.

⁷ Give—future, indicating a purpose—a new resolve. Note R.V. particularly, and compare it with the injunction to publicans given by John the Baptist (iii. 13).

⁸ Fourfold. The Mosaic Law only required one-fifth more than what had been wrongfully acquired.

⁹ =Not merely a descendant but a true son. So our Lord terms Nathanael "an Israelite indeed, in whom is no guile." (St. John i. 47). St. Matt. xviii. 11. Jesus gives a practical illustration of the parables of the Lost Sheep, and the Lost Piece of Money (St. Luke xv. 1-10).

¹ *Peculiar to St. Luke.*

² Spoken on the road from Jericho to Jerusalem as Jesus was drawing near to the latter city.

³ Why? Because—

(1) The people imagined that Jesus intended establishing the Kingdom of God in a visible form.

(2) They were near Jerusalem, in which city they imagined the kingdom would be proclaimed.

⁴ Nobleman = Lord Jesus Christ.

man went into a ⁵far country to receive for himself a ⁶kingdom, and to return. 13 And he called his ten servants, and delivered them ten pounds, and said unto them, ^aOccupy till I come. 14 But his ⁷citizens hated him, and sent ^ba message after him, saying, ⁸We will not have this man to reign over us. 15 And it came to pass, that when he was ⁹returned, having received the kingdom, then he commanded these ¹⁰servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. 16 Then came the first, saying, Lord, thy ¹¹pound hath gained ten pounds. 17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. 18 And the second came, saying, Lord, thy pound hath gained five pounds. 19 And he said likewise to him, Be thou also over five cities. 20 And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: 21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. 22 And

⁵ Far country = Ascension into Heaven—quitting the Church for a season.

⁶ Kingdom = Kingdom of Glory. "From thence he shall come to judge the quick and the dead, whose kingdom shall have no end."

⁷ Citizens = Jews.

⁸ We will not, etc. = The rejection of Jesus by the Jews.

⁹ Returned, etc. = The second Advent of our Lord. The Final Judgment.

¹⁰ Servants = Professing Christians.

¹¹ Pound = Any gift bestowed upon man, *i.e.* talents, knowledge, etc., to be used in God's service—particularly the gift of the Holy Spirit.

At Return. Servants are rewarded in proportion to their use of the gifts entrusted to them. The slothful and unbelieving who have neglected their gifts will finally be deprived of them altogether.

Enemies, etc. The fall of the Jews and the destruction of Jerusalem foretold. Also the punishment of all unrepentant sinners.

LESSON. The kingdom expected by the multitude was not to come immediately. Their King (Jesus) would leave them for a time, but would return. The intermediate period was to be a time of real disciple work spent in the service of their Lord, who on His return would take account of their service and assign rewards to the faithful, punishment to the unfaithful, and destruction to His enemies.

V. 13. *occupy*, Lat. *negotiamini* = trade (see R.V.).

V. 13. *pound* = *mina* or one hundred drachmas, or one hundred days' wages. In actual money = £3 6s. 8d.

V. 21. *austere* = stern, hard man; to be feared not loved. This servant is a type of the merely legal Christian regarding God as a hard task master.

he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: 23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? 24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. 25 (And they said unto him, Lord, he hath ten pounds.) 26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. 27 But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

The Triumphal Entry.

28 And when he had thus spoken, he went before, ascending up to Jerusalem. 29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, 30 Saying, Go ye into the village over against you: in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither. 31 And if any man ask you, Why do ye loose

St. Matthew records a similar parable of The Talents (St. Matt. xxv. 14-30).
Differences.

Pounds spoken to *multitude* on the road to Jerusalem.

Talents spoken to the Twelve at Jerusalem.

St. Matthew—gifts differ—ten talents to one, five to another, etc.

St. Luke—gift is same to each servant.

St. Matthew—rewards are uniform.

St. Luke—rewards are *in proportion* to the service.

Usury—the old sense of interest—money paid for the use of money.

HISTORICAL ALLUSION.

This parable is regarded as containing an allusion to Archelaus, as follows:—

On the death of Herod the Great Archelaus went to Rome to obtain a confirmation of the Kingdom of Judæa assigned him by the will of his father.

The Jews sent an embassy to Rome to recount the cruelties of Archelaus and protest against having him as their King.

Archelaus left servants behind him in charge of his affairs in Judæa, and some months elapsed ere the decision was given.

When judgment was pronounced in favour of Archelaus, he returned to Palestine and:

(1) Punished his enemies by putting to death the prominent members of the embassy.

(2) Rewarded his servants by appointing them as governors over cities in Judæa and Samaria.

1 Took place on the first day of the week (our Sunday) (for sequence of events, see note, p. 165).

2 = House of figs (Intro. p. 30).

3 = House of dates (Intro. p. 30).

4 Intro. p. 33.

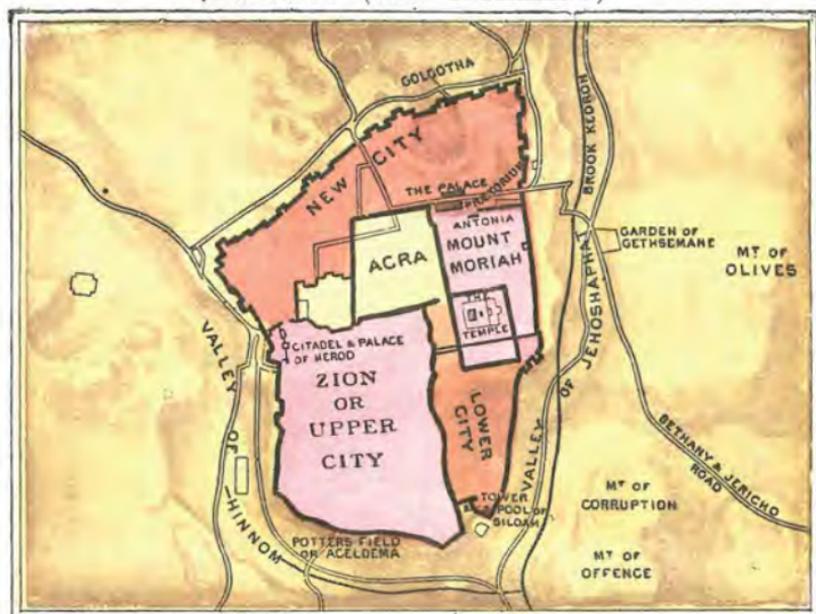
5 And therefore fit for sacred use (Numb. xix. 9).

6 St. Matt. "An ass tied, and a colt with her" (St. Matt. xxi. 2).

him? thus shall ye say unto him, Because the Lord hath need of him. 32 And they that were sent went their way, and ⁷found even as he had said unto them. 33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? 34 And they said, The Lord hath need of him. 35 And they

⁷St. Mark, they "found the colt tied by the door without, in a place where two ways met" (St. Mark xi. 4).
⁸Their outer robes or *abbas*: so the captains of the army at the revolt of Jehu (2 Kings ix. 13).

JERUSALEM (NEW TESTAMENT).



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brought him to Jesus: and they cast ⁸their garments upon the colt, ⁹and they set Jesus thereon. 36 And as he went, they ¹⁰spread their clothes in the way. 37 And when he was come nigh, even now at the ¹¹descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the

⁹It was a method of showing honour.

The ASS was a royal animal (Judges v. 10).

¹⁰St. Luke omits the spreading of the palm branches.

¹¹At this spot the city first comes into full view.

¹²St. Matt. "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest" (St. Matt. xxi. 9).

mighty works that they had seen ;
 38 Saying, ¹²Blessed be the King that
 cometh in the name of the Lord : ¹³peace
 in heaven, and glory in the highest.
 39 And some of the ¹⁴Pharisees from
 among the multitude said unto him,
 Master, rebuke thy disciples. 40 And
 he answered and said unto them, I tell
 you that, if these should hold their
 peace, the stones would immediately
 cry out.

Mary whilst He was at supper in the house of Simon the Leper. On the morrow (*i.e.* the first day of the week), He made His triumphal entry into Jerusalem.

Jesus weeping over Jerusalem.

41 And when he was come near, ¹he
 beheld the city, and ²wept over it,
 42 Saying, If thou hadst known, even
 thou, at least in this thy day, the things
which belong unto thy peace! but
 now they are hid from thine eyes.
 43 For the days shall come upon thee,
³that thine enemies shall cast a *b*rench
 about thee, and compass thee round,
 and keep thee in on every side,
 44 And shall lay thee even with the
 ground, and thy children within thee ;
 and they shall not leave in thee one
 stone upon another ; because thou
 knewest not the ⁴time of thy visitation.

^a see R.V. ^b see R.V. comment p. 178.

mercy. Now the Romans visit in wrath as the avenging instruments of God.

Cleansing the Temple.

45 And he went into the temple, and
 began to cast out them that sold
 therein, and them that bought ;
 46 Saying unto them, It is written,
 My house is the house of prayer : but
 ye have made it a den of *a*thieves.
 47 And he taught daily in the temple.

^a see R.V. comment p. 178.

St. Mark, "*Hosanna, blessed is he that cometh in the name of the Lord : Blessed be the kingdom of our father, David, that cometh in the name of the Lord ; Hosanna in the highest*" (St. Mark xi. 9, 10).

¹³ Peace, etc., peculiar to St. Luke.

¹⁴ St. Luke alone records the interference of the Pharisees. Jesus probably arrived at Bethany on Friday, where He spent the Saturday (*i.e.* the Sabbath) in quiet. In the evening He was anointed by

¹ Peculiar to St. Luke.

² Foreseeing the fate of the doomed city.

The prediction is exact in details.

³ Alluding to the siege. Titus surrounded the city first with a palisade, then with a stone wall (*trench*, R.V. *bank*), and established a close blockade (*keep thee in*). Three million Jews, it is said, were crowded in the city for the Passover festival, myriads perished of starvation (*thy children within thee*). Titus, against his will, was compelled by the desperate resistance of the Jews to utterly destroy the city and literally "did not leave one stone upon another."

⁴ *i.e.* the time when the Messiah visited thee in

St. Matthew and St. Mark give particulars, "*the tables of the money-changers, and the seats of them that sold doves.*" St. Mark particularly that "*He would not suffer that any man should carry any vessel through the Temple.*"

St. Mark "*shall be called of all nations.*" St. Matt. "*shall be called.*"

¹ Robbers or bandits—*i.e.* a brigand's cave.

But the ³chief priests and the scribes and the chief of the people sought to destroy him, 48 And could not find what they might do : ^afor all the people were very attentive to hear him.

a see R.V. and note 81 p. 210.

Our Lord cleansed the Temple twice:—

- (1) At His first Passover, recorded by St. John (ii. 13-22). On that occasion it is mentioned (1) that He made a scourge of small cords; (2) sheep and oxen were also driven out; (3) He said, "Make not my Father's house an house of merchandise"; (4) The disciples remembered "The zeal of thine house hath eaten me up"; (5) The Jews asked for a sign; (6) He gave as a sign, "Destroy this temple and in three days I will raise it up."

- (2) At His last Passover as above, see also St. Matt. xxi. 12-15; St. Mark xi. 15-18.

The part of the Temple profaned was the court of the Gentiles, see map of Temple, p. 36.

Oxen and sheep were required for sacrifices.

Money changers changed Roman money into the Jewish shekel. To offer Roman money would have been a profanation in the eyes of the Jew.

Doves, required for offerings for purification, etc.

As numbers of Jews came from a distance they would require to purchase all the above animals and to change their foreign money into Jewish money. Thus the market was held in the Court of the Gentiles, for the benefit and accommodation of the Jews, and was a great source of revenue for the Chief Priests, who controlled the market.

This court was also made a common thoroughfare by the porters and others.

By the act of cleansing the Temple our Lord was teaching the Jews that Gentiles were equally accepted by God. The incident is an acted illustration of the principle of the "Parable of the Wicked Husbandmen" spoken later, which is the theme of our Lord's teaching in these last days of His life. The announcement of this doctrine cost Him His life.

For Events of Holy Week, see p. 165.

Question of the Sanhedrim.

20. And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the ¹chief priests and the scribes came upon him with the elders, 2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority? 3 And he answered and said unto them, I will also ask you one thing; and answer me: 4 ²The baptism of John, was it from heaven, or of men? 5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not? 6 But and if we say, Of men; all the people will stone us: for they be

admit that John was a prophet, and so they make themselves ridiculous by confessing their inability to reply. So Jesus refuses to reply to them, for if, as by their own admission, they are unable to decide about John, they are still more incompetent to express an opinion about our Lord.

²i.e. members of the Sanhedrim (Intro. p. 34) principally the Sadducean party, who made great profits out of this profanation of the Temple.

(V. 46 is taken from Is. lvi. 7) "for mine house shall be called an house of prayer for all people."

¹ Jesus taught in a similar manner to that of the Rabbis (see note p. 57).

²i.e. members of the Sanhedrim (Intro. p. 34). The Sanhedrim were legally entitled to examine the claims of a new teacher. Each Rabbi had his certificate or diploma, usually conferred by a distinguished Rabbi. Thus the question means (1) Where is your diploma? (2) By whom was it conferred? They knew that our Lord could not produce one, so the question practically amounted to a repetition of the demand for a sign from heaven.

²They dare not say it was "of men" lest they should be stoned. They refuse to

persuaded that John was a prophet. 7 And they answered, that they could not tell whence *it was*. 8 And Jesus said unto them, Neither tell I you by what authority I do these things.

The reply of Jesus is not an evasion. His counter question strikes at the root of the matter. An impartial person present at the scene or reading the incident is naturally led to inquire about John. Inquiry would elicit (1) The extraordinary circumstances connected with his birth; (2) His preaching and baptizing; (3) The baptism of Jesus at which John "bars record that this is the Son of God" (St. John i. 34); (4) That John twice pointed Him out as "The Lamb of God" (St. John i. 29-36). So Jesus gives a stronger proof of His Messiahship than if He claimed Divinity for Himself.

Parable of the Wicked Husbandmen.

9 Then began he to speak to the people this parable; ¹A ²certain man planted a ³vineyard, and let it forth to husbandmen, and went into a ⁴far country for a ⁵long time. 10 And at the season he sent a servant to the ⁶husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. 11 And again he sent another ⁷servant: and they beat him also, and entreated him shamefully, and sent him away empty. 12 And again he sent a third: and they wounded him also, and cast *him* out. 13 Then said the Lord of the vineyard, What shall I do? I will send my ⁸beloved son: it may be they will reverence him when they see him. 14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours. 15 So they ⁹cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them? 16 He shall come and ¹⁰destroy these husbandmen, and shall give the vineyard to ¹¹others. And when they heard it, they said, ¹²God

¹This parable is simple of interpretation. It was spoken against the Jews and principally against the chief priests, etc. "they perceived that he had spoken this parable against them" (v. 19).

We see in it then a picture of the attitude of the Jews towards the message of God. The parable most clearly typifies the rejection of the Jews with the admission of the Gentiles.

²Certain man = God.

³Vineyard = Church. Primarily the Jewish Church.

⁴Far country = Withdrawal of the visible presence of God.

⁵Long time = Nearly 2,000 years of Jewish history.

⁶Husbandmen =

(1) Jewish nation.

(2) Their rulers and teachers.

⁷Servants = prophets. Note gradation of ill-treatment.

(1) Beaten.

(2) Beaten and shamefully entreated.

(3) Wounded.

⁸Beloved Son = Jesus Christ.

⁹Cast him out = Jesus was crucified outside Jerusalem.

¹⁰Destroy these husbandmen = The fate of the Jewish nation and the fall of Jerusalem.

¹¹Others = The admission of the Gentiles.

St. Matthew adds the parables of "The Two Sons" and "The Marriage of the King's Son," which are omitted by St. Luke.

¹²= May it not be.

forbid. 17 And he beheld them, and said, What is this then that is written, The ¹⁶stone which the builders rejected, the same is become the ¹⁸head of the corner? 18 Whosoever shall fall upon

¹⁶ = Jesus Christ, the quotation is from Ps. cxviii. 22.

¹⁸ i.e. the stone at the corner binding two walls together, "Jesus Christ himself being the chief corner stone" (Eph. ii. 20).

V. 9. St. Luke omits the special isolation of the vineyard, "*hedged it round about, and digged a winepress in it, and built a tower*" (St. Matt. xxi. 33).

V. 10. Of the Fruit. The payment of rent was in kind. See also Parable of the "Unjust Steward."

V. 18. Fall. The stone was a stumbling block to some—i.e. those who are "offended" at the lowliness of the Messiah and His shameful death. This fall brought humiliation, the proud heart was bruised and broken—but this could be healed. Those on whom it fell were those who reject the Lord. Their fate includes the destruction of everything that resists Christ's Kingdom.

that stone shall be ¹⁶broken; but on whomsoever it shall fall, it will ¹⁷grind him to powder. 19 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

¹⁶ Shall be sorely bruised.

Clearly indicating the primary meaning of the parable.

a see R.V. comment p. 179.

The Herodians and the Tribute Money.

20 And they watched him, and sent forth spies, which should feign themselves ²¹just men, that they might take hold of his words, that so they might deliver him unto the ²²power and authority of the governor. 21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God, truly: 22 Is it lawful for us to give tribute unto Cæsar, or no? 23 But he perceived their craftiness, and said unto them, Why tempt ye me? 24 Shew me a ²⁵penny. Whose ²⁶image and ²⁷supercription hath it? They answered and said, Cæsar's. 25 And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's. 26 And

¹ Just men = strict observers of the Law.

"Certain of the Pharisees and of the Herodians" (St. Mark xii. 13). Intro. pp. 38-41.

Two opposite political parties, mutually hating each other, join in unholy alliance to entrap Jesus.

The object was to entrap Jesus into an offence against the Roman government.

Tribute, a capitation tax hateful to the Jews.

If "Yes" the Pharisees would undermine His popularity with the people.

If "No" the Herodians would denounce Him to Pilate.

² A denarius.

³ The head of Tiberius.

⁴ The inscription round the coin.

⁵ The official title of Roman Emperors.

⁶ The tempters are themselves trapped. By accepting and circulating Cæsar's coins they admitted their subjection to Rome, for the Pharisees had a maxim, "He whose coin is current is king of the land."

a see R.V. and note 76 p. 209. b see R.V. and note 81 p. 210.

they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

NOTE.—In Palestine there was a double coinage, the Jewish [and none but this was allowed to be offered in the Temple (see note, p. 139)], and the Roman. This double currency, and the scrupulousness of the Jews in offering their own coinage in the Temple, gives great point to the teaching of Jesus. The Jews recognized, and stoutly maintained, the difference between civil and religious obligations. This is precisely what our Lord taught, viz. that civil and religious duties need not interfere with one another. "Render unto God the things that are God's," i.e. perform your religious duties. "Render unto Cæsar the things that are Cæsar's," i.e. keep your obligations to the civil government. These two duties are as distinct one from another as your Jewish coinage is different from that of the Romans.

The Sadducees and the Resurrection.

27 Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him, 28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. 29 There were therefore seven brethren: and the first took a wife, and died without children. 30 And the second took her to wife, and he died childless. 31 And the third took her; and in like manner the seven also: and they left no children, and died. 32 Last of all the woman died also. 33 Therefore in the resurrection whose wife of them is she? for seven had her to wife. 34 And Jesus answering said unto them, The children of this world marry, and are given in marriage: 35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: 36 Neither can they die any more: for they are equal unto the angels; and are ^athe children of God, being ^bthe children of the resurrection. 37 Now that the dead

^a see R.V. and note 81 p. 210. ^b see R.V. and note 81 p. 210.

Jesus adds a double rebuke.

- (1) To the Pharisees—to render to Cæsar his dues.
- (2) To the Herodians (notoriously irreligious)—to render to God His dues.

Intro. p. 40.

"The Sadducees say that there is no resurrection, neither angel nor spirit" (Acts xxiii. 8).

The Sadducees professed great veneration for the Pentateuch, but attached little importance to the other sacred books.

See Deut. xxv. 5-10 and Ruth iii. 13. This law was commonly called the *levirate* law, from *levir*, a brother-in-law. By it a man married his brother's widow, and the first child was regarded as belonging to the late husband, "so that his name might not be put out in Israel."

The question put to our Lord was often discussed by the Jewish Rabbis. The answer generally given was that the woman would be the wife of the first husband.

The Sadducees' error was in conceiving the future state to be one to be enjoyed by "flesh and blood."

Reply (1) No death—therefore no need of marriage.

- (2) God to Moses at the Bush says, "I am the God," etc. (Ex. iii. 1-6), thus implying that though Abraham, etc., are dead as regard this world, they still live, for God would not speak of himself as *being still* the God of those who have no existence.

are raised, even Moses shewed *at the bush*, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. 38 For he is not a God of the dead, but of the living: for all live unto him.

Our Lord's Counter Question.

39 Then certain of the scribes answering said, Master, thou hast well said. 40 And after that they durst not ask him any question at all. 41 And he said unto them, How say they that Christ is David's son? 42 And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand, 43 Till I make thine enemies *thy footstool*. 44 ¹David therefore calleth him Lord, how is he then his son? 45 Then in the *audience* of all the people he said unto his disciples, 46 Beware of the scribes, which desire to walk in ²long robes, and love ³greetings in the markets, and the ⁴highest seats in the synagogues, and the ⁵chief *rooms* at feasts; 47 Which devour ⁶widows' houses, and for a shew make long prayers; the same shall receive greater ⁷damnation.

^a see R.V. and note 82 p. 210. ^b see R.V. and note 83 p. 210. ^c see R.V. comment p. 175. ^d see R.V. comment p. 179.

The Widow's Mite.

21. And he looked up, and saw the rich men casting their gifts into the ¹treasury. 2 And he saw also a certain poor widow casting in thither two ²mites. 3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: 4 ^aFor all *these have of their abundance cast in unto*

¹ see R.V. and note 84 p. 210.

The Old Testament was divided into sections, named after the contents—"at the Bush" = that section of Exodus which is called "the Bush" treating of the appearance of Jehovah to Moses in the Bush, so "the Bow" (2 Sam. i. 18), "Elias" (Rom. xi. 2).

St. Luke omits the question of the lawyer, "Which is the great commandment in the Law?" (St. Matt. xxii. 36; St. Mark xii. 28), and our Lord's reply.

The solution is given by the twofold nature of Jesus—the God-man.

As God He was David's Lord.

As man He was David's son—i.e. the descendant of David.

¹ See Ps. cx. 1.

² — conspicuous fringes.

³ See note, p. 106.

