

THE
NEW TESTAMENT COMMENTARY.
—
LUKE.

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VOL. II.—LUKE.

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PREFACE.

WHEN the first volume of the New Testament Commentary (Matthew and Mark, by Prof. McGarvey) was issued, the present work had hardly been commenced. My labors, consequently, would have been greatly diminished if I had felt justified in referring to that excellent work for the interpretation of such passages as are common to the three synoptics. It seemed to me, however, to be desirable in itself, and in some sense due to our readers, that the present volume should be wholly original and independent. And in order that it might be so, I scrupulously avoided (sometimes with great reluctance) consulting Prof. McGarvey's volume during the preparation of this, lest I might be betrayed into the adoption and incorporation of his views—or, at the least, receive a bias from them. The readers of the two volumes will consequently find the parallel passages fully and originally treated in each work. From the cause above stated, no references *to* the first volume are marked in *my notes*, but for the convenience of the reader the parallels are designated at the beginning of each section.

I have only to add, that in the division of Luke's Gospel into parts, I have simply followed Greswell, as giving an arrangement upon the whole convenient and satisfactory, though in one or two particulars not exactly such as I should have preferred.

J. S. L.

AUGUSTA, GA., *Oct.*, 1877.

INTRODUCTION.

SECTION I.

WHEN AND BY WHOM WRITTEN.

“THE Gospel according to Luke,” was written before the Book of Acts (see Acts i. 1), and as this latter closes when Paul had been two full years a prisoner in Rome, *i. e.* A. D. 63, we have thus one datum from which to determine the date of the Gospel. It was, of course, *earlier* than the year above mentioned, and it is probable, from the terms of the reference given, that it was considerably earlier. At any rate, as the evidence fixes the ulterior limit beyond which it could not have been written, it settles the fact (which is really the most important point involved), that the predictions in this Gospel concerning the destruction of Jerusalem were actually recorded and published before the event took place.

We are not able to fix the exact date, nor even the prior limit. But fortunately this is not important. It seems highly probable, however, that Luke's Gospel was written at Caesarea, while Paul was a prisoner there, about the year 60. The recent visit of the Evangelist to Jerusalem in company with the Apostle, had given him access to the highest sources of information. He met with those who had known the Lord and his mother—perhaps with Mary herself; and no doubt saw there many of the documents to which he refers in his preface. We may reasonably conclude, therefore,

(7)

that he employed the leisure afforded by the imprisonment of the Apostle in making further investigations concerning the facts connected with the personal history of the Savior, and in arranging and writing them in order.

SECTION II.

THE EVANGELIST.

Luke is mentioned in the Scriptures by name only three times : “Luke, the beloved physician,” Col. iv. 14; “Only Luke is with me,” 2 Tim. iv. 11; and “Lucas my fellow laborer,” Philemon 24. His presence with the Apostle is frequently indicated in Acts by the pronoun *we* or *us*. (See xvi. 10; xx. 5; xxi. 18; xxvii. 1.) By a corresponding sign, when the narrative is in the third person, we infer that the writer was not of the company. As he is distinguished from the “circumcision,” Col. iv, we may infer that he was a Gentile by birth, though some have supposed that he was a “proselyte of the gate” before his conversion to Christ. It is thought that he is referred to as “the brother whose praise is in the Gospel throughout all the churches” (2 Cor. viii. 18). At any rate, we know that he was the honored companion and fellow-laborer of the great Apostle to the Gentiles.

SECTION III.

ITS ORIGIN.

Luke was not himself an eye-witness of the events which he narrates. Some have thought that he was one of the seventy disciples sent out by the Lord, but this is without

evidence while his own distinct reference to the sources of his information seems to exclude this idea. The supposition of Dr Lange that he was one of the Greeks that visited the Savior (John xii. 20), and also one of the two disciples to whom Jesus drew near on the road to Emmaus, is equally without authority. Whence, then, did he derive the information which he has communicated in his gospel? He himself answers that it was delivered to him by those who from the beginning were eye-witnesses and ministers of the word. See notes on ch. i. 1.

SECTION IV.

ITS HISTORICAL CHARACTER.

In common with other historic portions of the New Testament. Luke's Gospel has been characterized by one school of modern infidelity as an aggregation of myths and legends collected long after the date which Christians assign to these works. Upon this hypothesis the four Gospels have no historic value whatever. Strauss, for example, finds either in the Old Testament, or elsewhere, something *similar* to the various works attributed to Jesus, or something which he holds to have been at least *suggestive* of them, and he affects to discover here the germ out of which later enthusiasts developed the so-called Gospel Histories. He argues that Jesus was an actual person, who strongly impressed himself upon his followers, but that, historically speaking, he fell far below the *absolute idea*, and that his adherents endeavored to elevate him *to* that idea by mythical additions to his life. With great learning and ingenuity—and often, too, it must be added, with great absurdity—he seeks to trace out, one by one, the mythical origin of the various wonderful events in the recorded history of our Lord.

Apart from other considerations, it should suffice to say

that the existence of the church before the assumed date of these myths is fatal to the theory. Given a large, flourishing, wide-spread and enthusiastic communion, anxious to add honors to its hero, and restrained by no controlling principles or scruples—and the generation and publication of legendary glories is conceivable; but the existence of such a community remains still unexplained and inexplicable. The hypothesis represents these people as being fired by this absorbing enthusiasm, without any adequate cause to produce it. How was the church originally formed? Upon what ground was it collected? What were the facts proclaimed, and the evidences furnished, that led to this phenomenon? In a word, how were men, in the first instance, brought into that condition of self-denial and self-sacrifice—that feeling of deathless devotion to one who was not till long afterwards believed in as worthy of such services and honors? At the period when these myths are said to have been fabricated, Christianity had spread over a large part of the earth. Myriads of men had renounced the world, had conquered their prejudices, had faced the terrible ordeal of shame, had voluntarily and knowingly subjected themselves to the imminent danger of death, and had literally counted all things but loss for the sake of one whom as yet they knew only as a good man, who lived for a short while in the presence of his fellow-men, then died in ignominy and shame, and remained in the decay and corruption of the tomb! For we are gravely told that the idea of the resurrection was an after-thought; that the stories of preceding miracles, proving the divinity of Christ, were a late-born fancy; that none of those wonderful events which so naturally and rationally account for the birth and growth of the infant church, really occurred, or were at first proclaimed or even thought of. All these were legendary, fanciful, mythical, but the outgrowth of a pre-existing enthusiasm. What, then, produced this enthusiasm?

Upon the supposition that what Luke records, the Apostles and eye-witnesses actually delivered by word of mouth, and that their word was confirmed by such testimonies as com-

pelled belief, the existence of the church is easily and satisfactorily accounted for. But if the original preachers of the Gospel did not proclaim a Divine Savior, and did not bear testimony to works which were in harmony with such a character; if they did not explicitly bear witness not only to these works, but also to his resurrection; and if God himself did not confirm and establish their testimony by many infallible proofs; then the very existence of the church wrought up to such a state of enthusiasm and devotion as would cause it to devise the so-called mythical stories, is itself a miracle as wonderful as any that the Evangelists narrate.

We conclude, then, that the Gospels are absolutely *true*; that they deal in matters of *actual history*; and that their contents were preached and believed before they were written. If any additional evidence be desired, it will be found in the Epistles of Paul—works whose authenticity, and consequently *early date*, can not be doubted. For example, the Epistle to the Romans was written before the apostle had ever visited that city, and to a church, some of whose members “were in Christ before him” In this work he speaks distinctly of the humanity and divinity of Christ, and also of his resurrection. This is mentioned not as something new or strange to his hearers, but as a settled and well known fact, recognized alike by him and them. We find in this and other Epistles references to baptism, to the Lord's Supper, to Christ as an authority, to his sacrificial death, to his resurrection and ascension, and numerous and various other allusions to his life and character, which make it absolutely certain that the facts and incidents recorded in the Gospels were then every-where believed and rested in as the very ground and life of the church. Nay, many of these allusions point directly to the belief and preaching of a much *earlier* period. The Romans, for example knew nothing of any baptism which was not, *at the time received it*, connected in thought and faith with the life and resurrection of Christ. The Corinthians are re- that in the *original proclamation* of the Gospel to them,

they were called upon to believe the leading facts in the history of our Lord—his death, burial and resurrection, that greatest of all miracles; and that the evidence for these facts was such that they *believed* them. In a word, the testimonies in support of the Gospels as *authentic and reliable histories* are so numerous and conclusive that we can but wonder to find even the highest genius so adventurous as to question them.

SECTION V.

INSPIRATION.

“Infidels have regarded the Gospel of Luke as having even less claim than the others to be considered an inspired production. It was not written by an Apostle; the promise of miraculous spiritual endowments was not made to its author; he, himself, does not claim to be inspired, but speaks of care and diligence in seeking out information as any ordinary man might do. All this has been urged, and all this is true. Still, it does not affect the question of Luke's inspiration; because, although he was not one of the Apostles to whom the promise of inspiration was given, we know as matter of fact that spiritual gifts were not limited to the Apostles. The book of Acts abounds the Epistles.. speak often and distinctly of the presence of the inspiring Spirit in the churches. Moreover, the very office which Luke filled, and the labors in which he was engaged, show that he must have had those supernatural gifts which the Apostle would recognize as fitting and qualifying him for his work. That he does not lay express claim to these in his Gospel can make no more against him than against Matthew and John, each of whom is equally silent upon the same point. And, finally, that he speaks of the care and diligence with which he sought to reach the certainty of the facts believed, can be pleaded in opposition by

those only whose theory of inspiration is grossly mechanical.

In truth, *the supernatural was always grafted upon the natural*. The Apostles themselves were first of all taught in the ordinary way of oral instruction. They were called to go about from place to place with their Master, to hear his wonderful discourses, and to witness his wonderful works, before they were inspired, and this, notwithstanding the principal effect of their inspiration was to be connected with the very things which they had heard and seen, viz.: to bring all things to their remembrance. Doubtless, too, the Holy Spirit guided and directed them both in speaking and in writing—in the selection and expression of the facts thus brought to their minds. The only difference in the case of Luke and Mark is, that they were inspired before the facts of the Gospel history were made matters of special investigation by them; so that it was under the guidance and influence of the Holy Spirit that they traced out and determined the truth of the statements that had been made to them. The same Spirit directed in the selection and expression of the events and discourses which they have put upon record. Thus, for the reasons which will be alluded to in Section VII, each Evangelist was miraculously influenced to present a different portrait of the same Divine Person; to exhibit him, so to speak, as viewed from a different angle, and as presenting to each all His features, but in different degrees of distinctness and prominence.

The inspiration of Luke's Gospel, therefore, rests upon the same sure testimony as that of the others, namely, its own inherent superiority to all merely human compositions, its numerous signs and signals of a guiding, illuminating and pervading Spirit, and the fact that it was received and accredited as an inspired and authoritative document by the early church during the age of gifts. Indeed, it will hardly be doubted by those who believe in its authenticity, that it was perused by the great Apostle himself, and received the approval of his illuminated and sanctified mind and heart, before it was published. It has indeed been thought, and

not without reason, to bear marks of Paul's influence, or at least to exhibit the gospel as taught by him. We may therefore safely accept the testimony of the early church, and regard it as a part of the canonical and inspired Scriptures.

SECTION VI.

INTEGRITY.

That we possess the Gospel of Luke entire and unadulterated, as it originally left his hands, does not admit of reasonable doubt. The rationalistic objections against the first two chapters have been clearly met and answered by Meyer, leaving no real ground to distinguish between them and the rest of the book. Indeed, the objections arose out of a prior disbelief in the possibility of the incarnation, and were supported alone by Marcion's notoriously mutilated copy. Excepting this well known fraud, there is no reason whatever for doubting the integrity of the work as we now possess it.

SECTION VII.

CHARACTERISTICS.

Apart from its peculiarities of diction, which have often been pointed out, this Gospel is especially distinguished for the aspect in which it exhibits the person of our Lord. Matthew gives prominence to His *royalty*, presenting him as a *King*, and speaking much of "the kingdom of heaven" He does not lose sight of other relations, but he leaves them in comparative obscurity. Mark, in like manner, brings our Savior's *humiliation* into the foreground. He seems to contemplate him "in the form of a servant." Consequently, as he views

him in this character, he does not, like Matthew, speak of the kingdom of *heaven*, but only of the kingdom of God. The kingdom of heaven is Christ's, but while Christ is servant it is seemly and congruous to speak only of God as king. The trait which John brings into prominence is the essential *Divinity* of our Lord, while in Luke we are brought to look directly at his *humanity*; and it will be seen that this characteristic marks the whole Gospel from beginning to end; that a sort of *emphasis* is laid upon the different stages of Christ's human *development*; upon his human *dependence*, as manifested in prayer ; upon the reality and tenderness of his human *sympathies*; and, finally, upon the *relation* of his humanity to all mankind. The parables, too, are introduced by phraseology significant of the same peculiarity. Every one begins with a distinctly human reference. "A certain *man* went down from Jerusalem;" "The ground of a certain rich *man*;" "A certain *man* had a fig-tree;" "What *man* of you having an hundred sheep." Then the great supper of Matthew begins : "The kingdom of heaven is like unto a certain *king*;" but that of Luke, "A certain *man* made a supper."

From this brief comparison of the four Gospels, we may see why the Holy Spirit *gave* us four, and why He selected four different men to write them. Each exhibits the *same Christ*, but each exhibits a different *view* of his many-sided character. In each we can see him as he is—in his likeness to God and to man—in his royalty and his humiliation—in his humanity and his divinity; but we can see him perfectly and in all his fullness only by viewing him from the various positions occupied by the different Evangelists. Each portrait represents one complete view ; all of them together represent the One Perfect God-Man.

LUKE.

PART FIRST.

FROM THE PREDICTION OF THE BIRTH OF JOHN TO THE
BEGINNING OF HIS BAPTISM.

CHAPTERS I, II.

I. ¹ Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed

among us, ²Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the

THE PREFACE. 1-4.

1. Forasmuch as many.—The fact that many of the early Christians attempted to put in writing the story of Christ as delivered to them by the Apostles, is mentioned only in this place; and from the language used here it appears that these attempts were but partially successful. Luke, however, does not condemn the *writers*; he merely intimates the imperfection of the *writings*. Of the large number of documents in circulation, each contained a part, and a few, perhaps, many parts of the gospel history, but none of them set it forth as a complete whole. Still, the great interest and value 2

of even these fragmentary productions led the Evangelist to perceive how important it would be to embody in a single work all the information treasured up in these separate *memoranda*, together with other facts and details which had come to his knowledge, or which could be acquired by diligent research; and to arrange the whole into a regular, consecutive and orderly narrative. At that time no such work had been seen by him—John's Gospel certainly, and Matthew's and Mark's probably, not having been written.

2. from the beginning.—The word is restricted by the term eye-witnesses to the *public* beginning
(17)

word; it seemed good to me also, having had perfect under-

standing of all things from the very first, to write unto thee¹ in

i. e., the entrance of Christ upon his ministry; or, as more definitely explained by Luke himself, the time of his baptism. (Acts i. 22.) The word eye-witnesses is a *pregnant expression*, including the evidence of other senses besides that of sight. (See 1 John i. 1.)

3. it seemed good to me also, having had perfect understanding.—The Greek word *ἠκολούθησα* (*av-drjxoti*, from *ἠκολούθησα*, *to follow*, and hence *to follow with the thoughts, to trace*) indicates *process* rather than, as in our version, a *result*. The meaning is, that he had *carefully investigated* the things which he was about to write, and by *diligent research* had become *accurately informed* upon them. That this employment of natural faculties and ordinary means is in harmony with the highest and best conceptions of *inspiration*, see Introduction, Section V.

from the very first—This reaches beyond the beginning of verse 2. The parties there referred to had attempted to narrate the story of Christ's *official life*, using the facts attested by the Apostles ; but in addition to this, Luke proposes to treat of his *birth* and even its *antecedents*; to go back to the very first and exhibit Christ *coming*, as well as Christ *come*, in the flesh. Instead of *very first*, Gausson would render (*avadv*) *from above*, as in John iii. 31, and

understand it as the Evangelist's own assertion of his inspiration. But this is inconsistent with the immediately Preceding words, and in any case is unnecessary, as our belief in *inspiration* rests upon other and higher ground.

in order.—Dean Alford says: “ We must not understand St. Luke to lay claim to any specially chronological order in *writing*; which, indeed, is not found in his Gospel. He *traced* the events in order as they happened; but he may have *arranged* them as other considerations led him.” But while it is certainly true that the word (*ἠκολούθησα*) does not necessarily imply *chronological* order, still I think whatever order it does imply must be referred to the *writing* and not to the *tracing*. The Evangelist expressly says that he had *previously traced out* all things, and that now he proposes to *write them in order*. The fact that the Gospels are *memorabilia* rather than complete histories of Christ, sufficiently accounts for the non-observance of strict chronological order in the writing of them.

most excellent Theophilus.— Nothing is known of this person except that our gospel and the book of Acts are dedicated to him. He is presumed upon satisfactory grounds to have been a native of Italy, and perhaps an inhabitant of Rome. (See Smith's *Die. of the*

order, most excellent Theophilus, •that thou mightest know the certainty of those things, wherein thou hast been instructed. 'There was in the days of

Bible.) It is probable that (*xpa-tieti*) *most excellent* or *noble* is here an official title, as it certainly is in Acts xxiv. 3.

4. mightest know the certainty.—This does not imply that Theophilus was in doubt as to the truth of the things in which he had been instructed, but merely that it would edify and strengthen him to be furnished with additional facts and evidences. Compare 1 John v. 13. “These things have I written unto *you that believe . . . that you may believe.*”

THE ANNUNCIATION OF THE BIRTH OF JOHN THE BAPTIST. 5-25.

(*Peculiar to Luke.*)

5. Herod the king.—Distinguished in profane history as *Herod the Great*. He was, while but a youth, appointed governor of Galilee, and his dominion was soon after enlarged so as to include Coele-Syria. Subsequently he was made Tetrarch of Judea, but the next year, being forced, upon an invasion of the Parthians, to leave the country, he fled to Rome, where he was appointed by the Senate **king of Judea**. After a prolonged struggle he captured Jerusalem, and at length established his autonomy throughout his kingdom.

Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Eliz-

His reign was long, and the latter years of it were signalized by great cruelty and many inhuman executions. Josephus relates that he ordered the nobles whom he had called to him in his last moments to be executed immediately after his decease, that so at least his death might be attended by universal mourning. (See also Matt. ii. 16-18.) He died B. C. 4, the same year that marks the true date of our Savior's birth. (See note, chap iii. 1.)

a certain priest.—For the nature and significance of the priestly office and functions, see the Epistle to the Hebrews, *passim*.

the course of Abia, i. e., Abi-jah.—The service of the sanctuary was performed by the descendants of Eleazar and Ithamar alone. Of the former there were, in the days of David, sixteen, and of the latter, eight. (See 1 Chron. xxiv. 10.) These constituted twenty-four **courses** or classes, which served by turns, relieving each other weekly. The course of Abijah was the eighth in order. **Zacharias** is the Greek form of the Hebrew **Zachariah** or **Zechariah**.

of the daughters of Aaron — That is, Elizabeth as well as her husband were descended **from the** first high priest.

abeth. 'And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. 'And they had no child, because that Elizabeth was barren, and they were both now well strick-

en in years. ⁸And 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 to burn incense when he went into the

6. And they were both righteous before God.—If righteous in his sight, we may feel sure that they were truly so. "When the promise made to Abraham is on the point of fulfillment, we suddenly find that the true Abrahamic character, however rare, has by no means utterly disappeared in Israel." (Van Oosterzee.)

walking in all the commandments.—Keeping or obeying the commandments, and scrupulously observing the ordinances of the **Lord**. This is explanatory of the clause "righteous before God," and marks the essential characteristic of all scriptural righteousness. Compare 1 John iii. 7, "He that doeth righteousness is righteous, even as he is righteous."

blameless.—As we can not suppose that they were absolutely *sinless* before God (see Rom. iii. 20), this may refer to their *reputation* among men.

7. Well stricken in years.—So old as to render the prospect of having children hopeless. Literally, *far advanced in their days*.

8. Before God.—That is, at the altar of burnt incense, which was placed immediately *before the mercy-seat*, from which it was sepa-

rated by the veil of the temple. The altar was in the Holy, the mercy-seat in the Most Holy place, which was regarded as *the dwelling-place of God*. Hence the language used in the text.

9. according to the custom.—Jewish authors likewise mention this custom of determining by lot who was to perform the different parts of the temple service. The office of burning incense morning and evening was considered especially important and honorable. This duty was originally devolved upon Aaron, and it seems to have been performed by the high priest alone up to the destruction of the first temple. In the daily services of the second, it was appropriated to the inferior priests, one of whom was chosen by lot, each morning and evening. A peculiar blessing was supposed to be attached to the service, and no one was allowed to perform it twice until all had shared it. The ceremonies observed are fully detailed in Smith's Dictionary: "When the priest entered the holy place with the incense, all the people were removed from the temple, and from between the porch and the altar. . . . The assistant priests who attended to

temple of the Lord. ¹⁰And the whole multitude of the people were praying without at the time of incense. ¹¹And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

the lamps, the clearing of the golden altar from the cinders, and the fetching of fire from the altar of burnt-offering, performed their offices singly, bowed towards the ark of the covenant, and left the holy place before the priest, whose lot it was to offer incense, entered. Profound silence was observed among the congregation who were *praying without*, and at a signal from the prefect the priest cast the incense into the fire, and bowing reverently towards the Holy of Holies, retired slowly backwards, not prolonging his prayer that he might not alarm the congregation, or cause them to fear that he had been struck dead for offering unworthily. When he came out he pronounced the blessing in Num. vi. 24-26, and the Levites burst forth into song, accompanied by the full swell of the temple music."

10. at the time of incense.—Perhaps at the *morning* incense burning, though this can not be determined certainly. The multitude Without were engaged in silent Prayer, while the priest offered the ⁱⁿ incense, which was regarded as the *symbol* of prayer.

11« an angel of the Lord.—The angel Gabriel (see v. 19). This

¹¹And when Zacharias saw **him** he was troubled, and fear fell upon him. ¹³ But the angel said unto him, Fear not, Zacharias: for thy prayer is heard ; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name

was not an ecstatic vision, but an actual presence and appearance of the angel.

standing **on** the right side of the altar.—As the altar of burnt incense was placed in the extreme westerly part of the sanctuary, *the right side* to Zacharias facing it, would be north of it. For a detailed account of the construction and position of this altar, see Ex. xxx. 1-6.

12. And when Zacharias saw him he was troubled.—The appearance was sudden and unexpected, and it might have suggested to Zacharias—not unreasonably—that he had perhaps forfeited his life by some error in the performance of his service. The circumstances, too, were well calculated to foster his alarm. He was *alone* ; he was *before God*; a solemn *stillness* reigned within and around the Holy place; and we may presume that, as in chap. ii. 9, "the glory of the Lord shone round about" the heavenly messenger.

13. Fear not, thy prayer is heard.—It has been thought that the prayer of Zacharias to which the angel alludes had reference to the Messiah. Thus Meyer and Van Oosterzee. But while I do

John. “**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 shall drink neither wine nor strong drink ; and he shall be filled with the Holy Ghost even from his mother's

not doubt that Zachariah, like other pious Israelites, had often, and perhaps daily, prayed for the coming of the Redeemer, I do not think that reference is made to that prayer. The angel says, **thy wife Elizabeth shall bear thee a son.** This shall be the proof that thy prayer is heard.

and thou shalt call his name **John.**—The meaning of this name was doubtless the reason for giving it. So in the case of Sarah, Abraham and our Lord. *John* signifies *God is gracious*, and is consequently singularly appropriate to one whose office was to prepare the way for Him by whom came grace and truth. His name expresses the sum of his prophecy.

14. And thou shalt have joy.—This is better rendered, **he shall be to thee joy and gladness.**

and many shall rejoice at his birth.—Not referring to the *time* but to the *consequences* of his birth. He shall prove to be so great a blessing to **many** that they will rejoice that he was born. Some expositors understand the rejoicings mentioned verse 58 to be referred to; but these are so common, and, as it were, a matter of course that they would scarcely have been the subject of angelic prediction.

15. For he shall be great in

the sight of the Lord.—How different this from being great *in the sight of men!* John lived in a desert; he was clad in the coarsest garb; he fed upon the plainest and simplest food; he was distinguished for no desolating wars, no splendid conquests, nothing that gave Alexander, and Herod, and Frederick, the title of *Great*—but how truly great he was! Great in virtue, in his triumphs over his own spirit, and in the zeal and fidelity with which he discharged the duties of his great spiritual office. **shall drink neither wine nor strong drink.**—This designates him as a Nazarite for life. (Comp. Acts xxi. 24.) Ordinarily a Xazar-ite's vow, with its consequent abstinence, was for only a limited time, generally thirty or sixty days, in which case he was called by the Jews a “Nazarite of days,” as distinguished from the “perpetual Xazarite.” During the period of his consecration, he was obliged to abstain not only from wine and strong drink, but even from grapes, whether insist or dried. He was forbidden to cut his hair, or to approach any dead body. Samson, Samuel and John are the only •perpetual Nazarites “mentioned in Scripture. **Wine** was the juice of the grape, and as manufactured in Judea, was commonly very lig^{nt}

i. 16,17.]

ffo “And many of the children of Israel shall he turn the Lord their God. “And to

and harmless. Its use was not forbidden to any except Nazarites. **Strong drink**, *sikera*, was any inebriating liquor not made from grapes. The word does not mean, as with us, *distilled* spirits, for the art of distillation was not then known. The *strong drink* of the time was obtained from dates, figs, and other fruits by fermentation. It contained intoxicating properties, and is therefore often the subject of warning in the Scriptures.

he shall be filled with the Holy Ghost from his mother's womb.—According to any worthy conception of the Holy Spirit's influence, whether viewed as enlightening, purifying or directing, this must be understood, with Bloom-fidd, as a Hebrew hyperbole denoting the *earliest period*. Some even go so far as to refer the language to a period *antecedent to birth!* So Vnn Oosterzee, who characterizes a different view of Kuinoel's as a “lax interpretation.” Similarly Olshausen and Meyer. But as Alford replies, in this case the language would have “been *in* rather than *from* his mother's womb.” I can not regard the text as signifying more than that the whole *intelligent and moral* life of •John would be blessed and guided by a fullness of the Holy Spirit, ford's interpretation, which fixes the Prior limit *at his birth*, seems

he shall go before him **in the** spirit and power of Elias, to turn the hearts of the fathers to

equally with Meyer's to involve a *materialistic conception of the Spirit*.

16. shall he turn.—He shall induce them, by the influence of his preaching, to turn. As in all conversions, the parties are not only to be acted *upon* but to *act*.

the Lord their God.—Assuming this language to refer to the Messiah, Bede urges it as conclusive against the Arians. Alford takes the same view. But as we have so many texts which unequivocally teach the divinity of our Savior, it is injudicious to press those of questionable application. Nor can T doubt that Zachariah understood the words as referring to *the God of his fathers*, such being for *him* their obvious sense. It is suggestive, however, to compare Mai. iii. 1 with Matt. xi. 10, and to notice in the latter how our Savior, in quoting the prophecy, changes the grammatical person: “Behold I send my messenger before *thy* face, which shall prepare *thy* way before *thee* ; “ not as in the prophet, “ prepare *the* way before *me*.” Whether or not, therefore, Zachariah understood *the Lord their God* as equivalent to *the Lord whom ye seek*, of Malachi, *i. e.*, the Messiah, it is at least clear to us from parallel passages that the language will easily bear that sense.

17. And he shall go before

the children, and the disobedient

him.—If the pronoun here refers to **the Lord God** as its antecedent, which is certainly the more obvious view, it leaves no room to doubt that the Messiah is *embraced* in this antecedent, if he be not indeed exclusively referred to. Winer, however, says that (*avtov*) *him*, “has no antecedent grammatically implied in what precedes, but must be referred to some subject assumed to be known, *i. e.*, the Messiah.” (N. T. Gram., p. 146.) But this, I think, is arbitrary, for if Messiah is Immanuel, God with us, he is equally *the Lord God* with us, which gives a grammatical antecedent *expressed* in what pre-sedes.

in the spirit and power of Elias.—The allusion is to Mai. iv. 5 : “Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.” The Jews understood this of a *personal coming* of Elijah. Alford also holds that John is only “a type, a partial fulfillment of the personal coming of Elias in the latter days.” But our Savior says concerning John: “And if ye will receive it, This is Elias which was for to come,” *i. e.*, This is (*he one* of whom Malachi speaks. I hence regard the prophecy as *completely fulfilled* in John, who came in the **spirit**, *i. e.*, the disposition; and in the **power**, *Swapi-t*, the energy, the force, the zeal, of Elijah. (See Matt. xi. 14; xvii. 10-13.)

to the wisdom of **the just**; to

to turn the hearts of fathers to children.—This language has given rise to great diversity of interpretation. Matthew Henry understands it as referring to Jews and Gentiles; but this view is far-fetched, and seems to be *put into* the words rather than to have been *drawn from* them. Besides, it was no part of John's especial mission to turn the hearts of the Jews to the Gentiles. Dr. Scott translates ETU by *with—* “to turn the hearts of the fathers *with* the children.” But *mi* can very rarely bear this sense, especially before the accusative, and the construction here imperiously forbids it. Bloomfield regards the words as denoting “the reconciliation of discordant sects and political feuds by a common repentance and reformation.” It does not appear, however, that John did in fact accomplish this work. Very few of the leading sectaries seem to have yielded to his influence; while feuds were certainly as rife after as before his preaching. Van Oosterzee says: “The feeling of the paternal relationship had grown cold in many hearts, in the midst of the moral corruption of Israel: when the forerunner lifts up his voice, the ties of family affection shall be strengthened.” Similarly Dr. Campbell, who renders (*trfwr'pf^ai ertt*.) *to reconcile to*—But have we any ground for believing that paternal feelings had grown cold; or that a leading object of

make ready a people prepared for the Lord. ¹⁸And Zacharias said unto the angel, Whereby

shall I know this? for I am an old man, and my wife well stricken in years. ¹⁹And **the**

the Baptist's mission was to reconcile family variances ?

eral case *the heart was turned from self to consider the rights, interests, and wants of others*; nay, some *sacrifice* of self-interest was enjoined upon all who would "bring forth fruits meet for repentance."

I suggest that the meaning is to be sought in the teaching of John himself, and especially in the substance of his prophetic announcement. He proclaimed the kingdom of heaven as near at hand. Now the effect of such an announcement upon old men and fathers may be readily conceived. The future was bright; but as for them they could hope in the order of nature to enjoy but few of its blessings; their children, however, might participate in them to the full. Hence the leading subject of John's proclamation would turn their hearts to (or upon) their children, or as in the Septuagint of Malachi, *towards* them. But there is a still more general conception underlying the language, especially as used by the prophet. It is rendered by the LXX, "He shall turn the heart of a father towards his son, and the heart of a man towards his neighbor." In other words, a principal work of John will be to break ^{ow}u and overcome men's unworthy and inordinate selfishness, ^{oy} Pointing them to the *common*. ^{viOr}> and preparing them to enjoy his *blessings in common*. booking now at the ^{direct}1011s ^{ilcl}>> he gave to the different ^{as}^es wh^o came to him, chap. iii. ~⁴> we observe that in each sev-o

the disobedient to the wisdom of the just.—Campbell, overlooking the elliptical character of the phrase, translates: "And, by the wisdom of the righteous, to render the disobedient a people well disposed for the Lord." This, however, does violence to the construction. While *ettio-tpifyu* followed by *iv*, does not, as he says, express *to turn to*, it is quite arbitrary to translate *miotpt'ai* alone, by "render." It means *to turn*; and, by supplying the ellipsis (with *&a*t dvat*, or st{ ^{fo} tZfa) the construction is easy, and the rendering in the test is justified. So Bloomfield's and Alford's Greek Test. The reading as expanded would be, "And [to turn] the disobedient [so that they may be] in the wisdom of the just."

to make ready a people prepared for the Lord.—See on chap. iii. 8-14.

18. Whereby shall I know this?—A question of unbelief seeking after a sign. It is in strong contrast with the faith of Abraham under similar circumstances. Both were old men ; each was promised

angel answering said unto him, I am Gabriel, that stand in the presence of God ; and am sent to speak unto thee, and to shew thee these glad things. ²⁰And,

a son by *natural generation*; but Zacharias alone staggered at a promise involving the *supernatural*.

19. I am Gabriel.—The name first occurs in Daniel. From this Strauss and the rationalists infer that the Jews adopted, with some modification, the Babylonish mythology, whence the names Gabriel and Michael in the prophets of the captivity. But we must not overlook the *gradual process of revelation*. Previous to the captivity, while the Jews enjoyed the civil agencies and local manifestations of Jehovah, we may reasonably suppose that it was not deemed needful to make known the *divinity* of the angelic office and ministry. Hence, though the *existence* and *order* of angels were revealed, they were not distinguished by *name* or *office* until the circumstances of God's people rendered it important. Then it was made known that Gabriel represented their ministry towards men, while Michael appeared as championing the cause of the righteous against the devil. Each was doubtless an archangel. Michael is expressly so called in Jude 9.

that stand in the presence of God.—Indicative of great eminence. I presume he was “one

behold, thou 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

of the chief princes” (τῶν ἀρχόντων) of Dan. x. 13.

to show thee, better to announce to thee these glad tidings.—The word (*ἡ ἀγαθή*) is rendered in chap. ix. 6, and elsewhere generally, *preach the gospel*, but its sense is modified here by (*ταῦτα*), **these**, limiting it to the glad tidings concerning the birth of a son, especially of *such* a son.

20. dumb, and not able to **speak**.—Not as *prima facie* it appears a mere repetition. The **not able to speak** expresses the *reason* of his silence. This was at once the *sign* for which he had asked, and the *punishment* for his unbelief. To explain the phenomenon, as the older rationalists sought to do, as being the result of a natural stroke of paralysis, is simply to make nonsense of Gabriel's words.

until the day that these things shall be performed.—Not referring to the *whole* prediction concerning John, but merely to the announcement of *his birth*, this being the point of Zachariah's unbelief.

because thou believest (be-lievedst) not my words.—This, and not paralysis, is the reason given by the angel for his dumbness.

i. 21-25.]

LUKE,

them, and remained

fulfilled in their season. ²¹And the people waited for Zacharias, and marvelled that he tarried so long in the temple. ²²And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto

speechless. ²³And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. "And after those days his wife Elizabeth conceived, and hid herself five months, saying, ²⁵Thus hath

21. And the people waited (were waiting) for Zacharias.—It was customary for the incensing priest to remain but a short time in the sanctuary, lest the people might fear that he had been struck dead for offering unworthily. See on v. 9. Hence they marveled that he tarried so long in the temple.

22. he could not speak.—It is a question whether his failure to pronounce the blessing first led the people to perceive his inability to speak. Alford says "it was not his office to pronounce the benediction, but that of the other incensing priest;" Van Oosterzee, that "it does not appear that this was always the office of the priest that offered incense; while Smith (see on v. 9) says that "when he," the incensing priest, came out, "he pronounced the blessing in Num. ^{vi}- 26." This last view is the most reasonable. The law required Aaron and his sons, i. e., whoever was at the time high priest, to bless the people. (Num. vi. 23.) In the second temple, when inferior priests offered incense, it is to be pre-in the absence of counter

testimony, that in doing so they performed the whole high priestly function, including the benediction.

23. as soon as the days of his ministration were accomplished.—Namely, at the end of his week, when he would not have to serve again for twenty-three weeks.

he departed to his own house. ■—He resided in a city in the hill country of Judea. (See v. 39.)

24. Elizabeth hid herself five months.—Possibly, as in the case of Samson's mother, who was also to bear a Nazarite, this retirement was for the sake of more perfectly avoiding defilement. I presume, however, that motives of delicacy were predominant. Kuinoel suggests that it was for the purpose of devoting herself without interruption to worship and thanksgiving

25. Thus hath the Lord dealt with me.—The pious gratitude of this righteous woman furnishes a worthy example for all who may be similarly blessed.

to take away my reproach.— See Gen. xxx. 23.

the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men. ²⁸And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, ²¹to a virgin espoused to a man whose name was Joseph, of the house of

David; and the virgin's name i was Mary. ²⁸And [the angel] came in unto her, and said, Hail, thou that art highly fav-

²⁸ *Ev\oyrifxeyri ail kv yvval'iv ReC.* Omitted by Tisch. T. S. Green, Alford, X, B, L, etc., H. Syriac, Coptic, Sahidic, Armenian.

²⁸ *6 ayyeAos Rec.* Omitted by Tisch. T. S. Green, Alford.

ANNUNCIATION OF THE BIRTH OF THE MESSIAH. 26-38.

26. And in the sixth month. —The period of five months having already been mentioned, verse 24.

the angel Gabriel.—See on verse 19.

Nazareth.—This city was in the territory of the tribe of Zebulun, and was situated among the hills which constitute the south ridges of Lebanon. Matthew does not mention the fact that Mary resided here before the birth of the Savior, but he says nothing inconsistent with it. His account of the nativity and its antecedents is much less full than Luke's, though each supplements the other.

27. to a virgin espoused, *i. e.* engaged to be married. Among the Hebrews, however, this was a formal proceeding, confirmed by oaths and usually accompanied with presents to the bride. It had all the binding obligation of the marriage ceremony among us; but there was commonly an interval of several months between the espousals and the celebration of the nuptials.

of the house of David.—That Mary was also descended from David is made sufficiently certain from other passages of Scripture, though it is nowhere expressly stated. The language here refers exclusively to Joseph. Paul, however, declares that Christ was made of the *seed* of David *according to the flesh* (Rom. i. 3; 2 Tim. ii. 8), and the promise to David himself was that the *fruit of his body* should sit upon his throne. (Comp Ps. cxxxii. 11, with Acts ii. 30.) I can not, as some do, regard the oneness of the marriage relation as being sufficient to explain these Scriptures upon the supposition that Mary herself was not of the royal family.

28. came in unto her.—Entered the house where the virgin was. The word **angel**, omitted by some authorities, see Bagster's note in the margin, is necessarily implied, and is found in Cod. Sin., our oldest MS.

hail.—A term of salutation, suggestive of joy and favor.

highly favored.—Not *full of g?-ace*, as in the Vulgate, which

ore(J, the Lord is with thee: [blessed art thou among women.] »And [when she saw him,] she was troubled at | his: *the* | saying, and cast in her mind what manner of salutation this should be. ³⁰And the angel said unto her, Fear not, Mary: for thou

29 *iMaa Bee*. Omitted by Tisch. T. S. Green, Alford, Tregelles, X, B, D, L, X, etc., Sahidio, Armenian, etc.

would imply that she was a *fountain* of grace, but literally as in the text, which speaks of her as an *object* of grace. The same word is applied (Eph. i. 6) to all believers. See the original. The special favor alluded to is her selection to be the mother of the world's Redeemer, the highest *maternal* honor and distinction that could be conferred, the Lord **is** with thee.—The verb is not expressed in the original, and it is uncertain whether the sense requires **is** or **be**. In the former case the language expresses a fact; in the latter, it invokes a blessing.

29. She **was troubled**.—(Si •fapdj;^), *disturbed exceedingly* greatly confused or agitated; not, like Zacharias, alarmed at the *appearance* of the angel, but perturbed at his **saying**.

and cast in **her mind**.—(Sis? -V'ssto), *reasoned, considered*, **whp*** manner of salutation thi* Aould be—what it might imply O. ^{wl*}at it could mean.

30. Thou hast found favor

hast found favor with God. ³¹ And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. “He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

29 airoO *Sec*. Omitted by Tisch. T. S. Green, Alford, Tregelles.

with God.—(t^psf, reflexive), *hast found for thyself; acquired, obtained*. The word points back to a time when she did not possess this grace, and is therefore in opposition to the Roman Catholic dogma of the immaculate conception of the Virgin, and of her perpetual fullness of grace.

31. Thou shalt conceive.—See on verse 35.

Jesus.—The Greek form of the Hebrew *Joshua*, signifying *the help of Jehovah, i. e., Savior*.

32. He shall be great—The omission of the words *in the sight of the Lord*, spoken of John, verse 15, is significant, There it was the *herald*; here it is the *King Himself*, the Wonderful, the Counselor, the Mighty God, the Father of the world to come

he shall be called.—Not merely equivalent, as Barnes says, to *he shall be*. It means that he shall be *acknowledged* and *accepted* **as** wh*j he *really is*. In every *con-*<f jifon of “the faith once for **all**

“And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no

end. **Then said Mary unto the angel, How shall this be seeing I know not a man?

delivered to the saints,” this angelic prophecy is fulfilled.

Son of the Highest.—Equivalent to “Son of the living God” in Peter’s confession (Matt. xvi. 16). It is probable, however, that Mary understood the language as being simply a designation of the Messiah, without appreciating all the fullness of meaning it bears for us. It has been remarked that if she had comprehended at once the proper divinity of her son, neither she nor Joseph would have been in a position to bring up the child; “for the submission which was a necessary condition of his humanity, would have been submission only in appearance.”

the throne of his father **David.**—Additional evidence that Mary was of the house and lineage of David. But in what sense did Christ possess this throne? Certainly he did not reign, as David did, over the literal **house of Jacob.** His kingdom was not of this world, nor was his throne, like David’s, upon the earth. But in truth David was God’s king, reigning as the vicegerent of Jehovah over *God’s people*, by God’s special selection and appointment, and governing according, to God’s own law. **All his legitimate royal authority,** therefore, which is symbolized by the word **throne,** was really and only God’s authority. In other

words, God did not *vacate* his dominion over the house of Jacob when he yielded to their impotency by granting them an earthly king. Hence, when Jesus established the “kingdom of God,” and was crowned as its *Christed* or *anointed* king, having all authority in heaven and earth given to him; when he sat down on the right hand of the Majesty on high, he became King over the *true* “house of Jacob,” and possessed at once the throne of his father David and of his Father God.

33. of his kingdom there **shall be no end.**—It will be noticed that (ft; *iov\$ aliivas*), *for ever-*, is here equal to (*ovx eorai. ■tt'Koi*). *without end.* This declaration is not in conflict with 1 Cor. xv. 24. The end there spoken of is *not, s&ys* Alford, “*of the kingdom of Christ,* but generally **THE END,** when all shall be accomplished, the bringing in *andfullness of the king-ilm* by the subjugation of the last enemy, the whole course of the mediatorial work of Christ, the salvation of the elect; the time indicated by Matt. xxv. ult.”

34. How shall this be?—Not a question of unbelief, like the “Whereby shall I know this?” of verse 18. The virgin believes that it *shall be* as predicted, but asks *how* or in *what manner* it shall be brought to pass.

•And the angel answered and
^id unto her, The Holy Ghost
shall come upon thee, and the
power of the Highest shall over-
shadow thee: therefore also that
]oly thing which shall be born
of thee shall be called the Son

35. The Holy Ghost shall come upon thee.—Thou shalt conceive miraculously through **the power of the Highest.** “No more,” says Pearson, “is here to be attributed to the Spirit than what is necessary to cause the virgin to perform the actions of a mother. As Christ was made of the substance of the virgin, so he was not made of the substance of the Holy Ghost, whose essence can not at all be made. And because the Holy Ghost did not beget him *by any communication of his essence*, therefore he is *not the Father of him*, though he was conceived by him.”

36. cousin.—(*evvytvffs*), *relative, kinswoman.* The precise relationship is not expressed by the word nor elsewhere taught. It should be remarked that as intermarriages between the tribes were allowed and practiced, the fact that Mary's **w a n** was of the tribe of is not against the position Mary was of the house of and consequently of the of Judah.

in k ^{IS} called - Elizabeth hav-
been living i_n retirement, still ^{re}
this reputation.

of God. ^M**And**, behold, **thy**
cousin Elizabeth, she hath also
conceived a son in her old age :
and this is the sixth month with
her, who was called barren. “
For with God nothing shall be
impossible. ^And Mary said,

37. Nothing. — Literally, **no Word** (*ffia*), meaning *no word of promise* is God unable to fulfill.

38. Behold the handmaid of the Lord.—This modest and humble language, truly representing, as it must, the Virgin's self-consciousness, shows how worthy she is of the respect and honor of all God's people. Here, too, out of her own heart and mouth she condemns the extravagant adulations of those who idolize and worship her. They call her the Gate of Paradise, the Queen of Heaven, the Dispenser of Grace, the Mediatrix of Salvation, etc.; she calls herself **the handmaid of the Lord**—a humble, submissive, dependent servant.

EXCURSUS ON THE MIRACULOUS CONCEPTION.

The narrative of the miraculous conception is to be regarded as *strictly historical*. It rests upon the same grounds that uphold the other portions of the Sacred Record, and must be accepted or rejected with them. Strauss, who resorts to the hypothesis of myth or legend to explain all that is wonderful in the story of Christ, includes this, of course, among **the**

Behold the handmaid of the, Lord ; be it unto me according

“ after-thoughts “ that arose *subsequent to the apostolic age*. But even upon his own showing, the hypothesis in this particular case is more than usually improbable, because he admits that the *idea* of such a conception was offensive to Jewish prejudices. He would have us believe, therefore, that the advocates of Christianity, who, whatever else may be said, were certainly laboring *to propagate it*, deliberately invented and circulated a story which they well knew would be damaging to their cause; that they designedly placed an obstacle in the way of their own success. We can conceive *of* men engaged in inventing and falsifying in order to *gain* a precious cause, but certainly not to *lose* one.

Moreover, this narrative bears all the marks of the very *earliest* traditions. Luke, who wrote, previous to A. D. 63, (see Introduction, Section I), places it among the things “ most surely believed,” and although it is not, as from the nature of the case it could not be, autoptically attested by the Apostles, still it was believed and received by those inspired men upon testimony which must have been unquestionable and conclusive. Matthew, whose account is less minute than Luke's, is full and clear in the statement of the *fact*. John not only pointedly alludes to it in saying that “ the Word was made flesh,” but he records ex-

pressions of the Savior speaking of his own pre-existence, of the glory which he had with the Father before the world was, and of his proceeding forth and coming from the Father, which imply of necessity his extraordinary and supernatural *entrance* into the world.

But it may be said that we are assuming the very fact in controversy, viz.: the early date of the gospels. Let us then see if the epistles do not *demonstrate* the early date, not certainly of the written gospels, but of the belief of the things which *are written* by them, and especially of that which is now before us. Without entering at large into this subject it will suffice to point to one or two passages as examples of what might be brought out. In Bom. i. 3, 4, the Apostle speaks “ concerning Jesus Christ our Lord, which was made *of the seed of David according to the flesh*, and declared to be the *Son of God* with power, according to the spirit of holiness, by the resurrection from the dead.” Here is unquestionably the expression of faith in the incarnation, and the resurrection of Christ. Again (Phil. ii. 6, 7), “ Who (Christ) “ Jesus) being *in the form of God*, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and *was made in the likeness of men*.” This language is meaningless if it points

to thy word. And the angel

not to Christ's pre-existence—to what he originally *was*, and then to what he subsequently *became*. In other words, it is a distinct profession of faith in the Incarnation, which necessarily involves belief, in the miraculous conception. Now it is not questioned that Paul was the author of the Epistles which bear his signature; and hence, if he and his readers believed in the miraculous conception, it follows beyond a doubt that the story did *not* originate after the apostolic age.

It remains to add—and this is a consideration of special importance—that the narrative of the miraculous conception is congruous with the rest of the Gospel history, *a history which it was morally impossible to invent*. Human genius is not equal to the task of *fancying* a consistent and rounded life of a God-man—of exhibiting him in prolonged daily intercourse with the world in a series of discourses and works—connected with friends and with foes—experiencing joys and sorrows, sufferings and death—and yet always supporting, and worthily, consistently and perfectly supporting this dual character. At some point, if not, indeed, at every point, the representation will fail—the God will disappear in the man, or the man be absorbed in the God. But the Evangelists, with no extraordinary natural qualifications for the work, and in the midst of circumstances every way unfavorable

departed from her. ^MAnd Mary

to its accomplishment, have succeeded, not simply in *attributing* to the man Jesus supernatural wisdom, goodness and power, but in *exhibiting* him in all the various circumstances of life as uniformly, consistently and perfectly *displaying* these divine attributes. Here is success *outside the sphere of invention*. But while the actions and sayings of Jesus could not have been imagined *for* him, the evangelists were competent, under the direction of the Holy Spirit, to put them upon record. Hence the *recorded life must be historical*. No other hypothesis can at all account for the existence of the record. It follows, hence, that Jesus was verily and actually a Superhuman Being, and consequently that he *must have been super naturally introduced into the world as a partaker of humanity*. Nor is it easy, if indeed it be possible, to conceive how this could have been done otherwise than as it is narrated by Luke. The account is simple, compatible, satisfactory. It is eminently dignified, and altogether worthy of its subject-matter. In fine, it exhibits an adequate foundation for the superstructure which follows; it furnishes an appropriate, and, as it were, natural introduction to the life-work of One whose existence among men would, but for this, be an inexplicable mystery.

arose in those days, and went into the hill country with haste, into a city of Juda; ⁴⁰And entered into the house of Zacharias, and saluted Elizabeth. "And it came to pass, that, when Elizabeth heard the salutation of Mary, the babe leaped

in her womb; and Elizabeth was filled with the Holy Ghost: ⁴²And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. ⁴³And whence is this to me, that the mother of my Lord should come

MARY'S VISIT TO ELIZABETH. 39-56.

{*Peculiar to Luke.*} 39.

And Mary arose in those days.—Having learned from the angel the situation of her kins-woman, she went with haste to congratulate her. Ebrard and Alford suppose that this journey was not made till after Joseph had taken her to himself. But the evident haste in which the Virgin started is unfavorable to this view. Moreover, as Mary returned before the birth of John, verses 36 and 56 are against the position. In order to harmonize his view with Matt. i. 19, Alford finds it necessary to suppose that the discovery of Mary's pregnancy, and all the subsequent occurrences up to the time that Joseph took her to himself occupied only "three or four weeks" from the annunciation. I think it much more reasonable to conclude that though ordinarily a betrothed virgin might not travel, the rule was relaxed in her case by Joseph's consent, who doubtless also provided suitable traveling companions for her. **a city of Juda.**—It is uncertain

whether this is some undesigned city of Juda, probably Hebron, or whether it is but a varying orthography of the city of *Jultah* or *Juta*, which was situated in the **hill country**, and was appropriated to the Levites. (See Josh. xv. 55, and xxi. 16.) Elizabeth was filled with the Holy Ghost.—(ῥῑῡῑῑῑῑ ἁγίῑῑ) properly rendered, wherever it occurs, Holy *Spirit*. But the constant application of the terra "*ghost*" to the Spirit of God, has by association so *dignified* it in popular conception that in connection with the term "*holy*," its use may, in my judgment, be properly retained. To be **filled with the Holy Ghost** is indicative of prophetic inspiration. See verse 67.

42. Blessed art thou among women.—Genuine in this place, though not critically sustained in verse 28. It means that she is; blessed *of God* beyond all other women. The language, however, is, of course to be limited by the subject matter. In *this respect, i. e.*, as a mother, and not necessarily in all respects she is blessed among women,

43. whence is this to me?—

to ^{** soon}
to
voice of thy salutation sounded
in mine ears, the babe leaped in
my womb for joy. ⁴⁵ And
blessed is she that believed:

That ia, What am I, that this should happen to me?—an expression of pious humility, **the mother of my Lord.**—It is perhaps more curious than useful to inquire what Elizabeth understood by the term **Lord.** The word, as appropriated to our Savior, has *for us* a meaning whose depth was perhaps not perceived by even the inspired *prophets* of the old dispensation.

45. blessed is she that believed: for there shall be a performance.—The original may be rendered as in the text, or “Blessed is she that believed *that* there shall be a performance.” Alford, upon *theological grounds*, prefers the authorized version, inasmuch as it represents faith in the recipient of the Divine purposes as a co-ordinate cause of their fulfillment. Thus, Mary's faith is *a reason* of the performance. On the other hand, wotius, Bengel, and others, upon *historical grounds*, adopt the alternative rendering, connecting *on* closely with *matveaaa.*, as in Acts xxvii. 25, (“I believe God *that* it «ⁿall be even as it was told me.”) ^f as there is every reason to be-[^]ve, the conception had already ^{aken} P[^]ce, this latter is the preferable rendering. Nor does it ex-^c ude, though it does not express, i

for there shall be a performance of those things which were told her from the Lord. “And Mary said, My soul doth magnify the Lord, *⁷And my spirit hath re-

the *causal* influence of the Virgin's faith.

46. My soul—my spirit.—Although *soul* and *spirit* are upon occasion distinguished in the Scriptures (1 Thess. v. 23), it is probable that the two words here constitute a Hebrew parallelism, each meaning *the whole inner being.* The *Magnificat*, as this exulting song of Mary's is called, is expressed in the words of the Old Testament, taken from the song of Hannah (1 Sam. ii.), from the Psalms, and from the prophets. It was *natural* for a pious Jewess, familiar from her youth with these sacred strains, and now full of joy and the Holy Spirit, to employ them in giving utterance to her deep emotion. And, that she is *represented* as doing so is therefore corroborative of the *historic character* of the narrative.

47. God my Savior.—Mary's emphatic *personal* appropriation of salvation should be noticed in connection with the modern dogma of the Immaculate Conception. The angel had told her (see Matt. i. 21) that Jesus should save his people *from their sins*, and it was no doubt in view of this, the greatest of all deliverances, that her spirit rejoiced in God *her* Savior.

joined in God my Saviour. ^wFor he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. ⁴⁹ For he that he is mighty hath done to me great things; and holy is his name. ⁶⁰ And his mercy is on them that fear him from generation to generation. ⁶¹ He hath

shewed strength with his arm • he hath scattered the proud in the imagination of their hearts. ⁶² He hath put down the mighty from their seats, and exalted them of low degree. ⁵³ He hath filled the hungry with good thing*; and the rich he hath sent empty away. ^wHe hath holpen his servant Israel, in re-

48. lie hath regarded.—Literally, **looked upon** (*irt^xs^sv tot*), but conveying the idea of *compassionate* and *merciful* looking. (Compare Matt. xvii. 15 with Luke ix. 38.)

low estate.—That is, her humble condition of *poverty* ■ her lowly *outward* circumstances.

shall call me blessed.—(/«*-*xa.fi.ovai*), **shall pronounce me happy.** Compare with the “blessed” (*tv.t.oyrifii.tvri*) of verse 42.

49. he that is mighty ('O *Avyatoj*) designates, by pre-eminence, *the Almighty*.

50. from generation to generation.—The manuscripts greatly vary. Alford reads and renders, *His mercy is unto generations and generations to them that fear him*. As is generally the case, the differences in the MSS. are not important. Substantially the same truth is taught here in all of them, namely, that *God's mercy endureth forever*.

51. with his arm.—A figure denoting the mighty power of God **as most** signally displayed.

52. the mighty from their seats, *i. e.*, kings or potentates from their *thrones*.

54. holpen. — The antiquated and now obsolete perf. part. of *help*.

his mercy.—The *punctuation* of the text obscures and even changes the sense. It makes the virgin say that God *spake* to Abraham and to his seed forever; whereas it ought to be pointed so as in effect to read, “His *mercy* to Abraham and to his seed forever, as he *spake* to our fathers.” Van Oosterzee regards this passage as “a remarkable proof that Mary's expectations concerning the Messiah's appearance were not of particularistic and exclusive, but of a universal nature. For the seed promised to Abraham was to be a blessing to the whole world.” The language certainly involves this *for us*, but we can not hence conclude that *Mary's* expectations reached so far. There is no reason to believe that her individual conceptions of Messiah's kingdom exceeded in breadth or depth those curren*

membratice of his mercy ; ⁶⁵ As he spake to our fathers, to Abraham, and to his seed for ever. «And Mary abode with her about three mouths, and returned to her own house. ⁵⁷ Now Elizabeth's full time came that she should be delivered; and she brought forth a son. ⁶⁸ And her neighbors and her cousins heard how the Lord had shewed great mercy upon her; and they re-

among her contemporaries. This whole psalm, or hymn, is a beautiful reproduction, not a mere quotation of the sentiment breathed into the Old Testament bards. But the utterances of those ancient worthies have, in her mouth, a deeper meaning and a far more extended application. In a few brief sentences she celebrates, as only the richest inspired poetry can do, the grace, the power, the dominion, and the faithfulness of God.

56. and returned to her own house.—Soon after which I presume that the events mentioned Matt. i. 18-25 took place. Compare note on verse 39.

BIKTH OF JOHN THE BAPTIST. 57-80.

{*Peculiar to Lvlce.*}

57. Elizabeth's full time.—This was soon after the departure Of Mary. ^{she had staid whh} kinswoman *about three months, having* visited her in the *sixth* month of her pregnancy.

joiced with her. ⁶⁹ And it came to pass, that on the eighth day they came to circumcise the child ; and they called him Zach-arias, 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 signs to his father, how he would

58. cousins.—See on verse 36.

the Lord had showed great mercy Upon her.—The recognition of the *great mercy* of the Lord in granting a mother's joy to Elizabeth, is most beautiful, as it is most worthy.

59. to circumcise the child.—For the origin and obligation of circumcision, see Gen. xvii. 10-14; for its spiritual or antitypical significance, see Rom. ii. 29; Phil. iii. 3; Col. ii. 11, 12.

60. he shall be called John.—Bengel supposes that Elizabeth was guided in selecting this name by the immediate inspiration of the Holy Spirit. I think it more probable that Zacharias had found means to make known to her the name given by the angel.

62. And they made signs to his father.—Was Zacharias *deaf* as well as *dumb*? “There could have been no reason,” says Alford, for *beckoning* had he been able to *hear*.” “That a sign was considered *sufficient*” says Van Oosterzee,

have him named. ⁶³And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. ^MAnd his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. ⁶⁶And fear came on all that dwelt round about them : and all these sayings were noised abroad

“shows that he *had* already silently *heard* the friendly contention.” These opposite conclusions show how cautious we should be in adopting *inferences* as settled truth. The evidences for and against his deafness seem to me to be about equal. It is certainly more natural to suppose that they beckoned to him because it was *necessary* thus to address him ; but at the same time we must not forget that deafness was not expressed as a part of the punishment which he was to suffer for his unbelief. (See verse 20.)

63. a writing table.— This was a tablet thinly covered with wax, on which letters were traced with a sharp iron point called a *stylus*.

His name is John.—Not *shall be*, but *is* The angel had named him long before.

they marveled—at his choosing a name borne by none of his kindred; perhaps, also, at the *coincidence* between him and Elizabeth.

65. And fear came on all.—

throughout all the hill country of Judaea. ⁶⁶And all they that heard them laid them up in their hearts, saying, What manner of child shall this be ! And the hand of the Lord was with him. ⁶⁷And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, ⁶⁸ Blessed be the Lord God of Israel; for

The unmistakable tokens of the immediate interposition of God filled them with solemn awe. He seemed to be drawing near to men, and they were conscious that they were not prepared to meet Him. **66.**

And the hand of the Lord

Was with him.—Lachman, Tischendorf, Alford and Van Oosterzee, read **for the hand** (*xai yap ^lt_p*), which assigns the *reason* for the wonder indicated in the immediately preceding exclamation. Seeing that the favor and protection of the Lord were peculiarly with him, they judged rightly that this was a silent prophecy of some remarkable destiny.

67. prophesied. — The word means, 1. To foretell future events. 2. To speak from the impulse of divine inspiration—to utter inspired words. Here it embraces both of these senses; a part of Zachariah's language being the inspired expression of praise, and a part foretelling the future.

68. hath visited.—(*irteaxsla*^o*) *to look at observantly, to inspect; to go to see, i. e., to visit*). When

he hath visited and redeemed his people, ⁶⁹And hath raised up an horn of salvation for us in the house of his servant David ;

⁷⁰As he spake by the mouth of his holy prophets, which have been since the world began: " That we should be saved from

predicated of God, as in the text, *to visit with gracious interposition.* The aorist tense indicates that to the consciousness of the prophet the future event is already an accomplished fact.

redeemed.—Literally, **made a release or deliverance**, (*utoltjas jjutpcdijt**), referring to the redemption that is in Christ Jesus.

69. horn of salvation.—The word *horn* is used metaphorically in the Scriptures to represent both *strength* and *honor*. For various illustrations of this use, see Smith's Bible Dictionary. In this place it is intended to set forth the *power* and the *glory* of **our** Lord in the **salvation** of men.

in the house of his servant David.—Notwithstanding the birth of his own son was the immediate occasion of his prophecy, Zacharias does not fail, speaking by the Holy Spirit, to give precedence, as John afterwards does, to One who is to be " preferred before him, for he was before him." (J_{ohn} L 15.)

70. As he spake by the mouth of his holy prophets.—This is ^{16 only} worthy, as it is the only _{reCt} _Λ _f

In whatever way we may ^{lt}and the message to have " delivered to the sacred _{id-M} _{Wbetherbv} _{imp} _Λ _{se} _{iw} _e voice, or otherwise, it is

when delivered, and as *communicated to us*, the very WORD OF GOD. And to this point of departure the cycles of all *earnest* thought never fail to return. It is here, and only here, that either the intellect or the heart can find rest and satisfaction. Every form of "Rationalism," falsely so called, is, in its last analysis, *infidelity*. There is no basis upon which genuine *faith* can repose, but *the Bible as the veritable and ever-living word of God.*

since the world began.—All prophecy had respect, immediately or remotely, to the Messiah. He was foreshadowed by the *very existence of the prophetic office.* It followed that in every case the *presence* of the prophetic Spirit was a living testimony to Him. (See Rev. xix. 10.) This was not more real, but only more direct, when the Spirit *expressly* spoke of him.

71. That we should be saved from our enemies.—Here, as is frequently the case, the language may have a deeper significance than the prophet himself understood. (Comp. 1 Peter i. 10-12.) If the words of the Spirit suggested to his mind the tyrants who had conquered and enslaved his nation, such mistake can not alter the true meaning of the prediction. Christ does indeed save us from our enemies; but of these, the

our enemies, and from the hand of all that hate us; ⁿ To perform the mercy promised to our fathers, and to remember his holy covenant; ⁸ The oath which he sware to our father Abraham,

⁷⁴ IIM^m“ Sec. Omitted by Tisch. T. S. Green, Alford, Tregelles.

Herods of earth are but faint shadows and symbols. Our real enemies are the rulers of the darkness of this world, the princes of hate and malignancy, the antagonists of all truth and holiness. Deliverance from the dominion of these, and from all the consequences of their diabolical work, is the salvation wrought by Christ.

72. to perform the mercy promised. — The promise, the covenant, and the oath—these embrace the whole length, and breadth, and fullness of the blessings of the gospel of Christ—pardon, peace, eternal life.

74. **without fear.**—Referring, primarily, to the alarms caused by their conquerors, which they had often experienced in conducting their worship; but in a better sense to the service of that perfect love which casteth out fear.

75. **holiness and righteousness.**—’Omof »?f and Sixaioevvq are so far distinguished that the former refers more to piety considered in itself, the latter to piety with respect to God.” (Van Oosterzee.) But I suggest that “piety considered in itself,” *i. e.*, *without*

^MThat 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:

⁷⁵ 1% fujs *Bee*. Omitted by Lach. Tisch. T. S. Green, Alford, Tregelles.

“respect to God,” is a solecism; for respect to Him is involved as an essential element in the meaning of the word. By a more accurate discrimination **holiness** (*bswtvf*), will refer to the duties we owe immediately to God, such as reverence, devotion, and all acts of purely religious service; while **righteousness** will have respect to our neighbor, to whatever is *right* and *due* between man and man. Together they represent obedience to the two commandments upon which hang all the law and the prophets. It should be further observed that acts of *righteousness* are to flow from respect to the Divine Being, and to be performed in His name, and for His sake, so that in these also we may **serve Him**. It will be noticed that ootor[^]f is not the usual N. T. term for *holiness*. It occurs only here and in Eph. iv. 24, though the adjective 6<j<>; is frequent.

all our days.—The correct reading, as given in the text, shows that the prophet does not mean merely *until death*, but that as *a people* they might *always* be blessed **with** the privilege.

*m*r days. | “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; “To give knowledge of salvation unto his

people by the remission of their sins,¹⁸ Through the tender mercy of our God; whereby the day-spring from on high hath visited us,¹⁹ To give light to them that sit in darkness and in the

76. And thou, child.—This verse and those following are strictly prophetic or predictive. Unlike other prophets, John was himself repeatedly the *subject* of prophecy. It may be said that he stood *so close* to the Messiah that the inspired seers often beheld both in the same vision.

77. To give knowledge of salvation.—I can not agree with Dr. Van Oosterzee in saying: “The foundation of the salvation which he proclaims is forgiveness; and the *conditio sine qua non* of this forgiveness is *the knowledge of salvation*.” I regard **the remission of sins**, or forgiveness, as the *objective point* of John's preaching—as being the salvation itself, and not simply the “foundation” of the salvation proclaimed by him. Then, in the second place, “the knowledge of salvation” was not the indispensable condition of forgiveness, but, on the contrary, forgiveness was the *conditio sine qua non* of the knowledge. It was (*w*) *'n* the remission of sins that he gave the knowledge of salvation—the fact preceding the knowledge of the fact. Should it be said that John pointed the people *forward* to the more perfect salvation to be enjoyed in Him who was to come

after, still it is a sufficient reply to say that their looking forward was not the *knowledge* of salvation, but *faith* in a Savior that was to come.

78. the tender mercy of God.—The efficient antecedent and accompaniment of all conditions of salvation, without which they are impotent and valueless.

the dayspring from on high.—The reference to the Messiah is evident, though the exact meaning of the metaphor is not quite clear. *'Avato%or/t* from *avatsMm*, *to rise, to spring up, as the sun, the stars*, signifies the *place of rising, the east*; and, metaphorically, *the dawn or dayspring*. There would be no difficulty in perceiving the congruity of the metaphor, but for the phrase **from on high**. The day does not appear to spring from on high, but from below. Dr. Campbell suggests that *ava-toxf/* is applicable to any light newly sprung up *or appearing*, and renders the passage: “Who hath caused a light *to spring from on high* to visit us.”

79. To give light to them that sit in darkness.—Referring to the Gentiles, who, as well as the house of Israel, are to be illuminated and vivified by the Sun of Righteousness.

of death, to guide our feet into the way of peace. ““And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

80 And the child grew.—This verse, after the manner of Luke, covers by prolepsis a period of about thirty years.

waxed strong in spirit.—In courage, in understanding, but especially in the graces of the Holy Spirit which filled his heart and moulded his character, fitting him for his future work.

in the deserts.—In the *wilderness*. “*Eprifiof* is applied to any uncultivated and uninhabited region. Such a country was near to the city of John's birth, and the text may mean, not that he was *constantly* in the deserts, but that from the age of puberty he habitually retired to their quiet solitudes, and spent most of his time there in meditation and prayer. His accurate knowledge of the manners and customs of the various classes of society in his day (see ch. iii. 10-14; Matt. iii. 7-9), would seem to indicate something less than a strictly anchoretic life.

.till the day of his shewing.—Of his public appearance as a prophet. Comp. the original of ch. x. 1.

II. 'And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. * (And this taxing was first made when Cyrenius was

THE BIRTH OF JESUS CHRIST. 1-20

(Compare Matt. ii. 1.)

1. in those days.—About the time of the birth of John—perhaps shortly after it.

there went out a decree.—(*Soyxa*), a law or edict requiring a thing to be done.

Caesar Augustus.—Octavianus, the first Roman emperor. He was Julius Caesar's grand nephew.

all the world, i. e., the whole Roman Empire.

should be taxed.—Better rendered **enrolled**. It was about the same as *taking the census* with us. The object of the decree was to obtain a *registry* of all the inhabitants, their possessions, occupations, etc., with a view to levying a tax, especially a poll-tax, and also looking, perhaps, to recruiting the army.

2. this taxing (enrollment) was first made when Cyrenius was made governor of Syria.—Late researches have most remarkably elucidated this text. Upon the supposition that Cyrenius, *i. e.* Quirinius or Quirinus, was only once governor of Syria, and that not till *about eight years after the time mentioned by Luke*, this **par-**

governor of Syria.) ^sAnd all went to be taxed, every one into his own city. *And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) ⁵To be taxed

enthetical statement seemed wholly inexplicable. But it is now ascertained that Cyrenius was *twice* governor of Syria; first, three years before and down to the birth of Christ, and a second time at the period mentioned above. The proof of this is quite satisfactory, though too long to be introduced here. The curious reader may consult Dr. Schaff's note in Van Oosterzee. The taxing or enrollment mentioned in the text was made during his first governorship, while that referred to in Acts v. 37, and by Josephus (*Antiquities* xviii. 1.) was during his second. Thus a most formidable difficulty vanishes on the discovery of one single fact. How many mysteries we such only because of our lack of information!

3. his own city.—His ancestral city, where the family records were kept.

4. Bethlehem.--(See on v. 15.) Called **the city of David**, because it was th^r place of his birth. As Joseph was of **the lineage**, *i. e.*, a direct descendant **of David**, this **his own city.** It is not

with Mary his espoused [wife], being great with child. ⁶And so it was, that, while they were there, the days were accomplished that she should be delivered. 'And she brought forth

⁵ *ywaLKⁱ Eec.* Omitted by Lach. T. S. Green, Alford, Tregelles, X, B, D, L, etc., e, i, P. Syriac, Coptic, Sahidic, Armenian, etc.

known whether he himself was also born there, but as a different reason is given why he **went up** thither to be enrolled, it is probable that he was not.

5. his espoused [wife].—Although (*ywaixl*) *wife*, is not found in the best MSS. it is a correct gloss. Joseph had previously taken her to himself, and hence at this time she was, strictly speaking, his wife. The perfect participle (*pefivt; otiv-lAswy*) signifies *having been espoused*, *i. e.*, she *had been* but was now married.

7. her first-born son.—The **Ko-man** Catholic commentators, constrained by the dogma of Mary's *perpetual virginity*, insist that *first-born* does not imply that Mary was subsequently the mother of other children. But, as Alford very justly remarks, “ although the term may be used of an *only* child, such use is necessarily always connected with the expectation of others to follow, and can no longer have place when the whole course of events is before the writer, and no others *hav. followed*. The combination of *Ma

her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because

consideration, with the fact that *brethren of our Lord* are brought forward in this gospel in close connection with his *mother*, makes it as certain as any implied fact can be, that those brethren were the children of Mary herself." I may add that the dogma of the perpetual virginity, which is absurd in itself, is expressly contradicted by Matt. i. 25.

swaddling clothes.—Bands or blankets that closely confined the limbs. The use of these was not peculiar in the case of the infant Savior, but was according to the prevailing custom among the Hebrews.

manger. — The word (*\$6.ivri*) mean" in classic Greek, *a feeding trough, a crih, a manger; also a stable or stall*. It is not easy to determine which of these senses is intended here. It is sufficiently clear, however, that in the open court-yard attached to the inn was a *shed* covered over head but open on one side, provided with *stalls* for the accommodation of animals. In one of these our Savior was born, and, it may be, was laid on the straw by the side of his mother, though there is no controlling reason for abandoning the prevailing opinion that she placed him in the feeding trough. The reader may consult Campbell's **Four** Gospels, and Bloomfield, also

there was no room for them in the inn. ⁸And there were in the same country shepherds abiding

the article *manger* in the Dictionaries.

the inn.—Not to be understood in the modern sense of the word. It was simply a place provided for the reception and shelter of travelers, each one furnishing his own food and bedding. In this respect it differed from the *inn* of ch. x. 34.

8. shepherds abiding in the **field.**—This circumstance has been urged against the tradition which assigns the 25th of December as the day of our Savior's birth. It was believed on the authority of Lightfoot that the Jews were not accustomed to pasture their flocks later than the middle of November. It is now rendered certain, however, that in Palestine the weather is often delightfully mild, and the pasturage good, even in midwinter. But while the text is not inconsistent with the traditional date, it furnishes no positive support for it. The day was assigned in the fifth century by the Roman Catholic church without the slightest evidence that Christ was really *born* on that day, and perhaps without meaning in the first instance to imply it. The church simply decreed that *Christ's* nativity instead of the Roman god *Sol's*, should be *celebrated* on that day. Numerous attempts have been made to ascertain the exact day, but without sue-

in the field, keeping watch over their flock by night. ⁹And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. ¹⁰And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which

cess. Where there is no evidence there can be no satisfactory conclusion.

keeping watch.—That is, tending their flocks by turns during the *night-watches*.

9. the angel of the Lord.—Gabriel is designated in the same terms in ch. i. 11, and he may be referred to here.

10. to all people.—Literally to all *the* people, meaning the people of Israel. It does not of course exclude, though it does not in terms include, the Gentiles. Their interest in the glad tidings is brought out in verse 32.

11. Unto you, individually and as representatives of **the people.**

is born this day.—That he was **born** of a woman is the assertion of his perfect *humanity*. He took on him our nature.

in the city of David.—This was in fulfillment of a prophecy concerning *the Messiah*. See notes on Matt. ii. 5, 6.

a Savior, Christ the Lord.—Language expressing his *perfect divinity*. Thus the faith confessed by believers in every succeeding

shall be to all people. “For unto you is born this day in the city of David a Saviour, which is Christ the Lord. ¹²And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. ¹³And suddenly there was with the angel a multitude

age, was preached by the angel of the Lord to the shepherds. It embraced the *humanity*, the *Messiah-ship*, and the *divinity* of Jesus the Savior. The words **Christ the Lord** do not elsewhere occur in this order. Paul speaks once (Col. iii. 24) of the *Lord Christ*, and frequently of the *Lord Jesus Christ*.