⁴ See note, p. 106.

⁵ See note, p. 118.

⁶ Persuading devout women, under a show of piety, to bestow on them their houses or estates. It was considered a devout act to spend money on the maintenance of scribes.

⁷ Or judgment.

¹ Thirteen chests, trumpet shaped, for receiving offerings in the Court of the Women, called the Treasury.

² Glossary. = A farthing. A mite was the smallest coin. Two mites was the least offering allowed.

the offerings of God: but she of her penury hath cast in all the living that she had.

The Doom of the Temple. The End of all Things.

5 ¹And as ²some spake of the temple, how it was adorned with goodly stones and gifts he said. 6 As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be ³thrown down. 7 And they asked him, saying, Master, but when shall these things be? and ⁴what sign will there be when these things shall come to pass? 8 And he said, Take heed that ye be not deceived: for ⁵many shall come in my name, saying I am ⁶Christ; and the time draweth near: go ye not therefore after them. 9 But when ye shall hear of ⁷wars and commotions, be not terrified; for these things must first come to pass; but the end is not ⁸by and by. 10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: 11 And great ⁹earthquakes shall be in divers places, and ¹⁰famines, and pestilences; and fearful sights and great signs shall there be from heaven. 12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the ¹¹synagogues, and into ¹²prisons, being brought before ¹³kings and ¹⁴rulers for my name's sake. 13 And it shall turn to you for a testimony. 14 Settle ¹⁵it therefore in your hearts, not to meditate before what ye shall answer: 15 For I will give you a mouth and wisdom, which all your adversaries shall not be

^a see R.V. ^b see R.V. and note p. 220. ^c immediately.

⁵ Lesson. The essence of charity is self-denial.

¹ A double prophecy—

(1) Of the destruction of Jerusalem;

(2) The second Advent ant.

The first being the completion of man's probation under the law, the second completing his probation under grace.

² V. 5, some. The Apostles (St. Mark xiii. 1) and particularly Peter, James, John and Andrew. (St. Mark xiii. 3). Jesus was sitting on the Mount of Olives.

³ Thrown down, see note p. 138. (xix. 44).

⁴ So Theudas, who claimed to be the Messiah (Acts v. 36).

⁵ There were many disturbances in the Roman empire during the forty years ere the siege of Jerusalem.

(1) Jews made insurrection in reigns of Caligula, Claudius and Nero. (50,000 were massacred at Seleucia.)

(2) Germans, Britons and Gauls revolted.

(3) The empire was torn by civil war between the partisans of Vitellius, Galba, Otho and Vespasian.

⁶ Earthquakes were frequent.

⁷ Famine occurred in the reign of Claudius (Acts xi. 28).

⁸ Synagogues.

"Five times received I forty stripes save one."

"Thrice was I beaten with rods" (St. Paul) (2 Cor. xi. 24-25) 144

⁹ Prisons.

St. Peter by Herod (Acts xii. 4).

Paul and Silas at Philippi (Acts xvi. 23).

¹⁰ Kings. St. Paul before Agrippa (Acts xxvi. 1-32).

St. Paul before Nero (2 Tim. iv. 16, 17).

¹¹ Rulers, i.e. Governors, such as Pilate, etc.

St. Paul before Gallio (Acts xviii. 12-17).

St. Paul before Felix (Acts xxiv. 10-22).

St. Paul before Festus (Acts xxv. 1-11).

able to ^{d19}gainsay nor resist. 16 And ye shall be ^ebetrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be ¹³put to death. 17 And ye shall be hated of all men for my name's sake. 18 But there shall not an hair of your head perish. 19 *In your patience possess ye your souls.* 20 And when ye shall see Jerusalem compassed with ¹⁶armies, then know that the desolation thereof is nigh. 21 Then let them which are in Judæa flee ¹⁶to the mountains: and let them which are in the midst of it depart out; and let not them that are in the ¹⁷countries enter thereinto. 22 For these be the days of ¹⁸vengeance, that all things which are written may be fulfilled. 23 But ¹⁹woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. 24 And they shall fall by the ²⁰edge of the sword, and shall be led away ²¹captivè into all nations: and Jerusalem shall be ²²trodden down of the Gentiles, until the time of the Gentiles be fulfilled. 25 ²³And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, *with perplexity the sea and the waves roaring;* 26 *Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.* 27 And then shall they see the Son of man coming in a cloud with power and great glory. 28 And when these things begin to

d. see R. V. e see R. V. f see R. V. and comment p. 179. g see R. V. and notes 86, 87, p. 210.

¹³The Sadducees were unable to withstand St. Peter (Acts iv. 14, vi. 10).

¹⁸At least James and Peter of those addressed suffered martyrdom (Acts xii. 1, 2).

¹⁴= By your endurance ye shall gain your lives.

¹⁵Roman Armies (see note, xix. 33).

¹⁶The Christians remembering this prophecy fled to Pella, in Peræa, and thus escaped the horrors of the siege.

¹⁷R. V. Country signifies the fields or open country.

¹⁸Even Josephus assigns the wickedness of the Jews as the cause of their destruction.

¹⁹During the siege women sold their children for food, and in some cases even ate them themselves (Josephus).

²⁰More than a million Jews perished in the siege.

²¹97,000 Jews were sent into slavery (Josephus).

²²Jerusalem has been occupied by Romans, Saracens, Persians, Turks, etc.

²³Our Lord now passes from the siege of Jerusalem to His second coming.

This prophecy is in two parts.

I.

From v. 8-24.

Plainly refers to the

Destruction of Jerusalem.

II.

v. 25-31.

The second coming of Jesus to establish finally His kingdom on earth; but

v. 32

must refer only to the destruction of Jerusalem.

come to pass, then look up, and lift up your heads; for your redemption draweth nigh. 29 And he spake to them a parable; ²⁴Behold the fig tree, and all the trees; 30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. 31 ²⁵So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. 32 Verily I say unto you, This generation shall not pass away till all be fulfilled. 33 Heaven and earth shall pass away: but my words shall not pass away. 34 And take heed to yourselves, lest at any time your hearts be overcharged with ²⁶surfeiting, and drunkenness, and cares of this life, and *h*so that day come upon you unawares. 35 *For as a snare* shall it come on all them that dwell on the face of the whole earth. 36 Watch ye therefore, and pray always, that *ye may be accounted worthy* to escape all these things that shall come to pass, and to stand before the Son of man. 37 *And in the day time* he was teaching in the temple; *and at night* he went out, and abode in the mount that is called the mount of Olives. 38 And all the people came early in the morning to him in the temple, for to hear him.

h see R. V. and comment p. 120. *ε* see R. V. *k* see R. V. *l* see R. V.

Judas betrays Jesus.

22. Now the feast of unleavened bread drew nigh, which is called the ¹Passover. 2 And the chief priests and scribes sought how they might ²kill him; for they feared the people. 3

²⁴ Peculiar to St. Luke. The shooting forth of the twigs of the fig tree was a sure sign of the ripening of barley harvest.

²⁵ The signs given by Jesus are equally sure as to
(1) the destruction of Jerusalem.
(2) His second Advent.

²⁶ The indisposition after drunkenness.

The key notes of this discourse are: Beware! watch! endure! pray! (Farrar).

See notes, p. 139.

¹ St. Luke writing for the Gentiles explains the Passover. It was held on the 14th day of the month Nisan; the feast of unleavened bread began on the 15th and lasted seven days.

² Not *kill*, but convict Him and execute Him.

Then entered Satan into ³Judas sur-named Iscariot, being of the number of the twelve. 4 And he ⁴went his way, and communed with the chief priests and ⁵captains, how he might betray him unto them. 5 And they were glad, and covenanted to give him ⁶money. 6 And he promised, and sought opportunity to betray him unto them in the ⁷absence of the multitude.

³(Intro. p. 29.) The only apostle from Judæa. The man of Kerioth (p. 29).

⁴The bargain was probably made on the Wednesday night.

⁵= Officers of the Temple guard.

⁶The price paid was 30 shekels or 120 denarii: This was the ordinary price of a slave.

⁷i.e. Without tumult.

Judas (1) His gradual decline, (2) The warnings he received, (3) His fate.

I. His Gradual Decline.

(1) After the discourse on the Bread of Life, when many disciples deserted Jesus, and walked no more with Him, Jesus said, in reply to St. Peter, "*Have I not chosen you twelve, and one of you is a devil?*" (St. John vi. 70).

(2) The business capacities of Judas obtained for him the office of purse-bearer, "*He was a thief and had the bag*" (St. John xii. 6). Thus we learn that he was in the habit of pilfering from the general purse.

(3) Rebuked by our Lord for his objection to Mary wasting the ointment in anointing our Lord, he approached the chief priests with the purpose of betraying Jesus.

II. The Warnings.

(1) "*One of you is a devil?*" (St. John vi. 70).

(2) When Jesus washed His disciples' feet "*He knew who should betray Him, therefore said He, ye are not all clean*" (St. John xiii. 12).

(3) At the Last Supper, "*Verily, I say unto you, one of you shall betray me*" (St. John xiii. 21).

(4) Our Lord points Judas out as the traitor by giving him the sop (St. John xiii. 26).

(5) After the sop Jesus said, "*That thou doest, do quickly*" (St. John xiii. 27). The disciples thought this was a command connected with the disposal of the funds (v. 28-29).

III. Fate. On the condemnation of Jesus he was seized with remorse, brought back the money to the chief priests, threw it down on the pavement of the Temple and went out and hanged himself (St. Matt. xxvii. 3-14, Acts i. 18). With the money the priests bought the potter's field to bury strangers in (St. Matt. xxvii. 7-10).

The Passover.

7 *Then came the day of unleavened bread, when the passover must be killed.* 8 And he sent Peter and John, saying, Go and ¹prepare us the passover, that we may eat. 9 And they said unto him, Where wilt thou that we prepare? 10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a ²pitcher of water; follow him into the house where he entereth in. 11 And ye shall say unto the ³goodman of the house, The Master saith unto thee, Where is the

¹Preparations included:

(1) Purchase and slaughter of the lamb.

(2) Unleavened cakes.

(3) Cups of wine mixed with water.

(4) The *charoseth* or sauce.

(5) Bitter herbs.

The master of the house would see that the house was purged of leaven.

²An unusual circumstance—water is generally drawn by women, see Rebekah (Gen. xxiv. 45), and Rachel (Gen. xxix).

³= The master of the house.

a see R. V.

‘guest-chamber, where I shall eat the passover with my disciples? 12 And he shall shew you a large upper room furnished: there make ready. 13 And they went, and found as he had said unto them: and they made ready the passover. 14 And when the hour was come, he sat down, and the twelve apostles with him. 15 And he said unto them, With desire I have desired to eat this passover with you before I suffer. 16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. 17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves. 18 For I say unto you, I will not drink

⁴ Same word as “inn” (ii. 7). During the Passover many devout Jews allowed pilgrims who came up to celebrate the feast, to use suitable guest chambers.

⁵ Possibly the same room in which Jesus appeared after His Resurrection (xxiv. 33-48), and the scene of the ordination of Matthias (Acts i. 13), and of the descent of the Holy Ghost (Acts ii. 1). It has been suggested that the room was in the house of Mary the mother of St. Mark, and that St. Mark was the man “bearing a pitcher of water.” Another and more probable suggestion is that the man was a secret disciple.

⁶ *i.e.* until the establishment of My Church.

V. 10, etc. We may note the precautions Jesus took against arrest.

(1) He entrusted the preparations to His two favourite disciples.

(2) The room was selected by a secret sign.

(3) In the Garden of Gethsemane He bade them keep watch while He prayed.

There are four accounts of the institution of the Lord's Supper, *viz.*—

(1) St. Matt. (xxvi. 26-28). (2) St. Mark (xiv. 22-25). (3) St. Luke (xxii. 19-20).

(4) St. Paul (2 Cor. xi. 23-26). St. Paul states it had been specially revealed to him, “For I have received of the Lord” (v. 23).

The account given by St. Luke and that contained in the Epistle to the Corinthians are almost identical. St. Luke's familiarity with St. Paul, having been in company with him on his journeys, is the explanation of this similarity.

THE PASSOVER.

Presided over by the Master of the house called the Celebrant, President or Proclaimer, before whom were placed four cups.

(1) First Cup.—Cup of Consecration—was blessed and passed round.

(2) Ablutions were performed. [Possibly here came the washing of the Apostles' feet.] A table was carried in on which were placed unleavened bread, the paschal lamb, bitter herbs, etc.

(3) The President dipped a morsel of unleavened bread and bitter herbs in the dish, and distributed a similar “sop” to all present [possibly here our Lord presented the “sop” to Judas].

(4) The Second Cup of wine was poured out, and then followed the “Haggadah” or “showing forth” of the circumstances of the Exodus (St. Paul borrows the phrase, “*ye do show forth the Lord's death*”). This showing forth was elicited by the youngest present asking the meaning of the service, to which the President replied.

(5) The first part of the Hallel (Ps. cvii.-cxiv.) was sung.

(6) Grace was said. The President took two of the unleavened cakes, broke them, and distributed a portion to each person present. [Here Jesus took bread, and blessed and brake it, etc.]

(7) The Paschal Lamb was eaten.

(8) The Third Cup (called the “Cup of Blessing”) was blessed and handed round. [This is the cup which our Lord blessed, etc.]

(9) After another thanksgiving, the Fourth Cup (“the Cup of Joy”) was drunk.

(10) The rest of the Hallel (Ps. cxv.-cxviii.) was sung. (To this St. Matt. alludes, “*And when they had sung an hymn they went out unto the Mount of Olives.*”)

of the fruit of the vine, until the kingdom of God shall come. 19. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. 20 Likewise also the cup after supper, saying, This cup is the new *at*estament in my blood, which is shed for you. 21 But, behold, the hand of him that betrayeth me is with me on the table. 22 And truly the Son of man goeth, ^{as} it was determined; but woe unto that man ^{by} whom he is betrayed! 23 And they began to ⁱⁿquire among themselves, which of them it was that should do this thing. 24 And there was also a strife among them, which of them should be accounted the greatest. 25 ¹⁰And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called ¹¹benefactors. 26 But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. 27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he ¹²that serveth. 28 Ye are they which have continued with me in my temptations: 29 And I appoint unto you a kingdom, as my Father hath appointed unto me; 30 ¹³That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. 31 And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may ¹⁴sift you as wheat:

^b see R.V. and comment p. 179.

The points peculiar to St. Luke are—

- (1) *This do in remembrance of me* (v. 18).
- (2) They enquired among themselves as to who was the traitor (v. 23).
- (3) The cup "*after supper*"—thus pointing out the particular cup.

The Passover was in remembrance of the deliverance of the Israelites from Egypt; the Christian Passover is to be kept in remembrance of the redemption wrought by the death of Christ.

Testament = covenant, see R.V.

Shed = poured out (p. 179).

⁷ See St. Matt. xxvi. 21-25; St. Mark xiv. 18-21; St. John xiii. 21-26.

⁸ Note Acts ii. 23; iv. 27-28.

⁹ St. Mark records that they said "Is it I?" (St. Mark xiv. 19).

¹⁰ A lesson against ambition.

¹¹ *Euergetes* or *Benefactor* was a title taken by many Eastern kings and stamped on their coins—e.g. Ptolemy III.

¹² Jesus had washed the disciples' feet.

¹³ The same promise was made to them before in answer to the question of St. Peter, "*What shall we have therefore?*" (St. Matt. xix. 27-29).

Compare the efforts of Satan to compass the fall of Job (Job i. 6 to ii. 10).

¹⁴ *i.e.* Separate you from my disciples as the thresher winnows the chaff from the wheat. Satan had already gained Judas—he wants Peter also.

32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 And he said, I tell thee, ¹⁵Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 And he said unto them, When I sent you without purse, and ^c*scrip*, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now, he that hath a ¹⁶purse, let him take it and likewise his ^{c17}*scrip*: ^d*and he that hath no sword let him sell his* ¹⁸*garment and buy one.*

37 For I say unto you, that this that is written must yet be accomplished in me, ¹⁹And he was reckoned among the transgressors: ^e*for the things concerning me have an end.*

38 And they said, Lord, behold, here *are* two swords.

And he said unto them, ²⁰It is enough.

^c see R. V. comment p. 173. ^d see R. V. and note 88 p. 210. ^e see R. V.

defence, the chief lesson is an inculcation of personal courage so necessary in the work of carrying the Gospel to all parts of the world.

The first mission may be likened to the exercise of a swimmer within reach of his instructor's help now they are as one crossing a river for his life (Latham).

The Agony.

39 And he came out, and went, as he was wont, to the ¹mount of Olives; and his disciples also followed him.

40 ²And when he was at the ³place, he said unto them, Pray that ye enter not into temptation.

41 And he was ⁴withdrawn from them about a stone's cast, and kneeled down, and prayed.

42 Saying, Father, if thou be willing, remove ⁵this cup from me: nevertheless not my will, but thine, be done.

¹⁵ Elsewhere always addressed as Simon by our Lord—a reminder that out of his weakness he should become strong—Peter—the man firm as a rock.

¹⁶ *Purse*, see note, p. 98.

¹⁷ *Scrip*, see note p. 91.

¹⁸ *The abba* or outer cloak, see note.

No longer would the disciples be received kindly as in chap. ix. and x., but be regarded with feelings of hatred and open hostility.

¹⁹ Is. liii. 12.

²⁰ Not that two swords were sufficient, but that Jesus was too sad to explain the matter further. The disciples fail here as elsewhere to understand the spiritual meaning of our Lord's words. They take His sayings literally.

The Apostles had been sent on their first mission without any particular provision that they might learn a particular lesson—viz. what it is to abandon themselves to the guardianship of Christ.

In their real work, now almost immediate, they are told to use the same foresight and the same practical good sense in God's service as in their own affairs.

The Sword = whilst an injunction to provide weapons of

¹ Our Lord evidently often went there. Judas knew the place.

² Intro. p. 31.

³ Place = Gethsemane, see Intro. p. 33.

⁴ Peter, James and John were selected to watch near Jesus to give warning of danger.

⁵ Of suffering—the burden of the sins of the world. The temptation is the same as heretofore — Messiahship without the cross

43 And there appeared an angel unto him from heaven, strengthening him.

44 And being in an ⁶agony he prayed more earnestly; and his ⁷sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them ⁸sleeping for sorrow, 46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47 And while he yet spake, behold a ⁹multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? 49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 And ¹⁰one of them smote the servant of the high priest, and ^acut off his right ear. 51 And Jesus answered and said, ¹¹Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and ¹²captains of the temple, and the elders, which were come to him, Be ye come out, as against a ^{b13}thief,

with swords and staves? 53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the ¹⁴power of darkness.

^a see R. V. ^b see R. V. comment p. 180.

St. Peter's Denial.

54 Then took they him, and led *him*, and brought him into the high priest's house. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set

⁶ Agony—the Greek word implies conflict or struggle rather than bodily suffering.

⁷ Not drops of blood—but that the sweat fell like drops of blood. As an illustration of St. Luke's medical knowledge (see Intro. p. 6).

⁸ St. Luke gives a physiological cause for the sleep. Prolonged sorrow has a numbing effect and produces drowsiness. See "*believed not for joy*," p. 163.

⁹ i.e. (1) Some of the Sanhedrim ("chief priests," v. 52).

(2) The officers of the Temple Guard ("captains of the Temple," v. 52).

(3) A Roman cohort with captain ("The band," St. John xviii. 12).

(4) Servants, probably armed with staves or cudgels (St. Matt. xiv. 43-47).

¹⁰ St. Peter (see St. John xviii. 10).

The name of the servant was Malchus (St. John xviii. 10).

¹¹ Addressed to His captors—a request for freedom of movement in order to heal the sufferer.

¹² *Captains of the Temple* = Officers of the guard of Levites which kept order in the Temple.

¹³ Not a petty thief—a pick-pocket—but a brigand or bandit.

Your—emphatic.

The power of evil, ignorance, and darkness is represented as working through human instruments.

¹⁴ *Peculiar to St. Luke.*

Order of events is—

(1) Taken to Annas. (St. John xviii. 13.)

(2) To Caiaphas, who summoned Jesus before an informal meeting of the Sanhedrim—in the high priests' palace (v. 54)

down together, Peter sat down among them. 56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. 57 And he denied him, saying, Woman, I know him not, 58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. 59 And about the space of one hour after another confidently affirmed, saying, Of a truth this *a fellow* also was with him: for he is a Galilæan. 60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. 61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crew, thou shalt deny me thrice. 62 And Peter went out, and wept bitterly. 63 And the men that held Jesus mocked him, and smote him. 64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? 65 And many other things blasphemously spake they against him.

a see R. V. and note 89 p. 210.

St. Peter's Denial.

- (1) Admitted into the Palace court by the introduction of St. John.
- (2) Accosted by the maid who kept the door; he made his first denial.
- (3) Retired into the darkness of the porch, and there again accused he made his second denial.
- (4) The cock crew for the first time.
- (5) Peter came back to the fire to disarm suspicion and entered into conversation. Here he was charged by the bystanders and by the kinsmen of Malchus.
- (6) His Galilæan dialect betrayed him, and he denied with oaths—the third denial.
- (7) The cock crew for the second time. Peter remembered, glanced towards the room where Jesus was—his Lord looked upon him—he went out and wept bitterly.

Jesus before the Sanhedrim.

66 And as soon as it was day, the elders of the people and the chief priests

- (3) Before a formal meeting of the Sanhedrim in the morning, when the sentence was confirmed and Jesus sent to Pilate (v. 66).

St. Luke does not mention the trial before Annas.

The hall = the court. The palace would be built round a rectangular court. Thus Peter and others would be in the court round the fire, and could see the trial going on in an upper room, open on one side and lighted with torches.

v. 55. Kindled a fire indicates the season of the year. He was detected by his provincial dialect. The Galilæans pronounced the gutturals incorrectly.

Denials according to St. Luke.

First. Accused by a maid as he sat at the fire, "This man was also with him." Reply, "Woman, I know him not."

Second. Another said, "Thou art also of them." Reply, "Man, I am not."

Third. About an hour later another detected his accent and confidently accuses him, "Of a truth this man was also with him; for he is a Galilæan." Reply, "Man, I know not what thou sayest."

and the scribes came together, and led him into their ¹council, saying, 67 Art thou the ²Christ? tell us. And he said unto them, If I tell you, ye will not believe: 68 And if I also ask you, ye will not answer me, nor let me go. 69 *Hereafter shall the Son of man sit on the right hand of the power of God.* 70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. 71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

a see R.V. and notes 90, 91, pp. 210, 211.