12, a sign.—A mark or circumstance by which you shall recognize the child.

13. a multitude of the heavenly host.—This scene must have been transcendently beautiful and glorious, and yet it elicits from the Evangelist not a word of description. He simply states the naked fact. Homer would have *colored* the picture. A modern genius would portray such a scene in whole pages of meretricious “word painting.” But in the record of the Spirit of God we behold, in the simplest possible statement, at once the highest sublimity and the most exquisite beauty.

praising God.—This glimpse of heavenly occupation, though but a glimpse, is clear **and** distinct.

of **the** heavenly host praising God, and saying, ^w Glory to God

¹⁴ *evSoicia. ReC. ciSon'ias* Lacll. Tisch. T. S. Green, Allord, Tregelles, N, A, D, Old Latin, Vulgate, Gothic, etc.

14. Glory to God in the highest, *i. e.*, in heaven, or the highest heaven. It may mean either glory *be* to God, or there *is* glory to God in the highest. Both senses are probably included. This sublime angel-anthem has been echoed by myriads of human tongues, and it will be sung in joys forever by the countless numbers of the redeemed in heaven,

On earth peace.—This is an announcement that the coming of Christ will produce peace *on earth*. He is the Prince of Pence. lie gives his own peace to his people. The language does not mean that his coming was to produce *universal peace*, for he “came not to send peace but a sword.” The words must be taken with the limitations which follow; and from these we learn that on this earth of turmoil and strife, of persecution and war, there is ever *one class*, whether large or small, which experiences “the peace of God that passeth all understanding” “Or, if the authorized version of the succeeding clause is to be retained, the meaning may be that, in the good pleasure of God, universal peace is *offered* to men in the Lord Jesus Christ.

among men of good pleasure.

—Whether we should read *svSox a* or *tvBoxiag* is a question upon which

in the highest, and on earth peace, *j* good will toward men:

among men of good pleasure. |

¹⁵ And it came to pass, as the angels were gone away from

the learned are divided. The authorized version, the American Bible Union, most of the Greek fathers, Luther, and Protestant versions generally, adopt the former. And this reading is supported by some later uncial manuscripts. But the genithe depending on (*av^ptoTtotf*) *men of good pleasure*, is the reading of all the oldest and best manuscripts, and is approved by Beza, Bengel, Mill, Hammond, Olshausen, Meyer, and other modern critics, besides those mentioned in Bagster's marginal note. The weight of external testimony is clearly on the side of this reading, which limits the enjoyment of the **peace** to a certain specified *class* of men. Hence the text announces an important *practical* truth, namely, that the peace of God is found **among men of good pleasure**, *i. e.*, of *His* good pleasure; or those with whom he is well pleased. It does not mean the good will of men towards each other, or even towards God, as would be implied by the Roman Catholic version: *men of good will*. But it suggests the necessity of *pleasing Him* in order that his peace may keep our hearts and minds by Jesus Christ.

15. And it came to pass as, render **as soon as, or when.**

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. ¹⁶And they came with haste, and found Mary, and Joseph, and the babe

Bethlehem.—It was originally named Bphrath or Ephratah, see Gen. xlvi. 7. This town, distinguished as the birth-place of both David and Christ, is nowhere made prominent in the Scriptures. The N. T. writers never subsequently allude to it In John vii. 42, the Jews mention it as the place whence the Christ was to come; and afterwards it never appears upon the sacred page. It is thus evident that the feeling which in later ages led to the hallowing of places connected with our Savior's history, was not experienced by the primitive Christians. Bethlehem is about six miles from Jerusalem, a little west of south. It was sometimes called Bethlehem-Judah to distinguish it from another Bethlehem in the territory of the tribe of Zebulun.

and see this thing.—Literally, **this word** {to *pvpa*), **which is come to pass.** It is the language of undoubting faith, connecting and even identifying the *word* with the *fad*.

16. And found Mary and Joseph, and the babe lying in a manger.—The absence of the corn-

lying in a manger. “And when they had seen it, they made known abroad the saying which was told them concerning this child. ¹⁸And all they that heard it wondered at those things which Avere told them by the shepherds. “But Mary kept all

ma after **babe** serves to show in the translation what is yet clearer in the original, that it was *only* the babe that was *lying in the manger*.

17. they made known abroad **the** saying.—Having first confirmed their faith, they proclaimed abroad the glad tidings which had originally produced it. The best preaching comes from a full heart; from deep and earnest conviction. The rudest preachers thus endowed succeed where the highly cultivated but cold and half-hearted fail.

18. **And all they that heard it wondered.**—They did not fully comprehend the things told them, but they were *affected* by them. They did not hear the wonderful story with cold indifference. Nor did they reject it with rash incredulity.

19. Sut Mary kept all these things, or words (*lif/pata*), in her *memory*; **and pondered** (literally **pondering**) **them in her heart.** Not, as some have supposed, “forming conjectures respecting them; “nor, as others, “endeavoring to comprehend them; “but simply treasuring them up and meditating upon them. The words of **the**

these things, and pondered them in her heart. "And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them." ²¹ And when eight days were accom-

plished for the circumcising of the child: *him* |, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

shepherds were an unlooked for corroboration of those she had herself heard from the angel.

20. **And the shepherds returned.**—A noteworthy exemplification of the precept: "Let every man abide in the same calling wherein he was called." (1 Cor. vii. 20.) The high honor conferred upon them in selecting them to see the angel-vision, to hear the angelic song, to behold with their natural eyes the infant Savior, and to publish these marvelous tidings to all around, does not lift them above their humble station, nor excuse them from returning to the performance of its duties. God had honored them while engaged in their calling; let them honor him by abiding in it.

CIRCUMCISION OF THE CHILD, AND PURIFICATION OF THE MOTHER. 21-24.

(*Peculiar to Luke.*)

21. **when eight days were accomplished for the circumcising of him.**—Circumcision *marked* him as being of the seed of Abraham according to the flesh, while it showed, at the same time, that he

²¹ TO ῥῥ<u&Lov Sec. a-vrov Lach, Tisch. T. S. Green, Alford, Tregelles.

was made or born under the law. Van Oosterzee says: "Now that Christ was circumcised, the law is in this respect both fulfilled and repealed. Baptism takes the place of circumcision (Col. ii. 10, 12), as the form of admission into the new covenant; and Paul rightly opposes the Judaizing zeal for the re-introduction of circumcision as a virtual denial of Christian principle." While it is certainly true that baptism is *analogous* to circumcision; that is, the *relations* of the two institutions to their *respective subjects* are similar; it is purely gratuitous to say that baptism *lakes the place* of circumcision. This it never did. T must think, also, that the learned author mistakes on another point. The circumcision of the infant Jesus did not operate as a repeal of the law of circumcision. Upon any view of the matter this law was clearly of force until he nailed it to his cross (Col. ii. 14); and, moreover, it was certainly practiced by believing Jews long afterwards, and without apostolic disapprobation. Paul himself, during his apostolate, circumcised Timothy. Nor was his opposition directed

¹²And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to

present him to the Lord; ^M (A3 it is written in the law of the Lord, Every male that openeth the womb shall be called holy to

against the “ re-introduction “ of this rite, as one that had been laid aside, but against imposing it upon *Gentiles* as an essential part of Christianity.

his name was called Jesus, the Greek form of the Hebrew *Joshua* or *Jehoshua*, meaning *Savior*, or rather *Jehovah the Savior*. The name, in its different forms, was not uncommon among the Jews, and ordinarily, when given for its signification, was probably but the expression of parental trust in the Lord as the help or savior of his people. But here it has the force of a prophecy. It was not the taste or even the piety of his mother that selected it, for he was **so named of the angel before he was conceived in the womb**. Hence his name was fraught with promise, and was expressly designed to be so understood. (Matt. i. 21.) How fully and completely has the expectation it excited been realized!

22. the days of her purification.—The best authenticated reading is (*avtuv*) **their**. So Tyndale, Cranmer, the Bible Union, Alford, Schaff, with all the oldest manuscripts. The reference is to the purification of Mary and Joseph. But it may be asked, why should Joseph be included, seeing the law of Moses had respect to the mother alone? (Lev. xii. 4-6.) The an-5

swer is suggested by the law which declared that he who *touched* an unclean person became himself unclean. (See Lev. xv.) Purification was a ritual observance which formally absolved an Israelite from the taint of uncleanness. The essence of it consisted in the use of water, to which in certain cases sacrifices were added. (See Lev. xii. 2-6.)

to present him to the Lord.—Moses was required (Ex. xiii. 2) to sanctify to the Lord “ all the first-born, whatsoever openeth the womb among the children of Israel, both of man and of beast.” Subsequent enactments explain this sanctification as devoting them to Aaron and his sons for the service of the sanctuary (Num. xviii. 8-15) stipulating that the first-born of man should be redeemed from this service “ for the money of five shekels, after the shekel of the sanctuary.” In the observance of this law the first-born male child was brought and presented, *i. e.*, set apart or sanctified **to the Lord**, and then, upon the payment of the five shekels, was redeemed or released from the priestly service—the Levites having in this been substituted for the firstborn of the other tribes. Such was the presentation and redemption of the infant Savior.

the Lord ;) ^MAnd to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons. ²⁶And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. ^MAnd it was revealed unto

him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. ²⁷And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, ^MThen took he him up in his arms, and blessed God, and said, ^w Lord, now lettest thou thy servant de-

24. And to offer a sacrifice.—This had respect to the purification alone. (See Lev. xii. 6-8.) The law required her to bring a lamb for a burnt-offering, and a young pigeon or turtle-dove for a sin offering; but if not able to bring the lamb, a turtle-dove or pigeon might be substituted for it; “and the priest shall make an atonement for her, and *she shall be clean.*” Mary, by bringing the **pair of turtle-doves or two young pigeons**, showed that she was poor. The circumstance also indicates that her purification was before the visit of the Magi. (See on verse 39.)

SIMEON AND ANNA. 25-38.

(*Peculiar to Luke.*)

25. just and devout.—An upright, faithful and pious man. The two words together denote, says Bloomfield, rather more than (EVOE- (3//s) *religious* or *pious*.)

the consolation of Israel,

meaning the Messiah, with **all** the comfort, peace and help expected from him.

the Holy Ghost was upon him.—In extraordinary measure, endowing him with the gift of prophecy.

26. it was revealed unto him.—In some way, by vision, dream or otherwise, the fact had been clearly made known **that he should not see death**—should not die—**before he had seen the Lord's Christ.** In the full assurance of this truth, and under the guidance of the Spirit which was upon him, he came into the temple.

27. and when the parents brought in the child, to present him to the Lord (verse 22) he immediately recognized him as the Christ, the consolation of Israel. Then took he him up in his arms, **and blessed God**—praised and thanked him.

29. now lettest thou—*now thou dost permit.* (*artoXvsi;*, *thou dost loose or set free.*) Unlearned

part in peace, according to thy word: ^M For mine eyes have seen thy salvation, ³¹ Which thou hast prepared before the face of all people; ^{S2} A light to lighten the Gentiles, and the glory of thy people Israel. “And | Joseph :

readers generally mistake this indicative for an imperative mood. It is not a prayer for death; but as it had been revealed to him that he should not die *before* he had seen the Lord's Christ, he understands the vision as an intimation that he may *now* depart. The passage literally rendered is, **Lord now thou dost release thy servant in peace.** He regards it as the sign of his *emancipation* from the service of life.

according to thy word.—Referring to what had been revealed to him (verse 26).

30. For mine eyes have seen thy salvation.—“His mind,” says Van Oosterzee, “fastens on the *thing* not the *person*.” I would rather regard the language as a metonymy of the abstract for the concrete: Mine eyes have seen the Savior, the embodiment of all blessings.

31. before the face of all people.—In the original it is *all peoples* or *nations* (*jtavtav tu>v kouiv*). The angel had said the glad tidings were for all *the* people, meaning the children of Israel. Here the prophetic spirit anticipates the apostolic commission, “Go ye into all the world, and preach the gos-

his father | **and his mother marvelled** at those **things which** were spoken **of** him. ^MAnd Simeon blessed them, and said

⁸³ •iuoTjefr *See.* 6 jraiTjp o«ToC Tisch. T. S. Green, Alford, Tregelles, X. B, D, L, etc.. Vulgate, Coptic, Sahidic, Armenian, etc.

pel to every creature.” (Mark xvi. 15.)

32. A light to lighten the Gentiles, and the glory of thy people Israel.—The light which illuminates the world springs up among the people of Israel. This is their glory. Salvation is of the Jews. To them “pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and *of whom* as concerning the flesh *Christ came*, who is *over all*, God blessed for ever.” (Rom. ix. 4, 5.)

33. and his father.—The substitution of *'Imaif* for *rtar^p ahtov* found in the oldest manuscripts is attributed to the prejudice of transcribers. It is true, that so far as the record goes, “our Savior never speaks of Joseph as his father, see verse 49; but he was his father in a *legal* sense and in the eyes of the *people*, and as Alford observes *in loc*, in the simplicity of a historical narrative we may read *his father* and *his paients* without any danger of forgetting the momentous fact of the supernatural conception.” (Schaff.)

34. this child is **set for the**

unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be

spoken against; ³⁵ (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

fall and rising- ag-ain of many in Israel.—Christ is the *occasion* not the *cause* of their fall. He is appointed for the *sure foundation*, and if he become a “stone of stumbling and a rock of offense” to any, it is because in the willfulness of their unbelief they “stumble at the word, being disobedient.” In a broader view the test is parallel with Rom. xi. 12: “Now if the *fall* of them (the people of Israel generally) be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their *fullness f*” *i. e.*, their **rising again**. Alford prefers, as cohering best with the next verse, the view that “the **fall** and **rising up** may refer to the same persons; as it is said by our Lord, ‘He that humbleth himself shall be exalted.’ “But I can not think that (^TWSIJ) a *fall, crash, ruin* is only equal to (?a,7tscv6u>), *to humble one's self, to exhibit humility of mind and deportment*. Besides, in the word *humility* the idea of *volition* is always present; in *fall* it is absent.

a sign which shall be spoken against. — Beza, Macknight and Doddridge understand this sign as “a figure intimating the deliberate malice of Christ's persecutors.” Bloomfield following, as he says, Grotius and most of the best com-

mentators since his time, thinks it certain from Tsaiah viii. 14-18, that the sense must be that “he should be a signal example of virtue calumniated, and beneficence basely requited.” Schaff believes that “the fulfillment of this prophecy culminated in the crucifixion.” Alford and Van Oosterzee fail to notice the point. None of the preceding views are satisfactory. I understand that Christ's personal history is to be the **sign**, indication, or proof of his divinity. The crown and culmination of this proof was his *resurrection*. Hence he says: “For as Jonas was a *sign* to the Ninevites, *so* shall also the Son of man be to this generation.” (Chap. xi. 30.) Furthermore. “there shall no sign be given to it, *but* the sign of the prophet Jonas; for as Jonas was three days and three nights in the whale's belly, *so shall the Son of man* be three days and three nights in the heart of the earth.” (Matt. xii. 39, 40) That his resurrection signified his divinity is at once self-evident and scripturally declared. (Rom. i. 4.)

35. a sword shall pierce through thy own soul also.—I think Alford, usually so trustworthy, in referring this to *Mary's sharp pangs of sorrow for her sins* evidently mistakes **the** sense.

“And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; “And she was a widow of | about:

as much as | fourscore **and** four years, which departed not from the temple, but served God with fastings and prayers night **and**

37 it *Bee.* las Lach. Tisch. T. S. Green, Alford, Tregelles.

While I do not doubt that, in common with our race, she was a sinner, nor that she truly repented of her sins, she certainly was not an extraordinary sinner, for her whole character, as depicted for us, is exquisitely beautiful and lovely—that of a trustful, humble, pious and devoted woman. Her repentance for such faults and failings as she doubtless had in common with all good people, would hardly be described by the very uncommon figure of a **sword piercing through her soul**. Besides, the language seems clearly to point to intense anguish caused by something *done to him*. Hence, the unutterable grief she experienced while gazing upon the agonies of the crucifixion seems to be the natural, as it is the sufficient, interpretation of the prediction.

that the thoughts of many hearts may be revealed.—The gospel brings to light by bringing into activity the thoughts or reason-mgs of the human heart. Where-ever Christ crucified, buried and risen, is preached, the result is to awaken either active opposition or active obedience. The latent good or evil of men is brought out, and

all are classified either as friends or as enemies.

36. one Anna, a prophetess.—One who spoke by the impulse of the Holy Spirit. It does not necessarily imply that she was a foreteller of future events.

of the tribe of Aser, i. e., Asher.—The portion of this tribe was a long strip of sea-coast from Sidon southward to Carmel This territory was exceedingly beautiful and productive. “ Out of Asher his bread shall be fat; he shall yield royal dainties.” (Gen. xlix. 20.)

37. a widow of as much as fourscore and four years.—This means not the duration of her *widowhood*, but of her *life* : she was eighty-four years of age. She had married when very young, had lived with her husband seven years, and had passed the rest of her long life as a widow. This is mentioned to her credit, as virtuous widowhood was held in high honor.

departed not from the temple.—An hyperbole expressive of regular and constant attendance upon the temple service.

day. ^And she coming in that instant gave thanks likewise unto the Lord, and spake of him

38 *iv Bee*. Omitted by Lach. Tisch. T. S. Green, Tregelles, *H*, B, etc., b, c, e, *f*, l, q, etc., P. Syriac, Coptic, Sahidic, Armenian, etc.

38. she coming in- that in stant, *i. e.*, just after Simeon had ceased speaking; **gave thanks to God**—taking up the strain, as it were, where he had left it; **and spake of him**—of the child. The antecedent is not expressed in the immediate context, being understood as the main subject of the narrative.

redemption.—” *Avtpuaw* here seems to include the notions of *deliverance and redemption*. Most of the Jews thought only of the *temporal*, the wiser few took it in the *spiritual* sense.” (Bloomfield.)

THE CHILDHOOD OF JESUS. 39-52.

(*Peculiar to Luke.*)

39. they returned into Galilee.—Luke's account is here less full than Matthew's. He does not mention the visit of the Magi, the slaughter of the innocents, nor the flight into Egypt. From his narrative, if the intervening circumstances were not elsewhere made known, we should infer that they returned not, only speedily but directly to Nazareth. The two evangelists are, however, easily harmonized when we consider, what in deed is most evident, that Luke's

to all them that looked for redemption | in: of | Jerusalem. *⁹And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Naz-

plan, after giving the details of the supernatural birth and its accessories, becomes more general and summary, so is in a few stages to reach the public life and ministry of the Lord. Hence he mentions none of the circumstances of their return into Galilee. In short, he simply *omits* incidents found in Matthew, but says nothing inconsistent with them. I believe that Joseph and Mary remained for a considerable time in Bethlehem—not, of course, in the rude accommodations which they had at first secured; that sometime after the presentation in the temple the Magi visited them; that shortly afterwards followed the warning dream and the flight into Egypt; then the intimation of Herod's death, the return, and other events mentioned by Matthew, until both accounts coincide in the settlement at Nazareth, “the passage in Luke “ is rather a < including paragraph wherewi' the evangelist closes **his** account of the early infancy of our Lord, before passing on to a somewhat later period. Completeness not being his aim in this preliminary history, he has no need to speak of the Magi and the flight into Egypt, even if he were as **well**

areth. *°And the child grew, and waxed strong [in spirit], filled with wisdom: and the grace of God was upon him.⁴¹ Now his parents went to Jerusalem every year at the feast of the passover. “And when he

40 *ev nveviKm See.* Omitted by Lach. Tisch. T. S. Green, Alford, Tregelles, X, B, D, L, Old Latin, Vulgate, Coptic, Sahidio, Armenian, etc.

acquainted with these circumstances as Matthew was; but hastens on to the definitive settlement at Nazareth, and even of this period he gives only a general account and a single occurrence.” (Van Ooster-zee.)

40. And the child grew and waxed strong.—With these few words Luke covers a period of twelve years. Although it can not be doubted that in his careful *tracing out of all things*, he had learned many an incident connected with the early life of our Savior, he puts but one upon record (verses 41-50), while here he contents himself with the general statement that the **child grew**, *i. e.*, in body, and **waxed strong**¹, **i. e.*, in spirit (the word is not in the corrected text, but is evidently implied); **and the grace of God Was upon him.**—Such a generalization implies on the part of the writer a *knowledge* of particulars, though they be not stated.

41. at the feast of the passover.—This feast every Israelite who was able to perform the jour-

was twelve years old, they went up [to Jerusalem] after the custom of the feast. “And when they had fulfilled the days, as they returned, the child Jesus

42 *els Tepoa-dXvjua Rec.* Omitted by Tisch. T. S. Green, Alford.

43 *Iw<rd>j<J> icai 17 JUIITIP Rec.* *oi yovtl* Lach. Tisch. T. S. Green, Alford, Tregelles, X, B, D, L, etc. “Vulgate, H. Syriac, Coptic, Sahidic, Armenian, etc.

ney was bound to attend. Women were not thus obliged, but the pious among them would naturally desire to be present. Boys at twelve years of age were permitted to take part in the celebration. For an account of the origin of this feast, and the manner of keeping it, see Ex. xxiii. 15; xxiv. 23.

43. fulfilled the days.—The fourteenth day of the first month at evening was the passover; the fifteenth was the beginning of the feast of unleavened bread, which continued seven days. Hence the whole time occupied was *eight days*.

the child Jesus tarried behind.—By what oversight, misunderstanding, or accident, this happened, is not stated, and it is needless to inquire. We are simply informed that **his parents knew not of it**, but supposed him to be **in the company**. This was of course very large, as all who came from the same district would seek to return together for the sake of society and protection. After his parents had **sought him**

tarried behind in Jerusalem; and j Joseph and his mother : *his parents* | knew not of it. “But they, supposing him to have been in the company, went a day's journey; and they Bought him among their kinsfolk and acquaintance. “And when they found him not, they turned back again to Jerusalem, seeking him. ⁴⁶And it came to pass,

that after three days they found him **in** the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. ⁴⁷And all that heard him were astonished at his understanding and answers. ⁴⁸And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy

among their kinsfolk and acquaintance to no purpose.

45. they turned back again to Jerusalem, seeking him.—Alford more expressively renders **seeking him every-where**.

46. after three days, meaning probably *on the third day, i. e.*, one day for their journey out, one for returning, and the third for their search in Jerusalem.

they found him in the temple.—The schools of the Rabbis for expounding the law were held in a porch of the court of the women; and this is doubtless the part of the temple referred to.

sitting in the midst of the doctors, *i. e.*, the *teachers* (5t8ao-

both hearing them and asking them questions.—DeWette's idea, which is also the popular one, that the child was engaged in a sort of *discussion* with the Rabbis, is not warranted by the text. He simply listened to their instructions, and as occasion served asked them questions. Understanding

and reflection are often displayed by the questions one asks, as clearly as by the answers he gives. And it was perhaps the unusual character of his questions that led the teachers to interrogate him in return—thus furnishing the occasion for all who heard him to be **astonished at his understanding and answers**.

48. thy father.—According to universal custom, the step-father of a child is called **father** by the child himself, and is so spoken of by others, especially by the mother. “Up to this time,” says Alford, “Joseph had been so called by the holy child himself; but from this time never.” I see no impropriety, however, in supposing that he continued during his youth, perhaps during the lifetime of Joseph, to call him so. That we have no account of it can not be pleaded in opposition, because we have no account of any thing for the next eighteen years, during which time Joseph is with good reason **presumed to have died**. The title was

father and **I** have sought thee sorrowing. *⁹And he said unto them, How is it that ye sought

me ? wist ye not that I must **be** about my Father's business? ⁶⁰And they understood not the

1. *respectful*; 2. *proper* to be given to the husband of his mother; and 3. *correct* as a legal designation. That from this time he was conscious that he was the Son of God, and not the son of Joseph, may be admitted; yet Mary was all the while cognizant of the same fact, and still *she* did not hesitate to call Joseph his father.

49. How is it that ye sought me?—These are the first recorded words of our Savior. They exhibit something like astonishment that he should have been sought *elsewhere than in the temple*, but they convey no reproach.

wist ye not? — *Did ye not know?* It is much to be regretted that obsolete words, such as **wist**, are retained in our version. To the unlearned and to children they are often quite unintelligible.

about my Father's business,— (f* tfotf iov ftafpdj /j.ov.) These words have been variously translated. By Wakefield, Tischendorf, Anderson and the Bible Union, *in my Father's house*; by Dickinson, *in my Father's concerns*; by Alford, *among my Father's matters*; by Rosenmiiller, DeWette and Ewald, *in the things of my Father*. The weight of authority is with the version of the Bible Union. This is admitted to be *correct* by Alford, Van Oosterzee and others, who yet think a different render-

ing preferable. It will also be noted that this consists best with the context. Why did ye seek me, *i. e.*, elsewhere ? Did ye not know that I ought to be in my Father's house ?

50. And they understood not the saying.—Rationalistic interpreters see in this an inconsistency with the revelations made by the angel to Mary. If she knew, they ask, that he was to be called the Son of God, “ why this inability to understand an equivalent announcement by Christ himself?” The mystery, of course, did not lie in the word **business** or **house**, but in the **my Father**. It was this **saying** that they understood not. And we may ask, Did they ever come to understand it? The relation between the Father and the Son may be in some measure *apprehended*, but can any one say that he perfectly *comprehends* it? After pondering all that angels, prophets and apostles have taught us, we must still be conscious of a depth and breadth of meaning in this sacred and divine relation altogether beyond our grasp. The objection, then, as lying specially against his parents, is without force; for, as Alford observes, “ Both Joseph and his mother *knew in some sense who* he was: but were not prepared to hear *so direct an appeal* to God as **hig**

saying which he spake unto them. ⁶¹And he went down with them, and came to Nazar

eth, and was subject unto them : But his mother kept all these savings in her heart. ^MAnd Je-

Father—understood not the deeper sense of these wonderful words.”

51. and was subject unto them.—The Evangelist, while giving us a glimpse of his divinity, will not suffer us to forget his humanity. At the same time he records a beautiful example for children in the obedience of Jesus to the “first commandment with promise.”

52. Jesus increased in wisdom and stature.—Some render *wisdom and age*, or *wisdom as well as age*. This last conveys the *sense* of the passage, though it is not literal. The Evangelist probably intended to express by *rj%ixla* both *stature* and *age*, as either, in the case of the normal development of a child, implies the other. The fact that he **increased in wisdom** shows that his inner being, like his outer, was subject to human conditions. His *understanding*, even as a child, excited the wonder of the wisest men; but still he listened to them, asked them questions as a learner, and acquired knowledge by the use of means. Had it been otherwise—had the *child* been miraculously endowed with that perfect wisdom which characterized him as a *man*—it had not only been *miseemhj*, but it had raised him above our human sympathies, and we should have lost in trustful fellowship more than we gained in

wonder. Let us be thankful that he was *like us*; that he increased in wisdom by studying the word and the works of God, and by humble prayer and meditation; that measure by measure the Spirit was given to him, until at last in his perfect manhood it was poured upon him in all its fullness. Those eighteen years of physical, intellectual and spiritual development, were the preparation for his brief but most fruitful public life. They were marked by perfect purity, by loving and unreserved obedience, and by a patient waiting for the time appointed for his manifestation to Israel. The blessing of his Father was more and more largely bestowed upon him. He increased **in favor with God**. And, while dwelling in the humble society of Nazareth, his spotless life and genuine benevolence, together with his extraordinary wisdom and understanding, won the **favor of man**.

It may be said that *the means* employed by him were not adequate to produce such a result as his after-life exhibited; nor were they. But while truly man, and living, growing, learning, developing, as man, he was at the same time the only begotten of the Father. And the consciousness of this was present with him from the a^e of twelve onward. From the

increased in wisdom and

stature, and in favor with God and man.

first it was the Divine clothed with the Human. This is the foundation of the essential uniqueness of his whole history. While, therefore, we may, and consequently we

should “ more and more *approach* unto his example in fellowship with himself,” it is not possible for us perfectly to reproduce it.

PART SECOND.

FROM THE BEGINNING OF JOHN'S BAPTISM TO THE END OF THE FIRST YEAR OF CHRIST'S MINISTRY.

CHAPTER III-V.

III. 'Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judsea, and Herod be-

ing tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch

PREACHING AND BAPTISM OF JOHN.
1-22.

{*Matt. iii.* '1-17; *Mark i.* 4-11.)

1. in the fifteenth year of the reign of Tiberius Caesar.—If Theophilus resided in Italy, as there is good reason to believe (see ch. i. 3), he would naturally be interested in connecting the events about to be narrated with the contemporaneous history of the empire. This date was probably mentioned primarily for his sake; but in giving it Luke has enabled

us to determine with proximate accuracy the time of our Savior's birth. Tiberius began to reign in the year of Rome 765. Adding fifteen years, gives us as the date mentioned in the text A. U. C. 780. Subtracting the age of the Savior at this time, which was about thirty years (see verse 23), gives the year 750 as the date of his birth, which is four years before our present era. Other chronological data leading to the same result need not be mentioned here. Of course there would be no practical

of Abilene, ² Ann as and Caia-phas being the high priests, the word of God came unto John

benefit, but much confusion, in adopting the correct instead of the erroneous era. For all the purposes of *dating*, the one serves equally as well as the other. The knowledge of the mistake is, however, highly important in certain investigations involving a comparison of secular and sacred history. The reader may consult Smith's Dictionary of the Bible, Art. JESUS CHRIST.

Pontius Pilate being governor, *I e.*, procurator of Judea.—The procurator was generally a Roman knight, appointed to act *wider* the governor as *collector of the revenue*, and to judge in causes connected with it. After the deposition of Archelaus, A. D. 6, Judea was attached to Syria, having no longer a king or ethnarch of its own, and was governed by a procurator, with Csesarea for its capital. This foreign sway, with its oppressive and hated taxation, was exceedingly irritating. Hence, the marks of detestation in which the publicans, or tax collectors, were held. Pilate, made prominent in history by his connection with the trial of our Savior, was the sixth Roman procurator of Judea.

Herod being tetrarch of Galilee.—This was Herod Antipas, the son of Herod the Great, mentioned ch. i. 5.

A **tetrarch** was, properly speak-

the son of Zacharias, in the •wilderness. ⁸And he came into all the country about Jordan,

ing, the governor of the *fourth part* of a country.

his brother Philip.—Not to be confounded with the Philip of verse 19 (see note there).

2. Annas and Caiaphas being the high priests.—The correct reading is *high priest* in the singular (see Alford's Greek Test.). The historical facts seem to justify this apparent anomaly. Annas, the hereditary, and therefore lawful high priest, had been deposed by the Roman emperor, and Caiaphas appointed in his place. But as the high priestly office was for life, the Jews would regard Annas as being still their true high priest, though forced to accept Caiaphas as such. Hence Luke correctly mentions both names, but as the office could only have a single occupant, he does not pluralize the title; thus leaving the matter in the very confusion in which the commingling of civil with divine authority had placed it.

the word of God came to **John**.—In some supernatural way he was commanded and commissioned by the Lord to preach and baptize. (Comp. Jer. i. 7.) "Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." **in the wilderness.**—Seech, i. 80.

3. And he came into all the country about Jordan. — How

preaching the baptism of repent-**ance for the remission of sins;**

often are we reminded that God's ways are not as our ways ! Who that was not guided from above would have commenced a work of reformation by preaching in the wilderness?

preaching the baptism of repentance for the remission of sins. —

The difference between John's baptism and that instituted by Christ, is estimated by the difference between John's proclamation and the gospel as preached by the apostles. In each case the baptism *represented and embodied the substance of the preaching that led to it*, and was the appointed act for the *personal appropriation* of that substance. {flicTi-eiajxa, pstavoias) **baptism of repentance is the** genitive of the *object*, and is equivalent to (j3artf(fu . . . ti; ffitavotav) I baptize you *into repentance* of Matt. iii. 11. That is to say, repentance was the immediate object, end or purpose of the baptism. Those who voluntarily submitted to it thereby pledged themselves to *change their minds*. One could hardly doubt that the *beginnings* of this repentance, the first motions toward it, took place antecedently; and we may to this extent agree with Lange in regarding the "baptism as not only *obliging to change of mind* (*fitavoia*), but also exhibiting and symbolizing it." Still it should be stated that this is an inference drawn from the region of psychology : the *language*

of the test says nothing of the *antecedents*, but points exclusively to the *consequents* of the baptism. Hence, though it may be true that a sort of inchoate repentance existed before and was expressed by the baptism, this is not the truth here taught.

The *ultimate* design of the baptism was remission of sins. Whether we should translate (ft;) by *for*, *into*, or *unto*, is in this instance chiefly a matter of taste, as each conveys substantially the same idea. If we conceive of remission as a *state*, then the baptism of repentance introduced its subjects *into* it, or conveyed them *in*to it; if as a blessing to be received and enjoyed, then it *wnsfor*, or *in order to*, such reception. In any case, the remission of sins here promised must be contemplated from the pre-Christian point of view. John was a Jew; and though the greatest of the prophets, still only a Jewish prophet. His baptism indicated that the people were corrupt and defiled, and as such not prepared to receive the coming Messiah, and the great spiritual truths and principles which should distinguish his approaching reign. Up to this time men had purified themselves *in order to approach unto God* as symbolically present in the sanctuary ; now they were to be purified *in order that he might approach unto them* as really present in his Son.

*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. ⁵Every valley shall be filled, and every

⁴ Myoiros *Sec.* Omitted by Laeh. Tisch. T. S. Green, Alford, Tregelles.

Hence men go out *from* Jerusalem to John. Hitherto their steps had always been directed *towards* the Holy City. The very place of John's preaching was thus indicative and significant.

4. crying in the wilderness.—The punctuation of the prophecy (Isaiah xl. 3) is incorrect. The parallelism shows that it should read: "The voice of him that crieth: Prepare ye *in the wilderness* the way of the Lord, make straight *in the desert* a highway for our God." In like manner here: not "the voice of one *crying* in the wilderness," but "the voice of one crying, *Prepare* ye in the wilderness," etc. The primary reference of the prophecy was not to John and his work, but to the return of Israel from Babylon. God, their deliverer and leader, is represented as a great monarch preceded by his herald, who directs that his way or road be prepared through the wilderness. The language, however, is strictly *applicable* to John as the herald of the Messiah.

5. Every valley shall be filled.—This clause keeps up the figure

mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; ⁶And all flesh shall see the salvation of God. 'Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who

of preparing a road through the desert. Its meaning, as applied to the moral and religious condition of the people is obvious from the literal statements concerning John's work (verses 3, 7—14).

6. all flesh shall see the salvation of God.—This is omitted by the other Synoptics, but is quoted substantially from the prophet: "And the glory of the Lord shall be revealed, and all flesh shall see it together." It is a distinct prediction of the interest of the Gentiles in the Messiah.

7. generation (offspring) of vipers.—From Matt. iii. 7, it appears that this seemingly harsh language was not directed indiscriminately to all, but only to the Pharisees and Sadducees. 'For these self-satisfied hypocrites the words were not less just than bold. They had come to be baptized because it was the fashion of the hour, and was esteemed a mark of propriety and reverence. Without any sense of sin or of unfitness to receive the Christ, they were yet willing, for the sake of appearances before men, to be baptized unto

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 Abraham to our father: for I

repentance. This heartless falsehood in so sacred a matter deserved as it received the sternest rebuke. As a consequence, most of them were probably deterred from submitting to the rite. (See ch. vii. 30.)

the wrath to come.—The judgments to be executed by the Messiah ; the calamities resulting from rejecting him. Who hath warned *you* to flee from these, seeing ye are not conscious of sins, and realize no need of repentance ?

8. Bring forth, therefore fruit worthy of repentance.—Either from the well known character of the parties addressed, or from their looks or expressions at the time, ■ John doubted their sincerity and demanded evidence of it. But what evidence could they furnish ? what **fruit**, then and there, could they **bring¹ forth?** Certainly not “ fruit unto holiness,” not evidence of *righteousness*. This John did not require. What he demanded was that they should exhibit a spirit of meekness and humility, a consciousness of sin and unworthiness; some token that they were sensible of their *need* of repentance and remission.

begin not to say.—Do not presume that without repentance your

say unto you, That God is able of these stones to raise up children unto Abraham. 'And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not

natural descent from Abraham will secure you against the consequences of your sins.

of these stones.—To *us*, reading this in the light of Paul's subsequent teaching, the language naturally suggests the calling and adoption of the Gentiles. It has, however, been doubted whether this meaning was present to the mind of the Baptist. At any rate, it shows that God's power to keep his covenant with Abraham was independent of the natural seed.