—not at the house of the High Priest (v. 54). See note below for the different trials of our Lord.

THE TRIALS OF OUR LORD.

The Three Jewish Trials:

1. Before **Annas**, the high priest of the Jews (see St. Luke xxii. 54), according to their Law. Annas questioned Jesus about His teaching and His disciples (St. John xviii. 13 and 19). An officer struck Jesus (St. John xviii. 22). [Not mentioned by St. Luke.]
2. Before **Cajaphas**—in another part of the palace—before a hastily convened meeting of the Sanhedrim.
Charge—Blasphemy. By false witnesses they endeavoured to establish this charge especially as regards “*destroying the temple and building it in three days.*”
 Failing legal and satisfactory evidence, the High Priest adjures Jesus to say if he “*be the Christ, the Son of God.*”
 On the admission of the charge Jesus is condemned to death for blasphemy. Jesus spent the night in the palace of the High Priest exposed to the insults of the priests and their servants.
3. Before the Sanhedrim in the morning. A formal confirmation of the sentence of the night before.
Charge—Art thou the Christ? Admission of this is equivalent to sedition. So the Priests, unable to put Jesus to death themselves, bring Him before Pilate.

Before Pilate—

Charge (1) Perverting the nation = that He was an impostor.

(2) Forbidding to give tribute to Cæsar = sedition.

(3) Saying that He Himself is Christ, a King—treason against Rome.

Before Herod (St. Luke xxxiii. 7-12).

Trial before Pilate.

23. And the whole multitude of them arose, and led him unto ¹Pilate. 2 And they began to ²accuse him, saying, We found this ³fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King. 3 And Pilate asked him, saying, Art

a see R.V. and note 89 p. 210.

¹The formal meeting of the Sanhedrim, passing the legal sentence. The Sanhedrim could only meet by daylight.

²The reason of this question is seen when we note the charge preferred against our Lord before Pilate “*saying that he himself is Christ a King*” (xxiii. 2). Our Lord answers the question in the affirmative (v. 70).

Now the Jews can bring our Lord before Pilate with a definite charge of sedition.

They had already condemned Him for blasphemy.

“Ye say that I am.”—Yes. The student should carefully bear in mind that this charge of calling Himself the Christ was made against Jesus at the morning sitting of the Sanhedrim

¹Intro. p. 18.

²St. Luke alone particularizes the charges. They are three.

(1) Perverting the nation = an impostor.

(2) Forbidding to give tribute = sedition.

(3) Claiming to be Christ—the Messiah—or King. This charge was treason against Rome.

thou the King of the Jews? And he answered him and said, ³Thou sayest it. 4 Then said Pilate to the chief priests and to the people, ⁴I find no fault in this man. 5 And they were the more ⁵fierce, saying, He ⁶stirreth up the people, teaching throughout all ⁶Jewry, beginning from Galilee to this place. 6 When Pilate heard of Galilee, he asked whether the man were a Galiliæan. 7 And ⁷as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem ⁸at that time.

^b see R. V. and note 93 p. 211.

of responsibility and at the same time pays a compliment to Herod.

⁸ In these days—i.e. of the feast.

The charges were false.

- (1) He had not perverted the nation. He was not an impostor.
- (2) He had not forbidden tribute. He had taught "*Render unto Cæsar the things which be Cæsar's,*" etc. (xx. 25).
- (3) He had refused to allow the people to make Him a king (St. John xii. 15). Our Lord explained to Pilate, "*My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence*" (St. John xviii. 36).

The innocence of Jesus is established.

- (1) By Pilate, "*I find no fault in this man*" (xxiii. 4). And again after he had scourged Him when he brought Him out, "*That ye may know that I find no fault in Him*" (St. John xix. 4). He also washed his hands and said, "*I am innocent of the blood of this just person, see ye to it*" (St. Matt. xxvii. 24).
- (2) By Herod, according to the testimony of Pilate, "*No, nor yet Herod*" (xxiii. 15).
- (3) By Pilate's wife, "*Have thou nothing to do with that just man*" (St. Matt. xxvii. 19).
- (4) By Judas Iscariot, "*I have sinned in that I have betrayed the innocent blood*" (St. Matt. xxvii. 4).
- (5) By the centurion, "*Certainly this was a righteous man*" (xxiii. 47). "*Truly this was the Son of God*" (St. Matt. xxvii. 54).
- (6) By the penitent thief, "*This man hath done nothing amiss*" (xxiii. 41).

Jesus before Herod.

8 And when ¹Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a ²long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. 9 Then he questioned with him in many words; but he ³answered him nothing. 10 And the chief priests and scribes stood and vehemently

³ St. John tells us that Jesus explained that "*His Kingdom was not of this world*" (St. John xviii. 36).

St. Luke gives but a brief summary of the trial.

⁴ Pilate declares him innocent.

⁵ They bring forward as proof the crowds that had followed him.

⁶ O.E. for Judæa.

Herod's jurisdiction—an undesigned notice showing that Pilate as Governor of Judæa had no authority in Galilee. Antipas was answerable to Rome direct.

Sent—a technical word, as "remitting" a prisoner to a higher court.

⁷ Pilate endeavours to get rid

¹ Antipas (Intro. p. 17). *Peculiar to St. Luke.*

² i.e. ever since the death of John the Baptist (St. Mark vi. 16).

³ Before the adulterous Herod, the murderer of John the Baptist, our Lord maintains a dignified silence.

The tense of the R.V. is important. It was not a formal accusation, but the incessant clamour of vindictive accusers.

'accused him. 11 And Herod with his *men of war* ⁵set him at nought, and mocked him, and arrayed him in a ⁶gorgeous robe, and ⁷sent him again to Pilate. 12 And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

a see R. V. comment p. 180.

The seat of Roman government was at Cæsarea. Pilate had come to Jerusalem to keep order at the Feast of Passover. Herod lived at Tiberias. He had come to Jerusalem to make a show of conformity to the national religion and thereby to gain popularity with his subjects.

The reason of the enmity between Pilate and Herod was that the latter was in high favour with Tiberius, and thus gained the reputation of being a spy in the interest of the Roman Emperor.

Jesus Condemned.

13 And Pilate, when he had ¹called together the chief priests and the rulers and the people, ¹⁴Said unto them, Ye have brought this man unto me, as one that perverted the people: and, behold, I, having examined him before you, have ²found no fault in this man touching those things whereof ye accuse him. ¹⁵No, nor yet Herod; for I sent you to him; and, lo, nothing worthy of death is done unto him. ¹⁶I will therefore chastise him, and release him. ¹⁷³(For of necessity he must release one unto them at the feast.) ¹⁸And they cried out all at once, saying, Away with this man, and release unto us ⁴Barabbas: ¹⁹(Who for a certain *sedition* made in the city, and for murder, was cast into prison.) ²⁰Pilate therefore, willing to release Jesus, spake again to them. ²¹But they cried, saying, Crucify him, crucify him. ²²And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. ²³And they were instant with loud

⁴They do not intend that Herod should acquit Him.

⁵Treated Him as a person worthy only of contempt.

⁶Probably a white festival garment, lit. "*brigit*" (see Acts x. 30).

⁷Herod dismisses the case—a proof of our Lord's innocence, for it would have been to the King's interest to condemn Him if possible and so curry favour with the Roman emperor.

¹A formal summons for the prosecutors to hear the sentence.

²A complete acquittal of Jesus as regards the charges brought against Him.

St. Luke omits:

(1) The scourging, crowning and mockery by the soldiers.

(2) The message of Pilate's wife.

(3) The threats of the chief priests to report Pilate to Rome.

(4) The profession of loyalty by the chief priests.

(5) Pilate's washing his hands.

(6) The judicial pronouncement of the final sentence.

³A doubtful verse: there is no evidence of its existence, but it is in keeping with the usual Roman policy.

v. 16. Pilate endeavours to satisfy the multitude by treating Jesus as guilty of a minor offence.

⁴A well-known robber, who had headed an insurrection and was therefore *actually* guilty of the very crime of which Jesus had been proclaimed innocent. The irony of the situation is most striking—the demand for the release of Barabbas shows the hollow nature of the accusation against Jesus.

voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. 24 And Pilate gave sentence that it should be as they required. 25 And he released unto them him that for *sedition* and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

a see R. V. comment p. 180.

Pilate knew our Lord to be innocent, but he dared not release Him, for his cruelty and rapacity had made him so obnoxious to the Jews that he feared to face the consequences of a report to Rome.

Instant = urgent.

⁵ A double sentence—

(x) releasing a murderer and rebel;

(a) condemning to crucifixion the *innocent* Jesus.

The Road to the Cross.

26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. 27 And there followed him a great company of people, and of women, which also bewailed and lamented him. 28 But Jesus turning unto them said, *Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.* 29 For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. 30 Then shall they begin to say to the mountains, *Fall on us; and to the hills, Cover us.* 31 For if they do these things in a *green tree*, what shall be done in the *dry*? 32 And there were also two other, malefactors, led with him to be put to death.

¹ Intro. pp. 24 and 33.

The Romans compelled criminals to carry the cross to the place of execution. Jesus, weary with watching, broken down by the scourging, was unable to bear the load.

² *Peculiar to St. Luke.*

³ *Peculiar to St. Luke*—the only recorded words of our Lord between His condemnation and His Crucifixion.

⁴ *Barrenness* was a curse for Jewish women (notes, p. 46). Terrible days were coming when barrenness instead of being a reproach would be accounted a blessing. The horrors of the siege were such that mothers killed and ate their children (Josephus).

⁵ Fulfilled at the siege when the Jews hid themselves in the limestone caves.

⁶ *Green tree*—still living and capable of bearing fruit.

⁷ *The dry*—barren and withered, fit only for the fire.

⁸ Two other persons, both malefactors (see R. V.). 156

V. 31 may be paraphrased thus :—

- (1) If Pilate could condemn an innocent man, what punishment would the Romans mete out to the rebellious Jews in arms against them?
- (2) If the Jews act so cruelly and shamefully while the tree of their natural life is still green, what horrors of crime shall mark the period of their blighting? (Farrar).
- (3) If such are the sufferings of Him who is the Tree of Life, bearing fruit, what shall be the fate of those who, like a barren and unfruitful tree, are withered and dry, ready for the fire?

The Crucifixion.

33 And when they were come to the place, which is called ^a*Calvary*, there they crucified him, and the malefactors, one on the right hand, and the other on the left. 34 Then said Jesus, ^aFather, forgive them; for they know not what they do. And they parted his ^braiment, and cast lots. 35 And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. 36 And the soldiers also mocked him, coming to him, and offering him vinegar. 37 And saying, If thou be the king of the Jews, save thyself. 38 And a ^csuperscription also was written over him in letters of ^dGreek, and ^eLatin, and ^fHebrew, THIS IS THE KING OF THE JEWS.

^a see R. V. comment p. 180.

Jesus on the Cross.

39 And ¹one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. 40 But the ²other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? 41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. 42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. 43 And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in ³paradise. 44 And it was about the ⁴sixth hour, and there was a darkness over all the earth until the ⁵ninth hour. 45 ^aAnd ^bthe sun was darkened and the

^a see R. V. and note 96 p. 211.

¹ Lat. form of Golgotha = skull, so called from the formation of the ground.

² Peculiar to St. Luke.

³ Which fell to the lot of the executioners.

⁴ Superscription. Over the cross was written the charge on which the criminal was condemned. It was written in black letters on a whitened board and was very conspicuous.

⁵ Greek for strangers and Jews who came from a distance.

⁶ Latin for Romans.

^f Hebrew for Jews resident in Palestine.

^a This is Jesus the King of the Jews" (St. Matt. xxvii. 37).

^b The King of the Jews" (St. Mark xv. 26).

^c This is the King of the Jews" (St. Luke xxiii. 38).

^d Jesus of Nazareth, the King of the Jews" (St. John xix. 19).

v. 36, vinegar, etc. = the sour wine drunk by the soldiers.

¹ Peculiar to St. Luke.

² At first both reviled our Lord (St. Matt. and St. Mark). St. Luke alone records the penitence of the one.

³ Paradise from a Persian word *Pardes* signifying land enclosed as a park or a garden for a King's use. The Jews used the term to describe the abode of the spirits of the blessed. (See note p. 126.)

⁴ Midday.

⁵ Three o'clock.

⁶ It could not have been an eclipse, for the moon is full at the Passover.

veil of the temple was rent in the midst. 46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ⁸ghost. 47 Now when the ⁹centurion saw what was done, he glorified God, saying, Certainly this was a ¹⁰righteous man. 48 And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned. 49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

The Seven Words on the Cross.

- (1) "Father, forgive them, for they know not what they do" (St. Luke xxiii. 34). A prayer for the soldiers as they were taking Him to the cross.
- (2) "Verily I say unto thee, To-day shalt thou be with me in paradise" (St. Luke xxiii. 43). To the penitent thief.
- (3) "Father, into thy hands I commend my spirit" (St. Luke xxiii. 46). The last utterance. These three are given by St. Luke alone.
- (4) "Woman, behold thy son—Behold thy mother" (St. John xix. 26, 27). Provision for His mother.
- (5) "My God, my God, why hast thou forsaken me?" (St. Matt. xxvii. 46; St. Mark xv. 34).
- (6) "I thirst" (St. John xix. 28). The sole expression of human agony.
- (7) "It is finished" (St. John xix. 30). The work of redemption completed.

The Burial.

50 And, behold, there was a man named ¹Joseph, a counsellor; and he was a ²good man, and a ³just: 51 (The same had not consented to the counsel and deed of them;)^b he was of ⁴Arimathæa, a city of the Jews: who also himself ⁵waited for the kingdom of God. 52 This man went unto Pilate, and begged the body of Jesus. 53 And he took it down, and ⁷wrapped it in linen, and laid it in a ⁸sepulchre that was hewn in stone, ⁹wherein never man before was laid. 54 And that day was the

^a see R. V. comment p. 168. ^b see R. V.

⁷The veil or curtain which divided the Holy Place from the Holy of Holies.

This rendering is typical.

(1) "The opening of a new and living way" (Heb. x. 20).

That our Great High Priest had entered into the Holy of Holies, and that entrance was open to us by His blood.

(2) That the old Dispensation had passed away.

⁸A. S. *Ghost* = spirit.

⁹In command of the soldiers.

¹⁰"Truly this was the Son of God" (St. Matt. xxvii. 54).

St. Luke omits:

(1) The breaking of the legs of the robbers.

(2) The piercing of the side of Jesus by the spear of the soldiers.

¹ See intro. p. 21.

²A member of the Sanhedrim.

³Good, i.e. of good moral character.

⁴Just = a rigid observer of the law. "Honourable" (St. Mark xv. 43); "rich" (St. Matt. xxvii. 57).

⁵See intro. p. 30.

⁶As Simeon (ii. 25).

⁷In a *sindon* or sheet of muslin.

⁸It was in a garden near Calvary (St. John xix. 41), was hewn out of a rock, and Joseph's own sepulchre—prepared for himself.

⁹As no one else had been buried there it could not be said either (1) that another occupant had risen, or (2) that Jesus had come to life

¹⁰preparation, and the sabbath drew on.
55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. 56 And they returned, and prepared ¹¹spices and ointments, ¹²and rested the sabbath day according to the commandment.

by touching the bones of some prophet (2 Kings xiii. 20, 21).

¹⁰ *The Preparation*—i.e. the Friday, on which day the Jews prepared for the Sabbath, which began at sunset.

¹¹ *Spices, etc.* = To embalm the body.

¹² St. Luke omits "the sealing of the tomb and the setting of the watch," etc. (St. Matt. xxvii. 62-66).

Prophecies fulfilled on the Cross:—

Sufferings. "He was wounded for our transgressions, He was bruised for our iniquities" (Is. liii. 5)

Soourging. "With his stripes we are healed" (Is. liii. 5).

Crucifixion. "They shall look upon me whom they have pierced" (Zech. xii. 10). (See St. John xix. 34.)

"They gave me also gall for my meat; and in my thirst they gave me vinegar to drink" (Ps. lxix. 21). (See St. Matt. xxvii. 34.)

"They part my garments among them, and cast lots upon my vesture" (Ps. xxii. 18). (See St. Matt. xxvii. 35.)

"He was numbered with the transgressors" (Is. liii. 12). By being crucified with two thieves.

"Neither shall ye break a bone thereof" (Ex. xii. 46). (See St. John xix. 37.)

Death. "He hath poured out his soul unto death" (Is. liii. 12).

"He was cut off out of the land of the living" (Is. liii. 8).

"Shall Messiah be cut off" (Dan. ix. 26).

Burial. "He made his grave with the rich in his death" (Is. liii. 9). By being in the tomb of Joseph of Arimathea, a rich man (St. Matt. xxvii. 57).

The Resurrection.

24. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. 2 And they found the stone rolled away from the sepulchre. 3 And they entered in, and found not the ¹body of the Lord Jesus, 4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: 5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? 6 ²He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, 7 Saying, The Son of man must be delivered into the hands of sinful men,

¹ *Appearances of our Lord after his Resurrection.*

(1) To Mary Magdalene at the sepulchre (St. Mark xvi. 7, St. John xx. 1).

(2) To the women (St. Matt. xxviii. 9).

(3) To St. Peter (St. Luke xxiv. 34, 1 Cor. xv. 5).

(4) To the two disciples going to Emmaus (St. Mark xvi. 12, St. Luke xxiv. 13).

(5) To the Ten at Jerusalem (Thomas not being present) (St. Luke xxiv. 36, St. John xx. 19).

Subsequent to the day of the Resurrection.

(6) To the Eleven (including Thomas) (St. Mark xvi. 14, St. John xx. 26).

(7) To seven of the Apostles, whilst fishing in the Lake of Galilee (St. John xxi. 1).

and be crucified, and the third day rise again. 8 And they remembered his words. 9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. 10 It was Mary Magdalene, and Joanna, and Mary, the mother of James, and other women that *were* with them, which told these things unto the apostles. 11 And their words seemed to them as idle tales, and they believed them not. 12 Then arose ³Peter, and ran down unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, ⁴wondering in himself at that which was come to pass.

² V. 6. See Predictions of Passion, p. 94. The first two predictions were declared in Galilee.

³ The details are given in St. John xx. 2-9.

⁴ The Crucifixion had so affected him that he was unable to recall the prophecies of Jesus.

- (8) To a great body of the disciples, on a mountain in Galilee (St. Matt. xxviii. 16). St. Paul probably alludes to this "He was seen of above five hundred brethren at once" (1 Cor. xv. 6).
 (9) To James, our Lord's brother (1 Cor. xv. 7).
 (10) To the Apostles at the Ascension (St. Luke xxiv. 50, Acts i. 6).

St. Luke recounts only four, viz.

- (1) To Peter (xxiv. 34).
 (2) To the two disciples going to Emmaus (xxiv. 13).
 (3) To the Apostles on the day of the Resurrection (xxiv. 36). (He omits to state that Thomas was not present.)
 (4) At the Ascension (xxiv. 50).

The Two Disciples at Emmaus.

13 And, behold, two of them went that same day to a village called ¹Emmaus, which was from Jerusalem about threescore furlongs. 14 And they talked together of all these things which had happened. 15 And it came to pass, that, while they communed together and reasoned, ²Jesus himself drew near, and went with them. 16 But their eyes were holden that they should not ³know him. 17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, ^aand are sad? 18 And one of them, whose name was Cleopas, answering said unto him, ^bArt thou only a stranger in Jerusalem, and hast not known the things which

¹ See Intro. p. 31.

² This appearance, though mentioned by St. Mark (xvi. 12, 13), is given in detail by St. Luke alone. One of the disciples was Cleopas. The other is absolutely unknown. There are no grounds for inferring that it was St. Luke himself.

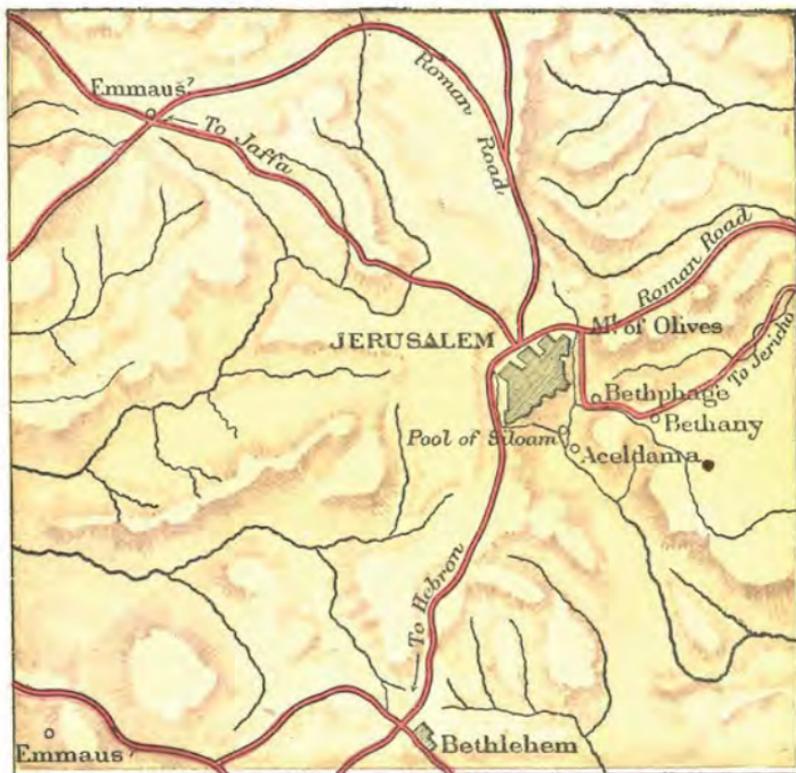
³ So Mary Magdalene did not recognise Him (St. John xx. 14), nor did the Apostles (St. Luke xxiv. 37).

^a see R. V. and note 94 p. 211. ^b see R. V. comment p. 180.

are come to pass there in these days?
 19 And he said unto them, What things? * And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:
 20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. 21 But ye trusted that it had been he which should have redeemed Israel: and

*They still looked for a Messiah who should be a great deliverer (see also Acts i. 6). "Lord, wilt thou at this time restore again the Kingdom to Israel?" It needed the gift of the Holy Spirit at Pentecost to enlighten the Apostles as to the spiritual nature of the Kingdom.

ENVIRONS OF JERUSALEM.