9. the axe is laid.—This shows the *imminence* of the wrath to come. God has borne long with the unfruitful trees, but **now the axe is laid** : it is ready to be used. Moreover, it is laid **at the root of the trees**. The period of *pruning* is past, that of *destruction* is about to follow. **Every tree**—each *individual*. The test would not *be descent from Abraham*, which all had in *common*, but the good or bad *fruit* which each one bore for *himself*. “What justice has laid the axe at the *root*; what mercy leaves it *still lying* at the root! “ (Van Oosterzee).

hewn down and cast into the **fire**.—A similar fate awaits every branch *in Christ* that beareth not fruit. (John xv. 6.)

forth good fruit is hewn down, and cast into the fire. ¹⁰And the people asked him, saying, What shall we do then? He answered and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. ¹²Then came also publicans to be baptized, and

said unto him, Master, what shall we do? ^{1s}And he said unto them, Exact no more than that which is appointed you. ^uAnd the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

10. And the people, i. e., the multitudes, asked him.—The point of their question has reference to the *good fruit* of which he had just spoken. What must we do to produce it, and thus escape being cast into the fire?

11. He that hath two coats.—It will be noticed that the response here, as in the cases which follow, looks to the *correction of selfishness*. (See note ch. i. 17.) It is also evident that John's answers come from the old dispensation, and breathe the spirit of the law rather than of the Gospel. The morality he inculcates is pure, elevated, and at the same time practical; but no one could learn from him that by the deeds of the law no flesh shall be justified; and that salvation is of faith that it might be by grace. The "least in the kingdom of heaven" would answer a sinner's inquiry differently. (Comp. Acts ii. 37, 38, and xvi. 30, 51.)

meat.—As used in scripture this word signifies **food** in general, and

is not restricted, as in present usage, *to flesh*.

12. publicans.—Tax gatherers. These served under appointment of their Roman masters, and were on this account hateful to the people. They were often, too, oppressive and exacting. Hence the injunction of the text,

13. Exact no more than that which is appointed you.—John does not complain of the *office*: he simply forbids its *abuse*.

14. the soldiers.—Whether these belonged to a foreign legion, or were used, as some think, for purposes of police, is unknown. Soldiers, especially when quartered among a subjugated people, are peculiarly prone to the sins here forbidden—**violence** and extortion, **falsely accusing** the citizens, and such practices generally as show that they are not **content with their wages**. "The way in which *soldiers* would be likely to act the part of informers, would be by laying vexatious *charges of disaffection* against persons." (Alford.)

as the people were in expectation, and all men mused in

15. in expectation.—In suspense, waiting to see if John would proclaim himself the Messiah—being themselves in doubt whether to regard him as such or not.

all men mused—reasoned, considered {*§ia.\oyi£ofi.t.vii>v*) **whether he were the Christ.**—This shows how deep was the impression made by the character and preaching of John upon the people.

16. John answered, saying unto them all.—To those with him at the Jordan, and to those in Jerusalem who had sent priests and Levites to ask him, Who art thou? (John i. 19-27.) No doubt the answer was repeated as often as the question called for it.

I indeed baptize you with water.—On this Dr. Schaff remarks : “ The difference between *fiarl-ei^tw vSatt* without *iv* and *J3art-ti^tw tv TivEVfiaTfi dyi/io jcou 7ivpi* should be noticed in the translation by *with* in the former and *in* in the latter case: the instrumental dative signifies the element *by which*, the preposition *cv* the locality or element *in which* the baptism is performed.” Winer also says : “ *fiattt^aLv iv vSatc* (Matt. iii. 11) signifies *baptize in water*, immersing; *fiarttiZuw TjSattf* (Luke iii. 16) *baptize with water*. Here, and in most other passages, the identity of the two expressions in *sense* is manifest; yet we must not consider i 6

their hearts of John, whether he were the Christ, **or not**;

one as put for the other.” (Gr. of N. T., p. 412.) It is clear, however, that a *translator* must not disregard this “ identity in sense “ in his rendering; and as the first expression is conceded to mean “ *immersing*,” the second must also be so rendered in order to bring out the same *sense*. *Pa7tti.^siv vScvtt*, must necessarily, therefore, be translated *baptize in water*, because it is conceded that the sense of the *expression* is *immerse*; and to “immerse *with* water” is not English. Hence George Campbell, Norton, Thomson, Wakefield, Sharpe, and others, with the Bible Union, translate *vba.-ti* without the preposition, *in water*.

one mightier than I.—Superior might is predicable of the Messiah in *every sense*, but the context limits the application which is here specially intended, to the *baptism* .he was able to administer, namely, in the Holy Spirit.

the latchet.—The *lace* or *thong* which fastened the **shoes**, *i. e.*, the *sandals* or *wooden soles* to the feet. To unloose thia for another was the humblest service that could be rendered; and no language could convey a more forcible image of John's conception of Messiah's greatness and of his own comparative littleness.

he shall baptize you in the Holy Ghost.—“He will entirely immerse you in the Holy Ghost.”

“John answered, saying unto them all, I indeed baptize **you**

(Lange.) “He will, so to speak, wholly immerse you in the Holy Ghost.” (Van Oosterzee.) “It means to be overwhelmed or richly furnished with the Holy Spirit.” (Schaff.) So Campbell, Doddridge, and expositors generally. That such is the meaning of the *language* may be regarded as settled; but what constituted the *fulfillment* of the *'prediction* I Alford's response, that “it was literally fulfilled at the day of Pentecost,” is obviously correct; and yet it seems to me that we can not with propriety *restrict* the term **you** in the text to the disciples who were assembled on that memorable day; nor even to them and the household of Cornelius, Acts x. The indefiniteness, the absence of limitation, in the pronoun, is indicated by its own absence in the parallel passage in John i. 33 : “The same is he which *baptizeth* in the Holy Ghost.” This is the normal present tense which denotes *habitual action*, and what is *true at all times*. Hence it appears that the peculiar characteristic of the Savior's baptizing, as distinguished from John's, is that he baptizeth (all his true subjects, indicated by the term **you**) in the Holy Spirit, and not simply in water. But the abuse and perversion of this truth by mystics and fanatics, makes it necessary to distinguish carefully the miraculous *beginning* of this baptism at Pentecost, from its nor-

mal *continuance* in the church. Hence we note that the Holy Spirit having, in the first instance, been imparted in all the fullness of his illuminating and sanctifying power, thenceforth continued *abiding in the church forever*. Consequently, it was not to be poured out from heaven upon believers subsequently introduced into the church, for these were baptized *in* the Spirit when baptized into the *body* which the Spirit filled ; (see 1 Cor. xii. 13, where *tv* is not *by*, says Alford, but “*in, i. e., by and through*, as the effective cause and *the medium*.”) In this view of the relation of the Spirit to the church, we perceive a natural propriety in making his “gift” conditional upon the baptism in water (as in Acts ii. 38); and in connecting his *renewing energy* with the washing of regeneration (Titus iii. 5). It is thus that the obedient believer is brought into the same Spirit of life, and light, and love, which God originally, *and once for all*, “shed forth abundantly” upon the apostles. We also perceive that there is something more than formality : that there is positive meaning and substance in the baptismal formula, “in (or into) the name of the Father, and of the Son, and of *the Holy Ghost*.” *Christ's* baptism, therefore, is not a mere empty burial in water: it introduces its subjects into the goodly *fellowship* of the apostles, *i. e., into partner-*

water; but one mightier than I cometh, the latchet of

whose shoes I am not worthy to unloose: he shall baptize you

ship with them in the light and knowledge, the joy and peace and love of the Holy Spirit, which was first given to them *for the profit of all*. Thus we are “filled with the Spirit,” “walk in the Spirit,” are “led by the Spirit,” and, in one word, enjoy every blessing which his abundant outpouring conferred upon them.

Still it has been objected that this is not properly a “baptism in the Spirit” because not accompanied by the “gift of tongues” and other miraculous endowments. To which it may suffice to reply that these were but adjuncts and incidents of the Spirit's presence, given for a *sign* to those *without*, and not for a *blessing* to the parties themselves. These signs, Paul teaches, may be present without personal profit, and absent without personal injury; they can hardly, therefore, have been in the mind of John when uttering the prediction of the text.

and fire.—Lange, Van Ooster-zee, and most expositors, understand this of the *punishment of the impenitent*—as being equivalent to the unquenchable fire of verse 12; as the “burial in the fiery baptism of eternal judgment.” The language will certainly *bear* this interpretation, and it is therefore *possibly* correct. I am inclined, however, to dissent from it, because, 1. There is no mark in the text dis-

tinguishing two different classes, but the same thing is predicted for all alike who are embraced in the pronoun **you**. 2. I think that the word *fire*, standing alone, is naturally, as it is etymologically, suggestive of purification rather than destruction. And 3. This view is strengthened by the epistles, which *expressly* ascribe this influence to it. But, abandoning the view above mentioned, shall we accept that of Alford, Schaff, and a few other excellent expositors, that the language indicates the kindling, illuminating, warming, influence of *the Spirit*? Dr. Schaff holds that the “prophecy was literally fulfilled on the day of Pentecost when the Holy Spirit descended upon the apostles in tongues of fire.” Doubtless the cloven tongues, *like as* of fire, originally suggested, and still tend to perpetuate this interpretation. The objection to it is that it *identifies* the fire with the Spirit, whereas they appear in the text to be distinct and different. It seems to me, therefore, that the language more naturally refers to the baptism of earthly sufferings (Matt. xx. 23; 1 Cor. iii. 13-15; 1 Peter iv. 12), to the tribulations and fiery trials to which Christ subjects his professed people, or in which he baptizes them, so that at last they may be said to “come *out* of them” (Kev. vii. 14) as out of an immersion. While the base and

with the Holy Ghost and with fire : ⁿ Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. ¹⁸ And many other things in his exhortation preached he unto the people. ¹⁹ But Herod the tetrarch, being re-

proved by him for Herodias **his** brother [Philip's] wife, and **for** all the evils which Herod had done, ²⁰ Added this yet above all, that he shut up John in prison. ²¹ Now when all the people were baptized, it came to pass, that Jesus also being baptized, and

¹⁹ <j>ìimTov Bee. Omitted by Lach. Tisoh. T. S. Green, AHord, Tregelles.

hypocritical will be burned up by this fire, it will purify the genuine by consuming their dross.

17. Whose fan is in his hand.—The whole image expresses the complete separation between the righteous and the wicked, and a final destiny corresponding to their respective moral condition and character.

19. his brother [Philip's] wife.—The name **Philip**, though correct as a gloss, is wanting here, as it is in Matt. xiv. 3, in all the best MSS. It has been inserted from Mark vi. 17, where none of the manuscripts omit it. This Philip was half brother of Philip the tetrarch of Iturea (verse 1). He had been disinherited by his father, and was living in privacy.

20. shut up John in prison.—Luke does not complete the history of John's imprisonment, for which see Mark vi 20. Nor does the fact stated belong chronologically in this place. It is the custom of our Evangelist when he takes up a subject to carry it forward—sometimes to the end—before leaving it;

and then to recur to contemporaneous events, bringing them up in like manner. Thus he speaks of John's residence in the desert (ch. i. 80) before mentioning the birth of Christ. So here, while writing about John, he states by anticipation events in history that occurred afterwards.

21. Now when all the people were baptized.—The infinitive clause (*iv -id> j3ajtt idyvat.*) being the subject of *eyivnto*, the *idea* would be best represented by the English pluperfect: *when all the people had been baptized*. I infer from this that *Jesus was the last subject authoritatively baptized by John*. The object of the forerunner's mission was accomplished when the Messiah was manifested to Israel (John i. 31). Compare also Acts xiii. 25. For a more detailed account of the Savior's baptism, see Matthew and Mark.

and praying.—This is peculiar to Luke, and sets forth a worthy example for every subject of Christ's own ordinance. (See Acts xxii. 16.)

praying, the heaven was opened, «And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Tliou art my beloved Son; in thee I am well pleased. ^MAud Jesus himself

began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,^{2*} Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of

the heaven was opened.—According to Matthew, “the heavens were opened *unto him*” as in Mark, “*he saw* the heavens opened.” Luke also leaves it indeterminate whether the Baptist also saw the vision; but narrates the event as an objective fact which he *might have* witnessed. Only from John i. 32 do we learn that he actually did see it. The different accounts of the baptism and its incidents supplement each other and should be compared.

22. in a bodily shape.—This also is peculiar to Luke. The other evangelists speak of the Holy Spirit's *descending* like a dove: he alone tells us that it was in **bodily shape or form**, like a dove.

Thou art my beloved Son.—Literally, **my son the beloved**, *i. e.*, *the only beloved*, or beloved in a unique sense (Lange). He is the one only being who is *thus* beloved, namely, as the only begotten of the Father. That this descent of the Spirit is congruous with the miraculous conception, and not, in view of that fact, superfluous, as modern skeptics profess to believe, ■ will be seen upon considering the

humanity of Christ. “At his *birth* he was filled and actuated by the Holy Spirit *so far as his talent and disposition was concerned*. This implied his perfect sinlessness. But at his baptism he attained the *full consciousness of Ms nature and mission as the God-man and Savior*. From that moment he became the organ of the Holy Spirit, not merely so far as he was personally concerned, but also as fully realizing his mediatorial character and work, and its relation to the salvation of mankind. He now received the Holy Ghost in his capacity as founder of the spiritual community about to be instituted.” (Lange.)

THE GENEALOGY OF OUR LOED.
23-38.

(Compare Malt. i. 1-16.)

23. And Jesus himself.—Render the whole clause: **And Jesus himself was about thirty years of age when he began** (*his ministry*). So DeWette, Meyer, Wesley, Alford, Van Oosterzee, Schaff, and others.

being (as was supposed).—Dr. Van Oosterzee recommends in-

Janna, which was the son of Joseph, ²⁵ Which was the son of Mattathias, 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 Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda, “ 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 Xeri, ²⁸ Which was the son of Melchi, which was the son of Addi, which was the son of

Cosam, which w^Tas the son of Elmodam, which was the son of Er, ^M Which was the son of Jose, which was the son of Elie-zer, 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, ⁸¹ 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,

eluding in the parenthesis the words the **son of Joseph**. Then, by omitting the words **which, was** (wanting in the original), the sense would be that Jesus (not Joseph) was the son of Heli (though supposed to be the son of Joseph). Thus it would appear that the name of Joseph has no connection with the genealogy, which is throughout that of Mary, or rather that of Heli, the father, as this hypothesis supposes, of Mary. The view here indicated has been supported by many expositors of the first eminence as a means of accounting for the discrepancies between Luke and Matthew. As being *probably* correct, and sufficient to account for the differences in the two re-

cords, I have myself been accustomed, until quite recently, to rest in it. But since the appearance of Lord Hervey's hypothesis (see Art. Genealogy of Jesus Christ in Smith's Dictionary of the Bible) I regard its solution of the perplexing problem as much the more simple and satisfactory. I can here only briefly indicate what the reader will find elaborately argued in the authority referred to. According to this, they are both the genealogies of Joseph: the first (that of Matthew) giving the *succession*, not the strict birth. The second gives Joseph's *private genealogy*, exhibiting his *real birth as David's son*, and thus showing why he was heir to Solomon's crown.

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33-38.]71

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<p>which was the son of Booz,³⁶ which was the son of Salmon, ■ which was the son of Naasson, Which was the son of Amina-dab, which was the son of Aram, which was the son of Esrom, • which was the son of Phares, which was the son of Juda,⁸⁴ son of Jacob, which was of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor,³⁵ Saruch, which was the son of Ragau, which was the son of Phalec,</p>	<p>which was the son of Heber, which was the son of Sala, 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 sou of Lamech, Which was the son of Mathu-sala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan,^M Which was the son of Enos, which was the son of Seth, was the son of Adam, which was the son of God.</p>
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One proof of this conclusion, among others, is that in Matthew's list we read of Salathiel as the son of Jechonias, whereas the prophet at the solemn command of the Lord, was to write Jehonias *childless*, (Jer. xxii. 30). If now we may understand that upon his failure to have issue, Salathiel, who

was really, according to Luke's list, the son of Neri, *succeeded to the throne*, the same thread will guide us through the whole labyrinth, accounting at once for all the *discrepancies* as well as the *coincidences* in the two records. This will better appear from the following pedigree beginning with David:

According to Matthew.

David

According to Luke.

Sermon
 Roftoam
 Abia
 Asa |
 Josaphat
 Joram (Ahaziah)
 Joash (Amaziah)
 Ozias Joatham

----- 1
 Nathan
 I
 Mattatha
 I
 Menan
 Melea I
 Eliakim
 Jonan
 Joseph
 Juda
 I
 Simeon

	<i>According to Matthew.</i>	<i>According to Luke.</i>
	Achaz	
	Ezikias	Levi
	Manasses	Matthat
	Amon	Jorim
	Josias	Eliezer
 1 n u il 1 hi 1 i	Jechonias, («' e., Jehoiakim) and his brothers Je- hohaz, Zedekiah, and Shallum)	Jose
	Jecnomias, being omiaress,	Br
		Elmodam
		Cosam
		Addi
	Melchi	
		Neri
	<i>Matt, and Luke.</i>	

IN
1

1
Salathiel

Zorobabel (the Prince or Rhesa)
Joanna (omitted by Matthew)

Juda or Ab-ind (Hodaiah, 1 Chron. iii. 24.)

i ;	Joseph
Eliakim	Semel
↓	Mattathias
Azor	↓
Sadoc	Māath
↓	↓
Achini	Nagge
Ellud	Esli
Eleazar	↓
	Naum
	Amos
	Mattathias
	Joseph
	Janna
	Melchi
	Levi
	— I

According to Matthew.

According to Luke.

His heir was . . . Mathan **or** Matthat
1

Jacob
1

He'li
1

Mary, **the heir being** . . . 1 . . . Joseph

JESUS

IV. *And Jesus being full of the Holy Ghost returned from

It is assumed upon probable grounds that Mary was the daughter of Jacob and first cousin to Joseph, her husband ; and if so, the genealogy beyond Heli is hers as well as Joseph's. For the genealogy beyond David the reader will consult the authority referred to. Respecting the whole question, it should be stated that if the above or other hypothesis be not esteemed sufficient and satisfactory, the veracity and accuracy of neither Matthew nor Luke are in no degree compromised. Even if in our ignorance we are unable to perceive the harmony of the two genealogies we can still believe that they are accurately quoted from the public records, and that their apparent inconsistency results only from our lack of information.

THE TEMPTATION OF THE SAVIOR.
1-13.

{*Matt. iv. 1-11; Mark i. 12, 13.*}

1. And Jesus being full of the Holy Ghost.—This is implied but not expressly stated in the accounts of the other Synoptics. The same

language used of Stephen **and** other holy men, can not be regarded as the *measure* of the truth here stated. We must remember our Lord's unexampled *capacity* for **the** reception of the Spirit.

returned.—This should be rendered, for the sake of perspicuity, **turned away.** The word *returned* would indicate that he went back to Nazareth, which is not the fact.

and was led by (literally **in**) **the Spirit.**—Alford says : “ **Jesus was led by** “ {*in, i. e., in the power of*} “**the Spirit in the wilderness, being tempted** (1 *e.*, because he was tempted) **during forty days by the devil.** So that St. Luke, as also St. Mark, implies that the temptation continued *the whole forty days.*” But the language of neither Mark nor Luke requires this conclusion. The punctuation recommended by many of the learned, and adopted by the Bible Union, exhibits their testimony **in** more manifest agreement with that of Matthew. Mark i. 13 is rendered, “ And he was in the wilderness forty days, tempted by Satan, and was with the wild beasts; and

Jordan, and was led by the Spirit into the wilderness, 'Being forty days tempted of the devil. And in those days he did eat nothing: and when they

the angels ministered to him." This states the *fact* of the temptation without mentioning when or how often it occurred. In like manner our text is thus given: "And he was led in the Spirit into the wilderness forty days, tempted by the devil." Van Oosterzee, following Lachman, favors this rendering, and says: "In this way even the appearance of a discrepancy between Matthew and Luke, in regard to the actual point when the temptation began, is avoided." I may add that this view, while justified by the language of Mark and Luke, and expressly taught by Matthew, is intrinsically the more probable. It is not likely that the devil would have ventured upon the contest when the Son of man first went forth, strong and vigorous, both physically and spiritually, from the Jordan. It was more in harmony with the wily cunning of his nature for him to wait until his intended victim was enfeebled by fasting. The contrary view detracts also from the grandeur of our Lord's final victory, by making it the triumph over a foe who had been constantly baffled and defeated during the preceding forty days.

2. And in those days he did eat nothing.—This statement is

were ended, he [afterward] hungered. "And the devil said

2 varepov Rec. Omitted by Lach. Tisch. T. S. Green, Alford, Tregelles, X. B, D, L, a, b, c, e, etc., Vulgate, Coptic, Sahidic, iEthiopic, Armenian.

peculiar to Luke, and is important as showing that the fast was *total abstinence*. I can not believe with Lange that "he might have been able, as well as John, to partake of locusts and wild honey without essentially annulling the fast." John supported not only life but vigorous health on this food for many years, or at least for many months; and to suppose our Savior to have partaken of it, would surely annul the fast, as it does the declaration of Luke, **he did eat nothing.**

and when they were ended, he hungered.—As he was miraculously sustained during the fast, we may suppose that his bodily wants were suspended, and hence he was not sensible of hunger until the forty days were ended.

3. And the devil said unto him.—This is a distinct recognition of the personality of the Power of Darkness. The devil is not a mere principle of evil, but the Evil One; the Prince of the power of the air; the Adversary of God and man. He is a *being* capable of suffering punishment; a *spirit* characterized by intelligence; a *wicked* spirit distinguished for malice, cunning, falsehood and deceit.

unto him, *H* thou be the Son of

God, command this stone that

PRELIMINARY OBSERVATIONS ON THE
GENERAL SUBJECT OF OUR LORD'S
TEMPTATION.

Among the questions to which this has given rise, are, 1. The nature of the temptation itself. 2. The form in which it was presented.

As to the first, we must in any event regard the temptation as *real*. Its whole value to us, both as an example for our imitation and as a victory of our Head, depends upon this. Still the conception of it as such is exceedingly difficult. On the one hand, it is hard to think of our Savior as having been *enticed to do evil* without feeling at the same time that *evil found something in him on which to take hold*. On the other hand, it is difficult to conceive of an actual temptation in which the subject of it *was not sensible of this very enticement*. It is a matter of revelation that "He was tempted in all points like as we are" (Heb. iv. 15), and that *we* are "tempted when drawn away of our own lust, and enticed" (James i. 14). It must therefore be conceded (1) that *temptation* even in us *is not sin*; and (2) that temptation in him indicated the *possibility* of sin. It was one of the conditions of his humanity that he should be liable to temptation, and exposed, consequently, to the danger of yielding. It is to his eternal glory that he did not yield; that he successfully resisted at

every point, and therefore his temptation did not result in sin. Van Oosterzee's remarks upon this topic are suggestive and valuable: "Dogmatics has in the treatment of the history of the temptation, the difficult problem, on the one hand, to regard the Lord as truly tempted, so that the temptations do not glide from him as something merely external, as water from a rock, without making any impression upon his sensibility; on the other hand, to vindicate the word of the apostolic writer, *χρῆσις ἀσφαλῆς* [without sin] Heb. iv. 15. That both the one and the other are impossible, if an absolute *non po-tuit peccare* is asserted of the Lord is self evident. The *ἀσφαλῆς* [sinlessness] of the Lord by no means excluded the possibility of sinning; but on the other hand, consisted in this, that he, filled with boundless abhorrence of sin, combated and overcame it in whatever form it might show itself."

2. In what form was the temptation presented? Opinions concerning this are exceedingly diverse. It has been thought (1) that the tempter came in the *form of an ordinary man*; (2) that the whole occurrence was merely a *vision*; (3) that it was a *dream*; (4) a *conflict in the imagination* of Christ; (5) a *real inward conflict* excited by the devil; (6) that the account is only a *symbolical representation* of an inner transaction, (7) that

the whole narration is merely a *myth*. Without pausing to discuss these several theories, I proceed at once to say that I regret Hebrews iv. 15—he “ was tempted in all points *like as we are* ”—as the key to the correct understanding of the whole matter. Now we know that the devil tempts us by suggestion; by calling up visions of possible good in things evil, *i. e.*, by leading us to think that the forbidden thing is good and something to be desired; he comes to us as a friend, a brother, an angel of light—but never in his own undisguised moral and spiritual repulsiveness. Hence Strauss's idea that the language of the evangelists means that he appeared to the Savior “ personally and visibly, undisguised in his own figure,” is incompatible with the fact of temptation. But it is manifest from our own experience that he *might* have gone to our Lord in a human form—perhaps, as Lange thinks, first as an Essene, secondly as a Pharisee, and finally as a Sadducee; but we are by no means obliged to resort to this supposition. For surely it is possible for a spirit to suggest thoughts to another spirit without the intervention of human agency, or the taking on of a human form. The whole doctrine of spiritual influence is necessarily obscure, and hence while we may not agree with Van Oosterzee in saying that “ we can *only* explain the origin of the temptation by assuming *the*

direct operation of the {invisible} evil spirit upon the mind and the sensibility of the Redeemer “ (because it is evident that Lange's assumption already referred to would equally explain it) still I must think that such direct and immediate influence is the more natural and obvious supposition. Nor does it make any thing against this view that the benign Spirit of God chooses ordinarily to operate through instrumentality; for no one questions his ability, as spirit, to act otherwise if he choose, nor the fact that in extraordinary cases he is revealed as so acting. It is only thus we understand his supernatural *inspirations*, may we not reasonably explain in the same way the malign inspirations of the wicked one?

The temptation of our Lord is thus brought, as to its *modus*, within the sphere of our own sad experience. The suggestion of evil arises within him, but it does not *originate* within him; it comes from without; it is the result of another spirit operating *-upon* him. He is therefore “ without sin.’ His own will does not for a moment consent to the evil which is suggested to him. “ The temptation comes before his eyes in its most alluring colors ; he has a living sense of all that it possesses which is attractive ; he reflects that he might be able to succumb, yet instantaneously he repels it from him as something foreign and unhallowed. It places itself before

jt be made bread. *And Jesus answered him, saying, It is written, That man shall not live by

his imagination, but finds no point of attachment in his will; it works upon the *tyvzv*, yet before this can be stained the tempter is already conquered through the *rivtv/xa*," (Van Oosterzee.)

It has been urged against this that the accounts of the temptation in Matthew and Luke exhibit it as an objective occurrence. The devil is represented as *coming*, as *speaking*, and finally as *leaving*. It is true that the fact is so represented, and no doubt it was so reported by the Lord to the apostles; for in truth the wicked one did actually come, and did actually speak, but that he spoke with an outward, audible voice need not be supposed. Equally suggestive of an objective fact is the apostolic admonition, "Resist the devil and he will flee from you," and yet he assails us not usually, certainly not exclusively, through the agency of human instrumentality. We shall, therefore, wisely improve Christ's example if we learn that every suggestion to do evil which arises within us, is really the word of the devil *speaking* this wickedness in our hearts and persuading us to embrace it.

If thou be the Son of God.—This is not intended to suggest a doubt as to his sonship, but to intimate that he is not wisely using the *powers* of such a nature.

bread alone, [but by every word

4 iAA' Eirl travTi pj/j.aTi 8eoO Sec. Omitted by Tisoh. T. S. Green, Alford, X, B, L, 8a-hidic.

command this stone.—More direct and demonstrative than the corresponding language in Matthew, *command that these stones*.

that it be made bread.—The strength of the temptation lies in this: that it is addressed at once to the painful want of the *Son of man*, and to his exalted self-consciousness as the *Son of God*. It was a suggestion of the incompatibility of his condition with his nature. Why should such a being as he suffer hunger? Then "doubt would add, to suffer hunger seems to imply that you are not the Son of God. Thus, in the present instance, the doubt would appeal to his power, to his reason, and even to the duty of confirming the declaration that he was the Son of God." (Lunge.)

4. It is written, That man shall not live by bread alone.—Aa if he had said, The suggestion *must be wrong*, for nothing, under any circumstances, *can be right* that is contrary to the written word. Alford says: "Our Lord does not give way to the temptation so as to meet him with an open declaration, 'I am the Son of God;' thus, indeed, he might have asserted his lordship over him, but not have been *his conqueror for us*. The first word which he uses against him, reaches far deeper: '*Man shall not live,*' etc."

of God. ⁸And [the devil] taking him up [into an high mountain], shewed unto him all the kingdoms of the world in a mo-

⁵ 6 Sia^oAoj *Sec.* Omitted by Tiseb.. T. S. Green, Alford, Tregelles.

⁵ ei? opos vi/rjAbv *Sec.* Omitted by Tiseh. T. S. Green, Alford, Tregelles, X, B, L, b, etc., Coptic, Sahidic.

The rest of the quotation from Deut. viii. 3 [*but by every word of God*], though wanting in the corrected text of this place (see marginal note) is cited in full by Matthew.

5. And taking him up, he showed unto him all the kingdoms of the world.—It is generally conceded that this temptation occurred last *in order of time*, as represented by Matthew. Luke seems to have arranged them according to the *gradation of place*—the *desert*, the *mountain*, the *temple*. It is not necessary to suppose that this vision was presented to his natural eye, nor indeed that there was any *actual* vision. The essential requirements of the language will be met if we understand that the devil led his mind to *think* of the power and glory of the world, while he suggested to him that they were something to be desired, and to which he was entitled. This view is corroborated by the significant addition that all this was done **in a moment of time**, *i. e.*, in the twinkling of an eye

6. the glory of them, *i. e.*, the glory of the kingdoms.

ment of time. “And **the devil** said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will, I give it. ' If thou therefore wilt worship me, all shall be thine. ⁸And Jesus answered

for that is delivered unto me. —The devil is indeed *the god of this world*, and much of the power and glory of the world have been devoted to his service—**delivered** to him by his deluded servants. His suggestion means, however, that they have been rightfully delivered to him, *i. e.*, by Him who alone possesses all things, and this is false.

7. If thou therefore wilt worship me.—I can not agree with many eminent commentators (Van Oosterzee, Lange, and others) that this need not be understood of idolatrous adoration. It is true that in other connections similar language sometimes means no more than such homage as is often paid in the East to monarchs; but its deeper meaning here is clearly indicated by the *answer* which it calls forth. The point of the Savior's reply shows that *he* understood the devil to mean the worship due to God alone.

8. On the words [*Get thee behind me, Satan*] see Matt. iv. 10. Our corrected text does not contain them.

it is written, Thou shalt worship the Lord thy God.—See

and said unto him, [Get thee behind me, Satan:] [for] it is written, Thou shalt worship the Lord thy God, and Tiim only shalt thou serve. ⁹And he brought him to Jerusalem, and

}]S vn-aye *o-niata* M-ov, SaTava *Rec.* Omitted by Tisch. T. S. Green, Allord, Tregelles, X, B, D, L, a, c, f, etc., Vulgate, P. Syriaio, Coptic, Sahidic, iEthiopic, Armenian, etc.

8 *yap Rec.* Omitted by Lach. Tisch. T. S. Green, Alford, Tregelles,

Deut. vi. 13. The kingdoms of the world, with all their power and glory, weigh nothing in the scale against the word of God. In themselves these may be desirable, but not at the expense of conscience and duty. Let it be again noted that our Lord appeals to the **written** word, and will hear no suggestion against it. Surely it is not for his members to substitute the delusive glimmer of some "inner light," or the false authority of some opposing "reason," when he, their Head, did not! Any thing contrary to the word of God, however good it may *seem* to be, is to be resisted and rejected as the temptation of the devil.

9. And lie brought him to Jerusalem.—In harmony with the view which I take of the whole series of temptations, I do not regard this as a literal and physical transportation, but as an influence upon the consciousness of the Savior, a transportation in spirit. For a moment the devil caused him to imagine himself upon the pin-

set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence': ¹⁰For it is written, He shall give his angels charge over thee, to keep thee: "And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. ¹²And Jesus answering said unto him, It is said, Thou

nacle of the temple, and to listen there to the suggestion which followed.

cast thyself down from hence.

—This was a temptation to make such a *display* in the presence of the people as would lead them to recognize him. The scriptuie quoted (Ps. xci. 11) applies to all the people of God; with even greater force, then, to his Son. The suggestion was, that relying upon this promise, he might cast himself from that giddy height, to be caught and borne up by the angels, and be set down gently and safely in the midst of the great multitude. In this way he might give public and convincing proof of his divinity. The tempter does not suggest a mere *empty display*, but a display for a *good purpose*, as a means of opening men's eyes, and of inducing them to believe on the Son of God.

12. It **is said**.—"It **is** written again," so in Matthew. The reference is to Deut. vi. 16.

Thou shalt not tempt the

shalt not tempt the Lord thy God. ¹⁵And when the devil had ended all the temptation, he departed from him for a season.

Lord thy God.—This scripture does not contradict the passage quoted by the devil; it only exposes his perversion of its meaning. The watchful oversight and protecting care of God, so freely and graciously promised in the Psalm, will not warrant us in rushing into needless danger. *While we are in the path of duty* he gives his angels charge over us, but we are forbidden to rush uncalled into danger to put him to the proof. We may not *presume* upon his promises, but humbly and reverently *trust* in them. Especially are we taught by this example, *not to plead the promise given in one place, while disobeying the command given in another.*

13. when the devil had ended all the temptation, he departed.—We are likewise assured that if we stoutly resist him he will flee from *us*. Luke does not mention the ministrations of angels, but as detailed in Matthew it is a significant verification of the promise quoted and falsely applied by the devil.

for a season.—As this language intimates, the assault was repeatedly renewed, in various forms and through different agents, until at last the whole power of darkness seemed to combine against him.

¹⁴And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. ¹⁶And he taught in their

OUR LORD'S VISIT TO NAZARETH. (
Compare Matt. xiii. 53-58.)

14. in the power of the Spirit.—An expansion and explanation of the phrase **in the Spirit**, verse 1. It was in the power of this Spirit, which abode with him and in him continually, that he wrought his mighty works.

and there went out a fame of him.—It will be seen by comparing the text with Matt. iv. 12-25, that Luke's account is summary and does not mention the particular incidents which gave rise to this **fame**. We learn in general that it was caused by the matter and manner of his teaching in different synagogues, verse 15; and by certain miraculous works done in Capernaum, alluded to but not specified in verse 23. From the reference in Matthew it appears that Jesus had dwelt in Capernaum a considerable time before he began to preach.

15. synagogues.—As these are frequently referred to in the gospels and Acts, it may be well to state once for all that though the word means properly **a congregation**, it came naturally to be used of the *place* or *house* in which the congregation assembled. A modern Jewish synagogue is not ma-

synagogues, being glorified of all. ¹⁶And he came to Nazareth, 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. ¹⁷And there was delivered unto him the book of the prophet Esaias. And when he

terially different in its appointments, officers and services from those of ancient times. For the meaning of "the ruler of the synagogue," "the minister," the "chief seats," "putting one out of the synagogues," and other things mentioned concerning them, see the appropriate places.

16. And he came to Nazareth.

—It will be noted that this event belongs chronologically to a later period. (Compare Matt. xiii. 53-58.) We have had occasion more than once to point out this peculiarity in Luke's order of arrangement. We learn from Matt. iv. 13 that Jesus was *in* Nazareth soon after his baptism: Luke, according to his custom, finishes *the history of his connection with that city*, before introducing contemporaneous events. This method of writing is by no means unexampled in modern historians.

as his custom was, he went into the synagogue on the sabbath day.—This custom does not mean merely that he was in the habit of *attending* the synagogues (so Schaff) but as it is said in

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 preach the gospel to the poor; he hath sent me [to heal the broken hearted,] to preach

¹⁸ ταρακτῆλαι ρολλῆ? <TVV Terpiff. ff. Citovs TV> <Ka. ff. Siav Rec. Omitted by Ti & ch. T. S. Green, Alford, Tregelles, X, B, D, L, etc., Old Latin, Coptic, iEthiopic, etc.

verse 15, of *teaching* in them, and probably introducing his teaching on every such occasion by reading from the Scriptures.

and stood up to read.—We may suppose that he remained sitting until the reading of the law, which was the first lesson of the day, was finished, and then *rose up* as a sign that *he* desired to read from the prophets. It was not unusual for even strangers to read or speak in the synagogues. (See Acts xiii. 15.)

17. there was delivered to him the book of the prophet Esaias.—The book was a long scroll rolled upon two cylinders of wood made for the purpose. As the parchment was written only on one side, it is easy to conceive the arrangement by which, in searching for a place or in continuing the reading, it was simultaneously rolled *off* one roller and *on* the other. The Jews still retain in their synagogues the same or a similar contrivance,

18. The Spirit of the Lord is upon me.—The text is cited freely from the Septuagint. But although

deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,¹⁹ To preach the accept-

our Lord often quoted from this version, we may presume that he *read* the passage in Hebrew, as the synagogue rolls were in that language, and that Luke *reports* it from LXX.

anointed.—Prophets, kings and high priests of Israel were set apart to their office and functions by having oil poured upon their heads in the name of the Lord. Thus were they the Lord's anointed. Our Savior was not anointed with *oil* but with the Holy Spirit, *foreshadowed* by the anointing oil. The anointing, as in the case of David, for example (1 Sam. xvi. 13), often preceded by a considerable interval the actual entrance upon the duties of the office. So in the case of our Lord. It was probably some months, certainly more than forty days, after his anointing at the Jordan before he began to preach (Matt. iv. 17), *i. e.*, before he began to discharge the functions of his prophetic office. It was still longer before he entered upon his high priestly and kingly dignities. (Ch. xix. 12; John xviii. 36; Heb. viii. 4.)

to preach **the gospel.**—To proclaim or publish glad tidings or good news The whole phrase, to preach the gospel, is represented by a single Greek verb (

able year of the Lord.^M And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all

today). At this time the word *gospel* had not acquired the *definite* sense which it afterwards obtained, and hence it is obviously improper here to insert the article. It had been better to retain the version of Isaiah lxi. 1, *to preach good tidings*.

to the poor.—It is in harmony with Luke's gospel, which gives prominence to the *human* sympathies of our Lord, to understand by this *the literal poor*, but of course without excluding the "poor in spirit," or the "meek" of Isaiah. Upon the same principle we may understand the other items in this prophecy. The tender kindness of Christ is manifested to mankind in all their sorrows and wants, both temporal and spiritual, and his strong arm is extended for their relief. The cases mentioned are but specifications under this general head.

20. **the minister.**—(irt^pft^f.) This word has substantially if not identically the same meaning as (*SMXOVOS*) *a deacon*. Each signifies *a servant, a minister, an attendant*. The former seems to involve the idea of *official* service more frequently than *hiaxovo*\$, though this in the later history of the N. T. church is made to embrace the same meaning. The duties of the *vityjpii*>,\$, or *minister of the*

them that were in the synagogue fastened on him. "And he began to say unto them, This (Jay is this scripture fulfilled in your ears. "And all bare him

synagogue, corresponded in many respects to those of a *deacon* in a modern congregational church. He was to open the doors, get the building ready for service, and attend generally to the comfort and convenience of the worshippers. These duties though now commonly devolved by the deacon upon the sexton, are still virtually performed by him. Certain other duties were attached to the *office* of deacon (Acts vi. 1—3) which are not involved in the meaning of the *word*. and sat down.—It seems to have been the custom in the synagogue to stand up to read and to sit down to teach. The latter was not, however, invariable. (See Act xiii. 16.)

21. This day is this Scripture fulfilled.—The sense is not that the Scripture is fulfilled *in your ears*, but the Scripture which you have *just heard* is this day fulfilled. We *may*, however, understand with Alford, *fulfilled in your hearing, i. e., by my proclaiming* it. The prophecy, doubtless, referred primarily to the prophet himself, and to the captive Israel is ; but it found a more complete fulfillment in the Great Prophet, and his physical and spiritual ministrations.

22. And **all bare** him witness.

witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? ²³And he said unto them, **Ye**

—They concurred in the statement that he had made, and no doubt gave audible expression to their approbation; but of course without having an adequate comprehension of the import of his words.

and wondered at the gracious words, i. e., the words of grace; at his easy, dignified and *graceful manner of speaking*. The wonder, says Van Oosterzee, had respect not to *what* but to the way *in which* the Savior spoke—to the *form*, not the *contents*, of his address. Hence the question following.

Is not this Joseph's son?—They wondered that one of his humble origin could speak so fluently upon subjects that were usually treated only by the great rabbis. And this diversion of their minds presently wrought a change in their thoughts concerning him. They cared less about wholesome teaching than about local honor. They began to desire to see some of those wonderful works that they had heard of his doing elsewhere; and this, that *Nazareth* might have the fame of them—a fame in which they themselves could participate and glory. He perceives their thoughts and shapes his address accordingly.

23. Ye will surely say unto

will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, thy country. do also here in thy country. Verily I say ²⁴ And he said, unto you, No prophet is accepted in his own country. ²⁵ But I tell you of a

me.—It is in your hearts; it is what you are now thinking; it is what you chiefly desire.

Physician, heal thyself.—This proverbial expression is explained in its present application by what immediately follows. **Whatsoever we have heard done in Capernaum do also here in thy country.** Thou, the **Physician**, art an inhabitant of Nazareth, which is therefore, in some sense, a part of **thyself**. Its honor and dishonor must alike be shared by thee. Now Capernaum is outstripping it; thou hast raised that place to the skies, while thine own home, and the residence of thy kindred and friends, is left in abasement. Put forth thy power, therefore, for the honor and glory of this place, which is **thy country**. Do thy works of healing here.

24. No prophet is accepted in his own country.—This is a proverbial expression, and the language should not be pressed. It is the statement of a *general truth*.

25. But I tell you of a truth.—The cases mentioned from the

tiutb, 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; ²⁵ But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a

Old Testament are strikingly apposite as an exception to the proverb, *Physician, heal thyself*.

many widows were in Israel.

—Many who, in that long and terrible famine, needed help.

when the heaven was shut up three years and six months.—

This place and James v. 17, teach the actual length of the drought. Yet we read in 1 Kings xviii. 1, that the Lord commanded Elijah, *in the third year*, to show himself to Ahab; and it is evident from the account following that *soon after* this he sent rain upon the earth. It would appear, therefore, upon a superficial comparison, that the O. T. represents the famine as continuing less than three years, and the New three years and six months. But the “third year” in Kings is to be reckoned from the time of Elijah's arrival at Sarepta (1 Kings xvii. 9), which had been preceded by a year of drought, during which the prophet had abode at the brook Cherith.

26. Sarepta, called *Zarephath*, in the Old Testament, was a large village about **half** way between

woman that was a widow. "And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the

Syrian. ^And all they in the synagogue, when they heard these things, were filled with wrath, ²⁹And rose up, and thrust him out of the city, and led him

Tyre and Sidon. The rendering of *st pw* by *save* or *except*, introduces in this place and the following verse an absurdity, as it implies that the widow and Naaman were Israelites, or rather that Sarepta and Syria were **in Israel**. The sense requires the emphasis to be laid on **them**; and that *tl py* be translated *but only*, as in Matthew xii. 4.

27. **Eliseus**.—The Greek mode of writing the name Elisha. Such variations ought not to have appeared in our translation.

Naaman the Syrian.—In addition to the use made of it by the Savior, the history of the cure of this leper is exceedingly instructive, as illustrating the efficaciousness of the word of God even in connection with wholly inefficacious instrumentality. The water of the Jordan had *no power* to cleanse leprosy; and yet, when at the word of the prophet of the Lord Naaman had dipped himself seven times in the Jordan, *he was cleansed*.

28. **And all they in the synagogue . . . were filled with Wrath**.—This phenomenon is remarkable. The Savior had pronounced no woe; he had not even uttered a word of rebuke. He had simply quoted a *proverb* which, in

earlier life, he had probably learned from them, and referred to two cases in *their own sacred history*. Moreover, the facts mentioned respecting those two cases were notorious and wholly beyond dispute. Still their **wrath** is easily accounted for. 1. They were disappointed and chagrined by discovering that they were not to participate in the honor of his wonderful works. 2. They felt insulted at being classed with those Jews whom God had passed by to bless Gentiles. 3. They understood this as an uncharitable intimation that they, the chosen of heaven, were to be rejected. And, finally, they regarded it as the result of personal unfriendliness in him, believing that he might, if he would, have spoken and acted more favorably for his own city and country. A similar spirit was brought to light by the discourse of Stephen (Acts vii. 51-54), and by that of Paul (Acts xxii. 22); and such indeed is the invariable attitude, whether secret or manifest, of inordinate self-love and inveterate partisanism, to the faithful and uncompromising teachers of truth. To error, and especially to partisan error, nothing is so offensive as truth.

29. **the brow of the hill**

unto the brow of the hill whereon their city was built, that they might cast him down headlong.

⁵⁰ But he passing through the midst of them went his way, ^{s1}And came down to Capernaum,

whereon their city was built.—It will be observed that Luke's language does not mean that the city was *built* on the brow of the hill, which is not the fact, but that they *led* him to the brow of the *hill* whereon the city was built. That is, the hill on which the city stood terminated on one side, and near the city in a brow or cliff, and to this they carried him. The present village, which no doubt occupies the site of the ancient one, lies along the hill-side, but nearer the base than the summit. Above the main body of the town are several rocky ledges, and one remarkable precipice forty or fifty feet high, and almost perpendicular, which is doubtless the one referred to in the text.

30. But he, passing through the midst of them.—It is not necessary to suppose that this was strictly miraculous. The dignified composure and courage of the Savior, as with calm and commanding assurance he made his way through the crowd, connected perhaps with some superstitious dread upon their part, are quite sufficient to account for his escape. “He only beholds them with a look of his hitherto restrained majesty, reserved for this last need, and they,

a city of Galilee, and taught them on the sabbath days.

³²And they were astonished at his doctrine: for his word was with power.

receiving yet another sign of his spiritual might as a parting token, are bound and incapable of touching him. Nay, they are compelled on the right and left to make place reverently for his going forth.” (Stier.) The learned reader may compare Virgil, *JEneid*, i. 148-153.

OUR SAVIOR'S TEACHING AND MIRACLES IN CAPERNAUM. 31-34.

{*Mark i. 23-28.*}

31. Capernaum.—This city, distinguished as the residence of Christ and his apostles, is not mentioned in the Old Testament, nor has it survived the doom pronounced upon it in the New. Its very site is now unknown. It was somewhere on the western shore of the lake of Galilee, and in the “land of Gennesare’.”

32. And they were astonished at his doctrine.—The context shows the meaning of *SiSa%oy* to be here not the *doctrine taught* but his *man> i' teaching*.

for his word was with power, *i. e.*, not *Svva/Aif*, (strength, might, energy, power,) but *t^uvaia*, (*fau-lliority*). Thus, in Mark it is said, “He taught them as one having authority, and not as the scribes.”

⁸³And in the synagogue there was a man, which had a spirit of an unclean devil, and cried

out with a loud voice, ^M Saying, Let us alone; what have we to do with thee, thou Jesus of

33. And in the synagogue there was a man.—The fact that this man was permitted to enter the synagogue, indicates that he had lucid intervals.

a spirit of an unclean devil.—Equal simply to “an unclean spirit” as expressed by Mark. The word (*Stupoviov*), translated **devil** ought in every case to be rendered *demon*, to distinguish it from (6 *Siapoto*;) *the devil* or *Satan*. The *fact* of demoniacal possession is distinctly and repeatedly taught in the New Testament. The various expedients which have been resorted to to evade this conclusion have all been fruitless. It is impossible to explain the language of the text and of numerous other passages with even tolerable consistency, upon the hypothesis of mere lunacy or epilepsy. Nor has science been able to show that such “possessions” as are mentioned in the Scriptures are psycho-logically impossible or even improbable. The rationalistic subterfuge that our Savior accommodated himself to a prevailing superstition without himself accrediting it, is simply an attempt to avoid an unwelcome truth by substituting belief in a moral impossibility. The Christ of the evangelists *could not* have thus acted. As to the *nature* of this possession, we learn that the evil spirit or demon

identified itself with the consciousness of the individual, subjecting and enslaving, that is, taking full *possession* and control of the proper self-hood of the man. His actions and words, while under this influence, were no longer his own: his mental freedom was invaded and destroyed. The devils did that for evil purposes which our Savior uniformly refused to do for good; that is, they forcibly compelled and controlled the human will. He came to *set at liberty* them that were bound, not to substitute a different compulsory force. Hence, the remarkable fact that *he never in one single instance exerted his miraculous power directly upon the spirit of man*—but always sought to influence it by truth, by testimony, by motive.

34. Let us alone; what have we to do with thee, thou Jesus of Nazareth?—This language is inexplicable upon any theory that does not recognize the reality of the possession. Although Luke had spoken of “a spirit of an unclean devil,” he here represents the spirit itself as personating a plural, thus identifying itself with the whole demon world. Or, it may be, as Van Oosterzee suggests, that the demon made himself heard in the name of the whole throng assembled in the synagogue, in the definite purpose of arousing a bit

Nazareth ? art thou come to destroy us? I know thee who thou art; the Holy One of God.³⁵ And Jesus rebuked him, saying, Hold thy peace, and come out of him. And' when the devil had thrown him in the midst, he came out of him, and hurt him not.³⁶ And they were all amazed, and spake amon themselves, saying, What a word is this! for with authority and power he commandeth the

terness against Jesus, and bringing his life into danger. Note that the word thou inserted in our version before the name **Jesus** is superfluous and a blemish.

35. And Jesus rebuked him, saying, Hold thy peace.—”It [this language] is very important for our Lord's official life,” says Alford, “ as showing that he rejected and forbade all testimony to his Person, *except that which he came on earth to give. The demons knew him, but were silenced.*” Paul was in like manner grieved at the testimony borne by the spirit of divination, and in the name of Jesus cast it out. (Acts xvi. 16-18.) Truth and purity can not receive support from falsehood and uncleanness.

36. What a word is this ! for with authority and power he commandeth the unclean spirits.—He speaks as one having **authority** to command, and he executes as one having **power** to en-

unclean spirits, and they come out. “And the fame of him went out into every place of the country round about.

³⁸And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. ³⁹And he stood over her, and rebuked the fever; and it left her: and immediately

force. The very **word** from his lips is *fraught* with this authority and power. **What a word is this!**

38. Simon's house.—Simon had been previously called to the apostleship. (See Mark i. 16.) The surname Peter was given him later. (Ch. vi. 14; Mark iii. 16.)

And Simon's wife's mother.—The Roman Catholics, in order to avoid the somewhat disagreeable conclusion that their “ first Pope,” as they are pleased to call Peter, had a wife, infer that she was now dead. But Paul many years later speaks of her as still living. (1 Cor. ix. 5.)

was taken with, a great fever. —In more modern phrase, a *high* or *malignant* fever.

39. rebuked the fever.—This rebuke is equally potent over the winds and waves of the *outer world*; in banishing the maladies of the *animal nature*; and in the sphere of the *spiritual universe*.

she arose and ministered unto them.

⁴⁰ Now when the sun was setting, all they that had any sick with divers diseases brought them unto him ; and he laid his hands on every one of them, and healed them. "And devils also came out of many, crying out, and saying, Thou art [Christ] the Son of God. And he rebuking them suffered them not to speak: for they knew

40. Now when the sun was setting.—The previous miracles having been reported abroad, and especially the healing of the demoniac, a great multitude, or as Mark says, "all the city, was gathered together at the door." **And he laid his hands on the sick and healed them.**

41. And the devils also came out of many, crying out, and saying, Thou art the Son of God.—It is remarkable that the demons invariably recognized him. **He suffered them not to speak because they knew that he was {tbv XP' <> T:6V} the Christ.** As yet he had made no public claim to this title, nor would he in any case have received or permitted the testimony of demons in its support.

42. And when it was day.—This means simply the *next day* or *date*, without indicating the *hour* of the day. We learn from Mark that it was "a great while before day," *i. e.*, before it was light.

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

⁴¹ 6 Xpio-Tbs Rec. Omitted by Lach. Tisch. T. S. Green, Alford, Tregelles.

43. I must preach the kingdom of God.—The word **preach** does not adequately represent *tvayye'k'saada!*, which always embraces the idea of *good news*. Hence render, **I must publish (or proclaim) the good news of the kingdom of God.** The («») **must**, *it is necessary*, expresses a moral necessity, which is identical with the highest freedom. The good news that he proclaimed concerning the kingdom of God, may be learned from verses 18, 19, 21, and Mark **i. 14, 15.**

44. And he preached, literally *he was preaching, i. e.*, he *continued preaching (qv)*

THE MIEACTJLOTJS DRAUGHT OF FISHES, AND CALLING OF PETEE. 1-11.

(*Comp. Matt. iv. 18-20.*)

Is this narrative to be distinguished from that in Matthew? Dean Trench thinks not, and with

V. *And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennes-aret, ²And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. ³And

he entered into one of the ships, which was Simon's, and prayed \ him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. ⁴ Now when he had left speaking, he said unto Simon, Launch out into the

him agree Van Oosterzee and others. But the points of agreement are so few, and those of difference so many, that I can not but look upon the two narratives as distinct. If this view be correct, we shall understand that Peter had been *called*, as narrated by the other Synoptics, but up to this time had only partially and temporarily heeded the call. Now, after the miraculous draught, when the call is *repeated*, he forsakes all and follows him.

1. to hear the word of God.—In the judgment of **the people** (see chap. iv. 32 and 36), his doctrine was *astonishing*, but we are not obliged to understand that they had already learned to identify it with **the word of God**. They pressed to *hear him*, and the *Evangelist* characterizes what they heard as “the word of God.” In the Sinaitic MS. the clause reads, as *the people were gathered together and heard the word of God*. This expresses simply the *consequence* of their gathering together, and not, as the received text, the *motive*.

the lake of Gennesaret.—Called

also *the sea of Galilee*, and *the sea of Tiberias*. It is about eleven or twelve miles long, by five or six in breadth. This lake, so interesting from its association with many incidents in the life of our Lord, “presents the appearance of a beautiful sheet of limpid water in a deep basin, from which the shores rise in general steeply and continuously all round, except where a ravine occasionally interrupts them.”

2. two ships, or fishing boats, **standing by the lake**; either tied to the shore or drawn up out of the water upon the beach.

washing their nets.—Indicating that the labor of fishing was for the time ended. On the previous occasion (see Matt, and Mark) they were actually engaged in fishing.

3. that he would thrust out a little.—So as **1**, to avoid the press; and **2**, to enable the people conveniently to see and to hear him.

he sat down.—The usual posture for public teaching. (See note, chap. iv. 20.)

4. Launch out.—In the original this is in the singular number, being addressed only to Simon aa

deep, and let down your nets for a draught. ⁶And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. ⁶And when they had this done, they inclosed a great multitude of fishes: and their net brake. 'And they beckoned unto their partners, which were in the other ship,

steersman or owner of the boat; **and let down**—this is in the plural, as embracing his assistants.

5. Master.—(irtisfdra) equivalent to (*xvpn*) lord. The use of this term by Simon indicates a previous acquaintance, and a sense of his own subordinate relation.

all the night.—The usual time for fishing. (See John xxi. 3.) Experience had doubtless taught that the night was most favorable to success. But now, although it is in the daytime, and although during the whole past night we took nothing, **nevertheless at thy word I will let down the net.**

6. their net brake.—(Imp. pass.) *was breaking, i. e.,* it began to break.

7. they beckoned.—It appears that the other boat had followed the example of Simon's, and had left the shore, but was too far off for its inmates to hear a call from Simon's men.

8. Depart from me.—The manifestation of the divine presence

that they should come and **help** them. And they came, and filled both the ships, so that they began to sink. ⁸ When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me ; for I am a sinful man, O Lord. ⁹For he was astonished, and all that were with him, at the draught of the fishes which they had taken: ¹⁰And so was also James, and

and power disclosed by the miracle, filled him with a sense of his own utter unworthiness and sinful-ness. Objectively considered, however, this experience indicates a heart sensitive to divine influence, and not, as he felt, one that was altogether hard. "The entreaty 'Depart from me,' the Lord heard in spirit, while he dealt exactly against its letter, and turned in to be with the man who with trembling hand moved him from himself" (Van Oosterzee.)

9. he was astonished.—This was a miracle of which he was particularly competent to judge. It was wrought within the sphere of his own experience; in his own immediate presence; in waters with whose yield he was familiar.

10. James and John.—In the earlier calling (Matt. iv. 18) Andrew is mentioned as being in the ship with Peter; and it was *after* they had left their nets and followed him, that *going on from thence* he saw James and **John.**

John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. ^uAnd when they

had brought their ships to land, they forsook all and followed[^] him.

“And it came to pass, when^f he was in a certain city, behold

These variations are not so easily reconciled upon the supposition of a single calling. With Alford, then, I understand “that the Apostles, as such, were not called or ordained *at any special moment*, or by any *one word of power alone*, but that in their case, as well as ours, there was line upon line, precept upon precept; and that what was said generally to all four on the former occasion, by word only, was repeated to Peter on this, not only in word, but by a miracle.”

from henceforth thou shalt catch men.—Literally, *shalt be a catcher of men*. The language is highly figurative, but it clearly implies, 1, the abandonment of Simon's present pursuits, and 2, the consecration of himself to the higher and nobler object of saving men. Elsewhere (see Matt. xiii. 47), the kingdom of heaven is likened to a net cast into the sea. Simon is here represented as one who should *cast* this net, and thus gather men into the church or kingdom of Christ.

11. they forsook all—Their boats, their nets, and even the abundant draught of fishes. These amounted to but little, perhaps, in pecuniary value, but being their **all** the sacrifice was an ample ex-

pression of their faith and devotion

THE HEALING OF A LEPER. 12-15.

(*Matt. viii. 2-4; Mark i. 40-45.*)

12. **a certain city.**—Some one of the towns in Galilee, but we have no means of ascertaining which. . Matthew records this miracle as having been performed very soon after the conclusion of the sermon on the mount. It is easy to perceive, however, the congruity of the two narratives, “When he was come down from the mountain, great multitudes followed him.” (Matt. viii. 1.) If we supply from Luke—followed him into a **certain city**—which is altogether natural and probable, the apparent discrepancy as to the place vanishes.

behold a man full of leprosy. —This awful disease was of different kinds, but in all, when fully developed, it was most loathsome. For a special description of it, see Lev. xiii. and Bible Dictionaries. It began in a small spot about the face, and gradually “spread itself abroad “until the greater part or the whole of the body was covered with it. The eyes and countenance assumed a horrid and dis-

a man full of leprosy: who seeing Jesus fell on his face, and

besought him, saying, Lord, if thou wilt, thou canst make me

gusting appearance; the whole body became a mass of foulness and pollution; and finally, the vital organs being powerfully attacked, death released the sufferer from the curse of living.

It has been generally assumed that the disease was contagious. So Michaelis, Lange and Barnes. But Trench has shown the deeper meaning of the Levitical ordinances requiring the seclusion of the leper, and has rescued them from the class of mere sanitary regulations. Alford's note upon the point expresses all that need be said: "The fact of its non-contagious nature has been abundantly proved by learned men, and is evident from the Scripture itself: for the priests had continually to be in close contact with lepers, even to handling and examining them. We find Naaman, a leper, commanding the armies of Syria (2 Kings V. 1); Gehazi, though a leper, is conversed with by the king of Israel (2 Kings viii. 4, 5); and in the examination of a leper by the priest, if a man was *entirely* covered with leprosy, he was to be pronounced clean (Lev. xiii. 12, 13). The leper was not shut out from the synagogue nor from the Christian churches. Besides, the analogy of the other uncleannesses under the Mosaic law; *e. g.*, having touched the dead, having an issue, which are joined with leprosy

(Num. v. 2) shows that sanitary caution was not the motive of these ceremonial enactments, but a far deeper reason. This disease was specially selected as being the most loathsome and incurable of all, to represent the effect of the defilement of sin upon the once pure and holy body of man. Leprosy was, indeed, nothing short of a living death, a poisoning of the springs, a corruption of the humors, of life; a dissolution, little by little, of the whole body, so that one limb after another actually decayed and fell away. The leper was the type of one dead in sin: the same emblems are used in his misery as those of mourning for the dead: the same means of cleansing as for uncleanness through connection with death, and which were never used except on these two occasions. All this exclusion and mournful separation imported the perpetual exclusion of the abominable and polluted from the true city of God. (Ilev. xxi. 27)."

fell on his face.—The attitude of humble supplication. Mark says that he came "beseeching him and kneeling down to him." The leper's faith must have come from hearing reports concerning the marvelous power and benevolence of Jesus.

if thou wilt.—When we remember the incurable nature of **the** dis-

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

from him. "And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, ac-

ease, this language expresses a faith of no ordinary degree. But while there was full assurance as to the *poicer*, the *if* suggests a doubt as to the *willingness* of the Lord to cleanse him.

13. And he put forth his hand and touched him.--A remarkable exemplification of the principle that where the reason of a law ceases, the law itself ceases. Men were not permitted by the Levitical law to touch an unclean person or thing, *because* by such contact *they* would be made unclean. But as Tertullian says: "These outer prohibitions held good for all, till the coming in of him who was uncontaminable, in whom first the tide of this world's evil was arrested and rolled back. Another would have defiled himself by touching the leper; but he, himself remaining undefiled, cleansed him whom he touched. In him, in the most absolute sense, that word was fulfilled, "Unto the pure all things are pure."

I will: he thou clean.—A specimen of the true sublime, exhibiting conscious power accompanied by the utmost dignity, calmness and propriety.

and immediately the leprosy departed from him.—His word expressed his *will*, and therefore it contained and conveyed his healing power.

14. And he charged him to **tell no man**.—Silence was frequently enjoined upon persons cured by our Lord. The main reason for which was doubtless to prevent popular excitement, which might precipitate action on the part of the multitude. (See John vi. 15.)

show thyself to the priest, and offer for thy cleansing, *i. e.*, for his *ceremonial* cleansing according to Lev. xiv. He was already *healed*, but without the *priestly* cleansing he was still deprived of certain social and religious privileges. "This shall be the law of the leper in the day of his cleansing; he shall be brought unto the priest; and the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be *healed* in the leper, then shall the priest command to take for him that *is to be cleansed*, two birds," etc. (Lev. xiv. 2—4.)

for a testimony unto them.—An additional reason for showing himself and making the offering. Evidence that the man was healed involved testimony concerning the healer. If they rejected this it was against themselves. Hence, as Alford sententiously says, it was testimony both *to* and *against* them.

cording as Moses commanded, into the wilderness, and prayed for a testimony unto them. ¹⁵ But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed [by him] of their infirmities.

¹⁶And he withdrew himself

15 *inr' airov* Sec. Omitted by Lach. Tisoh. T. S Green, AHord, Tregelles.

“And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was present to heal them.

15. But so much the more.—Because, as Mark informs us, the man disobeyed the injunction and “began to blaze abroad the matter.” With Van Oosterzee, “We will not censure his behavior too severely, for it must have come hard to him not to venture to utter the name of his deliverer. It is noticeable, also, that in the Gospels we never find the behavior of those who transgress such a command very severely censured. Yet, certainly he did the cause of Christ no service, since, indeed, on every hand the enthusiasm of the people soon reaches such a height that the Savior holds it advisable to abide in a desert region, where he devotes himself to solitary prayer.”

HEALING OF THE PARALYTIC. 17-26.

{*Matt. ix. 2-8; Mark ii. 1-12.*}

17. Pharisees.—Literally, *separatists*. This sect was characterized by pretension to extreme holiness, manifested by long prayers and scrupulous attention to the smallest requirements of the cere-

monial law, as well as of the traditions of their elders. They were, however, neglectful of the weightier matters of the law such as justice and mercy, and were characterized by the searcher of hearts as hypocrites.

doctors of the law.—(See notes chap. x. 25; si. 44, 45.) These were chiefly of the sect of the Pharisees, but are here distinguished from them. They had studied the law of Moses and the numerous interpretations which had been engrafted upon it, and it was their business to give their opinion on cases referred to them for advice. Such cases, real and supposititious, were often brought to our Savior during his ministry.

out of every town.—Though the expression need not be taken strictly, it certainly indicates the wide-spread influence which the teaching and miracles of Jesus had already exerted.

the power of the Lord, i. e., of the Most High, was present-in Jesus—to heal. In other words, he was enabled to heal by the

“And, behold, men brought in a bed a man which was taken with a palsy : and they sought means to bring him in, and to lay him before him. ¹⁹And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the

20 aiTui *Eec.* Omitted by Lach. Tisch. T. S. Green, Alford, Tregelles.

power of God which was in him.

19. And when they could not bring him in.—The press, according to Mark, was so great that there was no room to receive the people, “no, not so much as about the door.”

on the housetop.—The peculiar construction of the houses rendered this both safe and easy. (See Bible Dictionaries.)

20. thy sins are forgiven thee.—This language, instead of the simple “rise and walk,” was used, we may presume, for two reasons: 1. To show those present that the inherent power to work miracles was equivalent to the power to forgive sins; and 2, to bring out the *quasi* acknowledgment of his own divinity. Both these results followed.

21. Who can forgive sins but God alone?—The question was pertinent, and was doubtless anticipated. It showed, too, that the

midst before Jesus. ““And when he saw their faith, he said [unto him], Man, thy sins are forgiven thee. “And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies ? Who can forgive sins, but God alone ? ” But 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

murmurers correctly understood the words, “Thy sins be forgiven thee,” as declaratory of a fact, and not simply the expression of a desire. As it was conceded, then, that God alone could forgive sins, if the Savior could prove *his* power to do this, he proved himself God. **23. Which is easier, to say ?**—This question should be understood as the reflection of their own reasonings—a response to what they had been asking in their hearts. They had been saying within themselves, “He is very artful: he talks about forgiving sins because it does not admit of proof or disproof. Here in the presence of us cool and learned doctors, capable of detecting the fraud of his so-called miracles, he prudently contents himself with the empty pretense of forgiving the man's sins! This is easy to *say* I” The question is not which is easier to *do*, but which is easier to *claim* to do. Of course it is easier to claim to

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, glorify-

ing God. ²⁶ And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

²⁷ And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. ²⁸ And he left all, rose up, and followed

forgive sins, and although, as Campbell says, "both, and *with effect*, were equally easy to our Lord, yet in the former case the effect was invisible, and might be questioned by the multitude; whereas the immediate consequence of the *latter* was an ocular demonstration of the power with which it was accompanied; and to say the one with effect, which effect was *visible*, was a manifest proof that the other "was said also with effect, though the effect was invisible."

24. **the Son of Man.**—This is the title by which our Lord was pleased to designate himself, "bringing out by it that he was at once one with humanity, and the crown of humanity." (Trench.)

hath power on earth.—That power which the murmurers rightly believed could be exercised only by him that dwelleth in the *heavens* had been brought down to *earth* in the person of the Son.

25, And immediately he rose Up.—This ocular demonstration of the almighty power of Christ was

given expressly for a "sign" of his divinity—"that ye may know that the Son of man hath power on earth to forgive sins."

CHRIST AT THE HOUSE OF LEVI.
27-39.

{*Matt. ix. 9-17; Mark ii. 13-22.*}

27. publican.—See note on chap. iii. 12.

Levi.—Commonly called Matthew.

the receipt of custom.—The place where taxes were paid.

28. he left all, rose up, and followed him.—From the alacrity with which Levi heeded the call, we may infer a previous acquaintance with the Savior. At any rate, he must have frequently been present at his discourses, and a witness of his miracles. He left "not merely his books and implements, but the expression is generally used, and imports not so much a present objective relinquishment as the mind with which he rose to follow." (Alford.)

him. "And Levi made him a **great feast in** his own house: **and** there was a great company of publicans and of others that sat down with them. ³⁰ But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink

29. And Levi made him a great feast.—With characteristic modesty Matthew himself, in his narrative, does not mention this fact.

a great company of publicans.—By sitting down with these our Lord showed his superiority to even the most powerful local and conventional prejudices; and especially the independence of his claims upon popular favor. He seems never to have thought of what would *please*, but only of what was *true*; to have cared nothing for the merely *available*, but only for the *right*.

30. the scribes and Pharisees murmured.—These were not, of course, themselves partaking of the feast, for they would have felt themselves disgraced to sit down on terms of social equality with such a company; but they were present at the house—standing off and looking on, seeking occasion for fault finding. Alford thinks that the very circumstances related show that this remonstrance could not have taken place *at* the feast; but the obvious sense of the passage, **and** of the parallels in Matthew

with publicans [and sinners] ?

³¹ And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. ³² I came not to call the righteous but sinners to repentance.

³⁰ KOI *ainapnoXav* Rec. Omitted by Tisch. T. S. Green, Alford, c, D, etc.

and Mark clearly indicate to my mind that it *was* at the feast. As Van Oosterzee says: "The desire of his enemies to observe the Savior was doubtless stronger than their disinclination to enter the house of a publican."

31. They that are whole.—This has become a proverbial expression, and it might have been so at the time the Savior used it. Of course the word **whole**, (as well as the word **righteous**, in the following verse,) is employed not to describe the real condition of the scribes and Pharisees, but only their own view of their condition.

need not a physician.—Have no *conscious* need of one. Supposing themselves in health they do not desire treatment.

32. I came not to call the righteous, but sinners to repentance.—This emphatic declaration has cheered and gladdened the hearts of the fallen and abandoned in all ages. It is a ray of hope banishing their dark despair. Christ **came** for them; came to **call** them; came to call them **to repentance**—to a changed heart, and life and destiny.

“And they said unto him, [Why do] the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink ? ^MAnd he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them ?

³³ SiaTt *Bee*. Omitted by Tisch. T. S. Green, Alford, B, L, 13, 157, Coptic.

33. **The disciples of John** fast.—The interrogative “ why,” (*Siati*), is supposed by critics to have been inserted by transcribers from the parallel in Mark, notwithstanding it is found in Codex Sinaiticus, our oldest manuscript. The objection urged by the scribes was seconded, as we learn from Matthew and Mark, by the disciples of John themselves, who seem to have been put forward as the spokesmen. It was very natural for these to be surprised at the marked difference between the habits of John and of Christ—of the forerunner and of him that came after. From their plain of vision they could only look for a carrying out by the Messiah of the principles of the Harbinger; and no doubt they expected an *increase* of the rigor and a *multiplication* of the fasts imposed by their Master. Instead of which they see him eating and drinking; attending a great feast—and perhaps on ODe of their weekly fast days! To them this seems like lowering and debasing the principles of virtue,

⁸⁵ But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

⁸⁶ And he spake also a parable unto them; No man | putteth a piece of a new garment: *cutteth a piece off a new garment and put-*

³⁶ arb Added by Tisch. T. S. Green, Alford, Tregelles, X, B, D, L, X, etc. Vulgate, P. Syriac, Ph. Syriac, Coptic, etc

and with some natural complainings they inquire into it.

34. **Can ye make the children of the bridechamber.**—As much as to say, Do ye not remember John's own testimony concerning me—that I am the Bridegroom? It is not seemly for my disciples to fast while I, the Bridegroom, am here with them. It is a time for feasting and joy.

35. **But the days will come.**—These children of the bridechamber are destined to experience a much greater sorrow than John's disciples have known. **The bridegroom shall be taken away from them.**—*torn away (aitapdij)*, by violence; **and then shall they fast in those days.** Fasting, acceptable, profitable fasting, is not a mere formality; it is the expression—the outward manifestation—of an internal sorrow; and without the presence of this corresponding mental state, it is mere hypocrisy.

36. **“So man putteth.**—This parable illustrates the *general truth* which embraced the *particular truth* he had just taught. In

teth it \ upon **an** old; **if** other-wise, then both the new maketh **a** rent, and the piece that was taken out of the new agreeth not with the old. “And no man putteth new wine into

36 o-xiVas Added by Tisch. T. S. Green, Alford, Tregelles, X, B, D, L, etc., P. Syriac, Coptic, etc.

effect, they had been demanding that his disciples should live as John's and the Pharisees' did. They had not thought of a *new* religion, having a different spirit and another rule; but he tells them that this is the very reason why *his* disciples can not conform to *their* standard. It would be like cutting a piece out of a new garment—thus spoiling *it*; and putting it upon an old one, with which it does not agree—thus both are spoiled—” the *new* loses its completeness, and the *old* its consistency.” In Matthew and Mark the effect is differently expressed, but in all the spoiling of the garment is made prominent.

37. new wine into old bottles.—The bottles used in the East for carrying wine on a journey were made of *skins*. To put new or un-fermented wine into *old skins* would of course endanger the bursting of the skins and the loss of the wine. By this our Lord illustrates the effect of putting his new religion, with its free and expansive spirit, into the old forms of Judaism. To quote from Alford: “The garment was some-

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; [and both are preserved.] ““No man

38 Kal ajL^oTepot <TW7T)poovTai Rec. Omitted by Tisch. T. S. Green, Alford, 1, , B, L 33,131, 157, 209, 301, Coptic.

thing *outward*; the wine is *poured in*, is something *inward*, the spirit of the system. The former parable respected the outward freedom and simple truthfulness of the New Covenant; this regards its inner spirit, its pervading principle. And admirably does the parable describe the vanity of the attempt to keep the new wine in the *old skin*, the old ceremonial man, unrenewed in the spirit of his mind; *the skins are broken*; the new wine is something too living and strong for so weak a moral frame; it shatters the fair outsidy of ceremonial seeming; the man is neither a blameless Jew nor a faithful Christian; both are spoiled. And then the result: not merely the damaging, but the utter destruction of the vessel—*the skins perish*.”