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Scale 1 2 3 4 5 Eng. Miles

besides all this, to day is the third day since these things were done. 22 Yea, and certain women also of our company *made us astonished*, which were early at the sepulchre; 23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. 24 And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not. 25 Then he said unto them, *O fools*, and slow of heart to believe all that the prophets have spoken: 26 *Ought not Christ* to have suffered these things, and to enter into his glory? 27 And beginning at *Moses* and all the *prophets*, he expounded unto them in all the scriptures the things concerning himself. 28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further. 29 But they *constrained* him, saying, *Abide with us*; for it is toward evening, and the day is far spent. And he went in to tarry with them. 30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. 31 And their eyes were opened, and they knew him; ^cand he vanished out of their sight. 32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? 33 And they rose up the

^c see R.V. and note 36 p. 205. ^d see R.V. ^e see R.V.

† V. 27. *Constrained* = entreated. ^g *Abide with us*. These words gave the idea of Lyte's dying hymn, "Abide with me, fast falls the eventide." ^h Also mentioned (1 Cor. xv. 5). An appearance to the disciple who had denied his Lord—a special favour to St. Peter, implying forgiveness.

* V. 27 Types and prophecies.

- Moses* (1) The bruising the serpent's head (Gen. iii. 15).
 (2) The ark of refuge (Gen. vii.).
 (3) The promise to Abraham (Gen. xxii. 18).
 (4) The Paschal Lamb (Ex. xii.).
 (5) The Scapegoat (Lev. xvi. 1-34).
 (6) The Brazen Serpent (Numb. xxi. 9).
 (7) The Great Prophet (Deut. xviii. 15).
 (8) The Star and Sceptre, prophesied by Balaam (Numb. xxiv. 17).
 (9) The Smitten Rock (Numb. xx. 11., 1 Cor. x. 4), etc. (Farrar).

* All the Prophets.

- (1) "Immanuel" (Is. vii. 14).
 (2) "Unto us a child is born, etc." (Is. ix. 6, 7).
 (3) The sufferer (Ps. xxii).
 (4) He who bore our griefs (Is. liii. 4, 5).
 (5) The Branch (Jer. xxiii. 5).
 (6) The Heir of David (Ez. xxxiv. 23).
 (7) The Ruler from Bethlehem (Mic. v. 2).
 (8) The Branch (Zech. vi. 12).
 (9) The Lowly King (Zech. ix. 9).
 (10) The Pierced Sufferer (Zech. xii. 10).
 (11) The Smitten Shepherd (Zech. xiii. 7).
 (12) The Messenger of the Covenant (Mal. iii. 1).
 (13) The Sun of Righteousness (Mal. iv. 2).

(Farrar).
 The books of Nahum, Jonah and Habakkuk are said to contain no prophecy concerning Christ.

V. 26. The sufferings of the Messiah were the essential condition of final victory and of the glory that followed. From henceforth this idea is indelibly impressed on the Apostles. "It testified beforehand the sufferings of Christ and the glory that should follow."

same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, 34 Saying, the Lord is risen indeed, and hath appeared to Simon. 35 And they told *what things were done* in the way, and how he was known of them in breaking of bread.

f see R. V.

Appearance to the Apostles.

36 And as they thus spake, Jesus himself ²stood in the midst of them, and said unto them, ³Peace be unto you. 37 But they were terrified and affrighted, and supposed that they had seen a spirit. 38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? 39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit has not flesh and bones, as ye see me have. 40 And when he had thus spoken he shewed them his hands and his feet. 41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? 42 And they gave him a piece of a boiled fish, and of an honeycomb. 43 And he took it, and did eat before them. 44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of ⁴Moses, and in the ⁵prophets, and in the ⁶psalms, concerning me. 45 Then opened he their understanding, that they might under-

Jesus had a real though glorified body. "*Who shall change our vile body (R. V. the body of our humiliation) that it may be fashioned like unto his glorious body*" (Phil. iii. 21). There were the prints of the nails in His hands and feet and the wound inflicted in His side by the spear. The disciples saw Him in this body and handled Him as testified by St. John, "*Which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life*" (1 St. John i. 1).

¹They sat with closed doors for fear of the Jews (St. John xx. 19). Thomas was not present.

²The interview consists of

(1) A greeting of peace (v. 36).

(2) A proof of the reality of His person. St. Luke records "*that He showed himself alive after His passion by many infallible proofs*" (Acts i. 3).

(3) An opening of their minds (v. 45).

(4) An appointment of them.

(a) As ministers of the Gospel of repentance and remission of sins (v. 47).

(b) As witnesses of the Resurrection (v. 48).

(5) The promise of the Holy Spirit (v. 49).

(6) A command to wait at Jerusalem for the descent of the Holy Ghost (v. 49). The Apostles obeyed the injunction (see Acts i. and ii.).

The physiological cause for their not believing. The appearance of Jesus was too good to be true. This is a common effect of unexpected good news. See "*sleeping for sorrow*" (p. 157).

³Moses = the Legal.

He ate with them, giving an absolute proof that the appearance was not pure Spirit. So at the second miraculous draught of fishes (St. John xxi. 13-15). St. Peter testifies to this before Cornelius. "*To us, who did eat and drink with Him after He rose from the dead*" (Acts x. 41).

⁴Prophets = Prophetical.

⁵Psalms = Poetical books of the Old Testament.

stand the scriptures, 46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: 47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. 48 And ye are witnesses of these things. 49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be ^aendued with power from on high.
a see R.V. comment p. 180.

The Ascension.

50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. 51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. 52 And they worshipped him, and returned to Jerusalem with great joy: 53 And were continually in the temple, praising and blessing God. Amen.

V. 53. Tells how the Apostles passed the ten days between the Ascension and the day of Pentecost.

*Wanting in the best MSS., probably added by the transcriber in devout thankfulness.

In Acts i. 4-12 is a fuller account of the Ascension. Additional details are:—

- (1) That Christ was seen of His Apostles at intervals during forty days, when He instructed them in the things pertaining to the Kingdom of God (Acts i. 3).
 - (2) The question, "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts i. 6).
 - (3) The order of the preaching of the Gospel, viz.: Jerusalem, Judaea, Samaria, and the uttermost parts of the earth (Acts i. 8).
 - (4) That He was received up in a cloud (Acts i. 9).
 - (5) The appearance of the two angels (Acts i. 10).
 - (6) The promise of the Lord's return in like manner as He had been taken up (Acts i. 11).
- The disciples did not see Jesus arise from the dead, because the evidence of the Resurrection could be more clearly shown by seeing Him afterwards.
- As regards the Ascension, it was absolutely necessary that they should witness it, in order—
- (1) That they might be assured of the fact;
 - (2) That they might know exactly where the Saviour was.
- Hence the Ascension took place in the open day, before them all, and while they were engaged in conversation.
- Enoch and Elijah were the only two who ascended to heaven in a similar manner (Gen. v. 24; 2 Kings ii. 11, 12).

First recorded words of Jesus: "How is it that ye sought me? Wist ye not that I must be about my Father's business?" (ii. 49).

Last words in Gospel of St. Luke: "Behold, I send the promise of my Father upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high" (xxiv. 49).

⁶ V. 47. So St. Peter to the converts at Jerusalem on the day of Pentecost (Acts ii. 38).

Also Peter at Jerusalem before the council. "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins" (Acts v. 31).

⁷ For Gentiles as well as Jews.

⁸ One of the qualifications of Apostleship (Acts i. 22).

⁹ The gift of the Holy Ghost—at Pentecost (Acts ii. 1).

¹⁰ i.e. clothed as with a garment.

¹ Intro. p. 30. Forty days after the Resurrection (Acts i. 3).

Neither St. Matthew nor St. John mentions the Ascension. St. Mark states that it took place (St. Mark xvi. 19), and adds that Jesus "sat on the right hand of God."

² Blessed—peculiar to the present account.

³ Two effects of the Ascension.

(1) Worshipped Jesus, i.e. prostrated themselves in adoration.

(2) great joy.

Last recorded words. *"It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth"* (Acts i. 7, 8).

THE EVENTS OF HOLY WEEK.

1st Day. Sunday.—Triumphal entry: Jesus enters the Temple, looks round and retires (St. Mark xi, 11). Retires to Bethany.

2nd Day. Monday.—Curses the Barren Fig Tree. Cleanses the Temple. Retires to Bethany.

3rd Day. Tuesday.—[Attention called to the withered fig tree—discourses on faith (St. Mark xi. 20-27).]

Enters the Temple.—Day of questions.

(1) Sanhedrim. *"By what authority,"* etc.

Parables of *"Wicked Husbandmen,"*

[*"Two Sons"* *"Marriage of the King's Son"* (St. Matt. xxi. 28—xxii. 14).]

(2) Herodians and Pharisees. *"Is it lawful to give tribute to Cæsar or no?"*

(3) The Sadducees. On the Resurrection.

(4) [The Lawyer. *"Which is the great commandment?"* (St. Matt. xxii. 36).]

(5) Our Lord's counter question. *"How say they that Christ is David's son?"*

(6) [Denunciation of the Pharisees, etc. (St. Matt. xxiii.).]

(7) The Widow's Mite.

(8) The Doom of the Temple. Discourse on the Future.

(9) [Parables of the Ten Virgins. The Talents. Simile of the Sheep and Goats (St. Matt. xxv.).]

Retires to Bethany.

4th Day. Wednesday.—Spent in retirement at Bethany.

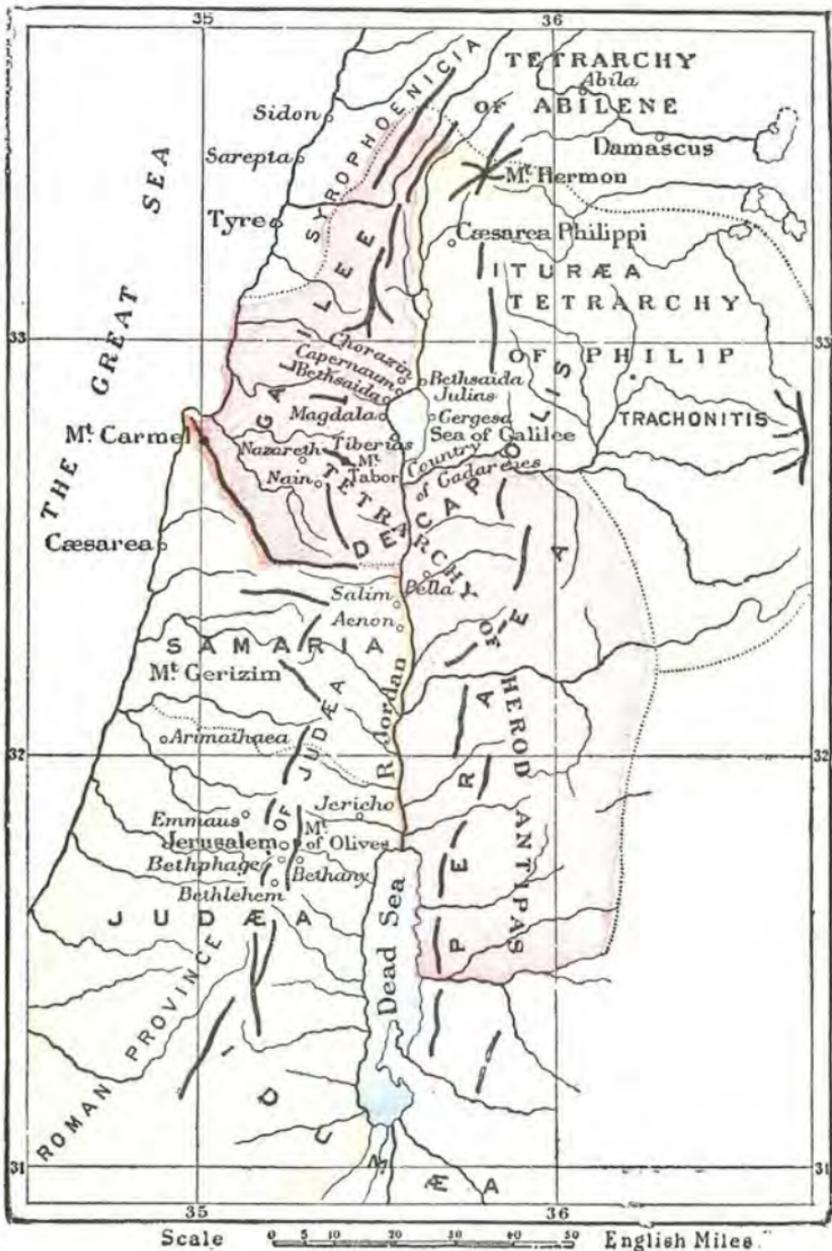
5th Day. Thursday.—The Passover. The Agony in the Garden. The Betrayal. Trials before Annas and Caiaphas.

6th Day. Friday.—Trials before the Sanhedrim, Pilate and Herod. Crucifixion and Burial.

7th Day. Saturday.—Jesus lay in the tomb.

8th Day. Sunday.—The Resurrection, etc.

SKETCH MAP TO ILLUSTRATE ST. LUKE'S GOSPEL.



COMMENTS

ON THE

REVISED VERSION.

- "*To a virgin espoused to a man whose name was Joseph.*" (i. 27.)
"To be taxed with Mary his espoused wife." (ii. 5.)

Espoused.

R.V. **Betrothed.**

Betrothal is a word more fitted to the custom. It was a solemn ceremony with the Jews, and usually took place a year before marriage. Though not married the parties were nevertheless considered and spoken of as man and wife.

- "*For with God nothing shall be impossible.*" (i. 37.)

R.V. "**No word of God shall be void of power.**"

A better rendering of the message of the angel to Mary. Gabriel does not intend to assert the doctrine of the almighty power of God, but to assure Mary that the Divine promises do not lack the power of fulfilment. The announcement of the incarnation was an extraordinary statement, but the Word of God pledged in the message was accompanied with the power to accomplish it.

- "*He hath put down the mighty from their seats,*" &c. (i. 52.)

R.V. "**Princes from their thrones.**"

The R.V. points to the time when "*The Kingdoms of this world shall become the Kingdoms of our Lord and of His Christ,*" clearly foreshadowing the Advent of Him who was to be "King of kings and Lord of lords."

- "*He asked for a writing table.*" (i. 63.)

Table.

R. V. **Tablet.**

Zachariah asked for a tablet or writing pad as used by the Romans. It was made of wood and smeared over with wax, and was written upon with an iron stylus.

- "*What manner of child shall this be?*" (i. 66.)

R.V. **What, then, shall this child be?**

The R.V. shows that the question meant not what kind of child John the Baptist should be, but what he would grow to, *i.e.* what would be his future career.

- "*Through the tender mercy of our God,*" &c. (i. 78.)

Through.

R.V. **Because of.**

i.e. Not by means of God's mercy, but in consequence of it.

"There went out a decree from Augustus Cæsar, that all the world should be taxed" (ii. 1)

"And this taxing" (ii. 2).

"Joseph also went up . . . (to) Bethlehem . . . to be taxed with Mary his espoused wife" (v. 4-5).

Taxed.

R.V. Enrolled.

Taxing.

R.V. Enrolment.

The Greek word is "**apographe**," denoting an enrolment of names for the purpose of ascertaining the population of the empire, and not necessarily accompanied by the imposition of a tax.

In the Roman census all persons, men, women and children, were obliged to go and be enrolled. This will explain the presence of Mary, who, unless compelled, was not at the time likely to undertake the journey to Bethlehem.

The Roman census was made at the place of residence, not at that of extraction.

But Joseph and Mary, although living at Nazareth, were of the family of David, and, in accordance with the Jewish genealogical habits, were regarded as being of Bethlehem.

This extraordinary mixture of Roman and Jewish customs is strong evidence of the accuracy of St. Luke's chronology. The enrolment was by order of Augustus, and for the whole empire, and consequently included **all**, even *women*. But it was made under the Jewish King Herod, and so was done after the Jewish manner, viz., that each person was enrolled at the place of his extraction.

"And when the days of her purification" (ii. 22.)

Her.

R.V. their.

The R.V. emphasizes the fact that Jesus fulfilled all legal obligations.

"Simeon . . . was just and devout." (ii. 25.)

Just.

R.V. Righteous.

The meaning is that Simeon was scrupulous in fulfilling the legal obligations of the Mosaic code. The word "**righteous**" expresses this more nearly than the word "**just**." See also "**just**" (passim.).

"And he came by the spirit." (ii. 27.)

By.

R.V. In.

Simeon was in a spiritual state.

"To them that looked for redemption in Jerusalem." (ii. 38.)

Redemption.

R.V. The Redemption of Jerusalem.

The R.V. brings out more emphatically that it was the advent of the Messiah that was looked for.

"*Wist ye not that I must be about my Father's business?*" (ii. 49.)

About my Father's business.

R.V. **In my Father's house.**

The R.V. gives the primary meaning of the Greek, "In the house of my Father," but we must not exclude the wider sense which embraces *all places and employments of my Father's*. The best rendering would perhaps be: "**Among my Father's matters.**" (Allord.)

"*Jesus also being baptized and praying.*" (iii. 21.)

Being baptized.

R.V. **Having been baptized.**

The tense implies that the actual baptism was concluded, and that Jesus was in the act of praying. The R.V. is in accord with St. Matthew, "and Jesus, when He was baptized, went up straightway out of the water," &c. (St. Matthew iii. 16), and with St. Mark, "and straightway coming up out of the water" (St. Mark i. 10).

"*And gave it again to the minister.*" (iv. 20.)

Minister.

R.V. **Attendant.**

The modern meaning attached to 'minister' gives an erroneous idea of the person meant. He was not a 'minister' in the ordinary sense of preacher.

Minister from Latin *minister*, a servant; originally denoted a servant or attendant. Thus, Paul and Barnabas on their first missionary journey are recorded as having taken John Mark with them as their attendant, "and they had also John to their minister" (Acts xiii. 5).

The official referred to was the **Chazzan**, whose duties were to look after the building and act as schoolmaster during the week.

"*For his word was with power.*" (iv. 32.)

Power.

R.V. **Authority.**

A much more accurate statement of the manner of our Lord's teaching. The scribes taught by reference to the traditions of the elders, or according to the opinion of this or that Rabbi. Jesus spoke authoritatively, in strong contrast to the manner of the scribes. The form and manner of His teaching was what amazed men.

"*Simon's wife's mother was taken with a great fever.*" (iv. 38.)

Taken.

R.V. **Holden.**

The R.V. conveys the right meaning, viz. that the fever was raging not that she had just been attacked by it.

" *The people . . . stayed Him, that He should not depart from them.*"

Stayed. (iv. 42.)

R.V. Would have stayed.

The R.V. expresses what actually did take place. The multitudes desired to keep Jesus with them, but were not successful, for "*He said unto them, I must preach the Kingdom of God to other cities also*" (v. 43).

" *Their net break.*" (v. 6.)

Break.

R.V. Nets were breaking.

The tense is important. The nets were so full of fishes that they were strained to the utmost, and on the point of breaking, but they did not actually break.

" *Every town of Galilee.*" (v. 17.)

Town.

R.V. Village.

The term village is much more appropriate. The *towns* of Galilee were few in number.

" *And when Jesus perceived their thoughts.*" (v. 22.)

Thoughts.

R.V. Reasonings.

The Pharisees were arguing the matter in their minds.

" *Levi sitting at the receipt of custom.*" (v. 27.)

Receipt of custom.

R.V. Place of toll.

A much more accurate description of the office and duty of Levi. He was the publican appointed to collect the taxes or toll upon the trade of Capernaum.

PARABLE OF NEW CLOTH AND OLD GARMENT—v. 36.

A.V.

" *No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.*"

R.V.

" *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.*"

The R. V. brings out more emphatically the manner in which the new garment is spoilt.

[St. Luke omits to mention how the shrinking of the new or undressed cloth will damage the old garment still further.]

PARABLE OF THE NEW WINE IN OLD BOTTLES—v. 37, 38.

A.V.

"And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled and the bottles shall perish."

"But new wine must be put into new bottles; and both are preserved."

R.V.

"And no man putteth new wine into old wine-skins; else the new wine will burst the skins, and itself will be spilled and the skins will perish."

"But the new wine must be put into fresh wine-skins; and both are preserved."

The R. V. correctly describes the bottles of the East, which are made of the skins of animals (see note, p. 73).

"Is it lawful on the sabbath days to do good or to do evil?" (vi. 9.)
Evil.

R.V. Harm.

What is meant is 'injury to some one,' not 'an evil act.' Thus the R.V. is the more accurate rendering.

"Simon called Zelotes." (vi. 15.)
Zelotes.

R.V. Which was called the Zealot.

The A.V. 'Zelotes' of St. Luke is much more accurate than 'Simeon the Canaanite' of St. Matthew, but even 'Zelotes' fails to convey the actual meaning. Simon was a member of the sect known as the Zealots (see Intro. p. 29). The R.V. states this in an unmistakable manner.

"And stood in the plain." (vi. 17.)
Plain.

R.V. On a level place=Plateau.

Reading the A.V. we should be inclined to assume that the sermon was spoken in the plain. What actually occurred was that Jesus chose His disciples on the mountain and then descended to a level place, either lower down the mountain or else between two peaks.

"Do good, and lend, hoping for nothing again." (vi. 35.)
Hoping for nothing again.

R.V. Never despairing.

Three renderings have been given of this passage.

- (1) "Hoping for nothing again" (as in the A.V.)
- (2) "Causing no one to despair"—i.e. refusing no one.
- (3) "Never despairing" (as in the R.V.)—i.e. without anxiety about the result.

The R.V. is the closest rendering of the original Greek.

"*They besought Him instantly.*" (vii. 4.)

Instantly.

R.V. **Urgently.**

The modern meaning of 'instantly' is immediately.' At the time of the translation of the A.V. the word had the meaning of 'earnestly,' 'urgently.' The R.V. has substituted the modern word.

"*But say in a word.*" (vii. 7.)

Say in a word.

R.V. **Say the Word.**

The centurion desires Jesus to issue the word of command. Though the A.V. is nearer to the original, the R.V. conveys the meaning much more clearly. What is actually meant is, "*Issue thy command in a word as we do in the army.*" The centurion illustrates his meaning by his own emphatic commands, "*Go,*" "*Come,*" "*Do this.*"

"*Blessed is he, whosoever shall not be offended in me.*" (vii. 23.)

Not be offended in me.

R.V. **Find none occasion of stumbling in Me.**

The student should note that in all the cases where the A.V. has "*offence*" the R.V. has "*occasion of stumbling,*" or a similar expression. The Greek word *skandalon* means anything over which a person falls, or which he slips upon and comes to the ground. Such is not the modern meaning of "*offend,*" though the Latin *ob* against and *fendere* to strike has that signification.