39. No man having drunk old wine.—This verse is peculiar to Luke, and furnishes an explanation of the reason why the Pharisees and others did not relish his doctrine. They had drunk the old wine; were accustomed to the old worship, and they loved it. Chris* came with grace and freedom, if¹

also having drunk old wine
[straightway] desireth new: for

³⁹
³⁹ *Rec.* Omitted by Tisch. T. S.
Green, Alford, Tregelles, X, B, C, L, etc.,
Coptic, jEthiopic, Armenian.

a new system and a new spirit;
and he says this new wine was not
palatable to them. They said that
the old was good, and they did not
desire the new. The language

he saith, The old is | better: good
|.

³⁹ xpijTiSTepos *Bee.* XPTJOTOS Tisch. T. 8.
Green, Alford, Tregelles, X, B. L, 157, 226,
Coptic.

does not compare the intrinsic
qualities of the old and neJT, but
simply gives *the view of the Jew*,
and *his* ground of preferen««.

PART THIRD.

THE SECOND YEAR OF THE SAVIOR'S MINISTRY

CHAPTER VI-IX. 17.

VI. *And it came to pass on
! the second sabbath after the
first: a *sabbath*, | that he went
through the corn fields ; and his

THE SON OF MAN THR LORD OF THE
SABBATH. 1-11.

{*Matt. xii.* 1-8; *Mark ii.* 23-28.)

**1. And it came to pass on a
Sabbath.**—This is the reading
adopted in our text upon the au-
thorities given in the margin. It
¹⁶ **probably** correct, as the insertion
°* the word (Sfvrsportpciru) *second-*
or *second after the first*, in
^{mar}gin, from which it was f
^{to th}

disciples plucked the eara of

¹ 8evxepo7ipa>To> *Rec.* Omitted by T. S.
Green, Tregelles, X, B, L, etc., b. c, e, l, q, P.
Syriac, Coptic, iEthiopic, etc.

rationaly explained. If, however,
any reader should desire to under-
stand the meaning of the passage
as it stands in the received text, I
can only say that the explanation
most satisfactory to myself is that
given by Wieseler, namely, that it
was the *first sabbath* in the *second*
year of the cycle of seven years,
which completed the sabbatical
period. According to this view tha
preceding year was *the first* of the
week of years (see Lev. xxv. 8),

corn, and did eat, rubbing them
In their hands. 'And certain
of the Pharisees said [unto
them], Why do ye that which
is not lawful [to do] on the sab-
bath days ? 'And Jesus answer-
ing them said, Have ye not read
so much as this, what David

² afTMrs *Rec.* Omitted by Tisch. T. S. Green, Alford, Tregelles.

² iroieii' *Rec.* Omitted by Lach. Tisch. T. S. Green, Alford, Tregelles.

and the day mentioned in the text
was the second-first sabbath, *i. e.*,
the *second year's first sabbath*.

the corn fields.—The most com-
mon of the kinds of "corn" men-
tioned in Scripture are wheat, bar-
ley and rye. This was probably a
wheat-field.

**and his disciples plucked the
ears of corn.**—This the law of
Moses allowed : "When thou
comest into the standing corn of
thy neighbor, then thou mayest
pluck the ears with thine hand; but
thou shalt not move a sickle unto
thy neighbor's standing corn."
(Deut. xxiii. 25.)

2. Why do ye that which is
not lawful on the Sabbath
days ?—As this plucking to satisfy
a temporary want was not *icork*,
there was certainly no ground for
any but a captious objection to the
act. The question, according to
Matthew and Mark, was addressed
to the Lord : Why do thy disciples ?
etc.; and doubtless both accounts
are literally correct. The question

did, when himself was an hun-
gered, and they which were
with him ; * How he went into
the house of God, and did take
and eat the shewbread, and gave
[also] to them that were with him;
which it is not lawful to eat but
for the priests alone ? ^sAnd he
said unto them, That the Son
of man is Lord also of the sab-

⁴ ical *Sec.* Omitted by Lach. T. S. Green, Alford, Tregelles.

was probably first put to the sup-
posed guilty ones, and upon their
failure, to answer, the Master was
applied to.

3. what David did.—(1 Sam.
xxi. 6.) This was a case clearly
against the letter of the law, and
yet the necessities of David made
it innocent For the meaning of
shewbread, see Lev. xxiv. 5-9. In
Matthew another case is given, that
of the priests, who in the temple
profane the sabbath, and are blame-
less. This profanation was the
work of slaying the sacrifices.

5. the Son of man is Lord of
the Sabbath.—The word Lord,
which is the emphatic word in this
sentence signifies *possessor, owner,*
master; and hence the declaration
means that the sabbath, as an insti-
tution, *belongs* to Christ, and ia
subject to his regulation and con-
trol. He is not subject to *it*—as
the Pharisees supposed—but it is
subject to *him*. The sabbatical or-
dinance, however, in its true sense,
was the expression of *his own*

i. 6-8.]

hath. ⁶And it came to pass falso] on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. 'And the scribes and Pharisees watched [him], whether

⁶ *KoI Bee.* Omitted by Lach. T. S. Green, Tregelles.

will; it follows, hence, that he does not assert his lordship over it in order to *violate* it, but to uplift it, to free it from the entanglements of human folly and falsehood, and restore it to its proper place as a blessing to man. The declaration also involves the idea which was afterwards more fully developed, that the true sabbath rest is found *in him*, that it begins here in rest for the soul, and ends hereafter in the eternal rest which remains for his people. The scaffolding of Mosaic regulation is taken away, but the temple which it aided to erect remains. The shadow is gone, but the substance is left. The *Lord's day* is not the last but the first of days, designed and fitted to diffuse its hallowed and hallowing spirit through *all time*.

6. on another sabbath.—Probably the next succeeding one.

tight hand.—Only Luke mentions that it was the *right* hand—a mark of accuracy which points us to one of the “eye-witnesses.” (Chap. i. 2.)

was withered.—This disease

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

⁷ *airov Sec.* Omitted by Lach. Tisch. T. S. Green, Alford, Tregelles.

was one “occasioned by a deficient absorption of nutriment in the limb; it was, in fact, a partial atrophy, showing itself in a gradual wasting of the size of the limb, with a loss of its powers of motion, and ending with its total death. When once thoroughly established, it is incurable by any art of man.” (Trench.)

7. watched him.—They watched him *closely and insidiously* (*jtapi-typovvto*), and with the sinister design mentioned in the text.

8. But he knew their thoughts.—He of course knows the secret thoughts of every heart, but in this particular instance their thoughts were virtually expressed, as we learn from Matthew, by the question which they asked: “Is it lawful to heal on the Sabbath days?” The opposition of the scribes and Pharisees had become so settled that they seem to have attended him with the deliberate purpose of finding some ground upon which they might base a formal **accusation against him**. The scene as presented by our Evangelist: the man *rising up*,

and stood forth. "Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? ¹⁰And looking round about upon them all, he said

¹⁰ iyiTjs *Rec* Omitted by Lach. Tisoh. T 8. Green, Alford, Tregelles.

and *standing forth*, in the *midst* of them, is very graphic.

9. Is it lawful on the sabbath days to do good?—I think Van Oosterzee has missed the point of this antithetical question in regarding it as presenting the contrast between his **good** work and their **evil** thoughts; "between the beneficent plan of the Savior and the murderous intent of the assailants; "as if he had asked, "Which really breaks the sabbath, I, who am preparing myself for a work of beneficent healing, or you, who in secret cherish a purpose of murder against me, the innocent one?" The wisdom of the Lord's question is happily shown by Trench who points out how it shifts the whole argument and lifts it altogether into a higher region, where at once it is seen on which side is the right and the truth. "They had put the alternatives of doing or not doing; here there might be a question. But he shows that the alternatives are *doing good* or *failing to do good*, which last he puts as identical **with doing evil**, the neglecting to save as

unto the man, Stretch forth thy hand. And he did so: and his hand was restored [whole] [as the other]. "And they were filled with madness; and communed one with another what

¹⁰ <bs j> aAAij *Rec*. Omitted by T. S. Green, Alford, X, B, L, 33,34, 63, a, c, etc., Vulgate, Coptic, etc.

equivalent with destroying. Here there was no question : this under no circumstances could be right: it could never be good to sin. Therefore it is not merely allowable, **but** a duty to do some things on the sabbath.

10. And looking round about upon them all.—As if waiting to see whether any reply would be at tempted, he presently said to the man, **Stretch forth thy hand.** As in so many other cases the *word* of command imparted to faith the power to obey; and in the act of obedience the healing was wrought.

11. filled with madness.—To their previous ill will to him was added wounded pride; he had put them to shame before the people; had silenced them; and had disregarded and violated the traditions which they were wont to inculcate—and this in their own synagogue, in their immediate presence, and in the face of their protestation.

they might do to Jesus. ¹¹And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. ¹³And 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

THE CHOOSING OF THE APOSTLES.
12-16.

(Compare *Matt. xii. 15-21; Mark Hi. 13-19.*)

12. continued all night in prayer.—Luke having been chosen by the Holy Spirit to exhibit Christ in his *humanity*, or as the Son of man, is led to give special prominence, among other things, to his *praying*. Hence he alone tells us that the choice of his apostles was preceded by a night of **prayer to God**. Whatever difficulties, therefore, we may encounter in seeking to understand the reasons which influenced this choice, we must regard it as the fruit of an intimate communion of the Son with the Father.

13. his disciples.—We are to understand that he collected together a great number of his disciples, and out of this number he chose twelve, **whom also he named apostles**.—The word *apostle* signifies *one sent*; and the twelve are so named here in anticipation of their being sent (1) “to the lost sheep of the house of Israel” (*Matt. x. 6*), and (2) “into all the **world** to preach the gospel to every creature” (*Mark xvi. 15*). In *Mark ii. 14* we are told that he ordained.

i. e., appointed twelve, “that they should be *with Mm*, and that he *might send* them forth to preach.”

14. Simon.—Compare the catalogues as given *Matt. x. 2; Mark iii. 16*, and *Acts i. 13*, in all of which, as here, Peter is the first. On many occasions, too, he occupies an equally prominent place in the history of the apostles; and our Lord especially gives him the precedence of the rest in the founding of the church and the use of the keys. But it should be remembered that this precedence was based upon the discernment by the Lord of certain traits of character *in Peter personally* which peculiarly fitted him for the work which was assigned to him. But says Alford: “That however no such idea was current among the apostles as that he was destined to be the *Primate of the future church*, is as clear as the facts above mentioned.” He proceeds to show 1, that no trace of such pre-eminence is found in all the epistles of the other apostles; 2, that wherever by our Lord himself the future constitution of his church is alluded to, or by the apostles its actual constitution, no hint of any such primacy is given; and 3, that in the two epistles

Bartholomew, ^w Matthew and Thomas, James the son of Al-phseus, and Simon called Ze-lotes, ¹⁶And Judas the brother

of James, and Judas Iscariot, which [also] was the traitor.

¹⁶ *KOX Sec.* Omitted by Lach. Tiscli. T. 8. Green, Alford.

which we have from his own hand, there is nothing for, but every thing against, such a supposition. If, then, this primacy was not given to Peter himself, of course it could not be inherited from him by any real or pretended "successor" of his. In the whole range of ecclesiastical history there is perhaps no claim at once so feebly supported, and so confidently and successfully propagated, as the primacy of the bishop of Rome; based as it is upon three assumptions, neither of which admits of proof: 1. That Peter was primate of the apostles; 2. That this primacy was to be continued with his successors; and 3. That the bishops or popes of Rome are his successors.

16. Judas Iscariot.—The fact that our Lord, in his unerring wisdom, made choice of this man, is the best possible reason for believing that it was right and wise to do so, difficult as it may be for us to understand the reasons which determined the choice. Dr. Van Oosterzee, after mentioning the Do-cetic conception — that he was chosen *to perform the work* of the traitor; and the Bbionitic—that Christ was *mistaken* in the man—proceeds to say that "the only correct view is this, to see in the choice of Judas *the highest stake of adventurous love*, which finds in

him the germ for much that is excellent, and does all that is possible to win him wholly, but soon discovers that the evil is much stronger than the good (John vi. 69); and now expressly warns him (Matt. vi. 19-21); repeatedly leaves him free to go (John xiii. 27); with long-suffering endures him (John xiii. 11); finally, with majesty removes him, but now henceforth can look back even upon the son of perdition with tranquillity, because he has not on his account the least thing with which to reproach himself (John xvii. 12). Living and dying, therefore, even Judas preserves the rank of a witness of the Lord, so that the scoff of unbelief upon this point, from Coelus on even to Strauss, and later than he, rebounds on the head of its own authors."

In the choice of the apostles as a whole, the divine wisdom, in contrast with human prudence and forecast, is conspicuously manifest. They are not taken from the higher or more influential circles. Among them all there is not a doctor of the law. Some are fishermen; one is a publican; all are obscure. Not one has any conventional advantage. In worldly learning they are altogether deficient. They are but plain, simple-minded, honest, unsophisticated men; men who **are**

of telling what they *saw* and *heard* in a straightforward, unvarnished way; but who are utterly deficient in the art necessary to the fabrication of a consistent falsehood. Then there are "*but few*" of these men, and their characters are diverse. They differ in native qualities, in temper, tastes, dispositions, habits; and yet all their divergences are to be harmonized, all their differences unified, and all their energies concentrated, and directed to a common object and end. The result has abundantly justified the wisdom of the choice. These plain men, telling, in their own plain way, the simple but wonderful story of the cross, have exerted an influence upon the world that exceeds all description—that surpasses all imagination. The founding and propagation of Christianity by agents that, humanly speaking, were so utterly incompetent to the task, was itself a satisfactory attestation that God was with them; so that the *existence* of the church, originating from such a source, and perpetuated by such instrumentality, is a standing miracle in proof of the truth and divinity of the Christian religion.

THE SERMON ON THE MOUNT.
17-49.

(*Compare Matt, v-vii.*)

PRELIMINARY OBSERVATIONS.—The sermon on the mount, as reported by Luke, differs in several respects from that reported by Matthew.

These differences may be characterized as 1, omissions; 2, additions; and 3, variations. Still, the circumstances under which it was delivered, its commencement, its general course of thought, and its conclusion, all concur in marking it as identical with the sermon of Matt, v-vii.

The omissions may be accounted for by considering that Luke's immediate object was the instruction of Theophilus, and his confirmation in the faith. Hence certain parts, such as those which contrasted with the teaching of the Pharisees (Matt. v. 20-48), might have been omitted as being uninteresting and in a measure unintelligible to one so unfamiliar with Jewish customs and modes of expression.

The additions may be explained by the fact that the Savior often *repeated* great truths, and that the different evangelists report these, now in one and now in another of the different connections in which they were delivered. Hence it may have happened that Luke has inserted here what Matthew reserved for some subsequent occasion on which it was also spoken.

The variations in phraseology will be alluded to in the notes.

It should not be forgotten that the Gospels do not purport to furnish the *history* of Jesus Christ, but they are simply *memoirs* of him—a record of memorable events in his life and work. As they do not pretend to report all that he

“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 Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed

said, the presence or absence of any saying of his, connected with any given time or place, should not be matter of surprise. The real marvel is that his followers were able to retain and report—with every “mark of accuracy and fidelity—a discourse so immeasurably above their own plane of thought! They were not stenographers; they kept no memorandum book; they appointed no secretary to record the proceedings and speeches of the day, and yet long years afterwards they write out these speeches and sayings, with all the details of circumstance and incident—in a way that renders their correctness self-evident: *self-evident, because the sayings written are unspeakably above the capacity of the writers, and COULD NOT, therefore, have been forged by them.*

It has been well said by a late writer: “We may claim for Christ's sayings an originality, a compass, and living energy, such as have not been rivaled by any speaker. This would probably be admitted even by the more self-controlled class of skeptics. Assuming this to be so, we are thrown back upon the old inquiry, ¹ Whence hath this man this wisdom and these mighty works ?” That question remains to be answered by those who deny his God-

head. Viewed from the human stand-point, how could Christ's contemporaries be other than confounded by Christ's wisdom ? Can any man rise above the normal conditions of his race? Is there a secret way from the nethermost stratum of society up to the eminence of superhuman wisdom ? How is it that only one man has ventured on the giddy ascent?”

17. And he came down.—I understand by this that he came down from the *summit* of the mountain to some less elevated part of it—a part more easily accessible to the multitude—and that here his discourse was delivered.

in the plain —This rendering is not literal, and is unfortunate as suggesting a discrepancy between Luke and Matthew which does not exist. The Greek (*τρι ιο7tov 7tsSv-vov*) means literally *upon a level place*; and suggests that the Savior descended from the lofty peak to the *ridge* of the mountain, where the ground was *level*.

and the company.—There is no article in the original. It should be noticed also that our idiom requires that the verb be expressed: “and *there was* a company of his disciples.”

Tyre and Sidon.—Cities of Phoenicia, on the eastern coast of the Mediterranean Sea.

of their diseases; ¹⁸And they that were vexed with unclean spirits [: and they] were healed.

¹⁸ *KOX Rec.* Omitted by Lach. Tisch. T. 9. Green, Alford.

18. unclean spirits.—See note on ch. iv. 33.

19. there went virtue out of him, and healed them.—This is a fitting introduction to the discourse which immediately follows: the miraculous work precedes and supports the divine word. Thus the faith of the apostles, who have just been chosen, is confirmed, while all are prepared to hear the authoritative message.

20. he lifted up his eyes.—The record of this eloquent *look* is peculiar to Luke, as is that of the still more eloquent glance when the Savior looked upon the denying Peter (xxii. 61).

his disciples.—The question, To whom was this sermon addressed? is both interesting and important. Matthew says that “his disciples came unto him; and he opened His mouth and taught *them*.” So here, he looks upon his disciples and says, Blessed are *ye*. But while it is thus manifest that the discourse was addressed to **his disciples**, the question still remains, In what sense are we to understand the *term* as used in this place? It is clear (1) that up to this time there was no formal mode of initiation into the school of Christ. At a later period he “made and *baptized* disciples”

¹⁹ And the whole **multitude** sought to touch **him: for there** went virtue out of him, and healed them all.

^{s0} And he lifted up his eyes on

(John iv. 1), but the baptizing was done, not by himself, but by his disciples, *i. e.*, his apostles; and these were but just now chosen. It is equally clear (2) that “the whole multitude” were here addressed by him. Hence I understand the word *disciples* in this place in its literal sense of *learners*, and not in the more restricted technical sense which it afterwards acquired. Of course it includes the apostles, but it does not exclude any of the great multitude “which came to hear him.” In short, “The discourse was spoken to the disciples generally, to the twelve particularly, to the people prospectively; and its subject, both here and in Matthew is *the state and duties of a disciple of Christ*.” (Alford.)

Blessed be ye poor.—Render, as in the other beatitudes, “Blessed *are ye*.” The meaning of this language is made plain by the amplified expression in Matthew. That teaches explicitly and this implicitly that it is the “poor in spirit” who are blessed or happy. It may be true *generally*, as in the case of his disciples then addressed, that internal poverty is found with those who are externally poor. And certainly an abundance of this world's goods is **not favorable**

his disciples, and said, Blessed be ye poor: for your's is the kingdom of God. " Blessed are

ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall

to that spiritual state of utter -want and dependence which brings men humbly and beseechingly to the kingdom of God. " Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him ?" (James ii. 5.) But the rich in this world are not *excluded* from this beatitude if they " be not high-minded, nor trust in uncertain riches, but in the living God," and especially if " they do good," and be "rich in good works, ready to distribute, willing to communicate." (1 Tim. vi. 17-19.) Nor are the poor of this world *included*, unless they be also "poor in spirit" and "rich in faith."

the kingdom of God.—While it is clear that this is precisely the same as " the kingdom of *heaven*," (Matt. v. 3), an identical *expression* would have been incongruous with the distinctive purpose of Luke's gospel. Certainly it is not a mere accident that Matthew so repeatedly uses the phrase " kingdom of heaven," and that no other evangelist employs it at all. This and many similar points of difference are converted into the highest harmonies by simply considering that each evangelist presents the portrait of Christ as viewed from the writer's own stand-point, and as these stand-points were different,

the portraits must differ if they are correct. Matthew, viewing Christ in his royal aspects, as the son of David and heir of David's throne, abounds in parables of the kingdom of heaven—a kingdom over which Christ was himself to reign. Luke, who contemplates Christ in the aspect of his humanity—of his perfect identification with the *race*—in all *his* allusions to the same kingdom, speaks of it as *God's*. He is delineating, not the king, but the man; and *as* man, subject to God's kingdom. (See Introduction, section vii, and Thomson's Four Evangelists, *passim*.)

21. Slessed are ye that hunger.—The word *hunger* aptly and vividly describes the experience of those who are sensible of deep-felt spiritual want. They " hunger and thirst after righteousness." The food such spirits want, Christ's hand alone can give. But so certain is his promise, so abundant is his provision, and so perfectly adapted to the need—that he pronounces them already **blessed**. They are so in the fact that he has come, and in the assurance that as the result of his coming they **shall be filled**.

Blessed are ye that weep.—This expresses a deeper, intenser feeling than *hunger*: it is a sorrow, a grief, a painful distress, on account of our spiritual condition.

laugh. "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. ^M 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. ³⁴ But woe unto you that

are rich! for ye have received your consolation. ^M Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. ^M Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

^w But I say unto you which hear, Love your enemies, do good to them which hate you,

Grief originating in other causes may be blessed; but only as it leads the heart away from the temporal and visible to the unseen and eternal.

22. Blessed are ye, when men shall hate you.—That is, when they shall hate you because you love the Son of man. In both the Old Testament and the New, " a good name " is spoken of as something to be desired and sought after. But precious as reputation, and the love and esteem of our fellow men may be, they are not to be preserved at the expense of fidelity to Christ. And when for *his sake* we are hated, and only then, we should rejoice and be happy that we are counted *worthy* to suffer blame for his name.

separate you.—From their *religious* assemblies, or their *social* company.

cast out your name as evil.—Referring to their *professional* name—the name borne as disciples. "Do they not blaspheme

that worthy name by which ye are called?" (James ii. 7.) "If ye be reproached for the name of Christ, happy are ye." (1 Peter iv. 14.)

23. great is your reward in heaven.—An intimation that they should expect only a partial reward upon the earth—only an earnest and pledge of the *exceeding great reward* hereafter.

24. But woe unto you that are rich.—These woes, in contrast with the blessings, are peculiar to Luke, and will be understood in each case by comparing them with the corresponding beatitudes.

27. Love your enemies.—These are described in verse 22 as enemies for Christ's sake, the presumption being that a true disciple who really observes the letter and spirit of his Master's precepts, will seldom have any others. Still, the principle is general, and is one of those distinctive features which mark the gospel of Christ as divine.

¹⁸ Bless them that curse you, [and] pray for them which de-spitefully use you. ²⁹ And unto him that smiteth thee on the one cheek offer also the other;

²⁸ *Kdl Ree.* Omitted by Lach. Tisch. T. S. Green, Alford, Tregelles.

28. Bless them that curse you.—Here is the natural result of the foregoing precept;—the out-flowing from that divine fountain. The lives of the holy apostles, in their relation to their persecutors, furnish a practical commentary upon both these texts.

29. unto him that smiteth thee. — The specifications mentioned here are embraced in the general precept given in Matthew: “ Resist not evil.” But does our Savior mean that this is to be observed universally, and without any exception ? Is a disciple to yield to the wicked all his natural and civil rights without resistance ? If so, his life on earth will indeed be most miserable; for there will always be those who will take his coat, and who will be ready upon slight provocation to smite and maltreat him. But the precept is not thus absolute. Paul protested against the smiting of his mouth contrary to law (Acts xxiii. 3); and his own doctrine concerning meekness, gentleness, freedom from brawling and strife, and willingness to suffer personal wrong rather than to bring general evil and reproach upon the name and cause of Christ, sufficiently explains the

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

meaning of our precept. A Christian may lawfully resist a robber or an assassin. He may, too, rightfully maintain his own possessions against fraudulent and wicked claimants. *But it is not always best to do so.* And where the honor of Christ or the salvation of men requires it, we should observe not only the spirit but the very letter of the commandment—being willing rather to suffer wrong than to be ministers of evil.

30. Give to every man that asketh.—This is subject to like qualifications. Many ask who are not *entitled* to receive. The precept is designed to inculcate the *spirit of benevolence.*

31. And as ye would.— The “ golden rule “ here stated should be esteemed not only as a guide in cases where we should, but for it, be in perplexity and doubt, but also for its educational influence. It throws us back upon ourselves, and teaches us to look for the law of humanity written in our own hearts. This, read in the light of divine revelation, will be found perfect in its sphere; while its accurate agreement with the letter and spirit of the gospel furnishes confirmatory evidence of the truth

you, do ye also to them likewise, "For if ye love them which love you, what thank have ye ? for sinners also love those that love them. ^M 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. ^{S5} But love ye your ene-

³⁴ yap *Eec.* Omitted by Tisch. T. S. Green, Alford.

mies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. 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 : ** Give, and it shall be given unto you ;

³⁶ oSv *Eec.* Omitted by Lach. T. 8. Green, Alford, Tregelles.

of Holy Writ. The wisdom of the "rule" is further shown in the fact that while it appeals to self-consciousness, to a quickened and enlightened human feeling, as the standard or test of duty in any given case, it overrules, by its authority, the selfishness that would qualify that duty.

32-36. what thank have ye?—What praise or commendation are ye entitled to ? These verses point to a higher life than the world had yet known. They are designed to lead the disciples of Christ up from selfishness to God-likeness—to make them the children of the Highest, who is kind to the unthankful and the evil, and merciful to all.

37. Judge not.—Forbidding all cold, carping, unloving judgments. It is the preceptive form of that love which "thinketh no evil." Still, it is lawful for a Christian to

"judge righteous judgment" (John vii. 24). Certainly, if he is to *know* men by their fruits, he must be able to *judge* their fruits.

38. good measure ... running over.—While love is its own reward, and the acts of love the agents, so to speak, of the soul's compensation, this is so only because the grace of God appends the blessing to the benevolent deed. The reward is consequently given by **men** as the instruments, but by the Lord as the author—and given with the **same measure**. For, as the Lord measures our *gifts* by our *love*, he measures his to us, not by the quantity of *what* we give, but by the spirit *in which* we give. But the promise is not limited to this world; for the measure of blessings is so **good** that **it runs over**, and hence we lose perhaps more than we get owing to **our** present incapacity to receive

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.³⁸ 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 his master.⁴¹ And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam 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 [again,'] doth a corrupt tree bring forth good fruit. "For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bram-

⁴² *i*) See Omitted by Tisch. T. S. Green, Alford.

⁴³ *wdMv t.* added by Tisch. T. S. Green, Alford, X> B, L, etc., Coptic, Armenian.

39. And he spake a parable.—

In Matt. xv. 14, this is spoken in a different connection and with a slight difference in form. There, the Pharisees are expressly alluded to, and we may understand the language here as a warning against the Pharisaic spirit of pride, arrogance and self-sufficiency which renders its possessors blind, *i. e.*, unable to perceive the truth.

40. The disciple is not above his Master.—The connection in Matt. (x. 24) shows that there the disciple was taught not to expect exemption from the sufferings and persecutions endured by his Master. In this place it seems to imply that as a leader or teacher he should look to and learn from his Master, and not assume to be

above or independent of Him. Alford, however, connects it with the previous instructions concerning judging—"that no Christian ought to assume an office of judging which his Master never assumed." But I think it more naturally points to the office of leader, suggested by the immediately preceding parable.

41, 42. mote . . . beam—The subject of verse 37 seems to have been broken by the interjected lessons on giving and teaching, and to be taken up again here. In Matt. vii. 1-3 the connection is preserved. The meaning and application of the language are evident. (See below.)

43-45. For a good tree.—The for connects this with the hypoc-

ye bush gather they grapes. ^{tf}A g^{00^} man ou* o^ *he g^{00^}
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.

“And why call ye me Lord,
Lord, and do not the things
which I say ? ** Whosoever
cometh to me, and heareth my
sayings, and doeth them, I will
shew you to whom he is like:

45 aj-fipuiro? Sec. Omitted by Tisch.
T. S. Green, Alford, Tregelles

45 OIffravrov TTJs Kap&a? avTOu ReC. Omit-
ted by Tisch. T. S. Green, Alford, Tre-
gelles.

tisj pointed out in the preceding
verse, that of one who pretends to
great concern about purity in
others, while clinging to much
more serious faults himself. To
act right a man must *be* right. It
is only the good tree that bringeth
forth good fruit. In other words,
the *heart* is the treasure house of
good and of evil.

46. why call ye me Lord ?—
The more elaborate form of the
doctrine here taught is found in
Matt. vii. 21; there it is: “ Not
every one that saith unto me Lord,
Lord;” here it is the searching
question, *Why* do ye say it?
Ahere the contrast to this empty
Profession is doing “the will of
^y Father; “ here it is doing the

¹⁸ He 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:
through its being well built. “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 fell; and the ruin
of that house was great.

48 Te0e/ieXt«TO yap eiri TTIV tcirpav Ree.
£ta rb KaAws oiKofofier<r0at airyv Tisch. T. S.
<Sreen, Alford, Tregelles, K, B, L, 33, 157,
Coptic, ^Ethiopia

things which I say.—In Mat-
thew, moreover, the fatal delusion
of a hypocritical profession is seen
to extend into the dreadful future :
“ Many will say to me in *that*
day.” Luke leaves this to be in-
ferred as a logical consequence; or
to be seen in the concluding para-
ble of the foolish builder.

47-49. Whosoever cometh to
me.—The three steps that conduct
from danger to safety are **coming,**
hearing, doing. We are built
upon Christ the rock, not when we
come to him, nor yet when we *hear*
him, but when, in addition to these,
we *do* the things which he sayg.
He that heareth and doeth not,
though he could not have heard
without first coming, and conse-

VII. * Now when he had ended all his sayings in the audience of the people, he entered into Capernaum. 'And a certain centurion's servant, whose dear unto him, was sick, and ready to die. "And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. *And when they came to Jesus, they besought him instantly, saying,

quently, in some sense, has both *come* and *heard*, is still building on the sand, and **without a foundation**. Matthew, in addition to the **Stream**, mentions also the "rain" and the "wind," each and all pointing to the tests, *i. e.*, trials, temptations and persecutions, to which the confessor of Christ must be subjected, and the whole paragraph showing that none can endure these tests but those who are truly obedient to the authority of Christ.

HEALING OF THE CENTURION'S SERVANT. 1-10.

(*Matt viii. 5-13.*)

2. centurion.—Commander of one of the subdivisions of the Roman army which was originally composed of a hundred men, and hence called a *century*, from *centum* a hundred. This centurion was a Gentile, but one who had learned, perhaps from his long

That he was worthy for whom he should do this: ⁵ For he lov-eth our nation, and he hath built us a synagogue. 'Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou should-est enter under my roof: ' Wherefore neither thought I myself worthy to come unto

residence among them, greatly to esteem the Jews and their religion. **Servant** is here (5<nA0{) a **slave**; in Matthew (rtaij) a *servant*. **He** was **sick** of the palsy. (See *Matt.*)

3. he sent unto him the elders.—In the briefer account given in Matthew this is represented as a personal visit, upon the principle that what one does by his agent he does himself—*qui facit per alium facit per se*.

4, 5. besought **him**.—This entreaty of the elders with the reason they assign for it, is of course peculiar to Luke, as it would not have been consistent with the assumed personal presence of the centurion as reported in Matthew.

6. and he went with them.—Although he was not sent but to the lost sheep of the house of Israel. (*Matt. xv. 22-28.*)

7. neither thought I myself worthy.—The humility of the centurion is proportioned to the great-

tbee: but say in a word, and my servant shall: *let my servant* 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 Israel.

⁷ la07)(reT<u Rec. iaS^Tio Tisch. T. S. Green, Alford, Tregelles, B, L.

ness of the faith which produced it.

8. I am a man ... having under me soldiers.—His reasoning was: Those subject to my authority obey my word; diseases are equally subject to thee; consequently it is necessary only for thee to **say in a word**, *i. e.*, to give the word of command, and my servant shall be healed.

9. I have not found so great faith.—The people of Israel had sought his healing power by *coming* to him, *touching* him, or getting him to *touch them*. Even these elders had been beseeching him that he would *come* and heal his servant. It remained for a Gentile to recognize the essential *divinity* of the power that could save at a distance. And through this window of Gentile faith the

¹⁰And they that were sent, returning to the house, found the servant whole [that had been sick].

“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

¹⁰ aaBevovvra Bee. Omitted by Lach. T. S Green, Tregelles, X, B, L, 1, 157, 209, a, b, c, e, etc., Coptic.

Savior looks out, as we learn from Matthew, upon the *many* that shall come from the east and the west, and sit down with Abraham, Isaac and Jacob in the kingdom of heaven.

THE RAISING TO LIFE OF THE YOUNG MAN AT NAIN. 11-17.

(*Peculiar to Luke.*)

11. Nain, which is not elsewhere mentioned in Scripture, was in the southern part of Galilee, on the road from Capernaum to Jerusalem.[^]

12. the only son.—The words constitute a climax of eloquent appeal to human sympathy—the only son—of his mother—and she was a widow. They show us her past sorrow; her recent hope in her

city was with her. "And when the Lord saw her, he had compassion on her, and said unto her, Weep not. ¹⁴And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. ¹⁵And he that was dead sat up, and began to speak. And he delivered him to his mother. ¹⁶And there came a

son; and her present desolation and despair.

14. he touched the bier.—A sign to the pall-bearers, accompanied perhaps by a gentle request that they should stand still.

I say unto thee, Arise.—The majesty & ease and naturalness of this, point out the wonderful and strictly exceptional *consciousness* of the Savior. He *felt* that he was Lord of the dead and of the living, and was simply true to himself and to his own sense of power and authority in using language which, if used by any created being, would shock us as blasphemy. But we recognize his "I say unto you" as the voice of *conscious divinity*, just as we recognize the language of Peter (Acts III. 6) as that of conscious dependence.

16. there came a fear on all.—A feeling of awe and reverence springing from the sense of his greatness and power.

God hath visited.—It does not follow from this that they recognized the *divinity* of the Savior,

fear **on all**: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. "And this rumor of him went forth throughout all Judaea, and throughout all the region round about. ¹⁸And the disciples of John shewed him of all these things.

¹⁹And John calling unto him

but only that he was a **great prophet**, through whom God was pleased to manifest his power. So Zacharias at the birth of John said, "God hath visited and redeemed his people." (Chap. i. 68.)

JOHN'S MESSAGE TO CHRIST. 18-35.

{*Matt. xi. 2-19.*}

18. John was now in prison, but it seems he was not debarred the privilege of holding intercourse with his disciples, who made known to him from time to time the wonderful works of Christ.

19. Art thou he that should come?—Was John in *doubt* upon this point? An affirmative answer would be inconsistent with the fact that an unmistakable revelation had been made to him upon the occasion of the Savior's baptism—unless, indeed, we could regard him as weak and vacillating, but this is forbidden by the character for firmness which the Savior immediately gives him. Why, then, the question? In the first place,

of his disciples sent them to Jesus: *the Lord*, saying, Art thou he that should come? or look we for another? " When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? ¹¹[And] in that same hour he cured

¹⁹ TTJO-OVV *Sec. Kypwv* Tisch. T. S. Green, Alford, Tregelles.

²¹ *Si Sec.* Omitted by Lach. Tisch. T. S. Green, Alford, Tregelles.

it is to be remembered that John's inspiration had respect to the functions of his office, which were, 1. To prepare a people for the reception of the Messiah; and 2. To introduce the Messiah to the people. Beyond this it probably did not extend, and hence we have no reason to suppose that he fully understood the spiritual nature of the Messianic kingdom. True, he taught that Christ should baptize in the Holy Spirit; and no doubt he understood by this that there was to be a thorough spiritual renovation of the subjects of his kingdom. Still, he must have expected, in common with his countrymen, that Christ would reign personally here on earth. Hence, the course which the Savior is now pursuing, confuses and perplexes him. These wonderful works are all works of benevolence, and do not seem to be tending towards the establishment of the kingdom.

many of their infirmities **and** plagues, and of evil spirits; and unto many that were blind he gave sight. ^M 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. ^{2S} And blessed is he,

²² A TT, <TO<S *Sec.* Omitted by Tisch. T. S. Green, Alford, Tregellea,

What does it mean? Why does he not declare himself? Why does he not authorize his friends to assert his claims? The question brought by the messengers was, therefore, a question of *impatience* rather than of doubt—an impatience justified, in some measure, by the fact that John had originally borne explicit testimony to him; that he was now in prison, and hence not likely, unless matters advanced more rapidly, to see the fulfillment of his prophecy.

22. tell John what things ye have seen and heard.—He will be able to appreciate the force of this evidence, for he will perceive that these very works are in fulfillment of Messianic prophecies. And seeing as he will that they *must be done* by the true Messiah, he will curb his impatience, and be content to wait until mine hour shall be fully come.

23. blessed is he.—John must

whosoever shall not be offended in me.