"*There was a certain creditor.*" (vii. 41.)

Creditor.

R.V. **Lender.**

The man was a money-lender, so he is not quite accurately described in the A.V.

Candle. (viii. 16.)

R.V. **Lamp.**

Candlestick.

R.V. **Stand.**

The lamp was the only mode of producing an artificial light for domestic purposes. The Jews did not know the use of candles. It was the custom to keep a light burning in the house throughout the whole of the night.

See also xi. 33 and Glossary.

Ship.

R.V. **Boat.**

(viii. 22.)

These vessels were the fishing boats of the Sea of Galilee, so that the appellation ship is misleading.

- "*They were filled with water.*" (viii. 23.)
 Filled.
R.V. Filling.
 The tense is important. The boat was taking in water, was filling fast and on the point of sinking, but it was not "*filled.*"
- "*To go out into the deep.*" (viii. 31.)
 Deep.
R.V. Abyss.
 The R.V. more nearly expresses the meaning of the Greek '*abyssos*,' which though sometimes used of Hades in general is more usually applied to the abode of lost spirits. This is certainly the meaning in the passage, for the request is co-ordinate with the fear of torment expressed above.
- "*I perceive that virtue is gone out of me.*" (viii. 46.)
 Virtue.
R.V. Power.
 (Greek *dunamis* = power). Virtue, though still used of medicines in the sense of their efficacy or healing virtue, does not express the Greek, which is intended to convey the power or might of Jesus in working miracles. Power, *i.e.* power to heal, had gone forth from Him, and had gone forth to cure absolutely, not merely to assist nature to effect a cure.
- "*Carry neither purse nor scrip.*" (x. 4.)
 Scrip.
R.V. Wallet.
 There are two words "*scrip*" in the English language :—
 (1) *Scrip* (Icel. *skreppa*, a purse; Low Latin, *scrippum*. The root is found in W. *crab*, that which chinks together) = something drawn up or puckered; a small bag or wallet.
 (2) *Scrip* (Lat. *scriptum*, something written) = a small writing, a certificate or schedule.
 The former word is obsolete, so the R. V. substitutes 'wallet' to avoid confusion of terms.
 See also ix. 3, and xxii. 35.
- "*Shall be thrust down to hell.*" (x. 15.)
 Hell.
R.V. Hades.
 There are two words translated *hell* in the A.V., viz.:—
 (1) *Hades*, the grave or the abode of departed spirits;
 (2) *Gehenna*, the hell of torment.
 The R.V., in order to avoid confusion, carefully distinguishes between the two words.
- "*Thou hast hid these things from the wise and prudent.*" (x. 21.)
 Prudent.
R.V. Understanding.
 In the original a person of understanding and intelligence is meant; an idea not conveyed in the modern signification of 'prudent.'

- "*To whom the Son will reveal him.*" (x. 22.)
 Will reveal.
R.V. Willeth to reveal.
 The R.V. clears away all ambiguity. The idea is not 'futurity,' but the 'willingness' of the Son.
- "*And fell among thieves.*" (x. 30.)
 Thieves.
R.V. Robbers.
 The idea is bandits or brigands, bold, open plunderers, not the secret thief. The road from Jerusalem to Jericho was infested by bands of robbers, who boldly attacked travellers.
- "*Martha, thou art careful.*" (x. 41.)
 Careful.
R.V. Anxious.
 The modern rendering of *careful* is 'watchful,' 'using care,' 'provident,' 'cautious.'
 The original meaning was 'full of care,' 'anxious,' 'solicitous,' 'troubled.'
 The R.V. restores the original meaning of the word. Jesus did not intend to convey that Martha was a watchful, provident person, but that she was anxious and full of care.
- "*He walketh through dry places.*" (xi. 24.)
 Dry.
R.V. Waterless.
 The term 'Waterless' is more descriptive of the arid deserts devoid of streams and seldom visited by rain.
- "*But rather give alms of such things as ye have.*" (xi. 41.)
 As ye have.
R.V. Which are within.
 Our Lord had just been blaming the Pharisees for their scrupulous attention to the ceremonial law and their neglect of the mightier matters, "*judgment, mercy, and faith.*"
 Afterwards He blames them for the tithing of garden herbs whilst disregarding the higher principles of "*judgment and love of God.*" Verse 41 comes in between these two denunciations.
 So the R.V. is important. It conveys the lesson that the offerings required by God are all to come from within, from the heart, in comparison with which the material offerings of tithes are worthless. St. Matthew gives the lesson pithily, "*Go ye and learn what that meaneth. I will have mercy and not sacrifice*" (ix. 13.)
- "*Ye love the uppermost seats in the synagogues.*" (xi. 43.)
 Uppermost.
R.V. Chief.
 The idea is not that the seats were raised in position above others, but that they were the principal, chief seats; *i.e.* seats of honour (See note, p. 106.)

"*Truly ye bear witness that ye allow the deeds of your fathers.*" (xi. 48.)
 Allow.

R.V. Consent to.

A much stronger word. Jesus accuses them of making themselves the accomplices of the murderers of the prophets. They did not merely "allow" or pass by without comment, but approved of and "consented to" the deeds. So Saul consented to the death of Stephen. (Acts viii. 1.)

"*Between the altar and the Temple.*" (xi. 51.)
 Temple.

R.V. Sanctuary.

The appellation "Temple" covered all the ground within its precincts, extending as far as and including the Court of the Gentiles. Zacharias was actually slain in the Court of the Priests between the Brazen Altar of Burnt-offering and the Temple proper. Thus the term "sanctuary" represents the actual scene of the occurrence more faithfully.

"*Take no thought for your life.*" (See note, p. 110.) (xii. 22.)
 Take no thought.

R.V. Be not anxious.

"*Why take ye thought for the rest?*" (xii. 26.)
 "Take ye thought for."

R. V. Are ye anxious concerning.

In the sixteenth century the word "thought" expressed anxiety, *i.e.* the care which distracts a man. In its modern meaning the word expresses "prudent foresight." Now, our Lord is not giving His disciples warning against that commendable prudence which provides for the future, but against allowing themselves to be harassed and vexed with its uncertainties.

The R. V. substitutes a word which conveys this latter meaning.

"*Will appoint him his portion with the unbelievers.*" (xii. 46.)
 Unbelievers.

R.V. Unfaithful.

The servant was faithless to his trust—*i.e.* had proved himself untrustworthy.

"*There will be heat.*" (xii. 55.)
 Heat.

R.V. A scorching heat.

The R.V. is exactly descriptive of the Simoon, the hot scorching wind from the Sahara desert often experienced by the countries bordering on the Mediterranean Sea.

"*Thou shalt not depart thence.*" (xii. 59.)
 Depart.

R.V. Come out.

The man is in prison. We say, 'Come out of' not 'depart from' prison.

- " *Why cumbereth it the ground?*" (xiii. 7.)
 Cumbereth.
 R.V. **Why doth it also cumber.**
 The fig-tree was not only unfruitful, but it prevented other plants from growing.
 The R.V. brings out the double fault most clearly.
- " *His adversaries were ashamed.*" xiii. 17.)
 Were ashamed.
 R.V. **Put to shame.**
 They were not merely ashamed of themselves, but put to open shame before the people assembled in the synagogue.
- " *For Herod will kill thee.*" (xiii. 31.)
 Will kill.
 R.V. **Would fain kill.**
 The passage does not convey futurity, but the intense desire of Herod Antipas to get hold of Jesus to kill Him. **Fain—gladly.**
- " *Nevertheless I must walk to-day.*" (xiii. 33.)
 Walk.
 R.V. **Go on my way.**
 Herod cannot be allowed to interfere with our Lord's appointed destiny. But a brief time now remained. Jesus was on His road to Jerusalem, and there He would meet His fate, for "*It cannot be that a prophet perish out of Jerusalem.*"
- " *How they chose out the chief rooms.*" (xiv. 7.)
 Rooms.
 R.V. **Seats.**
 These seats were the chief places at table. (See note, p. 118.)
- " *Neither transgressed I at any time thy commandment.*" (xv. 20.)
 Thy commandment.
 R.V. **A commandment of thine.**
 The R.V. is stronger and makes the elder brother more typical of the Pharisees who based their claim to holiness on their rigid adherence to the letter of the commandments.
- " *I cannot dig.*" (xvi. 3.)
 Cannot.
 R.V. **Have not strength.**
 The steward lacked not only *skill* but also *physical power*.
- " *Take thy bill.*" (xvi. 6.)
 Bill.
 R.V. **Bond.**
 What is meant is the agreement between landlord and tenant equivalent to the modern lease. Some MSS. have 'bills' = documents. In them the share of produce as rent would be specified, and probably the conditions of delivery. The steward hands the bond back to the tenant to be altered so that the sum

named thereon would tally with the amount forwarded to the lord. Thus the man makes the tenant a partner (it may be unwittingly) in his fraud, and effectually guards against discovery. He certainly gains the gratitude of the tenant, who possibly may regard the reduction in rent as due to the kind offices of the steward. His peculations may be estimated by the alterations. A hundred measures of oil becomes fifty. A hundred measures of wheat becomes eighty. The steward had been in the habit of appropriating the difference to himself.

"Make to yourselves friends of the mammon of unrighteousness." (xvi. 9.)
Of.

R.V. By means of.

A clearer exposition of the right use of riches. We are not to make friends of our riches, but by means of our riches to gain friends. "The right use of wealth in helping the poor, making men happier and better, leading them to repentance and to God, will gain for us friends who may be (1) perhaps the very persons whom we have helped, (2) perhaps the Angels of God who rejoice over one sinner that repenteth, (3) perhaps even Christ and the Father, who will receive us into everlasting habitations." (Plumptre.)

"They may receive you into everlasting habitations." (xvi. 9.)
Habitations.

R.V. Tabernacles.

The word tabernacles reminds us (1) of the tents of the Patriarchs, (2) of the booths of branches made at the feast of Tabernacles. And thus the contrast between the transitoriness of these and the everlasting abodes in heaven is brought out most strongly.

"So that they which would pass from hence to you cannot." (xvi. 26.)
Cannot.

R.V. May not be able.

The R.V. expresses two thoughts:—

- (1) The inability of the lost souls to cross over the gulf.
- (2) That the gulf exists for the express purpose of preventing their doing so.

"Which trusted in themselves, that they were righteous, and despised others." (xviii. 9.)

Despised others.

R.V. Set all others at nought.

A much stronger expression and a more accurate description of the attitude of the Pharisees, who considered others as almost outside the pale of salvation. Compare verse 11, where the Pharisee refers to the rest of men as "*extortioners, unjust, adulterers, or even as this publican.*"

- " *All things concerning the Son of Man shall be accomplished.*"
 Concerning. (xviii. 31.)
 R.V. **Unto.**
 Jesus is foretelling what should be done to Himself. (See verses 32, 33.)
- " *Thy faith hath saved thee.*" (xviii. 42.)
 Saved thee.
 R.V. **Made thee whole.**
 Expresses more accurately what Jesus intended to convey. The blind man owed it to his faith that he had received his sight.
- " *That he was gone to be a guest.*" (xix. 7.)
 Guest.
 R.V. **Gone in to lodge.**
 The R. V. indicates that Jesus probably passed the night at the house of Zacchæus. Our Lord "lodged" in his house, and did not merely enter it for the purpose of partaking only of a meal.
- " *If I have taken anything from any man by false accusation.*" (xix. 8.)
 R.V. **If I have wrongfully exacted aught of any man.**
 The habitual sin of a Publican would be the exacting more from a man than the legal amount of the tax. John the Baptist hits this sin exactly when, in reply to the question of the publicans, "*Master, what shall we do?*" he answers, "*Exact no more than that which is appointed you*" (iii. 12, 13).
- " *Occupy till I come.*" (xix. 13.)
 Occupy.
 R.V. **Trade ye herewith.**
 The servants were bidden to busy themselves in trading. (See verse 15.)
- " *Sent a message after him.*" (xix. 14.)
 Message.
 R.V. **Embassage.**
 The Jews sent an embassy to Rome to recount the cruelties of Archelaus, and to protest against having him as their king. The A. V. does not illustrate this incident.
- " *Thine enemies shall cast a trench about thee.*" (xix. 43.)
 Trench.
 R.V. **Bank.**
 Bank more accurately describes how Titus surrounded the city first with palisade and then with a stone wall.
 Trench. By this is meant the digging of a trench and throwing up the soil to form a rampart, the *Vallum* of the Roman camp.
- " *Ye have made it a den of thieves.*" (xix. 46.)
 Thieves.
 R.V. **Robbers.**
 What is meant is a band of thieves; brigands or banditti.
 Den of thieves is equivalent to a brigand's cave.

- “ It will grind him to powder.” (xx. 18.)
 R.V. “ **It will scatter him as dust.**”
 Compare the description of the stone smiting the image in the dream of Nebuchadnezzar, which was “ *broken to pieces together, and became like the chaff of the summer threshing-floors ; and the wind carried them away, that no place was found for them.*” (Dan. ii. 34, 35.)
- “ *Even Moses shewed at the bush.*” (xx. 37.)
 The bush.
 R.V. **In the place concerning the bush.**
 The Old Testament was divided into sections, named after the contents. “ **At the Bush** ” was that section of Exodus which was called ‘ **the Bush,** ’ treating of the appearance of Jehovah in the burning bush to Moses on Mount Sinai.
- “ *The same shall receive greater damnation.*” (xx. 47.)
 Damnation.
 R.V. **Condemnation.**
 Condemnation or judgment—*i.e.* shall receive a more severe penalty.
- “ *In your patience possess ye your souls.*” (xxi. 19.)
 Possess.
 R.V. **Ye shall win.**
 The disciples would gain their lives (spiritual life) by their endurance.
- “ *And so that day come upon you unawares.*” (xxi. 34.)
 Unawares.
 R.V. **Suddenly as a Snare.**
 Not merely unexpectedly to them, but also catching them as a snare catches a wild animal.
- “ *This cup is the new testament in my blood, which is shed for you.*” (xxii. 20.)
 Shed.
 R.V. **poured out,** more emphatic.
 Testament.
 R.V. **Covenant.**
 The modern meaning of the word “ Testament ” does not convey what our Lord was impressing upon his Apostles. As Moses made a “ covenant ” for the Israelites with God, so Jesus now inaugurates the “ new covenant in His blood.” Compare Exodus xxiv. 7-8, where Moses “ *took the book of the covenant, and read in the audience of the people,* ” saying, “ *Behold the blood of the covenant which the Lord hath made with you.* ” So at the Last Supper a new covenant was made with the new Israel, through the shedding of the blood of Christ.
- “ *And when thou art converted.*” (xxii. 32.)
 Converted.
 R.V. **When once thou hast turned again.**
 Convert has now a technical meaning, which is not implied in the passage.

- " *Be ye come out as against a thief ?* " (xxii. 52.)
 Thief.
 R.V. **Robber.**
 Not a petty thief, a pickpocket, but a brigand or bandit.
- " *When they had kindled a fire in the midst of the hall.*" (xxii. 55.)
 Hall.
 R.V. **Court.** (See note, p. 152.)
- " *And Herod with his men of war.*" (xxiii. 11.)
 Men of War.
 R.V. **Soldiers.**
 The modern use of the term "man of war" as an armed vessel renders the change to 'soldiers' almost necessary.
- " *Who for a certain sedition made in the city.*" (xxiii. 19.)
 Sedition.
 R.V. **Insurrection.**
 The movement was an outbreak against the Roman power.
- " *Which is called Calvary.*" (xxiii. 33.)
 Calvary.
 R.V. **The Skull.**
 It was not the name of a particular hill, but a part of a hill, so called from the formation of the ground resembling the shape of a skull.
- " *And as they were afraid.*" (xxiv. 5.)
 Afraid.
 R.V. **Affrighted.**
 The women were not afraid to go to the sepulchre, but were startled and frightened when they saw the angels at the tomb.
- " *Art thou only a stranger in Jerusalem ?*" (xxiv. 18.)
 Art thou only a Stranger ?
 R.V. **Dost thou alone sojourn ?**
 Not merely a sojourner ; *i.e.* a stranger from a distance staying in Jerusalem for the Feast,—but also one living alone, keeping no company. A solitary sojourner. Any one else must surely have heard something of what had taken place.
- " *Until ye be endued with power from on high.*" (xxiv. 49.)
 Endued.
 R.V. **Clothed.**
 The power was not to be as a gift, but to be put on after the manner of a garment. So "Put ye on the Lord Jesus Christ." (Rom. xiii. 14.)

GLOSSARY.

- Abraham's bosom** = "Seeth Abraham afar off, and Lazarus in *his bosom*."
"Abraham's bosom" was a term applied by the Jews to Paradise. The Jews pictured it as being a long banqueting with Abraham. So Jesus in the parable represents Lazarus as reclining on Abraham's bosom. (So the apostle St. John at the Last Supper.)
- Acceptable Year.** "To preach the *acceptable year* of the Lord" (iv. 19). An allusion to the year of Jubilee, which occurred every fiftieth year, when all slaves were released and all debts forgiven.
- Accused.** "The same was *accused* unto him that he had wasted his goods" (xvi. 1)—*i.e.* "Was slandered." The implication is that the accusation was secret.
- Adversary** = opponent in a law suit. "When thou goest with thine *adversary* to the magistrate" (xii. 58).
- After Eight Days.** "About an *eight days after* these sayings" (ix. 28). Another instance of inclusive reckoning.
- After Three Days.** "*After three days* they found Him in the temple" (ii. 46)—*i.e.* on the third day, for the Jews counted the days inclusive.
- Alabaster.** "An *alabaster* box of ointment" (vii. 37). (See note p. 84).
- Allow** = to approve of. "Truly ye bear witness that ye *allow* the deeds of your fathers" (xi. 48).
- Alms** (singular) (Anglo Saxon *ælmesse*) = a charitable gift. "But rather give *alms* of such things as ye have" (xi. 41).
- Ambassage** = embassy. "While the other is yet a great way off, he sendeth an *ambassage*" (xiv. 32).
- Apostles.** "He chose twelve, whom also he named *Apostles*" (vi. 13). Greek, *Apostolos* = messenger. (See note p. 75.)
- Avenge.** "*Avenge* me of mine adversary" (xviii. 3) = do me justice.
- Baskets.** "There was taken up of fragments that remained to them twelve *baskets*" (ix. 17). Cophinoi, or wicker baskets, in which a Jew carried his food in order to avoid pollution.
- Bed.** "Putteth it under a *bed*" (viii. 16) = a couch. The Jews did not use beds, but slept on mats or divans.
- Beelzebub.** "He casteth out devils through *Beelzebub*" (xi. 15). Lord of flies or Lord of filth. (See note p. 103.)
- Benedictus** = The song of Zacharias at the circumcision and naming of John the Baptist, so called from the first word of the Latin version, viz. "Benedictus." (See note, p. 52.)
- Benefactor** = a title of honour given to kings who were supposed to deserve well of their people. "They that exercise authority upon them are called *benefactors*."
- Bestow** = to stow away. "I have no room where to *bestow* my fruits" (xii. 17).

- Bid**=invite. "A certain man made a great supper and *bade* many."
- Book**=roll. "The *book* of the prophet Esaias" (iv. 17).
- Border of His Garment.** "Touched the *border* of his garment" (viii. 44).
Tassels, four in number and blue in colour, at each corner of the outer robe. The woman touched the one which hung over the shoulder at the back.
- Bosom.** "Shall men give into your *bosom*" (vi. 38). The Jews did not use pockets but wrapped what they carried in the folds of their robe.
- Bottles**=wine skins. "No man putteth new wine into old *bottles*" (v. 37).
- By and by**=soon, immediately. "The end is not *by and by*"—*i.e.* not immediately" (xxi. 9).
- Captains.** "The chief priests and *captains*" (xxii. 4). "The chief priests and *captains* of the temple" (xxii. 52). The captains of the temple guard who kept order. The expression also occurs in Acts iv. 1. "The priests, the *captain* of the temple, and the Sadducees."
- Cast**=consider. "*Cast* in her mind what manner of salutation this should be" (i. 29).
- Centurion.** "And a certain *centurion's* servant." The commander of a century or 100 men in a legion. A legion was 6,000 men, divided into ten cohorts, each cohort into three maniples, and the maniple into two centuries.
- Chance.** "And by *chance* there came down a certain priest that way" = by coincidence.
- Chief Rooms.** "How they chose out the *chief* rooms" (xiv. 7) = the chief places at table. (See note p. 118.)
- Christ**=anointed, the equivalent of the Hebrew Messiah. It is our Lord's title, not His name. Jesus *the* Christ.
- Close**=secret. "And they kept it *close*" (ix. 36).
- Closets.** "That which ye have spoken in the ear in *closets*" (xii. 3).
Properly storehouses or larders = under chambers or secret places.
Equivalent to 'a private room.'
- Commandments.** "Walking in all the *commandments* and ordinances of the Lord blameless" (i. vi.) = the precepts of the moral law.
- Commune**=to converse. "While they *communed* together and reasoned" (xxiv. 15).
- Communication**=conversation. "What manner of *communications* are these which ye have one to another?" (xxiv. 17).
- Consult**=to consider. "Sitteth down first and *consulteth*" (xiv. 31).
- Cousin**=kinsman or kinswoman. "Thy *cousin* Elizabeth" (i. 36).
- Covenant**=to make an agreement. "*Covenanted* to give him money" (xxii. 5).
- Cubit**=the standard of length. It varied so much that it is impossible to assign a fixed length, it was from 18 to 21 inches. "Which of you with taking thought, can add to his stature one *cubit*?" (xii. 25).