“And when the messengers of John were departed, he began to speak unto the peop'e 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 king's

²⁸ 7p007jV>)? *Rec.* Omitted by Lach. T. S. Green, X, B, K, L, M, X, etc., a, b, c, e, etc., H. Syriac, Coptic, Armenian, etc.

not be scandalized by the slow progress that was making, but wait patiently on the Lord, and trust for the promised blessing of Messiah's reign.

24. began to speak . . . concerning John.—This address was designed to correct any false impressions respecting John, which the people might have received on hearing his message.

What went ye out to see?—What sort of man did you think John was ? What was his reputation at the time you went out into the wilderness ? Did you suppose he was like **a reed shaken with the wind?** A weakling swayed by every popular breath ? This was notoriously non-characteristic of him, so much so that the question needed no answer.

25. A man clothed in soft raiment?—The wilderness of Ju-

cours. ¹⁶ But what went ye out for to see ? A prophet ? Yea, I say unto you, and much more than a prophet. “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

²⁸ 00 /3a7rTitrToC *Rec.* Omitted by Tisch. T. S. Green, Alford, Tregelles, X, B, L, etc., H. Syriac, Coptic, Armenian.

dea and the banks of the Jordan were not the places in which to seek an effeminate courtier. Gorgeous apparel and delicate living are connected with palaces, not deserts. What, then, did they go out to see ? **a prophet?** They remembered well that they did—for “all held John as a prophet” (Matt. xxi. 26).

much more than a prophet.—Other prophets had foretold the coming of Christ, but John was the herald that announced his near approach, and the Friend of the Bridegroom who introduced him to those prepared and waiting for him. Moreover, he was himself the *subject* of prophecy (verse 27), having been foretold as the prophet of the Prophet.

28. Among those that are born.—The comparison is still with other prophets, **and is limited, save**

than he. 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 counsel of God against themselves, being not baptized of him.

as it may be extended by implication, to the prophetic office and character.

29. And all the people that heard him.—These two verses (29, 30) have been variously understood: 1. As a continuance of the discourse of the Savior; 2. As a parenthesis by “Luke to show the effect of the Savior's discourse upon those that heard it; 3. As a parenthesis meant to give Luke's Gentile readers a more particular account of the reception that had been accorded to *John's baptism*. Meyer and Van Oosterzee take decided ground in favor of the first; Alford of the second, holding that the others are “most unnatural,” while Bengel and others support the third. I think myself that while the language will *bear* any one of these interpretations, that first given above is the most obvious, and should, therefore, on general principles, be preferred. The third, however, teaches precisely the same lesson, the only difference being that in this it is taught by Luke, while in the first it is taught by the Lord.

justified God.—That is, they acknowledged his authority and

³¹ [And the Lord said,] Where-unto then shall I liken the men of this generation ? and to what are they like ? *² They are like unto children sitting in the market-place, and calling one to

31 εΤρε. Si 6 Ku'pios Rec. Omitted by Lach. Tisch. T. S Green, Alford, Tregelles.

the righteousness of the baptism that rested upon it. In doing this, they necessarily approved the judgment of God which pronounced them sinners in need of such a baptism. All this they showed by **being baptized with the baptism of John.**

30. But the Pharisees and lawyers.—Although many of them came to his baptism, *i. e.*, came to witness it, and to hear his preaching concerning it, yet as a class they refused compliance with it: they **rejected the counsel of God against themselves.** Let it be noticed that here as in the former case, the evidence was supplied by the test, baptism. Their criminality of heart and life, and their opposition of will were shown **in being not baptized of him.**

31. Whereinto, then, shall I liken ?—What simile will adequately exhibit the inconsistency of the men of this generation ?

32. They are like children.—In order to understand this language, it must be remembered that John and Christ *as well as* the men of this generation are *included* among the “children.” It is **not**, then, (as it is commonly in-

another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. ^M**For John the Baptist** came neither eating bread nor drinking wine; and ye say, He hath a devil. "The Son of man is

come eating **and drinking; and** ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! "**But** wisdom is justified of all her children.

⁸⁸And one of the Pharisees desired him that he would eat **with**

terpreted) the "men of this generation" who make the complaint, but John and Christ who complain of them, they being themselves in the party of children, and having "piped" and "mourned" to the others without meeting with a response.

33. For John the Baptist came.—There is no reason to suppose that John regarded his own austere mode of living as an example for his countrymen. Even the Sadducees, therefore, need not, on this ground, have rejected his call to repentance. And as for the Pharisees, it was conspicuously inconsistent for them to make his strictness of habit a reason for saying **he hath a devil.**

34. The Son of man is come.—The allusion is to our Savior's practice of frequently attending feasts and participating in the comfort and cheer of social life. Herein "had legal self-righteousness found a rock of offense," and as if by an after-thought had made John's mode of life a standard by which to try the Son of man. Though we can not doubt the exemplary moderation in which he ate

and drank, the Pharisees chose to speak of him as a **gluttonous man and a winebibber;** while his kindness to publicans and sinners was represented as a *fellowship with them*—he was a **friend** of them in the sense of being one with them or like them.

35". **But wisdom.**—The divine wisdom revealed to John, and manifested in the life and doctrine of Christ **is justified, i. e.,** approved and recognized *as* divine by **all her children,** namely, all those who are truly wise.

THE DINNER AT THE HOUSE OF A PHARISEE. 36-50.

(*Peculiar to Luke.*)

36. one of the Pharisees.—At this period of the Savior's ministry, the Pharisees, though ever on the alert to catch him in his talk, and to find fault with his work, had not yet broken with him. They seem to have felt a sort of curious interest in him, as not being able to make out what he might be, nor to what eminence he might rise. Perhaps pride impelled this Pharisee to receive at his table a Rabbi

him. And he went into the Pharisee's house, and sat down to meat. ⁸⁷And, 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, ⁸⁸And 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: for she is a sinner. ⁴⁰And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And

so renowned and popular. But whatever motive prompted the invitation, the Lord accepted it, and **sat down to meat**, *i. e.*, *reclined at table* in the usual position, namely, reclining on the left side, the head supported on the left arm, the face toward the table, and the feet turned outward. According to our ideas and usages, this ancient custom seems exceedingly awkward and inconvenient. The knowledge of it, however, serves to show the facility with which the woman could wash his feet.

37. **a sinner**.—The Greek word (*djuip-ruxos*) means one who errs from the right way, a sinner in the general sense. It is understood here, however, chiefly from Simon's feelings towards her, as designating an unchaste woman. There is no authority for assuming that this woman was Mary Magdalene.

an alabaster box.—Alabaster was a fine species of gypsum, and vessels made of it were esteemed

best for transporting unguents and perfumes.

38. stood at his feet.—The whole scene is strikingly beautiful and pathetic. It becomes more and more touching at every step in the climax—weeping, washing his feet with tears, wiping them with her hair, kissing them, anointing them. We may imagine the timid hesitation with which she at first drew near; her increasing courage as she found that she was not repulsed; her overflowing gratitude for the unexpressed but unmistakable welcome; and the fullness of joy with which at last she kissed and anointed his feet. Out of all the world she had found the only One who would not discourage her efforts to return to purity and virtue.

39. This man, if he were a prophet.—The defective logic of the Pharisee assumed that the Savior, like himself, would not have permitted the woman to touch him if he had known her character

he saith, Master, say on. ⁴¹ There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. “[And] when they had nothing to pay, he frankly forgave them both. [Tell me] therefore, which of them will love him most ? ⁴⁵ Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. “And he

⁴² *Se Rec.* Omitted by Tisch. T. S. Green, Alford, Tregelles.

⁴² *ei^re Rec.* Omitted by Lach. T. S. Green, Tregelles, X, B, D, L, etc., Old Latin, Vulgate, N. Syriac, P. Syriac, Coptic, etc.

41-46. a certain creditor.—

This parable, like that of the good Samaritan, throws the question upon the questioner, and forces him to admit premises which are fatal to his position. Simon could not avoid the answer that he loved most to whom most had been forgiven.

Thou hast rightly judged.—

Thus the two are brought to the same premises. Then pointing to the woman he details her numerous acts of love in contrast with Simon's coldness and neglect.

47. Her sins are forgiven; for she loved much.—There is difficulty in perceiving how this declaration consists with the parable upon which it is based. In that, the love follows the forgiveness of the debt as the result and

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: *her hair.* | ⁵ 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. “Wherefore I say unto thee,

⁴⁴ *TJ)5 x<J>aA)js Rec.* Omitted by Lach. Tisch. T. S. Green, Alford, Tregelles.

consequence of that forgiveness; whereas here the woman's sins seem to be forgiven because she loved much. In other words, in the parable love is the result of forgiveness; in the case, forgiveness is the result of love. The two, however, will be seen to coincide when we consider the necessary difference between the forgiveness of a debt and the forgiveness of sins. In the former, it must be an actually accomplished fact before it can stir the emotional nature ; in the latter it may be apprehended by *faith* in anticipation of the actual bestowal of the blessing. So it was her faith that saved her (verse 50), though **it** was after the deeds of love growing out of this faith that he pronounced the absolution. **She loved**

per sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. ^And he said unto her, Thy sins are forgiven. ⁴⁹And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? ⁶⁰And he said to the woman, Thy faith hath saved thee; go in peace.

VIII. ^xAnd it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings

much, therefore, not because she had actual knowledge that she had been forgiven much, but because 1. She felt that she was a great sinner; and, 2. She believed that he was a great and gracious Savior. Her faith had been poor and weak indeed if no act of gratitude had followed it. And so evermore it is a faith which works by love that purifies the heart.

TOUR IN GALILEE. 1-3.

(*Peculiar to Luke.*)

1—3.—This journey of the Savior is not mentioned elsewhere, and the results of it are not stated here. The record shows the unwearied activity with which he prosecuted his work, going from city to city and village to village. It also introduces **certain women** who accompanied him and the

of the kingdom of God: and the twelve were with him, *And certain women, -which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, “And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto | him: *them* \ of their substance.

⁴ And when much people were gathered together, and were come

³ aST<j> *Bee.* ovTots Tisch. T. S. Green, Alford, Tregelles.

twelve, and **ministered to him of their substance**. The first of these, **Mary Magdalene, out of whom went** (“he had cast,” Mark xvi. 9) **seven devils**, has been regarded by the Roman Catholic Church as the *sinner* of chap. vii. 37, but for this there is no satisfactory authority. It may be presumed that if one demon could work havoc and ruin in the inner man, the influence of seven possessing the soul at once, made her truly an object of pity. It is possible that, as often in Scripture, the number seven is not to be taken literally, but as representing the *completeness* of the demoniac possession and control of her. She is called Magdalene probably because of her birth or residence at Mag-dala or Magdalen. (See Matt. xv. 39.) She remained to the last a steadfast disciple of Christ. Of

to him out of every city, he spake by a parable: ⁶A sower went out to sow his seed: and as he sowed, some fell by the wayside; and it was trodden down, and the fowls of the air devoured it. ⁶And some fell upon a rock; and as soon as it was sprung up,

the other women mentioned, but little is known save what is here told. They had been healed of evil spirits, and in love and gratitude they followed and ministered unto him. (See chap, xxiii. 55.)

PARABLE OF THE SOWER. 4-15.

{*Matt. xiii. 1-23; Mark iv. 1-20.*}

This beautiful and instructive parable was spoken, as we learn from Matthew, by the sea-side, the Savior sitting in a vessel and the multitude standing on the shore. It is probable that some farmer in the distance was seen at the moment engaged in sowing his seed.

5. some fell by the way-side, *i. e.*, upon the roadway leading through, or along the margin of, the field, and left unplowed for the convenience of the farmer in passing to his work and bringing home his harvests. In sowing the contiguous ground, some seed, of course, fell upon this, and it was trodden down. (This circumstance is peculiar to Luke, and not referred to in the explanation, verse 12.) But though pressed upon by passing feet, it was still left uncov-

it withered lacked because it moisture, fell ⁷And some among thorns; and the thorns sprang up with it, and choked it. ⁸And other fell on good ground, and sprang up, and bare fruit an hundred fold. And when he had said these

ered and exposed, so that the fowls of the air devoured it up. 6. And some fell upon a rock.

—This variation from the “stony places” of Matthew is important, enabling us to understand clearly the language there used. “Stony places” are sometimes very productive, the stones being merely an inconvenience to the farmer without interfering with the fruitfulness of the soil. The true image, as given in our text, is that of an extended rock covered over with a thin stratum of earth. This sufficed for the germination of the seed which “immediately sprang up,” owing to the shallowness and warmth of the soil, and speedily perished because it lacked moisture.

7. And some fell among thorns.—That is, on soil not properly prepared. The natural growth had no doubt been cut off but not rooted out. Hence the thorns sprang¹ up with it, and being strongly rooted in the soil, their more vigorous and rapid growth choked it,

8. And other fell into good ground.—The presumption is that

things, he cried, He that hath ears to hear, let him hear. ⁹And his disciples asked him, [saying,] What might this parable be? ¹⁰And he said, Unto you it is

⁹ AiyovTe; *Rec.* Omitted by Lach. T. S. Green, Tregelles.

the *chemical qualities* of the soil were the same in each case. No allusion is made to any natural imperfection in the soils that failed. Hence, we understand by **good ground**, not any difference in its constituent elements, but ground that had been thoroughly prepared by eradicating its natural growth, breaking its hardness, pulverizing it, and so making it *good for the object in view*.

He that hath ears to hear.—This expression generally indicates a significance in what has been said beyond the mere letter. It is a call to the hearers to pause and consider the pregnant words that precede it.

9. What might this parable be?—This question concerning the *meaning* of the parable is omitted by Matthew, and that in Matthew concerning the *reason for speaking* in parables is omitted by Luke ■—but each Evangelist answers both questions.

10. Unto you it is given.—See the fuller statement of the reason for speaking in parables, as given by Matthew. I can not doubt, with this statement before me, that the object was at once to reveal and I

given to know the mysteries of the kingdom of God: but to others 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.

to conceal the truth; to reveal it to such as were prepared and disposed to receive it, and to veil it **to others in parables**. It was therefore a judgment tempered with mercy — a judgment upon their hard and non-receptive hearts, and a mercy in withholding the occasion whereby such hearts would harden themselves the more in resisting and rejecting a clearly revealed truth. It was consequently put in such form that those “ who had ears to hear ” *might* hear, *i. e.*, that every one who desired to know might learn, while at the same time the guilt of the others would not be increased.

11. **Now** the parable is this.—Having recorded the answer to the question put by the apostles as given in Matthew, Luke now proceeds to furnish the answer to their second question, What might this parable be? (v. 9.)

The seed is the word of God.—This is the key to the whole interpretation, and from this it follows that the various conditions of the ground represent different classes of hearers. But what, precisely, is the word here spoken of? Is it any part indifferently of th?

“Those by the way-side are they that hear ; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. “They on the rock are they,

which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. “And that which fell among thorns are they, which,

Old Testament ? Is it indiscriminately this or that declaration in the New ? Certainly not—but the *seed truth* of the new covenant—the Gospel of the Lord Jesus Christ. (Compare Matt, xiii, 14, 15, with Acts xxviii. 25-27.)

12. Those by the way-side.—Those whose hearts have been trampled over, trodden down, as it were, and hardened by the world; those whom worldly thoughts, schemes, interests, ambitions, have so occupied; and especially those whom Satan has so filled with a cold, hard, *evil* heart of unbelief, that they are wholly non-receptive of religious impressions. The word falls *on* them, but it sinks not *into* them. It is not embraced by the affections, receives no thoughtful care, no prayerful attention, but is left exposed and neglected.

then **cometh the devil and taketh away the word.**—Hark says he does this “immediately.” It is not permitted to remain in even outward contact with the heart. It passes from the thought; is taken away from the mental vision ; fades from the memory, and having never been seriously considered, is never “ understood.” (Matthew.)

lest they should believe and be saved.—A striking illustration of the knowledge and malice of the devil. He knows that faith cometh by hearing the word, and *lest* they should believe and be saved, he takes *away* the word.

13. They on the rock . . . receive the word with joy.—They are glad to find a blessing which comes in as they fancy to supplement their worldly life—not as a substitute for it. Down in the depths of their hearts all is hard, cold, selfish, and they vainly assume that they can retain these characteristics, and still enjoy the comforts and hopes of religion. The surface emotions are therefore stirred with joy, and the display of zeal and piety is preternaturally prompt and great.

but these have no root.—They believe but for a while. Soon the tempter comes, all the sooner because they have not counted upon it, and are not watching for it—and they **fall away.** Poor, feeble plant, “ as soon as it sprang up it withered away, because it lacked moisture.”

14. that which fell among thorns.—These hear the word and **go forth**—rush headlong into the

when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. "But that on the good ground

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

cares and riches and pleasures of this life, and **are choked by** them. It is one of the most difficult as it is the most important of practical lessons to learn the three things necessary to a safe earthly pilgrimage: (1) To cast our cares upon God; (2) To sanctify our riches to his service; and (3) To use this world as not abusing it. It depends upon the Christian himself, under the grace of God, ■ whether his worldly condition and circumstances, whatever they be, shall promote and advance his religious life, or hinder and destroy it.

15. that on the good ground.— Represents hearts fully prepared to receive, and wholly given up to the occupancy and development of the word. It is to be noted that the natural forces of the soil are not supplanted by the seed, but drawn in and appropriated by it. This idea is even more clearly and forcibly exhibited in the apostle's image of the "*engrafted word*." The original stock remains as it was before, but it sends all its force and life *through the graft*; and it is this latter which *modifies* that force and that life, and so determines the character of the fruit. In like manner Christianity neither

destroys nor sets aside our **human nature**, but sanctifies it, modifying and directing all its energies and powers so as to produce fruit unto holiness. **an honest and good heart.**—

(Peculiar to Luke) expresses not absolute purity of heart, but excellency of disposition towards the truth—an honest, candid and earnest *consideration* of the word, leading (as in Matthew) to the "understanding," (in Mark) to the "receiving," and (in Luke) to the **keeping** of it—all of which combined result in **bringing forth, fruit with patience**.

An important truth taught incidentally by this parable, is the absolute dependence upon the seed for fruit. The ground may be good; the preparation thorough; the warmth and moisture all that could be desired; and yet without seed received and retained there can be no harvest. So in things spiritual. We may have all good influences, blessed examples, early training, the heavenly benediction of sunshine and shower, the good providences and the good Spirit of God; but while all these are concurrent with the word, they are not designed, and should not be expected, to save us without the **word**,

¹⁶ No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. "For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be

received into the heart and translated into the life.

16-18. lighted a candle.—The instruction in these verses seems to be connected with the parable of the sower. It is an intimation to the disciples that what they learn from his parables must be taught by them to others, but looking forward to the time when they shall be fully enlightened by the Holy Spirit—when they shall become indeed lighted candles. Then all that I am telling you now in private is to be proclaimed, as it were, upon the house tops, for there is **nothing secret, nor any thing hid** that shall not be known. (Compare "hidden wisdom," 1 Cor. ii. 7.) For a different application of the figure of the lighted candle, see chap. xi 33.

Take heed how ye hear.—(In Matt, "what ye hear.") This present time of hearing would give character to their future. He that has *received* the word now delivered, into a good and honest heart, **hath** that which shall lead on to larger measures of light and happiness hereafter. The applica-

tion of this may be general. The foundation of all improvement is the *capacity* to receive the truth. This, by the goodness of God, is given to all. But from this starting point the characters of men diverge. Some *receive* according to their capacity, and thereby enlarge their capacity *for* receiving, and, at the same time, increase their knowledge *by* receiving. Others reject the truth offered, and by rejecting deaden their susceptibility to the truth, and so, by their own act, they lose, little by little, the capacity to receive. See notes on chap. xix. 26, where the same principle is applied to the failure to improve what *has* been received.

known and come abroad. ¹⁸Take heed therefore how ye hear : for whosoever hath, to him shall be given; and whosoever hath not > from him shall be taken even that which he seemeth to have. ¹⁹ Then came to him his mother and his brethren, and could not come at him for the press. "And

HIS MOTHER AND HIS BRETHREN.
19-21.

(*Matt. xii. 46-50; Mark Hi. 31-35.*)

20. Thy brethren. — Roman Catholic expositors hold that these were *cousins* of the Lord, a view entertained also by some Protestants. But the obvious sense of the word presents no difficulty, and should be preferred. According to

it was told him [by certain which eaid], Thy mother and thy brethren stand without, desiring to see thee. "And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

²² Now it came to pass on a certain day, that he went into a ship with his disciples: and he

20 Ae-yovrcov Rec. Omitted by Lach. T. S. Green, Tregelles, K, B, D, L, etc., Old Latin, Vulgate, N. Syriae, P. Syriae, Coptic, Gothic, etc.

this, they were the children of Joseph and Mary. (Compare Gal. i. 19, and see note on chap. ii. 7.)

21. My **mother** and my **brethren**.—Thus the natural is subordinated to the spiritual. The former recedes, and the latter is brought forward. If Mary and his brethren -will participate in the high relation of mother and brother, *i. e.*, in the true one, of which the natural is but the shadow, they, like all others, must hear the word of God and do it. And the humblest woman, the lowliest man, who does this, may feel sure of his tenderest love and care.

STILLING THE STORM. 22-25.

(*Matt. viii. 18-27; Mark iv. 35-41.*)

22. **on a certain day**.—According to Mark it was "the same day, when the even was come," referring to the day on which the parable of the sower was spoken.

said unto them, Let **us** go **over** unto the other side of **the lake**.

And they launched forth. "But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.

²⁴ And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

unto the other side, i. e., the eastern side.

23. **he fell asleep**, on a pillow in the hinder part of the ship. (Mark.)

came down a storm.—"There arose a storm" (Mark). Each description is accurate, the one referring to the rising of the storm-bearing cloud, the other to its bursting upon the lake.

24. **Master, master, we perish**.—It is the language of great alarm. From the sudden and violent bursting of the storm, they felt that they were about to perish. But amid the roaring of the elements, the lashing of the waves, and the dreadful commotion on board, the Savior sleeps on undisturbed. They wake him, not to calm the storm, as is evident from their subsequent surprise, but from a natural impulse to -arouse him to a sense of the dangers that surrounded them—as they would have acted towards any one of **their**

²⁵ And he said unto them, Where J is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

²⁶ And they arrived at the country of the | Gadarenes: *Oera-*

number under the same circumstances. We may, however, presume that their knowledge of his wonderful power led them to believe that in some way he might be able to protect and save them, *provided he were awake.*

He rebuked the wind ... and there was a calm.—None of the Savior's miracles exhibits so much sublimity as this. The whole scene is wonderfully grand and majestic: the raging waters, the roaring and powerful winds, the little vessel tossing weak and helpless in the awful gloom, the voice of rebuke sounding out from the serene passenger, and the instant calm.

25. What manner'of man is this!—The question shows the profound astonishment of the disciples. Their faith had never yet conceded to their Master the full measure of the power which they now perceived him to possess.

A LEGION OF DEMONS CAST OUT
26-40.

(*Matt. viii. 28-34; Mark v. 1-20.*)

26. country of the Gerasenes.—Probably a district of country

senes |, which is over against Galilee. ²⁷ And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs. ²⁸ When

²⁶ *Ta Sap-qvav Rec. Ttpaat)vS>v* Lach. Tisch. T. S. Green, Alford, Tregelles, B, c, D, Old Latin, Vulgate, Sahidic, etc.

belonging to the city of Gadara. Hence, the description of the locality of the miracle will be sufficiently accurate whether we read *Gadarenes* or *Gerasenes*.

27. a certain **man**.—According to Matthew there were two of them. Why Mark and Luke limit their report of the cure to one is not known. We may conjecture that he was the fiercer, or that the demons spoke through him alone, but this is merely a conjecture.

ware no clothes.—Either because his friends were afraid to come near him to supply his wants—for Mark says “no man might bind him,” and Matthew that he was “exceeding fierce, so that no man might pass by that way”—or else because of the propensity manifested in certain forms of madness to go entirely naked.

in the tombs.—If these were constructed, as we may suppose, in the style prevalent in that age and country, they would furnish a sort of protection to one whom raging insanity might lead to the selection of so ghastly a place of residence

28. When he saw Jesus.—The

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

account is elliptical. By comparing with Mark it will be seen that the order of events was as follows: 1. The demoniac sees Jesus afar off. 2. Runs to meet him. 3. Jesus began to command the demon to come out. 4. Then the entreaty, "What have I to do with thee," etc.

29. he was kept bound with chains.—That is, he was *repeatedly* bound, but as the text immediately shows, without avail.

30. Legion.—A definite for an indefinite number, equivalent to many. In the Roman army a legion was composed of six thousand men.

31. into the deep, i. e., the abyss (a.3us<joi>); translated here and in Rom. x. 7 *the deep*, but in the book of Revelation uniformly *the bottomless pit*. In Mark the request is "that he would not send them out of the country." But the sense is the same, because if they were sent out of the country,

³⁰And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. ^{E1}And they besought him that he would not command them to go out into the deep. ^{S2}And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. "Then went the devils out of the mau, and

they knew that they must go to their own place.

32. he suffered them.—We can not tell why the Savior yielded to the petition of the demons, and suffered them to enter the herd of swine. The explanations suggested in the commentaries do not satisfy, because the reasons they assign are too shallow for us to suppose them to have influenced our Lord in granting this permission. We are told that it was "a just retribution for the defilement of the Jewish population; " that the loss of the swine is of "no account in comparison with salvation of the man's soul." True enough, but numerous instances show that the demons could have been cast out, thus saving the man's soul, without sending them into the herd. And as for the defilement, this did not lie in owning and keeping, but only in eating swine. A better reason, it seems to me, will be found in the momentous practical lessons which

entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. ^M When they that fed them saw what was done, they fled, and [went and] told it in the city and in the country. ^K Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. *” They also which saw it told them by what means

³⁴ *ave\evrei Rec.* Omitted by Lach. Tisch. T. S. Green, Alford, Tregelles.

he that was possessed of the devils was healed.

^{3V} Then the whole multitude of the country of the Gadarenea round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again. ^M 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 Return to thine own house, and shew how great things God

^{38 6} *ITJO-OVS Rec.* Omitted by Tisch. T. S. Green, Alford, Tregelles.

the fact teaches, and which we may presume it was designed to teach—miracles in general being acted parables. These are 1, that a part of the torment of wicked spirits results from their disembodied state. (The reader will compare with this statement Paul's earnest desire to be “clothed upon,” and not to “be found naked,”“ 2 Cor. v. 2, 3.) This torment inciting them, as it does, to a persistent effort to gain possession of *bodies* gives point to the next lesson, namely, 2, that the purely animal nature furnishes *unobstructed access* to malign spiritual influences. How fearful, then, is the peril of the merely animal man **I**

35. sitting¹ at the feet of Jesus.—Indicating that he was receiving instruction, that he was sit-

ting as a disciple at the feet of the Teacher. He was **clothed**, too, perhaps with spare garments supplied by the disciples, and being now **in his right mind**, he gave the highest evidence of it in seeking to learn the truth. A wonderful transformation! The work of a moment! The effect of a word **I 37. besought him to depart from them.**—A forcible sign of the spiritual degradation of these Gadarenes. His power to heal, to instruct, to save, is simply the occasion of **great fear**, and without asking a blessing from him they make haste to be rid of him.

39. Return to thine own house.—The desire of the man to accompany Jesus is evidence at once of gratitude, trust and love—perhaps also of fear, lest when **left**

hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him. ⁴⁰And it came to pass, that, when Jesus was returned, the people gladly received him : for they were all waiting for him.

“And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and

alone the demons might again overpower him. The reply of Jesus shows—1. A tender regard for the man's own family and friends who were concerned for him at home. 2. A thoughtful care to have the knowledge of the divine help which he had experienced diffused through that benighted land. In other cases silence was enjoined. Here the reasons for it did not exist, and hence the recommendation was to *show what great things God had done for him.*

THE RAISING OF JAIRUS' DAUGHTER.
41-56.

(*Matt. ix.* 1-26; *Mark v.* 21-43.)

41. a ruler of the synagogue. —The functions of a “ ruler “ were to superintend and direct the services, and in the larger synagogues where the organization embraced a number of elders, the ruler was president of this board or college. It was, therefore, an office of some responsibility and honor.

he fell down at Jesus' feet, and besought him that he would come into his house: ⁴²For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

⁴³And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, “ Came behind

fell down at Jesus' feet.—There is no reason to believe that Jairus was a bad man, or that he had previously been classed among the opponents of Christ. It is true that generally the more prominent Jews were characterized by caviling and skepticism, but we know that many of them were believers. Perhaps it needed only the mellowing influence of a deep sorrow to bring Jairus to the confession of a faith which he had previously cherished in secret. He is now humble, and in the extremity of need he falls at the feet of an Almighty Helper.

42. one only daughter.—The other Synoptics do not mention that she was an only daughter, but the ruler's language as given by Mark is peculiarly tender—“ My littli daughter lieth at the point of death.” Luke alone mentions her age.

44. touched the border.—That is, the **fringe of his garment.** The Mosaic law required these “ fringes in the borders of their

him, and touched the border of his garment: and immediately her issue of blood stanch'd. "And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me?"

⁴⁶ And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

garments," as a reminder of the commandments of the Lord. (See Num. xv. 38.) Luke, the beloved physician, does not fail to notice that the afflicted woman had not only been wasted by twelve long years of suffering, but that she had also spent all her living upon physicians.

45. Who touched me ?—It is, I believe, generally held by expositors that this question was asked by the Savior for information. Thus Van Oosterzee says : " Into what definite individual the virtue had passed the Savior did not know directly." I see no insuperable objection to this view, and yet I incline to the opinion that the question was put rather to bring out the woman's concealed faith into open confession, and also for the sake of the multitude who else would not have known that a miracle had been wrought. His works being his witnesses, must needs be **known**, or their evidence would be **lost**. The repeated testimony borne

⁴⁷ And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. ^And he said unto her, Daughter, [be

⁴⁸ *Bipa-ei Bee*. Omitted by Lach. Tisch. T. S. Green, Alford, Tregelles, X, B, D, L, etc., Vulgate, N. Syriac, H. Syriac, Coptic, Sahidic.

to his knowledge of what was in men, the very thoughts and intents of their hearts, together with the fact that the woman herself **saw** that she **was not hid**, *i. e.*, that she was seen and known before her confession, seem to confirm this position.

47. came trembling. — The course pursued by the woman from the first was every way natural, and, at the same time beautiful for its unaffected modesty. Her womanly reserve would incline her to concealment; the law which declared her unclean would make her fear that he would be unwilling to touch her or be touched by her; and now that she is detected she trembles with apprehension, lest, perchance, being offended, he should withdraw the healing virtue, and leave her to despair. Still, she boldly ventures every thing, and makes a full and unreserved confession.

48. be of good comfort; thy faith hath made thee whole.—

of good comfort:] thy faith hath made thee whole; go in peace. ⁴⁹ While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead ; trouble not the Master. ⁶⁰ But when Jesus heard it, he answered him, [saying,] Fear not: believe only, and she shall be made whole. ⁶¹ And when he came into the

50 *\iyav Bee*. Omitted Lach. Tisch. T. 8. Green, Tregelles.

The *virtue* had made her whole, but not without her faith. The one was the cause, the other the instrument of her healing. Neither alone had sufficed.

49, trouble not the Master, *i. e.*, the *Teacher* (*St. Sasxa'kov*). The fact that this title was thus currently given to the Savior by those outside of his own immediate followers, indicates the great prominence given by him to public instruction, and this again shows the supreme importance which he attached to a knowledge of *the truth*.

50. believe only.—Of course there was no immediate instrumental connection between the father's faith and the daughter's restoration. The case in this respect is not parallel with that of the woman with the issue of blood. In some sense her faith was *necessary* to open the fountain of healing virtue that it might flow to the *subject of the faith, i. e.*, to herself. But the

house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. ⁶² And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth. ^M And they laughed him to scorn, knowing that she was dead. ⁶⁴ And he [put them all out, and] took her

54 «K|&aAa>v efw Jrairas ical *ReC*. Omitted by Lach. Tisch. T. S. Green, AHord, Tregelles, X, B, D, L, x, etc., Vulgate, N. Syriac.

father's faith was only *indirectly* necessary. They were yet *on the way* to the ruler's house—the Savior was going at the father's *request*, and if that request should be withdrawn, and he be turned back from his purpose and mission, the child would not be raised. Hence it was important that he believe, and, as there was nothing he could do, it was important for him to *believe only*. The woman believed before she touched, but she was not cured before she touched. Hence, in her case, to *believe only* would not have sufficed.

52. not dead.—A significant foreshadowing of the blessed effect of his coming into the world—the *abolition of death*. In him is *life*, and the death of his people is not death, but sleep.

54. And he—took her by the hand.—The omission of the bracketed words [*put them all out*] which are wanting in the best man-

by the hand, and called, saying, Maid, arise. ⁶⁵And her spirit came agafn, and she arose straightway: and he commanded to give her meat. ⁶⁶And her parents were astonished : but he charged them that they should tell no man what was done. IX. ^{ir}rhen he called I his

uscripts relieves a difficulty which all must have felt in reading the common version. As none had been suffered to go in except the five persons named, and as it is evident that these remained, there were of course none to be put out.

55. her spirit came again.—This is one among the many distinct scriptural recognitions of the existence and vitality of the spirit after it leaves the body. Its leaving is what we call death—its presence is life.

56. tell no man.—We feel some surprise at this injunction from the fact that under the circumstances it is difficult to see how it could have been observed; aVid we learn from Matthew that in truth it was not, but that the fame of the miracle was spread abroad through all the land.

THE SENDING FORTH OF THE TWELVE.
1-6.

(*Matt. x.* 5-12; *Mark vi.* 7-13.)

1. the twelve.—As the expression of tl is definite number of course includes Judas, who is also

twelve disciples: *the twelve* | together, and gave them power and authority over all devils, and to cure diseases. ²And he sent them to preach the kingdom of God, and to heal [the sick].

¹ *iiia.(>7)Tas <16TOV Rec.* Omitted by Tisch. T. S. Green, Alford, Tregelles.

² *TOUS icrSeyovvTa'; Rec.* Omitted by Tisch. T. S. Green, Alford, B, N. Syriac.

mentioned by name in the parallel passage in Matthew, we can only bow before the mystery without pretending to understand it. In note on chap. vi. 16 we suggested what was possibly the reason for the *calling* of Judas; and to some extent the same considerations may apply here; but still we can but wonder to see a man of so depraved a heart as he proved to be, and as he was known at the time to be, endued with such power, and sent forth on a mission whose object was mercy and truth. That he should have been brought into close relation with the Savior, where the streams of light and love, of purity and goodness, *might* reach and possibly *save* him, is not the same as making him a channel through which these blessings were to reach others. Perchance, however, he was included for the sake of the possible effect upon himself, and in any event he was carefully guarded and forewarned at the point of his greatest weakness; for, as Van Oosterzee says : “ Nothing were they to take with them, *nothing were they to take to them*

•And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. 'And whatsoever house ye enter into, there abide, and thence depart. ⁶And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against

in requital of their benefits,” save only the “meat,” of which the workman was worthy. They were to *give*, and give *freely*.

3. Take nothing for your journey.—(Compare Matt, and Mark.) The mission was not only to bless the communities visited by sending forth more laborers into the harvest, but it was also to educate the apostles in the *life of faith*. They were to *take* nothing, and afterwards to confess that they *lacked* nothing. (See ch. xxii. 35.)

scrip.—A *bag* or *wallet*.

4. there abide, as long as you remain in the town, **and thence depart**, when you leave the place. “Go not from house to house.” (ch. x. 7.)

5. will not receive you.—In Matt, it is added, “nor hear your words,” showing that it was the refusal to receive them as preachers of the kingdom of God, which entailed condemnation.

shake off the very dust from your feet.—An expressive symbol of the moral contamination of the

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

'Now Herod 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

⁷ uir' avTou *Rec.* Omitted by Tisch. T. 8. Green, Alford, Tregelles.

house or city, and thus *testifying* to those that witnessed it that such was the judgment of the apostles **against** the place and its inhabitants.

HEROD'S PERPLEXITY. 7-9.

(*Matt. xiv. 1-12; Mark vi. 14-29.*)

7. Herod the tetrarch.—See note, chap. i. 7.

done by him.—Personally, and by his disciples in his name and by his power.

he was perplexed—in *doubt* as to the meaning of what he heard and how it was to be accounted for. The mere report of numerous miraculous works did not perplex him so much as the opinions current respecting the worker. The disciples, when asked what men said of the Savior (Matt. xvi. and Luke ix. 18), mention the same baseless rumors that so perplexed the tetrarch. Herod's conscience, too, was no doubt troubled *n account of the murder of John, and for it to be whispered about from

dead; ⁸And of some, that Elias had appeared; and of others, that one of the old prophets was risen again. ⁹And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

¹⁰And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately

one to another that he **had risen from, the dead**, was something not likely to increase his comfort.

8. Elias, i. e., Elijah. There was more plausibility in this opinion than in the others, because it was written in Malachi that Elijah was to be sent, a prediction that would naturally be applied to any wonderful and extraordinary character.