- Cumbered**=too much occupied. "Martha was *cumbered* about much serving" (x. 40).
- Dayspring**=dawn or daybreak—sunrise. "The *dayspring* from on high" (i. 78).
- Decease**=exodus or departure. "They spake of *His* decease which He should accomplish in Jerusalem" (ix. 31).
- Divider**. "Man who made me a judge or *divider* over you?" (xii. 14) = umpire or arbitrator to apportion the shares in the property.
- Doctor**=a teacher, *doctrins*=teaching. "Sitting in the midst of the *doctors*" (ii. 46). "Pharisees and *doctors* of the law" (v. 17).
- Fain**. Adj. *glad*, adv. *gladly*. "And he would *fain* have filled his belly" (xv. 16).
- Fan**. "Whose *fan* is in his hand" (iii. 17) = winnowing fan. A large wooden shovel used to throw the corn up against the wind, thus separating it from the chaff.
- Fare**=to feed, to be entertained. "*Fared* sumptuously every day" (xvi. 19).
- Fashion**=shape or form. "The *fashion* of his countenance was altered" (ix. 29).
- Frankly**=freely. "He *frankly* forgave them both" (vii. 42).
- Gainsay**=to speak against, contradict. "Your adversaries shall not be able to *gainsay*" (xxi. 15).
- Garnish**=adorn, deck. "He findeth it swept and *garnished*" (xi. 25).
- Gehenna**. "Fear him, which after he hath killed hath power to cast into *hell*" = Gehenna (xii. 5). The hell of torment, taking this signification from the valley of Hinnom, where human sacrifices were offered to Molech.
- Generation**=offspring, brood. "O *generation* of vipers" (iii. 7).
- Give Place**=make room for. "*Give* this man *place*"—*i.e.* make room for this man (xiv. 9).
- Glistening**=glittering, bright. "His raiment was white and *glistening*" (ix. 29).
- Gloria in Excelsis**=The song of the angels when they appeared to the shepherds at Bethlehem, so called from the first words of the Latin version, viz. "Gloria in Excelsis" = glory in the highest. (See note, p. 54.)
- Goodman**. "If the *goodman* of the house" (xii. 39). "And ye shall say unto the *goodman* of the house" (xxii. 11) = the master of the house. Anglo-Saxon *gumman*, a man. The master of the house.
- Hades**. "And in *hell* (Hades) he lift up his eyes" (xvi. 23) = the place of departed spirits called in the Hebrew *Sheol*.
- Hale**=haul, drag forcibly. "Lest he *hale* thee to the judge" (xii. 58).
- Halt**=lame or crippled. "Bring in hither the poor, and the maimed, and the *halt* and the blind" (xiv. 21).
- Handmaid**=a female servant. "Behold the *handmaid* of the Lord" (i. 38).

- Haply**=perchance. "Lest *haply* after he hath laid the foundation" (xiv. 29).
- Hardly**=with difficulty. "How *hardly* shall they that have riches enter into the Kingdom of God" (xviii. 24).
- Hill Country**=The Virgin Mary, after the Annunciation, "went unto the hill country with haste into a city of Juda. (i. 39). This was an elevated district running from north to south through Ephraim and Judah. On the east, towards Jordan, the descent was abrupt, but on the west the slope to the Mediterranean was gradual. Jutha, a priestly city near Hebron, was probably the city of Zacharias.
- Holpen**=helped. "He hath *holpen* his servant Israel" (i. 54).
- Husks**="And he would fain have filled his belly with the *husks* that the swine did eat" (xv. 16). The fruit of the carob, caked, "St. John's bread."
- Importunity**. "Yet because of his *importunity* he will rise," &c. (xi. 8)=unblushing persistency.
- Instantly**. "They besought him *instantly*" (vii. 4)=urgently, so "Continuing instant (urgent) in prayer" (Rom. xii. 12).
- Jeopardy**=risk, danger. "Were in *jeopardy*" (viii. 23).
- Jesus**. The Greek equivalent of the Hebrew *Joshua* (Jah or Jehovah, Hoshea—Saviour) and means *Jehovah, the Saviour*. Jesus is our Lord's name.
- Judge**=condemn. "Out of thine own mouth will I *judge* thee" (xix. 22).
- Justify**=to declare just. "He willing to *justify* himself" (x. 29). "Wisdom is justified of all her children" (vii. 35). "The publicans *justified* God, being baptised with the baptism of John" (vii. 29). "This man went down to his house *justified* rather than the other" (xviii. 14).
- Latchet**. "The *latchet* of whose shoes I am not worthy to unloose" (iii. 16). Latin *laqueus*. The thong or lace fastening the shoe (sandal) to the foot.
- Lighten**=enlighten, illuminate. "A light to *lighten* the Gentiles" (ii. 32).
- Loins Girded**. "Let your *loins* be girded about" (xii. 35). The dress was a long tunic with a girdle round the waist. The tunic was girt round the loins when men desired to walk fast or to engage in work. To gird the loins was the first preparation for any active duty.
- Magnificat**=The hymn of the Virgin Mary when she visited Elizabeth, so called from the first word of the Latin version, viz. "Magnificat." (See note p. 50).
- Mammon**. "Make to yourselves friends of the *mammon* of unrighteousness" (xvi. 9). Mammon is the Syriac word for money or wealth.
- Man of War**=warrior, soldier. "Herod with his *men of war*" (xxiii. 11).
- Master**. Not Rabbi, but *Epistata*=teacher, a word peculiar to St. Luke—it occurs "*Master*, we have toiled all the night" (v. 5). "*Master, master*, we perish" (viii. 24). "*Master*, the multitude *through thee*" (viii. 45). "*Master*,

- I beseech thee look upon my son" (ix. 38.) "Master, we saw one casting out devils in thy name" (ix. 49). "Jesus, *Master*, have mercy on us" (xvii. 13). St. Luke uses a Gentile word for his Gentile readers, who would not understand the word Rabbi.
- Millstone.** "It were better for him that a *millstone* were hanged about his neck" (xvii. 2)=a large millstone worked by an ass.
 "Two women shall be grinding together" (xvii. 35), *i.e.* at a mill consisting of two circular stones between which the grain was ground. It was worked by two women who sat opposite each other, and taking hold of the handle caused the upper stone to revolve.
- Minister** = Chazzan, whose duties were to look after the building and act as schoolmaster during the week. "And he closed the book and he gave it again to the *minister*" (iv. 20).
- Overcharge**=overburden. "Lest at any time your hearts be *overcharged* with surfeiting" (xxi. 34).
- Paradise**= "To-day shalt thou be with me in *Paradise*" (xxiii. 43). From a Persian word *Parades*, signifying a -royal garden or park." A term applied by the Jews first to the Garden of Eden, and afterwards to heaven. (See note, xxiii. 43.)
- Platter**=a dish. "Ye Pharisees make clean the outside of the cup and the *platter*" (xi. 39).
- Preparation**=The eve of the Sabbath, "and that day was *the preparation*, and the Sabbath drew on" (xxiii. 54.)
- Other** = others. "Two *other*, malefactors" (xxiii. 32).
- Mote.** A small particle as of dust. "The *mote* that is in thy brother's eye" (vi. 41).
- Muse**=meditate. "And all men *med* in their hearts of John" (iii. 15).
- Mysteries**=some truth *once* hidden *now* revealed. "Unto you it is given to know the *mysteries* of the Kingdom of God" (viii. 10).
- Napkin**=handkerchief. "Thy pound which I have kept laid up in a *napkin*" (xix. 20).
- Needs**=of necessity. "I must *needs* go and see it" (xiv. 18).
- Nunc Dimittis**=The song of Simeon in the Temple at the Presentation of Jesus, so called from the first words of the Latin version, viz. "Nunc Dimittis." (See note, p. 56.)
- Observation**=anxious watching. "The kingdom of God cometh not with *observation*" (xvii. 20).
- Occupy**=to trade with, to trade. "*Occupy* till I come" (xix. 13).
- Offence**=a cause of stumbling. "It is impossible but that *offences* will come." R.V. "Occasions of stumbling" (xvii. 1).
- Offend**=to cause to stumble. "*Offend* one of these little ones." R.V. "Cause one of these little ones to stumble" (xvii. 2).
- Ordinances.** "Walking in all the commandments and *ordinances* of the Lord blameless" (i. 6)=the injunctions of the ceremonial Law.
- Press**=throng or crowd. "Could not come at Him for the *press*" (viii. 19). "He sought to see Jesus who he was; and could not for the *press*" (xix. 3). (See Shakespeare, *Hen. VIII.*, Act IV., Sc. 1.)

- Procurator**—"Pontius Pilate being *governor* of Judæa" (iii. 1). The title of the Governor of Judæa was that of a *procurator*. The Roman provinces were of two kinds (1) those under the control of the Senate; (2) those under the control of the Emperor. These latter were governed by direct nominees of the Emperor, who were styled either "legate" in the more important provinces, or "procurators" in the less important.
- Prove**=test, put to the proof. "I go to *prove* them" (xiv. 19).
- Purge**=purify, clear away. "He will thoroughly *purge* his floor" (iii. 17).
- Purse**=a pocket in the folds of the girdle. "Carry neither *purse* nor scrip, &c." (x. 4).
- Receipt**=place for receiving. "Sitting at the *receipt* of custom"—i.e. the place for receiving the tolls or dues (v. 27).
- Resemble**=compare. "Whereunto shall I *resemble* it?" (xiii. 18).
- Riotous**=dissolute, wanton. "Wasted his substance with *riotous* living" (xv. 13).
- Room**=space, place. "Sit not down in the highest *room*." R.V. Chief seat (xiv. 8).
- Scrip**. "Take nothing for your journey, neither staves nor *scrip*" (ix. 3) = a wallet or bag, in which provisions and other necessaries might be carried.
- Servant**. "The centurion's *servant*" (vii. 2) = slave.
- Spitefully**=despitefully, disgracefully. "Shall be mocked and *spitefully* entreated" (xviii. 32.)
- Strait**=contracted, narrow. "Strive to enter in at the *strait* gate" (xiii. 24).
- Stuff**. "He which shall be on the house top, and his *stuff* in the house" = his goods or furniture.
- Superscription**. "A *superscription* also was written over him" (xxiii. 38). The Romans placed at the head of the cross a board on which was written in conspicuous characters the charge on which the criminal had been condemned.
"Whose image and *superscription* is this?" The inscription on a coin.
- Surfeiting**=gluttony. "Lest at any time your hearts be overcharged with *surfeiting*" (xxi. 34).
- Swaddling Clothes**. "And wrapped him in *swaddling* clothes" (ii. 7). Swathes of cloth wrapped tightly round the body of the child, confining his arms and legs.
- Taxed**=enrolled for the purpose of taxing. "That all the world should be *taxed*" (ii. 1).
- Testament**=covenant. "This cup is the new *testament* in my blood" (xxii. 20).
- Tetrarch**. Properly signifies a ruler of a fourth part of a country, but was afterwards used to denote any tributary prince to whom the title of king had not been granted.

- Thieves.** "Fell among *thieves*" (x. 30) = bandits or brigands.
- Thoroughly** = thoroughly. "He will *thoroughly* purge his floor" (iii. 17).
- Tithe** = to contribute the tenth part. "Ye *tithe* mint and rue and all manner of herbs" (xi. 42).
- Titlle.** "It is easier for heaven and earth to pass, than one *titlle* of the law to fail" (xvi. 17) = *Keraia*, the tip or horn distinguishing one letter from another.
- Trow** = think. "I *trow* not" (xvii. 9).
- Uppermost Seats.** "For ye love the uppermost *seats* in the synagogue" (xi. 43). Seats at the Jerusalem end of the synagogue, arranged in a semicircle and facing the people. Only elders and persons of markedly pious character were entitled to sit there. Hence they were much coveted.
- Virtue** = might, efficacy—especially power to heal. "There went *virtue* out of him" (vi. 19). "I perceive that *virtue* is gone out of me" (viii. 46).
- Will** = desire, wish. "Herod *will* kill thee." R.V. "would fain kill" (xiii. 31).
- Winebibber** = wine drinker, a drunkard. "A gluttonous man and a *wine-bibber*" (vii. 34).
- World** = the habitable world or Roman empire. "That all the *world* should be taxed" (ii. 1).
- Writing Table.** "And he asked for a *writing table*" (i. 63). A tablet smeared with wax. The writing was done with an iron stylus.

COINS.

- Piece of Silver.** "What woman having ten *pieces of silver*" (xv. 8). A drachma, the ordinary silver coin among the Greeks, about 60 grains in weight, nearly equal to the denarius; about 8d.-rod. in value.
- Mite.** "Till thou hast paid the very last *mite*" (xii. 59). "A certain poor widow casting in thither *two mites*" (xxi. 2). A Lepton, the smallest bronze coin in use among the Jews, half a farthing in value.
- Penny.** "The one owed five hundred *pence*, and the other fifty" (vii. 41). "When he departed he took out two *pence*" (x. 35). "Show me a *penny*" (xx. 24). The Denarius, the principal silver coin among the Romans, and was worth about 8d. of our money. The best estimate of relative value is to remember that a denarius was the ordinary daily pay of a labourer.
- Farthing.** "Are not five sparrows sold for two *farthings*?" Assarius, a bronze coin, worth about a halfpenny of our money.
- Pound.** "He called his ten servants and delivered unto them ten *pounds*." *Mina*, worth 100 drachmas, and thus about £3 6s. 8d. in value. St. Luke does not mention either the number or character of the coins given to Judas. It was 30 shekels, about £3 16s., the price of a slave.

Marriage Customs alluded to.

- (1) **Betrothal.** "To a virgin *espoused* to a man whose name was Joseph" (i. 27). R.V. *betrothed*. A formal ceremony, answering somewhat to our 'engagement.' A year elapsed between betrothal and marriage, during which period the bride-elect lived with her friends, and all communication between herself and her future husband was carried on by means of a friend termed "the friend of the bridegroom" (St. John iii, 29). She was now considered virtually the wife, and faithlessness was punishable by death. The husband had, however, the option of "putting her away" (St. Matt. i. 19).
- (2) **Children of the Bridechamber.** "Can ye make the children of the bridechamber fast while the bridegroom is with them?" (v. 34). When the hour for the wedding arrived, generally late in the evening, the bridegroom set out to fetch his bride, attended by his groomsmen, "the children of the bridechamber." On the way back they were met by a party of maidens, friends of the bride and bridegroom, who were waiting for the procession. [These are the virgins in the parable of the virgins (Matt. xxv. 6).]
- (3) **The Wedding Feast.** "When thou art bidden of any man to a *wedding*" (xiv. 8). At the wedding a feast was prepared at the house of the bridegroom, to which all the friends and neighbours were invited.
- (4) **Exemption from Military Service.** "I have married a wife, and therefore I cannot come." A newly married man was exempt from military service, or from any public business that might take him away from his home, for the space of a year (Deut. xxiv. 5).
- (5) **Levirate marriage.** "Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife and raise up children to his brother." The law which regulated this custom was termed Levirate from *levir*=a brother-in-law, and the firstborn of such marriage succeeded in the name of the dead brother. The object of the law was to perpetuate the family of the dead brother "that his name be not put out of Israel" (Deut. xxv. 6).

Funeral Customs.

- (1) **Burial outside cities.** When our Lord entered Nain "behold there was a dead man *carried out*, the only son of his mother" (vii. 12).
- (2) **Biers.** "He touched the *bier*, and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up" (vii. 14, 15). This is explained by the fact that coffins were but seldom used, and if used were open.
- (3) **Tombs hewn out of the Rock.** Joseph of Arimathæa laid the body of Jesus "in a sepulchre that was *hewn in stone*" (xxiii. 53). A natural cave enlarged and adapted by excavation, or an artificial imitation, was the general type of sepulchre.

- (4) **Spices.** "They came unto the sepulchre bringing *spices* which they had prepared." Spices were applied to the corpse in the form of ointment, or between the folds of the linen clothes. There had not been time to perform this office on the evening of the burial of our Lord because of the near approach of the Sabbath.
- (5) **Mourning at a Death.** In the case of Jairus' daughter "All *wept* and *bewailed* her" (viii. 52). It was the custom to employ hired mourners, who, with tambourines and other instruments, lamented for the dead (see St. Matt. ix. 23. Jesus "saw the minstrels (the head mourners) and the people making a noise".

Scribes or Lawyers = The office of scribe or lawyer was a recognized profession. They copied and explained the law, compiled commentaries, and published interpretations. The law of Moses was also the law of the land, and the Sanhedrim not only decided on questions of religion and ceremony, but tried all accused persons sent up to them from the local councils. The judicial decrees of the Sanhedrim grew like English "case law," and formed great part of the "tradition of the elders," which became so great a burden to the Jews. The Scribes were, therefore, a necessary and important body, and greatly assisted the Sanhedrim in the interpretation of the law.

OUR LORD'S TEACHING.

ALMSGIVING.

- (1) In the Sermon on the Mount. "Give to every man that asketh of thee" (vi. 30).
- (2) In the Sermon on the Mount. "Give and it shall be given unto you" (vi. 38).
- (3) "Sell that ye have and give alms" (xii. 33).
- (4) To the Rich Young Ruler. "Yet lackest thou one thing : sell all thou hast and distribute unto the poor" (xviii. 22).
- (5) In His commendation of the Poor Widow who cast two mites into the Treasury. "This poor widow hath cast in more than they all. For all these have of their abundance cast in unto the offerings of God ; but she of her penury hath cast in all the living that she had" (xxi. 3, 4).

AMBITION and HUMILITY.

- (1) When the Apostles disputed who should be greatest. Jesus took a little child and set him by Him and said, "He that is least among you all, the same shall be great" (ix. 46-48).
- (2) When Jesus enjoined upon guests not to sit down in the highest room. "Whosoever exalteth himself shall be abased ; and he that humbleth himself shall be exalted" (xiv. 11).
- (3) The Parable of the Pharisee and the Publican. "This man went down to his house justified rather than the other ; for everyone that exalteth himself shall be abased ; and he that humbleth himself shall be exalted" (xviii. 14).
- (4) By His reproof to His disciples when they rebuked those who brought little children to Him. "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein" (xviii. 17).
- (5) At the Last Supper, when there was a strife among the Apostles as to which of them should be greatest. "He that is greatest among you let him be as the younger ; and he that is chief, as he that doth serve" (xxii. 26).

CHRISTIAN LOVE OR CHARITY.

- (1) "Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you" (vi. 27, 28).
- (2) "As ye would that men should do to you, do ye also to them likewise" (vi. 31).
- (3) "Judge not, and ye shall not be judged ; condemn not, and ye shall not be condemned ; forgive, and ye shall be forgiven" (vi. 37).
- (4) "Be ye therefore merciful, as your Father also is merciful" (vi. 36).

GOD'S PROVIDENCE.

- (1) Not to be over anxious about the future. "Take no thought (R.V. be not anxious) for your life, what ye shall eat ; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment" (xii. 22-3).

i. e. God gives the "life," and "the body," and will also provide "food for the life," and "raiment for the body."

- (2) By the example of the Ravens. "They neither sow nor reap; which have neither storehouse nor barn; and God feedeth them" (xii. 24).
- (3) By the example of the Lilies. "They toil not, they spin not; and yet I say unto you that Solomon in all his glory was not arrayed like one of these" (xii. 27).
- Our Lord applies this by stating, "How much better are ye than the fowls?" and "If God so clothe the grass . . . how much more will he clothe you!" (xii. 24-27).

FAITH.

- (1) In certain miracles the healing is dependent upon the Faith of the recipient.
- (a) The Leper said, "Lord if thou wilt thou canst make me clean" (v. 12).
- (b) The Paralytic. "When He saw their faith, He said unto him, Man, thy sins are forgiven thee" (v. 20).
- (c) The Centurion's Servant. Of the centurion our Lord said, "I have not found so great faith, no, not in Israel" (vii. 9).
- (d) The Woman with the Issue of Blood. "Daughter, be of good comfort, thy faith hath made thee whole" (viii. 48).
- (e) The Raising of Jairus's Daughter. "Believe only, and she shall be made whole" (viii. 50).
- (f) The Blind Man at Jericho (Blind Bartimæus). "Receive thy sight, thy faith hath saved thee" (xviii. 42).
- (2) When the Disciples asked Him, "Lord increase our faith," Jesus replied: "If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you" (xvii. 6).
- (3) To the Woman in Simon's House, after she had washed His feet and wiped them with the hairs of her head, Jesus said, "Thy faith hath saved thee, go in peace" (vii. 50).

FASTING.

- (1) To the Pharisees and Disciples of John, when they asked our Lord why His disciples did not fast, He replied, "Can ye make the children of the bridechamber fast while the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days" (v. 34).

FORGIVENESS.

- (1) God's Forgiveness of Sins. See Introduction, p. 12.
- (2) Forgiveness of our Fellowmen.
- (a) In the Lord's Prayer. "Forgive us our sins; for we also forgive everyone that is indebted to us" (xi. 4).
- (b) Frequent Forgiveness. "If he (thy brother) trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him" (xvii. 4).

PRAYER. See Introduction, page 9.

REWARDS OF HIS DISCIPLES.

- (1) In the Beatitudes, the reward of the persecuted. "Blessed are ye when men shall hate you, etc.; behold your reward is great in heaven" (vi. 23).

- (2) **The Reward of Love.** "*Love your enemies, and do good . . . and your reward shall be great, and ye shall be the children of the Highest*" (vi. 35).
- (3) **The Reward of Self-Denial.** "*Whosoever shall lose his life for my sake, the same shall save it*" (ix. 24).
- (4) **The Reward of the Faithful Servant.** His lord "*will make him ruler over all that he hath*" (xii. 44).
- (5) **To the question of St. Peter,** "*Lo we have left all and followed thee,*" Christ replies :—
"Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting" (xviii. 29, 30).

SELF-DENIAL.

- (1) **Instances of Abandonment of Wealth and Occupation.**
- (a) **Four Disciples, Peter, Andrew, James, and John,** "*forsook all and followed Him*" (v. 11).
- (b) **Matthew (Levi), the publican,** "*left all, rose up and followed Him*" (v. 28).
- (c) **To the Rich Young Ruler** our Lord said, "*Sell all thou hast and distribute unto the poor, . . . and come, follow me*" (xviii. 22).
- (2) **Our Lord's own Teaching.**
- (a) **Everything must be forsaken.**
- (1) "*He that forsaketh not all that he hath cannot be my disciple*" (xiv. 33).
- (b) **Home Ties must be severed.**
- (a) "*Let the dead bury their dead ; but go thou and preach the kingdom of God*" (ix. 60).
- (b) "*If any man come to me and hate not his father and mother : and wife, and children, and brethren, and sisters, he cannot be my disciple*" (xiv. 26).
- (c) **Self must be surrendered.**
- (1) "*If any man will come after me, let him deny himself, and take up his cross and follow me*" (ix. 23).
- (2) "*If any man come to me and hate not his own life, he cannot be my disciple*" (xiv. 26).
- (3) "*Whosoever shall lose his life for my sake, the same shall save it*" (ix. 24).
- (d) **Comfort and Luxury must be abandoned.**
- (1) "*The Son of Man hath not where to lay his head*" (ix. 58).
- (2) "*Seek not ye what ye shall eat or what ye shall drink . . . but rather seek the kingdom of God*" (xii. 29, 31).
- (e) **Ambitious Hopes of Greatness must be given up.**
- (1) "*He that is least among you, the same shall be great*" (ix. 48).
- (2) "*He that exalteth himself shall be abased ; and he that humbleth himself shall be exalted*" (xiv. 2) (xviii. 14).

RICHES.

(1) The Parable of the Rich Fool, in which our Lord warns His disciples against covetousness. "*Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth*" (xii. 15; see notes, p. 109).

(2) The Parable of the Unjust Steward.

The lesson is—the right use of riches. "*Make to yourselves friends of (R.V. by means of) the mammon of unrighteousness*" (xvi. 9; see notes, p. 125).

(3) The Parable of Dives and Lazarus, which was spoken against the Pharisees, "*who were covetous and derided him.*" This parable is a warning against the selfish use of riches (xvi. 14; see notes, p. 125).

(4) The rich young ruler.

Lesson i. The proper use of wealth. "*Sell all thou hast, and distribute unto the poor*" (xviii. 22).

Lesson ii. The danger of trusting in riches. "*How hardly shall they that have riches enter into the kingdom of God*" (xviii. 24).

(5) The Parable of the Sower.

Riches hinder spiritual life, "*are choked with cares and riches and pleasures of this life, and bring no fruit to perfection*" (viii. 14).

WATCHFULNESS.

(1) The example of the faithful servants.

(a) "*Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord*" (xii. 35).

(b) "*Be ye therefore ready also; for the Son of Man cometh at an hour when ye think not*" (xii. 40).

(2) In the last prophetic discourse on the Mount of Olives.

"*Watch ye therefore and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man*" (xxi. 36).

THE USE OF QUOTATIONS FROM THE OLD TESTAMENT IN ST. LUKE.

St. Luke, as writing primarily for Gentile readers, does not make many direct references to the Old Testament. Of himself he only quotes on two occasions, viz.—

1. At the Purification.

ii. 23. "*Every male that openeth the womb shall be called holy to the Lord*" (Exodus xiii. 2).

ii. 24. "*A pair of turtle doves or two young pigeons*" (Lev. xii. 8).

These quotations indicate that Mary fulfilled the law of purification; the latter also marks the humble position of Christ's parents.

2. At the preaching of John the Baptist.

iii. 45. "*The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth*" (Is. xl. 3-5).

iii. 6. "And all flesh shall see the salvation of God" (Is. lii. 10).

The first passage points out John the Baptist.

(1) As the Herald proclaiming the advent of the Messiah;

(2) The Pioneer preparing the way.

The second passage is peculiar to St. Luke, and is an indication of the universality of the Gospel (see note, p. 60).

OUR LORD QUOTES DIRECTLY FROM THE OLD TESTAMENT IN MANY INSTANCES.

1. At His Temptation.

iv. 4. "*Man shall not live by bread alone but by every word of God*" (Deut. viii. 3).

iv. 8. "*Thou shalt worship the Lord thy God, and him only shalt thou serve*" (Deut. vi. 13).

iv. 12. "*Thou shalt not tempt the Lord thy God*" (Deut. vi. 16).

This use of Scripture by our Lord in reply to Satan is important. Our Lord resisted as a man, with the weapons in man's possession, quoting promises from Scripture. All three quotations are taken from the book of Deuteronomy, a portion of Scripture which every Jewish child committed to memory.

iv. 10. "*He shall give his angels charge to keep thee up; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone*" (Ps. xci. 11, 12).

A passage quoted by Satan.

2. In the Synagogue at Nazareth.

iv. 18-19. "*The spirit of the Lord is upon me; because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord*" (Is. lxi. 1-2).

This prophecy is Messianic, and by applying it to Himself Jesus claims to be the Messiah.

3. To the people in His discourse on John the Baptist.

vii. 27. "*Behold, I send my messenger before thy face, which shall prepare thy way before thee*" (Mal. iii. 1).

Thus our Lord testifies to the mission of John as the forerunner of the Messiah.

4. After the Parable of the Sower.

viii. 10. "*That seeing they might not see, and hearing they might not understand*" (Is. vi. 9).

Jesus here gives the reason why He speaks in parables.

5. Commandments from the Decalogue and Mosaic law.

(a) In reply to the lawyer's question, "What shall I do to inherit eternal life?"

x. 27. "*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself*" (Deut. vi. 5; Lev. xix. 18).

The Law of Love is no new doctrine. It had already been stated by Moses.

(b) In reply to the Rich Young Ruler.

xviii. 20. "*Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother*" (Ex. xx. 12-16).

The quotation of these commandments renders the Decalogue binding upon Christians.

6. At the Cleansing of the Temple.

xix. 46. "*My house is the house of prayer*" (Is. lvi. 7).xix. 46. "*A den of thieves*" (Jer. vii. 11).

7. After the Parable of the Wicked Husbandmen.

xx. 17. "*The stone which the builders rejected, the same is become the head of the corner*" (Ps. cxviii. 22).

The Psalm is Messianic. The illustration is applied by the Psalmist primarily to the choice of David to be King over Israel; the secondary application is of course to Christ. It is remarkable that this passage is in immediate context with the verse which the multitudes quoted in their Hosanna at the triumphal entry, thus—

At the Triumphal Entry.

xiii. 35. "*Blessed is He that cometh in the name of the Lord*" (Ps. cxviii. 26).

8. In argument with the Jews.

(a) To the Sadducees on the Resurrection.

xx. 37. "*The God of Abraham, and the God of Isaac, and the God of Jacob*" (Ex. iii. 6).

A proof of the Resurrection, for though Abraham, etc., may be dead as regards this world, they still live, since God would not speak of Himself as *being still* the God of those who have no existence.

(b) The Question put by Jesus, "How say they that Christ is David's Son?"

xx. 41. "*The Lord said unto my Lord, sit thou at my right hand till I make thine enemies thy footstool*" (Ps. cx. i.).

A quotation from a Messianic Psalm. The text implies that the Messiah must be something more than the Son of David by natural descent. (See note p. 143.) The inability of the Scribes to reply to the question is an admission of their incompetency as religious teachers.

9. At the Last Supper.

xxii. 37. "*And He was reckoned among the transgressors*" (Is. liii. 12).

Our Lord by quoting this as a prophecy concerning Himself appropriates the picture of the righteous sufferer in that chapter as descriptive of Himself and His sufferings. He was to die, not the death of a martyr, but that of a malefactor, along with other malefactors. (See xxiii. 33.)

10. On the road to the Cross.

xxiii. 30. "*Say to the mountains, Fall on us! and to the hills, Cover us!*" (Hos. x. 8).

11. On the Cross.

xxiii. 46. "*Into Thy hands I commend my spirit*" (Ps. xxxi. 5).

For Illustrations from occurrences in the Old Testament see page 33.

ILLUSTRATIONS FROM THE OLD TESTAMENT
USED BY OUR LORD.

1. (a) The visit of Elijah to the widow of Zarephath

(iv. 25, 26) (1 Kings xvii. 9-24)

(b) The healing of the Leprosy of Naaman

(iv. 27) (2 Kings v.)

Alluded to in the sermon in the Synagogue at Nazareth.

Lesson: These miracles wrought by Elijah and Elisha for the benefit of *heathens* are alluded to by Jesus as foreshadowing universality as a characteristic of the Gospel in opposition to the exclusiveness of Judaism. The lesson was fully learnt and acknowledged by St. Peter at the baptism of Cornelius, "of a truth I perceive that God is no respecter of persons," etc. (Acts x. 34). (See note, p. 66.)

2. David and the Shew Bread (vi. 3) (1 Sam. xxi.)

Quoted in reply to the Pharisees who found fault with the disciples for plucking the corn on the Sabbath.

Lesson: The law of ordinance must give way to a case of urgent need. (See note, p. 73.)

3. Elijah calling down fire from heaven (ix. 54) (2 Kings i. 9-16)

Quoted in reply to John and James, who wished to call down fire upon a village of the Samaritans which would not receive Jesus.

Lesson: "Ye know not what manner of spirit ye are of" (v. 55). The spirit of the Gospel is one of gentleness and love. Jesus had come to save not to destroy. (See note, pp. 96-7.)

4. The fate of Sodom and Gomorrah (x. 12.) (Gen. xix.)

These two wicked cities are contrasted with Chorazin and Bethsaida, whilst Tyre and Sidon are placed alongside Capernaum. The four cities are representatives of evil in the heathen world, and of the judgment that came upon them. The doom of the three Galilean cities should be greater because of their greater opportunities.

Lesson: These will be judged according to their opportunities; not merely by what they have done, but by what they might or could have done. (Note, pp. 98-9.)

5. (a) The sign of Jonah (xi. 30) } (The Book of Jonah)
(b) The Men of Nineveh (xi. 32) }
(c) The Queen of the South (or Sheba) (xi. 31) (1 Kings x. 13)

Quoted in response to the demand of the multitude for a sign. The demand on this occasion is not made in words, our Lord is replying to the general feeling of the people.

[Jonah, as having been three days and three nights in the whale's belly, is a sign of the Resurrection of the Son of Man, after being three days and three nights in the tomb. St. Luke gives Jonah as a sign, but does not record this particular application.]

Lessons. (1) The repentance of the Ninevites at the preaching of Jonah is contrasted with the rejection of Jesus by the Jews.

2. The reference made to the Queen of the South is condemnatory of the Jews. The Queen listened to the wisdom of Solomon; the Jews rejected the teaching of Jesus (note p. 105).

6. The death of Abel (xi. 51) (Gen. iv. 8)
The death of Zacharias (xi. 51) (2 Chron. xxiv. 20)

Quoted in our Lord's denunciation of the lawyers.

Lesson. The two names are mentioned, Abel as the first righteous person murdered, and Zacharias as the last instance of a murdered prophet. The passage may be rendered as "from the first murder to the last," thus including the "blood of all the prophets shed from the foundation of the world," which our Lord declared would be required of that generation (note p. 107).

7. (a) The days of Noah (xvii. 26) (Gen. vii.)
(b) The days of Lot (xvii. 29) (Gen. xix.)
(c) The destruction of Sodom and Gomorrah (xvii. 32), Gen. xix.

Quoted in illustration of the second coming of the Son of Man.

Lesson (1) Men will be occupied in their ordinary business and pleasures when Christ comes, just as they were in the days of Noah and Lot.

(2) The destruction of the wicked will be sudden and complete as in the case of the Flood and of the ruin of Sodom and Gomorrah (note p. 129).

8. Lot's wife (xvii. 32) (Gen. xix. 26)

Lesson. A warning against a return to sin after once abandoning it. The lesson is the same as "No man having put his hand on the plough and looking back is fit for the Kingdom of God" (ix. 62), (note p. 129).

TITLES GIVEN TO OUR LORD AS RECORDED BY ST. LUKE. (See also pages 43-44.)

1. BY HIMSELF.

- (a) Son of God. At His trial, in answer to the question put to Him by the chief priests and scribes. "Art thou then the Son of God? And He said unto them, Ye say that I am" (xxii. 70).
- (b) Physician. In the synagogue at Nazareth. "Ye will surely say unto me this proverb, Physician heal thyself" (iv. 23).
- (c) The Bridegroom. At the feast in Levi's house in answer to the question about fasting, "But the days will come when the bridegroom shall be taken away" (v. 35).
- (d) The Son of Man.
 - (1) In reply to the Pharisees when they found fault with His disciples for plucking corn on the Sabbath, "The Son of Man is Lord also of the Sabbath" (vi. 5).
 - (2) In the discourse on John the Baptist. "The Son of Man is come eating and drinking" (vii. 34).
 - (3) In His remarks on self-denial. "Of him shall the Son of Man be ashamed" (ix. 26).
 - (4) Prediction of His Passion. "For the Son of Man shall be delivered into the hands of men" (ix. 44).
 - (5) When He enjoins tolerance. "For the Son of Man is not come to destroy men's lives but to save them" (ix. 56).
 - (6) Before the Sanhedrim. "Hereafter shall the Son of Man sit on the right hand of the power of God" (xxii. 69).
- (e) The Head Corner Stone. After the parable of the Wicked Husbandmen. "The stone which the builders rejected, the same is become the head of the corner" (xx. 17).
- (f) King of the Jews. Before Pilate in answer to the question, "Art thou the King of the Jews?" he answered him and said, "Thou sayest it" (xxiii. 3).
- (g) The Lord. When He bade His disciples fetch the ass for the triumphal entry. "Thus shall ye say unto him, Because the Lord hath need of him" (xix. 31).

2. BY THE FATHER.

My beloved son (1) At our Lord's Baptism. "Thou art my beloved Son; in thee I am well pleased" (iii. 22).

(2) At the Transfiguration. "This is my beloved Son; hear him" (ix. 35).

3. BY ANGELS.

(a) Jesus. By the Angel Gabriel at the Annunciation. "Thou . . . shalt call his name Jesus" (i. 31).

(b) Son of the Highest by the Angel Gabriel at the Annunciation, "Shall be called the Son of the Highest" (i. 32).

- (c) Son of God. By the Angel Gabriel at the Annunciation, "*that holy thing . . . shall be called the Son of God*" (i. 35).
 (d) A Saviour which is Christ the Lord. By the angels to the shepherds. "*For unto you is born this day, in the city of David a Saviour which is Christ the Lord*" (ii. 11).

4. BY HOLY MEN SPEAKING UNDER INSPIRATION.

- (a) A horn of Salvation by Zacharias in the Benedictus. "*And hath raised up an horn of salvation for us in the house of his servant David*" (i. 69).
 (b) The Lord, by Zacharias in the Benedictus, "*thou shalt go before the face of the Lord to prepare his ways*" (i. 76).
 (c) Dayspring from on high by Zacharias in the Benedictus. "*Whereby the dayspring from on high hath visited us*" (i. 78).
 (d) Thy Salvation by Simeon in the Nunc Dimittis. "*For mine eyes have seen thy salvation*" (ii. 30).
 (e) "*A light to lighten the Gentiles, and the glory of thy people Israel.*" By Simeon in the Nunc Dimittis (ii. 32).

5. BY APOSTLES AND DISCIPLES.

- (a) Master (1). By Simon Peter at the miraculous draught of fishes. "*Master, we have toiled all the night and have taken nothing*" (v. 5).
 (2) By the disciples in the storm of the Sea of Galilee. "*Master, master, we perish*" (viii. 24).
 (3) By Peter at the Transfiguration. "*Master, it is good for us to be here*" (ix. 33).
 (4) By St. John, when he called attention to the man who was casting out devils. "*Master, we saw one casting out devils in thy name*" (ix. 49).

Note.—The word translated "Master" is *Epistata*—Teacher. St. Luke writing for Gentiles avoids the Jewish expression *Rabbi*.

- (b) The Christ of God. By St. Peter in his confession at Cæsarea Philippi. "*Peter answering said, The Christ of God*" (ix. 20).
 (c) A Prophet. By the two disciples going to Emmaus. "*A Prophet mighty in deed and word*" (xxiv. 19).
 (d) Jesus of Nazareth. By the two disciples going to Emmaus. "*Concerning Jesus of Nazareth*" (xxiv. 19).

6. BY SATAN AND DEMONIACS.

- (a) Son of God. By Satan at our Lord's Temptation. "*If thou be the Son of God command this stone that it be made bread*" (iv. 3).
 "*If thou be the Son of God cast thyself down from hence*" (iv. 9).
 (b) The Holy one of God. By the demoniac in the synagogue at Capernaum. "*I know thee who thou art the Holy one of God*" (iv. 34).
 (c) Jesus of Nazareth. By the demoniac in the synagogue at Capernaum. "*What have we to do with thee, thou Jesus of Nazareth?*" (iv. 34).
 (d) Christ the Son of God. By devils when they were cast out. "*Devils also came out of many, crying out and saying, Thou art Christ the Son of God*" (iv. 41).
 (e) Jesus, Son of God most high. By the Gadarene demoniac. "*What have I to do with thee, Jesus thou Son of God most high?*" (viii. 28).

7. BY OTHERS.

- (a) Joseph's Son. By the people at Nazareth when they rejected Him. "*And they said, Is not this Joseph's Son?*" (iv. 22).
- (b) Jesus of Nazareth. By the crowd at Jericho at the healing of blind Bartimæus. "*And they told him that Jesus of Nazareth passeth by*" (xviii. 37).
- (c) The Son of David. By blind Bartimæus. "*And he cried, saying, Jesus thou Son of David, have mercy on me*" (xviii. 38).
- (d) Master (1) By Simon the Pharisee at the feast in his house. "*Master, say on*" (vii. 40).
- (2) By the messengers who came to tell Jairus that his daughter was dead. "*Thy daughter is dead; trouble not the Master*" (viii. 49).
- (3) By the father of the lunatic boy. "*Master, I beseech thee look upon my Son*" (ix. 38).
- (4) By the lawyer who questioned our Lord, "*Master, what shall I do to inherit eternal life?*" (x. 25).
- (5) By a lawyer in reply to our Lord's denunciations against the Pharisees, "*Master, thus saying thou reproachest us also*" (xi. 45).
- (6) By one who desired Jesus to decide between himself and his brother. "*Master, speak to my brother, that he divide the inheritance with me*" (xii. 13).
- (7) By the Ten Lepers, "*Jesus, Master, have mercy on us*" (xvii. 13).
- (8) By the rich young ruler, "*Good Master, what shall I do to inherit eternal life?*" (xviii. 18).
- (9) By the Pharisees and Herodians when they put the question about the tribute money. "*Master, we know that thou sayest and teachest rightly*" (xx. 21).
- (10) By the Sadducees when they put the question about the resurrection. "*Master, Moses wrote unto us,*" etc. (xx. 28).
- (11) By the Scribe where our Lord had silenced his questioners. "*Master, thou hast well said*" (xx. 39).
- (e) King. By the multitude at the triumphal entry. "*Blessed be the King that cometh in the name of the Lord*" (xix. 38).
- (f) A righteous man. By the centurion at the foot of the cross. "*Certainly this was a righteous man*" (xxiii. 47).

APPELLATIONS BESTOWED BY ST. LUKE HIMSELF.

- (a) The Child or the Child Jesus.
- (1) The shepherds of Bethlehem "*made known abroad the saying which was told them concerning this child*" (ii. 17).
- (2) In the narrative of the Presentation in the Temple. "*The parents brought in the child Jesus*" (ii. 27).
- (3) In describing our Lord's early days St. Luke records that "*the child grew and waxed strong in spirit, filled with wisdom*" (ii. 40).
- (b) The consolation of Israel. In describing Simeon, St. Luke records, "*The same man was just and devout, waiting for the consolation of Israel*" (ii. 25).
- (c) The Lord Jesus. In the narration of the Resurrection. "*And they entered in, and found not the body of the Lord Jesus*" (xxiv. 3).

CRITICAL NOTES.

The MSS. of the New Testament. About one thousand in number, of which not more than thirty are complete copies.

These MSS. are of two kinds—

Uncial, so called from being written in *uncial* or large capital letters. These are the more ancient MSS.

Cursive, so called from being written in a *cursive* or running hand, are of a much later date, ranging from the ninth to the sixteenth centuries.

The five oldest Uncial MSS. are:

1. *CODEX SINAITICUS*, discovered by Tischendorf in the convent of Mount Sinai in 1859; now at St. Petersburg. It is assigned to the fourth century.
2. *CODEX VATICANUS*, in the Vatican Library at Rome. Assigned to the fourth century. Some of the Epistles and the Apocalypse are wanting.
3. *CODEX ALEXANDRINUS*, presented to King Charles I. by the Patriarch of Constantinople, and now in the British Museum.
4. *CODEX EPHRAEMI*, in the National Library at Paris.
5. *CODEX BEZÆ*, in the Cambridge University Library, having been presented by the great Swiss critic, Beza, in 1581.

Versions.

The two most important ancient Versions are—

1. *THE LATIN VULGATE*, a revision made by St. Jerome of already existing Latin Versions, about A.D. 384.
2. *THE SYRIAC VERSION*, known also as *Peshito* or simple. It is generally admitted that a Version of the New Testament in Syriac existed in the second century.

Translations.

1. *WYOLIE'S*; from the Vulgate. The New Testament was finished and published in 1381, and a second edition revised by Purvey was published in 1388.
2. *TYNDALE'S*, first published in 1526.
3. *CRANMER'S*, or the Great Bible, a revision of Tyndale's with the aid of the Vulgate, and the work of Coverdale, published in 1538.
4. *THE BISHOP'S BIBLE*; a revision of the Great Bible; published in 1568.

5. *GENEVA BIBLE*, printed at Geneva by the Reformers, who had taken refuge in that city from the Marian persecution; first published in 1557.
6. *THE RHEMISH VERSION* — or the Rheims and Douay Version.
The New Testament was published "in the English College of Rheims" in 1582.
The Old Testament was published at Douai, in Flanders, in 1610.

Authorities.

(Quoted in these notes and referred to by the accompanying letters.)

For the Greek text—

- The Greek Testament: Dean Alford (1856)—(A).
The Greek Testament: Bishop Wordsworth (W).
The Greek Testament: Tischendorf (1876)—(T).
The New Testament in the Original Greek: Text revised by Westcott & Hort (1885)—(WH).
Greek Testament: Scrivener (1881)—(S).
Greek Testament: Palmer (1881)—(P).

These authorities are quoted and referred to in preference to giving the original MSS. authority.

Translations and Commentators.

(Quoted in these Notes and referred to by the accompanying letter.)

- | | |
|--|--|
| (a) Alford: New Testament for English Readers (1863). | (s) Murdoch: Translation of Syriac Testament (1879). |
| (b) Alford: Greek Testament (1854). | (t) Newberry: English - Greek Testament. |
| (c) Barnes: Notes on St. Luke (1860). | (u) Norris (1880). |
| (d) Bowes: Translation of the Greek Testament (1870). | (v) Noyes (1869). |
| (e) Calvin: Commentaries (1584). | (w) Patrick (1842). |
| (f) Carr: Notes on St. Luke (1875). | (x) Rheims (1582). |
| (g) Cheyne: Various Renderings (1876). | (y) Rotherham (1872). |
| (h) Cranmer's Bible (1539). | (z) Scarlett (1798). |
| (i) Davidson: New Testament (1875). | (aa) Schaff (1879). |
| (j) Douay (1610). | (bb) Sharpe (1844). |
| (k) Ellicott: New Testament. | (cc) H. Smith: Acts (1879). |
| (l) Geneva Bible (1557). | (dd) J. H. Smith (1884). |
| (m) Walsham How (1872). | (ee) Speaker's Commentary (1880). |
| (n) Highton: Translation (1866). | (ff) Trollope: Notes (1847). |
| (o) Haweis, Translation (1795). | (gg) Wordsworth: Greek Testament. |
| (p) Lightfoot: Fresh Revision of New Testament (1871). | (hh) Tyndale: Bible (1534). |
| (q) McClellan: New Translation (1875). | (ii) Wakefield: New Testament (1791). |
| (r) Morrish: New Testament (1871). | (jj) Westcott: Notes on the Revised Version (1887). |
| | (kk) Wyclif (1381). |
| | (ll) Newcome: New Testament (1808). |
| | (mm) Ainslie: New Testament (1869). |

NOTES.

1. *to set forth in order* — to draw up (*a, q, dd*).
Gk. ἀνατάξασθαι, "to draw up" "to arrange" (Alford).
2. *a declaration* — a narrative (*c, e, g, i, x, aa*).
Gk. διήγησιν, "a narration, a history." Vulg. *narrationem, a narrative*.
3. *surely believed* — fulfilled (*a*).
Gk. πεπληροφορημένων has two meanings.
(1) With respect to persons = full of knowledge.
(2) With respect to things = fulfilled or fully accomplished, so V. *completæ* = completed, fulfilled.
4. *Having had perfect understanding* — having traced down accurately (*g, k, u, aa*).
Gk. παρηκολουθηκότι, *lit.*, "to accompany side by side," *e.g.*, to follow the course of a stream from the source. Such careful tracing the course of events by diligent research would result in perfect knowledge. So the A.V. gives the result not the actual course of the "tracing down."
Gk. ἀκριβῶς — exactly, precisely, accurately (*i, aa*), or carefully.
5. *To burn incense when he went into the temple of the Lord*—to enter into the temple of the Lord and burn incense (*g, q, aa, ii*).
Gk. τοῦ θυμιάσαι ἔσελθὼν εἰς τὸν ναὸν τοῦ Κυρίου, = entering the temple for the purpose of burning incense.
To burn incense was the highest priestly duty and was assigned by lot. From the number of the priests this honour could never fall to the same priest twice in his life. The A.V. fails to give the reader the correct impression as regards this important day in the life of Zacharias.
6. *Time* — hour (*g, i, j, x, aa, bb, kk*).
Gk. ὥρα = time, season, hour. The division of the days into hours was not a Greek arrangement, but was probably introduced by the Romans after their conquest of Palestine. The A.V. fails to convey that the offering of incense was at a fixed hour, viz., at the hour of evening sacrifice.
7. *Waited*—were waiting (*a, e, o, m, q, z, aa, bb, kk*)—the tense is imperfect.
8. *He beckoned* — He continued making signs (*n, q, x, aa, ii*).
Gk. ἦν διατεύων. Note the use of the participle: it denotes continued action, "He continued or kept making signs."
"The analytical form draws attention to the continuance of the state" (Carr).
"They perceived that he had seen a vision by the signs and gestures which he continued making" (Norris).
9. *speechless* — dumb (*j, q, x, ii, kk*).
10. *Highest* — Most High (*j, o, q, x, z, aa, ii*).
The superlative in this form gives a clearer reference to the "Most High God."

11. *cousin* — kinsfolk (*a, j, q, x, ii*).

Gk. συγγενείς, denotes anyone not in the first degree of relationship. Duke Frederick to his "niece" Rosalind "You, *cousin*" (*As You Like It*, I. 3. 44.) Mortimer to his brother-in-law, Hotspur, "Peace, *cousin* Percy" (*1 Hen. IV.* III. 1. 51), and at present in Royal Commissions to Peers. The A. V. employing a word which in 1611 simply implied relationship conveys a wrong idea to modern readers. There was relationship (but not necessarily cousinship) between Mary and Elizabeth.

12. *called* — would have called, or were calling (*g*), imperfect tense.13. *lineage* — family (*i, j, o, q, x, aa*) if in the Rheims Bible we follow the Vulgate.14. *This shall be a sign* — this is the sign (*ā, i, q, s, y, aa, ee*).

Gk. τὸντο ὑμῖν τὸ σημεῖον = this to you the sign.

Some MSS. insert ἔστω = shall be.

The article τὸ requires the article the sign not a sign.

15. *the babe*—a babe (*b, i, n, q, u, v, aa, bb, ii*).

Gk. βρέφος (no article).

16. *on earth peace, good will towards men*—on earth peace among men, in whom He (God) is well pleased (*w, v, aa*), so "in thee I am well pleased" (iii. 22).

A change in the Greek from εὐδοκία (nominative) to εὐδοκίας (genitive) gives a different meaning to the passage.

If we take the nominative, the passage will mean "goodwill (i.e. God's good will) towards men."

If we take the genitive we get "to men of (God's) good will," i.e. "in whom He is well pleased."

The genitive is adopted by (T, WH, S, P).

The Vulgate "bonæ voluntates" supports the genitive.

17. *to light the Gentiles*—for revelation to the Gentiles (*e, g, i, k, o, q, s, aa*).

Gk. εἰς ἀποκάλυψιν = for revelation; we have the same Greek word in the title of "the Book of the Revelation of St. John the Divine."

18. *increased*—advanced (*i, j, o, q, u, aa*).

Gk. προέκοπτε σοφία "He was advancing in wisdom. He was clearing away the obstructions in His way, as a pioneer clearing away timber, etc., to make roads (W).

19. *Annas and Caiaphas being high priests*—in the high priesthood of Annas and Caiaphas (*i, q, s, aa*).

we take the Gk. word for high priest in the plural (ἀρχιερέων) we get the first translation, if in the singular we have the second translation.

The second reading is supported by A, W, T, WH, S, P, and is the preferable rendering.

20. *O generation of vipers*—ye offspring of vipers (*i, q, s, aa*).

In 1611 the word "generation" signified offspring, progeny.

so The barbarous Scythian,

Or he that makes his generation messes

To gorge his appetite" (*King Lear*, I. 1. 119).

21. *What shall we do?—What then must we do? (v, ii).*
Gk. τί ποιήσομεν (A.V.) (future indicative) = What shall we do?
Gk. τί οὖν ποιήσωμεν (subjunctive) = What then must we do? (Adopted by A, W, T, WH, S, P).
22. *What shall we do?—what must we do? (i, o, ii).*
Gk. τί ποιήσομεν (A.V.) or τί ποιησώμεν (A, W, T, WH, S, P).
23. *But one mightier than I cometh—there cometh he that is mightier than I (n, q, aa).*
Gk. ἔρχεται δὲ ὁ ἰσχυρότερός μου = there cometh the stronger than I.
24. *Being forty days—during forty days (a, b, aa).*
 The Greek accusative expresses "duration of time."
25. *ended all the temptation—every temptation (k, aa, ee).*
 We thus see that the devil tried our Lord by every kind of temptation to which man is liable.
26. *gospel—good tidings (o, q, aa, bb).*
Gk. εὐαγγελίσασθαι = to preach good tidings (see Intro. p. 5).
27. *preach deliverance—proclaim release (s, aa).*
preach—proclaim (i, q, s, v, aa, ii).
Gk. κηρῦξαι = to proclaim as a herald.
Not deliverance from prison but release from servitude. In the year of Jubilee all slaves were released from slavery.
28. *accepted—acceptable (e, i, o, q, s, v, z, aa, ii).*
*Gk. δεκτός, a verbal adjective, represented in English by the termination -ble. A.V. follows the Vulgate *acceptus*=accepted.*
29. *doctrine = teaching (i, n, o, q, s, v, bb, hh).*
 The literal meaning of the Greek is "teaching."
30. *Let us alone—Ah! (i, q, v, z, aa, ii).*
Gk. ἔα. Ah! represents the actual cry of the demoniac.
31. *and hurt him not—having done him no hurt (v, aa, ii).*
Gk. μηδὲν βλάψαν αὐτόν, lit. after doing him no harm or injury.
32. *and the fame of him went out—and there went forth a rumour concerning him (a, i, q, aa).*
went there a fame abroad of him—went abroad the report concerning him (v, aa).
Gk. ἤχος = sound, i.e. a rumour or report.

In 1611 *fame* had the meaning of "report, tidings."

"All telling *fame*
Doth noise abroad" (*Love's Labour Lost*, II. i. 22).

Gk. *περὶ αὐτοῦ* = concerning him.

In the second passage the Greek word is *λόγος*, "a word, a report." It is better to translate "report" here in order to mark the difference between the Greek words used.

33. *taken—holden* (*q, x, aa*).

Gk. *συνεχομένη* signifies "being held fast."

34. *stayed—*"would have stayed" (*n, o, v, q, aa*).

The tense is imperfect.

35. *we have toiled—*we toiled (*a, g, v*).

The Greek is aorist not perfect tense.

36. *astonished—*amazed (*l, v*).

astonished — amazed (*q, v, aa, ee*).

37. *present to heal them—*with him to heal (*aa, ii*).

The alteration in sense is given by an alteration in the Greek text *αὐτούς* (plu.) = them, to *αὐτόν* (sing.) = him.

The reading *αὐτόν* is supported by

38. *prayers—*supplications (*i, q*).

Gk. *δήσεις* is properly entreaty or begging.

προσευχή, is the Greek word corresponding to "prayer"

39. *children of the bridechamber—*sons (*a, q, z, bb, kk*).

Gk. *υἱός* always = son.

children of the Highest — Sons of the Most High (*o, k, q, v, z, aa, tt*).
— "Most High," see note 10.

40. *better—*good (*i, k, g, n, v, aa*).

Gk. *χρηστότερος* (comparative) = better.

Gk. *χρηστός* (positive) = good.

41. *the second Sabbath after the first—*a Sabbath (*n, u, s, aa*).

Gk. *ἐν ἑτέρῳ σαββάτῳ δευτεροπρώτῳ* translated in A.V. "the second Sabbath after the first."

Gk. *ἐν σαββάτῳ* (A, WH, S, P) = on a Sabbath.

42. *an accusation against him—*how to accuse him (*h, q, s, x, aa*).

Two Greek readings:

(1) *κατηγορίαν* (noun) = accusation.

(2) *κατηγορεῖν* (A, T, WH, S, P) (verb) = how to accuse.

43. *Virtue*—power (a, i, k, n, aa, bb, ii).

Gk. δύναμις = power.

virtue, — power (a, i, g, n, v, ee, ii).

Virtue (Latin *virtus*) is literally *manliness, worth*, but this use of the word is obsolete. By "*virtue*" we now mostly mean moral excellence.

The translators of the A. V. followed the Vulgate "*virtutem*."

44. *Forbid not to take thy coat* — withhold not (i, o, q, aa).

Gk. κωλύσῃς = to let, to hinder. "To forbid" is a secondary meaning.

45. *for it was founded upon a rock* — Because it was well built. (a, g, i, k, u, v).

A manifest error in the text, arising probably from the action of the copyist altering the text to bring it into agreement with St. Matthew. It is unnecessary to give the Greek.

46. *Ready to die* — at the point of death (g, ii).

Ready to die in the sense of "about to die" is an archaism. What is meant is that the servant or slave was "at the point of death."

47. *they that bear him* — the bearers (i, o, q, z, aa, bb, ii).

Gk. οἱ δὲ βαστάζοντες = those bearing him. There is no Greek word to warrant the insertion of the pronoun "him."

48. *wash* — wet (i, q, v, aa, ee).

washed — wetted (i, g, v, aa, ee).

The Greek βρέχειν signifies "to wet on the surface," "to sprinkle." The woman did not wash our Lord's feet in the ordinary sense of the word, but her tears fell upon them and wet them.

49. *other* — the rest (a, g, i, j, o, q, x, aa, ii).

Gk. τοῖς δὲ λοιποῖς (Vulgate *cæteris*) = the rest, i.e., all others outside the circle of the disciples.

50. *Keep it* — hold it fast (i, q, u, aa, ii).

Gk. κατέχουσι (Vulgate *retinenti*) signifies not merely "to keep," but "to hold or keep fast," so as to prevent others from taking it away.

51. *wept and bewailed*, — were weeping and bewailing (i, k, n, u, s, aa, bb, ii).

The tense is imperfect.

52. Gk. ἀπεδέξατο (viii. 40), and ἀποδεξάμενος (T, WH, P, S) (ix. 11) by a change of reading from δεξάμενος signifies more than "to receive," it implies "to receive gladly" or "to welcome" and is so translated by (v, aa).

53. *meat* — food (i, j, k, s, v, aa, ee).

Meat originally denoted many kinds of food. It now has mostly the exclusive meaning of "flesh." In no passage of the Bible does "meat" mean flesh exclusively. The Jewish "meat offering" contained nothing but flour and oil.

54. *This is my beloved Son* — This is my chosen Son (*i, v*).

Gk. ἀγαπητός = beloved.

Gk. ἐκλεκτός (A, T, WH, P, S) = chosen.

55. Gk. ἐν τῷ γενέσθαι τὴν φωνήν.

The A.V. translates "when the voice was past."

Many translators (*n, aa, bb*) render "when the voice came."

The latter rendering brings out more clearly that the words were addressed to Jesus only.

56. *Kept it close* — held their peace (*j, o, q, x, aa*).

Gk. ἐσίγησαν = became silent. Note that the Douay Version which follows the Vulgate has "held their peace."

58. *Suffer* is used in the A.V. to translate two different words.

(1) ἐπιτρέπειν (viii. 32) where *suffer* = to give leave (*q, aa, ii, li*).

(2) ἀνέχομαι (ix. 41), where *suffer* = to bear with (*o, v, s, z, aa*).

59. *mighty power* — majesty (*a, q, t, s, aa*).

Gk. τῆ μεγαλειότητι, conveys no idea of "power," but signifies "majesty, grandeur, splendour."

60. *thought*, — reasoning (*i, n, t, g, z, ii*).

Gk. διαλογισμός = reasoning, argument.

In v. 46 the A.V. correctly translates "reasoning." So by repeating the word we can gather what took place. The Apostles openly discussed or reasoned the question amongst themselves, but were silent in the presence of Jesus. Our Lord, however, perceived the reasoning of their hearts, i.e. the subject that was occupying their thoughts, each one reasoning or arguing the matter with himself.

61. *He that is not against us is for us—against you is for you* (*i, g, j, n, q, v, s, aa, bb, ee*).

Here are two Greek readings:

καθ' ἡμῶν = against us, ὑπὲρ ἡμῶν = for us.

καθ' ὑμῶν = against you, ὑπὲρ ὑμῶν = for you (A, T, WH, P, S).

62. *would come*—was about to come (*i, q, v, aa, ii, ee*).

Gk. ἐμελλεν αὐτὸς ἔρχεσθαι, clearly indicates that Jesus sent the seventy in advance to those cities which he was "about to visit."

63. *the son of peace*—a son of peace (*i, n, v, z, aa, bb, kk*).

Here are two readings:

(1) ὁ υἱός with the article = the son.

(2) υἱός (A, W, T, WH, P, S) without the article = a son.

On the meaning of "a son of peace" (see note x. 6, p. 98).

64. *on us—to our feet* (*i, g, n, u, v, s, g, aa*).
The best MSS. (A, T, WH, P, S) read εἰς τοὺς πόδας = to the feet.
65. *which art exalted—shalt thou be exalted?* (*a, n, q, u, v, aa*).
Two separate readings:
(1) ἡ . . . ὑψωθεῖσα = who art exalted.
(2) μή . . . ὑψωθήσῃ (A, T, WH, P, S) = shalt thou be exalted?
expecting a negative answer.
And following this we get—thou shalt be brought down.
shall be thrust down (*q, v, aa*).
- despiseh—rejecteth* (*i, v, z, aa, ii*).
The same Greek word is translated "rejected" (vii. 30). "The Pharisees and lawyers rejected the counsel of God against themselves."
66. *Spirit—the Holy Spirit* (*a, i, n, g, u, h, s, aa, kk*).
This rendering is obtained by the addition of τῷ Ἁγίῳ (T, WH, P, S) = the Holy. Thus we see that our Lord was under the influence of "the Holy Spirit."
67. *wounded him—beat him* (*i, n, s, aa, ii*).
Gk. πλῆγὰς ἐπιθέντες = laying blows upon him. The blows produced wounds (see v. 34), where a different word (τὰ τραύματα) is used.
68. *When he was at the place came, etc.—when he came to the place* (*n, u, aa, ii*).
The omission of "γενόμενος" (WH, P, S) in the second reading gives the translation.
69. *secret place—cellar* (*g, q, aa*).
(1) *Gk.* εἰς κρυπτόν (neuter) = a secret place.
(2) *Gk.* εἰς κρυπτήν (fem.) (A, W, T, WH, P, S) = an underground vault or cellar—"a crypt."
70. *when the bright shining of a candle—when the lamp with its bright shining* (*g, t, i, k, o, aa, bb, ll*).
Gk. ὁ λύχνος τῆ ἀστραπῆ = the lamp with or by its brightness.
ἀστραπή = flash of lightning.
71. *ravining—extortion* (*m, o, s, t, aa*).
The Greek signifies "seizure" and in this sense "ravining" is descriptive rather of the seizure of prey by a wild beast than the rapacity or extortion of a human being in exacting money. Covetousness was the sin of the Pharisees.
72. *magistrates—rulers* (*h, l, hh*).
Gk. ἀρχάς = rulings, *i.e.* rulers; the office is put for the holder of the office: compare our "justice of the peace." Vulgate *magistratus*, whence A.V. "magistrates."
The present limited use of the word "magistrate" to officers discharging judicial functions does not convey the sense of the Latin *magistratus*, a high officer of State.

73. *powers*—authorities (*n, q, t, v, aa, bb*).

Gk. ἐξουσιάς, authorities. Vulgate *potestates*, whence A.V. "powers."

74. *bags*—purses (*i, m, n, o, q, v, x, aa, ii*).

Gk. βάλαντια, is translated purse (x. 4, xxii. 35).

lights—*lamps* (*i, j, k, n, o, q, s, v, z, ii*).

75. *at the strait gate* — by the narrow door (*a, i, u, v, aa, bb, ll*).

(1) Gk. πύλης = gate—*strait* (see Glossary) = restricted, narrow.

(2) Gk. θύρας (A, T, WH, P, S) = door—"door of faith" is a favourite metaphor of St. Paul.

(see Acts xiv. 27; 1 Cor. xvi. 9; 2 Cor. ii. 12; Col. iv. 3).

76. *worship* — glory (*a, j, k, q, x, bb*).

Gk. δόξα conveys no idea of reverence as implied in our modern use of "Worship." "Glory" or "Honour" therefore better describes the act.

so *unjust steward* = *unrighteous steward* (*i, s, aa*).

He did not fulfil his obligations to his lord.

also *unjust judge* = *unrighteous judge* (*i, s, aa*).

and *just men* = *righteous* (*i, s, aa*).

77. *trespass* — sin (*a, c, j, k, o, q, u, x, aa, kk*).

The Gk. ἁμαρτάνω, should be uniformly translated "*sin*."

παραπτώματα = trespasses (St. Matt. vi. 14).

78. *save* — *gain* (*aa*).

Two readings in the Greek.

1. σῶσαι = to save.

2. περιποιήσασθαι (A, T, WH, P, S), which, in middle voice, means "to gain possession of," "secure."

79. *other men* — the rest of men (*a, i, n, q, s, v, x, aa*).

Gk. οἱ λοιποὶ τῶν ἀνθρώπων = the rest of men, clearly indicating the claim of the Pharisees to an exclusive righteousness.

80. *all* — our own (*a, i, k*).

Two readings.

(1) πάντα = all.

(2) τὰ ἴδια = our own possessions (A, T, WH, P, S).

81. *were very attentive to hear him* — hung upon him listening (i, n, q, s, v, au).
The Greek here is very clear in its meaning ἐξεκρέματο (pass) signifying to hang upon or to cling to.
Vulgate is suspensus erat, audiens illum.
power = rule (y).
children of God = sons of God (a, i, k, q, t, x, aa, bb, ii, kk, ll).
(See 39).
children of the resurrection = sons of the resurrection (a, q, t, aa, bb, ii, kk, ll).
82. Gk. is ὑποπόδιον τῶν ποδῶν σου — footstool of thy feet (t, x, aa, kk).
83. Gk. is ἀσπασμούς = salutations, denoting the "embrace" accompanying the oriental greeting (e, i, j, o, q, s, v, z, ll, kk).
84. *abundance — superfluity (a, e, g, h, k, aa, hh).*
Gk. ἐκ τοῦ περισσεύοντος = signifies "of that which is over and above" i.e. more than enough, superfluous.
85. *I am Christ — I am He (a, i, k, o, q, v, bb, hh, ii).*
The Greek is simple Ἐγὼ εἰμί = I am.
86. *with perplexity, the sea and the waves roaring* — in perplexity at the roaring of the sea and waves (g, k, n, s, v, aa).
87. *looking after — expectation (j, k, o, q, x, aa, ll).*
88. *He that hath no sword, let him sell his garment and buy a sword* — He that hath none let him sell his garment and buy a sword (a, g, i, l, m, n, o, q, x).
garment signifies the "abba" or long, flowing, outer garment: best rendered by "cloak."
89. *Fellow — man (a, i, n, q, s, t, v, z, aa, ii).* So also xxiii. 2 (d, q, s, v, x, aa, bb, ii, ll).
The Greek is οὗτος = this one. "Fellow" has now a contemptuous meaning which is not intended in the original which signifies "This man or this individual."
90. *Hereafter, — from henceforth (a, i, q, u, x, aa).*
Gk. ἀπὸ τοῦ νῦν, same as I. 48, "From henceforth all generations shall call me blessed."

91. *shall sit*, — shall be seated (*i, s, aa*).

Gk. ἔσται . . . καθήμενος; note the verb ἔσται with the participle = shall be seated or sitting. It is a periphrastic future. Vulgate *erit sedens* = shall be sitting.

92. *Fierce* — urgent (*c, m, n, o, aa*).

Gk. ἐπίσχυον, lit., "they grew stronger against him," i.e., more urgent in pressing for a judgment.

93. *the sun was darkened* — the sun having failed (*i, v, mm*).

There are two readings.

(1) καὶ ἐσκοτίσθη ὁ ἥλιος = and the sun was darkened.

(2) τοῦ ἡλίου ἐκλείποντος (T, WH, B, P) (genitive absolute) = the sun failing, i.e., the light of the sun having failed.

94. *and are sad*—and they stood still, looking sad (*a, g, i, aa*).

Two readings—

καὶ ἔστε σκυθρωποι = and are sad.

καὶ ἐστάθησαν σκυθρωποι = and stood still, looking sad.