9. John have I beheaded.—This is the first intimation given in Luke of the fate of John. For a detailed account, see Matt. xiv. 3-12. In the same connection it will be seen that Herod had himself adopted the opinion that John had risen from the dead.

And he desired to see him.—This desire was finally gratified. (See chap. xxiii. 8.) But his hope to see some miracle done by him, in intisfaction of his prurient curiosity, was disappointed.

into a desert place belonging to the: to a city called Bethsaida. “And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing” ¹²And

¹⁰ eis eprinov TOTTO? iro|eu>s 1 eis rrdAiy KoXovüeniv Tisch. T. S. Green, Alford, Tregelles, B, L, X, 33, Coptic, Sahidic

RETURN OF THE APOSTLES, AND PEED-ING OF THE FIVE THOUSAND. 10-17.

(Matt. xiv. 13-21; Mark vi. 30-44; John vi. 1-13.)

10. when they were returned.

—We have no data from which to ascertain how long they had been absent, nor are we informed concerning the Savior's occupation during their absence, but we may be sure he had not been idle.

went aside privately.—Perhaps for the sake of necessary rest and refreshment.

Bethsaida.—There was a Bethsaida on the west side of the lake near to Capernaum, but it appears from Mark and John that the miracle of feeding the five thousand was performed on the *other* side. Hence the Bethsaida of our text was no doubt the place mentioned by Josephus (Ant. xviii. 2, § 1), on the north-eastern extremity of the lake.

11. the people . . . followed him.—We may account for the fact

■when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in 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. ¹⁴For they were about five thousand

of the extraordinary number of the people by supposing that they were setting out for Jerusalem to attend the passover, which was “ nigh.” (John.)

12. then came the twelve.—

The disciples seem to have thought that he was so absorbed in the good work of preaching and healing that he had overlooked the necessity of providing food for the multitude; and as night was approaching, they began to feel anxious. We may presume, too, as they came in a body to make their suggestion, that they had resolved upon this course after consulting together apart.

13. Give ye them to eat.—A direction which intensified the sense of helplessness on the part of the disciples by causing them to look at the utter inadequacy of their stores. The only alternative that presented itself to them was to **go and buy meat for all this people**, and their purse was so

men. And he said to his disciples, Make them sit down by fifties in a company. ¹⁵And they did so, and made them all sit down. “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. “And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

small, while the cost would be so great—surely he could not mean that. They were brought thus into the *extremity*, which is God's *opportunity*.

14. Make them sit down by fifties.—This was wisely directed, that there might be no rush or disorder; that the stronger might not thrust aside the weaker; and that the disciples might conveniently serve them.

16. He took the five loaves and two fishes.—The scene at this moment is truly sublime: the vast multitude silent, waiting, wondering, watching; the disciples standing apart in bewildered amazement, and by their glances asking each other “what meaneth this?” the stillness at last broken by the voice of blessing, and then the miraculous power is *hidden* in **the** loaves and fishes, to come **out** as they are distributed.

PART FOURTH.

THE THIRD YEAR OF THE SAVIOR'S MINISTRY.

CHAPTER IX. 18—XXIII.

"**And it** came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? ¹⁹They answering said, John the Baptist; but some say, Elias; and others

PETER'S CONFESSION. 18-22.

(*Malt. xvi. 13-28; Mark viii. 27-38.*)

18. he was alone praying.—This was near Caesarea Philippi. (See Matthew, where the account is given in detail. Luke's version omits many interesting details there given. He alone, however, mentions the praying.)

Whom say the people that I am?—The object of the question was primarily no doubt to lead out and confirm the *faith* of the disciples, as distinguished from the *opinions* of men. This is more apparent in Matthew's version, where a blessing is pronounced in consequence of the faith, and the Father is declared to be its source:
where-(142)

say, that one of the old prophets is risen again. "He said unto them, But whom say ye that I am? Peter answering said, the Christ of God. ²¹And he straitly charged them, and commanded them to tell no man

as, the popular opinions proceeded from "flesh and blood."

19. John the Baptist.—See notes on verses 7-9.

20. the Christ of God.—This means the same as the expanded form of Matthew: "Thou art the Christ, the Son of the living God.; " but as the mind does not perceive without explanation from other parts of Scripture, exactly what is involved in the condensed language of Luke, the form, as given by Matthew, is every way to be preferred as the public confession or profession of faith by those desiring to be baptized. This is singularly explicit, appropriate and significant

21. straitly charged them.—Evidently there were weighty reasons for this. With the false expectations cherished by men re-

that thing; **Saying, the Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

³³ And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. ^u For whosoever will save his life shall lose it: but whosoever

will lose his life for my sake, the same shall save it. ^M For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? *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. ^M But I tell you of a truth, there be some

specting the Christ that was to come, our Savior's work and mission would have been obstructed if, in their eagerness for *their* Christ, they had been led to center those expectations upon *the true one*. And even with all his earnest care he had trouble to avoid their taking him by force and making him a king.

22. the Son of man must suffer.—This is an additional and weighty reason against the premature publication of his messiahship. He was to suffer and be rejected, and those whose faith was imperfect, and whose expectations were false, would be scandalized. It was an honor to the disciples that he counted them already so grounded in loyalty to him that they could bear this revelation.

TEST OF FAITH. 23-27.

{*Mark viii. 34-38.*}

23. If any man will come after me.—Many of his followers,

as we learn from John, had gone back; and now as the shadow of his suffering and shame rises before him, he contemplates the awful reality as being possibly more than can be borne by the twelve. He wishes them to decide the matter now, and to decide it in full view of all the consequences that must follow. He portrays these consequences (1) in all their darkness: if the apostles decide to follow him, it will entail self-denial, shame, cross-bearing, death; but beyond these (2) light, life, glory. The alternative is (1) the avoidance of all these evils—no self-denial, no shame, no cross, and this earthly life “saved”—but ultimately (2) the loss of self, of honor from Christ, of eternal life. In a word, the whole paragraph is a searching test of their faith; if they looked at the seen they would go back, if at the unseen they would go forward.

27. the kingdom of God.—The kingdom or reign of heaven, pro-

standing here, which shall not taste of death, till they see the kingdom of God.

⁸⁸And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. ²⁹And as he

dieted by John as *at hand*, was to be seen as an accomplished fact by some of the apostles before their death, by all in truth except Judas. The language of Luke presents no difficulty as to the meaning of the prediction, pointing as it does obviously to the establishment of the kingdom on the day of Pentecost (Acts ii). It should therefore be used to explain the more difficult phraseology as used in Matthew xvi. 28. The transfiguration, which some regard as the fulfillment of this prediction, is rather a foreshadowing of "his own glory and his Father's, and of the holy angels," in which he "shall come" at the last day.

THE TRAHSFIGURATION. 28-36.
{*Matt. xvii. 1-8; Mark ix. 2-8.*}

28. **a mountain.**—It would be a satisfaction to know *what mountain*, but there are no reliable data to enable us to determine it. The traditional belief that it was Mount Tabor, though advocated by Van Oosterzee, and its truth taken for granted in popular literature, is not only destitute of evidence, but is inherently improbable, because Ta-

prayed, the fashion of his countenance was altered, and his raiment was white and glistening.

⁸⁰And, behold, there talked with him two men, which were Moses and Elias: ⁸¹Who appeared in glory, and spake of his decease which he should accomplish at

bor was an *inhabited* mountain, having on it a fortified city (Josephus, *Bell. Jud.* iv. 1, § 8). For a full discussion of the question, see Smith's Dictionary of the Bible, art. *Tabor*. This authority suggests Mount Hermon as the more probable place.

29. **as he prayed.**—Here, as in so many other cases, the praying is mentioned only by Luke.

the fashion of his countenance was altered.—We should not be able to ascertain from this language alone in what *respect* it was altered. From Matthew, however, we learn that it "did shine as the sun." Mark, in like manner, simply mentions that he was "transfigured," and without further explanation proceeds to describe the change in his raiment.

30. **Moses and Elias.**—It has occurred to every one to notice the significance of the appearance of these two men—the one the giver of the law, the other the most prominent of the prophets—to lay, as it were, their authority at his feet.

31. **spake of his decease.**—An item of great interest, peculiar to Luke.

Jerusalem. ^wBut Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. ⁸⁵And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses,

and one for Elias : not knowing what he said. ^M While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. ^M And there came a voice out of the cloud, saying, This is my beloved: *chosen* \

⁸⁵ 6 *ayaTnjTbs RfC.* 6 *CfeAeAcy/iel'o; TiSCIL.*
T. S. Green, Alford, Tregelles, K, B, L, a, etc., Coptic, Sahidic, etc.

32. heavy with sleep.—As the other Synoptics do not mention this fact, we are deprived of the light which a comparison with them would furnish. From the account as given here, it seems evident that the three disciples had been overpowered by sleep, and *were sleeping* at the moment the transfiguration took place; for it was when they were awake, *i. e.*, when they awoke — which was caused probably by the sudden brightness—they saw his glory. Though the subject about which Moses and Elijah was speaking, and the fact of their speaking at all, are *mentioned* before this awaking, the language of the narrative does not forbid our understanding that the actual *occurrence* took place afterwards. (See note chap. iii. 20.) This being conceded here, the objection sometimes urged that the disciples, being asleep, were not competent witnesses, is without point. They were asleep only at the moment of the wonderful change.

33- not knowing: what he said.—A needful apology for the unreasonable request made by Peter.

34. as they entered into the cloud.—It would seem from our English version that the *disciples* entered into the cloud, whereas in truth it was Moses and Elijah. This is clearly exhibited in the Greek, where the pronoun (*ixtivwt*) points out different parties from those who *feared*.

35. my chosen Son.—In Matt and Mark, *beloved* Son. This is not the only place in the N. T. where the word *chosen* is applied to Christ, but it is not elsewhere applied to him as the *Son*. He is the chosen *servant* (Matt. xii. 18), the chosen *stone* (1 Peter ii. 4), and is mocked on the cross by the rulers as “the *Christ*, the chosen of God.” The congruity of the term with “*the only-begotten Son*” is not readily apparent, but the reading is well sustained, and leaves no doubt that it was so written by Luke.

Son: hear him. ^MAnd when **the** voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

⁸⁷ And it came to pass, that on **the** next day, when they were come down from the hill, much people met him. “And, be-

Hear him.—A weighty and solemn sanction of the authority of Christ. Under the circumstances we are obliged to believe that it was designed to place it distinctly and pre-eminently above that of Moses and the prophets.

36. they kept it close.—For the reason of this concealment, see note on verse 21.

THE HEALING OF A DEMONIAIC; AND
SUNDRY INSTRUCTIONS. 37-50.

{*Matt. xvii.* 14-21.)

37. on the next day—after the transfiguration, which probably took place in the night.

38. a man of the company cried out.—The whole scene is in striking contrast with the glory of the transfiguration. Disease, sorrow, suffering, helplessness, at the foot of the mount; glorified spirits and their glorified and glorifying Lord, on the top. Alford and others point out the use made by Raffaele of this contrast in his world-renowned painting of the Transfiguration, in which the two

hold, **a** man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child. [^]And, lo, a spirit taketh him, and he suddenly crieth out; and it tear-eth him that he foameth again, and bruising him hardly depart-eth from him. ^{*°}And I besought thy disciples to cast him

scenes are combined, thus showing in one view what man is without Christ, and what he may become through him.

look upon my son—mine only child.—He does not say *cure* him; he seems to believe that the sight of so wretched an object would constitute a stronger appeal than any that could be framed in words.

39. a spirit taketh him.—The description of the awful effects of demoniac possession, as given here by the father, is painfully graphic.

40. thy disciples . . . could not.—This had occasioned a sort of violent discussion between the scribes and the disciples, the former, no doubt, triumphing over the latter and taunting them with their failure, and perhaps insisting that their Master himself could do no better. All this is suggested by the question put by the Savior when he comes upon the scene, “And he asked the scribes, What question ye with them?” (Mark ix. 16), and is elaborately brought out by Trench. (*Miracles*, p. 291.)

out; and they could not. "And Jesud answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither. ⁴²And 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.

⁴⁸And they were all amazed at the mighty power of God. But

41. faithless and perverse generation.—The language seems to have been addressed to the multitude, including the disciples. It suggests, if we may be allowed to attribute such a feeling to our Lord, something like discouragement. After all his wonderful works, to find not only little faith, but no faith! And to come down from the mount of glory to a generation so perverse and faithless—to men who seemed to have thus far derived no benefit from his stay among them—forces, as it were, the question *how long?*

43. And they were all amazed. ■—To MS the miracles of Christ have ceased to be wonders. We can but regard them as matters of course—as something normal and natural; but the multitudes which followed him wondered afresh at every new display of power, and were surprised and amazed at every succeeding work. The reason is easily found. In their

while they wondered every one at all things which [Jesus] did, he said unto his disciples, " Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. ** 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.

^{43 4} >li, <rovs Sec. Omitted by Tisch. T. S. Green, Alford, Tregelles.

he was *only a man*, and if so he *must* at *some* point reach the limit of his power. The scribes thought, and no doubt had argued before he came down from the mount, that *this kind* of spiritual possession was beyond the limit. Perhaps they had urged many plausible reasons for it—among others the failure of the disciples who were acting in his name—and had succeeded in convincing the multitude. Hence their great amazement.

44. Let these sayings, that I am about to utter, sink down into your ears. A solemn notification that it was immensely important that they should remember them, and especially that they should remember that he had uttered them.

for the Son of man shall be **delivered**, and the disciples will be scandalized if they fail to remember that he had foretold this destiny.

45. they understood not this **saying**.—We can hardly doubt that they understood it as indica-

⁴⁸ Then there arose a reasoning among them, which of them should be greatest. ^{4T} And Jesus, perceiving 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 re-

tive of some great calamity, or at least of a shameful degradation, but the full measure of pain and sorrow which it involved **was hid from them.** Here were faithfulness and mercy combined; faithfulness in preparing them for the coming fate, and mercy in tempering the revelation to their present weakness.

46. Then there arose a reasoning.—It is clear from this that they could not have been much impressed by what he had said of his approaching sufferings, nor could they have at all entered into the meaning and consequences of those sufferings. There is evidently before them still an earthly kingdom with its more and most honorable places. “In their thoughts they had already distributed crowns, while the Master had the cross in his eye.”

48. Whosoever is least among **you all.**—Their discussion had reference to *place*—who shall occupy the highest position?—his answer points to *character*: he **that** is lowliest in spirit; he **that has** the most humble, trustful, child-

ceive 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 follow-eth not with us. ^M And Jesus

like heart. However slow the apostles were to learn this lesson during their Master's life, they perfectly acquired it at last. See the book of Acts, and the Epistles *passim*.

49. we forbade him.—They evidently did so in a bad spirit and from an improper motive. They seem to have thought that as they had been commissioned and empowered to cast out devils, it was a sort of invasion of their special prerogative for this man to be engaged in the same work. How often during this period do the disciples illustrate the apostolic precept *reversed*: they were children in understanding, but not in malice.

50. he that is not against you.—The corrected text, reading *you* instead of *us*, does not materially change the sense. While it seems to regard the disciples as having a cause of their own, it is evident that that cause is also his. It is a question of some importance to what extent the principle **here** announced is applicable to the circumstances of our modern life.

gaid unto him, Forbid him not: for he that is not against | us: you | is for | us: you\.

50 ^M»“ -Sec. vnuv Lach. Tisch. T. 8. Green, Alford.Tregellea.

⁸¹ And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem,

Without discussing it elaborately, it may be useful to suggest that so far as the teachers of religious error are concerned, it does not apply. Certainly we may not positively or judicially *forbid* their teaching; but still we must not, merely because they assume to teach in the name of Christ, recognize them as for US. The apostolic doctrine on this subject is clear and controlling. Light is to have no fellowship with darkness. The false teacher is not to be received, nor bidden God-speed. But it is not exactly so with merely *imperfect* teaching, that which is correct as far as it goes, but which comes short of the scriptural standard. There are men who, from the force of education and a thousand influences whose potency those of a different sphere can not appreciate, preach a fragmentary gospel—deficient in some important ordinance, obscure from some reversal of terms, weakened and even perverted by some concomitant philosophy—in short, wanting in the clearness and consistency, the completeness and power, of the gospel as preached and recorded by the apostles; and yet, deplorable as all this is, these men are by no means *anti-Christians*. In the great battle with skepticism they are

for us. In the fight against materialism—against drunkenness and crime—against corruption in high places—in a hundred conflicts in which the church of Christ must be continually engaged—their talents, their money, their zeal, their influence of whatever sort, are all *for us*. It would be better certainly for them, better for the cause of Christ, better for the great interests of humanity, if they followed With US, but if this may not be, let us rejoice that their influence is not really against us, and that in the main it must be for us. The spirit of the injunction, therefore, as applicable to these cases, would lead us to be as helpful to them as possible, and especially in seeking to lead them to a better understanding of the truth, but to forbid them not.

JESUS IS REFUSED ENTERTAINMENT BY THE SAMARITANS 51-56.

(*Peculiar to Luke.*) **51.**

when the time was come.

—This does not mean that the time was then actually fulfilled, but that the *beginning of the end* had come. He had reached the last *term* of his earthly life—a term, however, which remained to be completed. The “time” was that fixed in the

“And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. ^MAnd they did not receive him, because his face was as though he would go to Jerusalem. ^MAnd 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, O ven as Elias did] ? ⁵⁵ But he

54 us xal HAi'as enoiTjaeSec. Omitted by Tisch. T. 8. Green, Tregelles, X, B, h, 71, 157, e, 1, Vulgate, N. Syriac, Armenian, etc.

counsel of God, and foretold in the prophets.

received up, *i. e.*, into heaven—**one** of the cardinal elements in the great mystery of Godliness. (**1 Tim.** iii. 16.)

steadfastly set his face.—This language expresses the fixed resolution to go up to Jerusalem notwithstanding the clearly foreseen consequences of the journey.

53. they did not receive him.—The hostility between the Jews and Samaritans is shown in many passages of the gospels—notably in John iv. The case before us is a shameful exhibition of unreasonable prejudice. They had no cause for denying the rights of common hospitality, except the fact that he was going towards Jerusalem.

54. wilt thou that **we command fire**?—It is clear from the

turned, and rebuked them, [and said, 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.] And they went to another village.

^{6J}And it came to pass, that, as they went in the way, a certain man said unto him, [Lord,] I will follow thee whithersoever

55, 56 *κὸς κλειν* . . . *owai Sec.* Omitted by Lach. Tisch. T. S. Green, Alford, Tregelles, X, A, B, C, E, G, H, L, S, V, X, A, etc., iEthiopic, etc.

57 *Kiipie Sec.* Omitted by Lach. T. S. Green, Tregelles, X, B, D, L, etc., Vulgate, Coptic, Armenian, etc.

authorities cited in the margin that the bracketed sentences in vs. 55, 56, were not written by Luke. They were probably added by some copyist as a marginal gloss or comment to explain the words **rebuked them**. Conceding, as we must, that they do not belong to the text, we still regard them as an admirable comment. Nothing can be said of the request of James and John more appropriate than that they *knew not what manner of spirit they were of*, and that this spirit was directly opposed to the purpose and mission of the Savior. This **rebuke** of our Lord's should be regarded as an emphatic condemnation of every form of religious persecution.

5&-62.]

thou goest. ^MAnd [Jesus] said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. ⁵⁹And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. ⁶⁰ Jesus said unto him, Let the dead bury their dead: but go thou

58 6 17) <roSt Sec. Omitted by Tisch. T. 8. Green, Alford.

CONDITIONS OF FOLLOWING HIM.
57-62.

(*In part parallel with Matt. viii.*
19-22.)

58. hath not where to lay Ms head.—The three cases given in this section present in general terms all the conditions of an approved following of Jesus. 1. It is to be unselfish, *i. e.*, without regard to any worldly advantage. No doubt the Savior perceived that this man was influenced by some such improper motive; hence he points out to him that in respect of worldly goods he had nothing to give, and the man nothing to expect.

60. Let the dead bury their dead.—The word *dead* is used figuratively the first time and literally the second; let the spiritually dead bury their dead. There is perhaps an intimation in the possessive pronoun that literal death is the consequence of spiritual—that the one *belongs* to the other. **Of**

and preach the kingdom of God. “And another also **said**, Lord, I will follow thee; but **let** me first go bid them farewell, which are at home at my house. ⁶²And Jesus said [unto him], No man, having put his hand to the plough, and looking back, is **fit** for the kingdom of God.

62 irpbs avrdy Bee. Omitted by Tisch. T. a Green, Alford.

course it will be understood that the word *dead*, as applied to man's spiritual condition, is not to be pressed into an absolute sense, which would be inconsistent with the doctrine of human responsibility, and with the general tenor of Holy Scripture. It may be thought that the reply of the Savior is harsh; that the burying of a dead father is a high and sacred duty; and certainly we can think of no stronger plea that the man might have urged. But it is this very fact which makes the case so instructive. For if the very highest earthly claim is not to be regarded, we see (2) that approved following must be *absolutely unconditional*.

62. looking back.—This man was willing to follow, but only with a *divided heart*. He would perform the *service* of holding the plow, but would at the same time look back to the loves and the delights which he had left behind. Nay, he would stipulate for the privilege of *going* back. **No such**

X. •After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. ²¹ Therefore : *And* said he unto them, The harvest truly is great, but the laborers

2 oZv Sec. Si Lach. Tisch. T. S. Green. Alford, Tregelles.

man is fit for the kingdom of God. Hence we learn (3) that Christ must be followed *continually*, and *with the whole heart*.

SENDING OF THE SEVENTY. 1-24.

{Peculiar to Luke.}

1. After these things.—The expression is so indefinite that we can not determine the time that this mission was instituted, but we may presume that it was *shortly* after the things reported in the previous chapter.

other seventy.—We should read *seventy others*, to avoid the implication that there had been a previous seventy.

every city and place.—They were to go before him into the places that he designed to visit, in order to prepare the minds of the people to receive him. The mission was therefore temporary. It terminated with the accomplishment of its special purpose.

2. The harvest.—It is remarkable that on another occasion in **Sa maria (John iv. 35) the condition**

are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. * Go your ways: behold, I send you forth as lambs among wolves. * Carry neither purse, nor scrip, nor shoes: and salute no man by the way. ⁵ And into whatsoever house ye enter, first say, Peace be to this

and attitude of the people suggested the use of this same word—"the fields are white unto harvest." Judging by the mere outward appearance no field could have seemed less promising; and yet he who knew what was in men forecasted, in these words, the great ingathering which was soon to follow. (Acts viii).

pray ye the Lord of the harvest.—That the Lord of the harvest, whose province it is to send laborers to reap it, should send so few when the harvest is so great, is, and must remain, a mystery. But in view of the vast work to be done, and the momentous importance of that work, we should not fail to pray that the Lord would **send laborers into his harvest.**

3. as lambs among wolves.—The mission would be attended with danger, but they must be as innocent as lambs, and as defenseless.

4. Carry neither purse.—See notes on chap. ix. 3.

salute no man by the way.—**The mission required expedition,**

house. 'And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. 'And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house. ⁸And into whatsoever city ye enter, and they receive you, eat such things as are set before you: 'And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. ¹⁰But into whatsoever city ye enter, and they receive you not, go your ways out

and no time was to be wasted in useless ceremony. The salutations of the East consisted of many embraces, prostrations, and other tedious ceremonies. (See Barnes *in loco*.)

6. **son of peace.**—That is, a man of peaceful disposition, exhibiting a frame and temper of mind and heart *as if Peace* were his father. Such a man would be in condition to *receive* the offered peace; in other cases, it would return to the messenger, meaning, I suppose, that in any event he would not lose *his* peace of mind.

7. **his hire,** which was simply food and drink, as appears clearly in the context.

9. **The kingdom of God is come nigh unto you.**—This brief proclamation was admirably adapt-

into the streets of the same, and say, "Even the very dust of your city, which cleaveth on us [*to our feet*], we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh [unto you]. "[But] I say unto you, that it shall be more tolerable in that day for Sodom, than for

¹¹ eis Toi? irdSas Added by Lach.. Tisch. T. S. Green, Alford, Tregelles.

¹¹ *i<f>* i(u.as *Sec.* Omitted by Lach. Tisch. T. S. Green, Alford, Tregelles, X, B, D, L, etc., Old Latin, Vulgate, N. Syriac, Coptic, Armenian, etc.

¹² *Si Ree.* Omitted by Tisch. T. S. Green, Alford, Tregelles.

ed to awaken attention, to excite interest and inquiry, and thus to prepare the way for the coming Savior, and later for Philip's preaching the things concerning the kingdom of God and the name of Jesus Christ (Acts viii.)

11. **dust of your feet.**—See on chap. ix. 5.

12. **it shall be more tolerable in that day**—in the day of judgment—**for Sodom.** It hence appears that the judgment *executed* upon Sodom in its destruction, is not the only one it is to meet. There could be no clearer statement against the doctrine that sin incurs all its penalty in this world. We are also taught in this scripture that punishment **hereafter will** vary according to the light and privileges enjoyed **here.** **The same**

that city. ^u Woe unto thee, Chorazin! woe unto thee, Beth-saida! 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. ^uBut it shall be more tolerable for Tyre and Sidon at the judgment, than for you. ¹⁵And thou, Capernaum, | which

¹⁵ i) i/ji(o\$el<ra Rec. fir) vi/rtoflijo-) Laeh. T. S. Green, Alford, Tregelles, X, B, D, L, a, b, e, i, l, N. Syriac, Coptic, iEthiopic.

truth is emphasized in the succeeding verses, where the **woes** pronounced are founded expressly upon it.

15. And thou, Capernaum, shalt thou be exalted into heaven?—No ! For whatever thou thinkest to the contrary, **thou shalt be thrust down to hell.**

16. He that heareth you heareth me.—This is always true, and true alone of *those who speak the Savior's word*. To apply the terms to support the assumption of an inherent *ecclesiastical* authority, is to sacrifice the truth for the sake of party.

18. I beheld Satan as lightning fall from heaven.—The order of the words in the original is slightly different: / *beheld Satan as lightning from heaven fall*. Does the language mean, I beheld *Satan* fall from heaven, as the lightning? or, I beheld Satan fall, as the *lightning* falls from heaven?

art: *shalt thou be* | exalted to heaven, shalt be thrust down to hell. ¹⁸He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

“And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. ¹⁸And he said unto them, I beheld Satan as lightning fall from heaven.

In the former case the language would declare what is generally, upon other evidence, accepted as true, namely, that Satan originally fell from heaven, and that the pre-incarnate Savior saw the fall. But while this is doubtless true, I do not think it is asserted or even alluded to here. In the first place, it would not be responsive to the report of the seventy. We can see no reason why, upon their telling him that the demons were subject to them, he should mention a remote historical fact, and one, too, which seems to have no bearing upon their case. The demons are subject to the disciples. Satan originally fell from heaven. Surely these two propositions are wholly independent and disconnected. But to say, I beheld Satan fall, as the lightning falls from heaven, points us first to a *bad pre-eminence acquired by Satan*, and secondly, to his fall from *that* through the influ-

^M Behold, I give unto you power to tread on serpents and scorpions, and over all the power of any hurt you. Not the enemy: and nothing shall by means withstanding in this rejoice not, that the spirits are subject unto you; but [rather] rejoice, be-

²⁰ M-aAAov *Bee*. Omitted by Lach. Tisch. T. S. Green, Alford, Tregelles.

ence of the Savior's name. Observing in spirit the work of the seventy in subjecting the inferior demons, there was presented to his divine mind the vision of a greater fall; he saw Satan himself, the prince of the demons, falling speedily and suddenly, as does the lightning from heaven. (See further, on verse 21.)

19. I give unto you power.—I think it evident that **serpents and scorpions** in this place refer mainly to spiritual dangers, because they seem to be summed up and embraced in the immediately succeeding clause—**the power of the enemy**. No doubt the promise was true in the letter as well as in the spirit, and, as in the similar promise in Mark xvi, was *verified* in letter during the miraculous age. But the Savior immediately proceeds to show them that there is something better than miraculous powers—something far better than being saved from literal serpents and scorpions—and this great salvation from the scorpion sting of death, and the deadly poison of

cause your names are written in heaven.

¹¹ In that hour [Jesus] rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them

²¹ 6 *Iijo-oCt Sec*. Omitted by Lach. T. 3. Green, Alford, Tregelles.

that old serpent, the devil, is surely included, and, I must think, is not subordinate in this gracious endowment.

20. your names are written in heaven.—The names of all Christians are written in the Lamb's book of life, and he has promised (Rev. iii. 5) that if they overcome, he will not blot them out. "We should rejoice that they are there, and be faithful that we may keep them there.

21. rejoiced in spirit.—Sorely tried as he was by the weakness of friends and the virulence of foes; and in full view of the dreadful shame and suffering to which he was marching—he had, notwithstanding, one brief hour of joy. I must think it was caused by the vision of Satan's fall and of his own glorious triumph over the powers of evil and sin. And his heart went out in thanksgiving to the Father that there were some who could enter into the spirit, and appreciate the blessing, of his salvation, even though in point of worldly wisdom

unto babes: even so, Father; for so it seemed good in thy sight. "All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. ^MAnd he turned him unto his

disciples, and said privately, Blessed are the eyes which see the things that ye see: ^MFor I tell you, that many prophets and kings have desired to see those things which we see, and have not seen them; and to hear those things which ye hear, and have not heard them.

and prudence they were but **babes. 22. All things are delivered**

to me.—Equivalent to "all power in heaven and in earth" (Matt. xxviii. 18).

no man knoweth.—There is here a shining forth of *divinity* from the *man* Christ Jesus that reminds one of the gospel of John. It is not often that Luke gives prominence to the divine features of the Savior, but when he does, as here, they are clear and unmistakable. From the language given we learn that the Father and the Son are mutual revealers of each other, and if the Son can not be known except as revealed by the Father, it must be because of his essential divinity, a knowledge of which can not be gained by "searching." This revelation of the Son is furnished mainly through the Son himself, whose words and works are the result of the Father's will: "Whatsoever I speak, therefore, even as the Father said unto me, so I speak" (John xii. 50). "The works which the Father hath given me to finish . . . bear witness of

me" (John v. 36). The Father also reveals the Son in the direct communications and testimonies of the Holy Spirit, speaking through apostles and prophets. As for the knowledge of the Father, while men *ought* to learn his "eternal power and Godhead" from his works, in fact they do not. But even if they did, it is at last only through the Son that his wonderful love, his infinite condescension, his fatherly goodness and compassion, can be at all acquired and known.

24. many prophets and kings—who in trustful faith saw the promises afar off and recognized the coming Messiah as the hope and Savior of the world, **desired to see his works, and to hear his heavenly message;** but they received not the promise, *i. e.*, the fulfillment of the promise, God having provided some better thing for us, that they without us should not be made perfect (Heb. xi. 40).

•'And, behold, a certain lawyer stood up, and tempted him saying, Master, what shall I do to inherit eternal life? ^{J6}He said unto him, What is written in the law? how readest thou? "And he answering said, 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 neighbor as thyself. ^And he said unto him, Thou hast answered right: this do, and thou shalt live. " But he, willing to justify himself, said unto Jesus,

PARABLE OF THE GOOD SAMARITAN.
25-37.

{*Peculiar to Luke.*}

25. a certain lawyer.—In Mark xii. 28 he is called "one of the scribes," from which we see that the title lawyer is simply equivalent to that of scribe. The common version of Luke xi. 44, 45, is against this; but by referring to the place in this work, it will be seen that the corrected text of verse 44 does not contain the word *scribes*, and hence the *also* of the next verse will not distinguish the lawyers from that class.

tempted him. — Tried him; tested his ability as a teacher. As Alford says, in a self-righteous spirit, to see what this teacher could inform *him*, who knew so much already.

Master, what shall I do?—Note how readily and pertinently the Master throws the question back upon the lawyer himself.

What is written in the law? You are a teacher of it—you ought to know: **how readest thou?** This was no doubt a surprise to the lawyer, who had expected to be

told some *specific thing* which he was to do. However, he was ready with the answer.

27. Thou shalt love.—This beautiful summary of the law was quite appositely quoted by the lawyer, rather than any special precept. The Savior teaches us that upon this hang all the law and the prophets. (Matt. xxii. 40.)

28. Thou hast answered right, and in doing so hast answered thine own question. In other words, you have asked what to *do* to inherit eternal life, and you have yourself furnished the reply from the divine law. That of course settles the question. There can be no correct answer that contravenes this. You *understand* what to do, now **do** it, and you shall live. This must have been very embarrassing, for without being aware of the effect of his reply, he had unwittingly condemned himself; the *lawyer* had condemned the *man*. He had *known* what to do, but he had not done it.

29. willing to justify himself That is, *wishing* to do so, he seeks a way of escape through **the** indefinite meaning **of the word**

And who is my neighbor? *°And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among

*neighbor—***who** is my **neighbor?**

Perhaps, too, seeing the ease and readiness with which his original question had been solved, he experiences, as a *lawyer*, a feeling of shame for having propounded so simple a question; and to justify himself to Christ for having done so, he seizes upon the (to him) knotty point about the meaning of *neighbor*, as though that had been the very purpose of his coming. It is quite probable that both of these motives influenced him, both conscience and shame.

30. Jesus answering said.—Whatever prompted the lawyer's question, it was happily made the occasion for one of the most beautiful and instructive of our Lord's parables. To appreciate its pertinency to the point of the lawyer's inquiry, we have only to remember, it seems to me, that the term *neighbor* is *correlative*. Hence, instead of pointing out *who is my neighbor*, the Savior, with wonderful wisdom, shows *to whom I am to be neighbor*, and this, from *the very nature of the relation*, must answer at the same time the lawyer's question. A man can *be* neighbor only to one who is *his* neighbor. It will be noticed, also, how the Savior exalts and glorifies the subject, lifting it above the plane of mere vicinage, in the ordinary sense of

thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half

that term, and treating it not as a matter to be bounded by local lines, or determined by race, or sect, or nationality—but as something pertaining to humanity. Finally, the parable is but an exemplification of the great law of love which the lawyer himself had quoted.

A certain man went down from Jerusalem.—Dr. Campbell renders : *a certain man of Jerusalem went down*—a rendering justified by the original, and bringing out the fact that the traveler was a *Jew*, which, though a leading point in the parable, is left to be inferred in the authorized version.

and fell among thieves.—All the commentaries point out the verisimilitude of this by quotations showing the dangers of the road leading to Jericho, and the frequency of robberies and murders in its mountain passes.

half dead.—When the parable is viewed, as it may perhaps profitably be, as a symbol of sin and its cure, or of diseased human nature in the hands of the Good Physician, this *condition* of the patient is a point of capital importance. He is stripped, wounded, half dead, but not wholly dead. There is something for grace to take hold of. Penniless, feeble and helpless as he is in himself, he is still capable of *being* helped.

dead. ^{s1}And by chance there came down a certain priest that way: and when he saw him he passed by on the other side. ^{s3}And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. ^{s3}But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

^{s4} 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. ^{s5}And on the morrow [when he departed,] he took out two pence, and gave them to the

³⁵ *e(e)eo>y Rec.* Omitted by Lach. T. S. Green, Tregelles, K, B, D, L, etc., Old Latin, Vulgate, N. Syriac, P. Syriac, Coptic, iEthiopic, etc.

31. passed by on the other **side.**—There were weighty reasons of a selfish nature why the priest and the Levite should not linger. The man's plight indicated the near presence of danger, and they must hasten on for their own safety; from his condition they perhaps argued that he would be sure to die in any case, whatever care might be bestowed upon him; moreover, if they should linger, and be found with him or near him, they might be accused of his murder; and so, though he was of their own nation and their own blood, they felt justified in passing him by and leaving him to his fate.

33. a certain Samaritan.—Aptly does the Savior make him a Samaritan, so as not only to disengage the question of neighbor from mere national ties, but to place it above national antipathies.

he had compassion, implying that this was precisely what the priest and the Levite wanted.

34. And went to him.—How

every additional word enhances the goodness of the Samaritan! He had compassion; he went to him; bound up his wounds; poured in oil and wine; set him on his own beast; brought him to an inn; and took care of him. Nor does this end it. He will not leave on the morrow till he has secured, at his own charges, every needful care and attention for him.

Now, what does all this mean? Can the lawyer with his measuring stick of mere letter answer? or must he get beyond the letter into the measureless spirit that lies below it, before he can tell? The law says *love*, but what law can fix the *limit* -of love? At every stage of the beautiful climax of benevolent deeds done by the Samaritan, the legalist would have asked, what more *must* I do? The question of love was, what more *can* I do? To the one it would appear as a *duty* rendered to an *external authority*; to the other as a *delight* flowing from an *inner fountain*. And so it is only the *lover* that can

host, and said [unto him], Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. "Which [now] of these three, thinkest thou, was neighbor unto him that fell among the thieves? •'And he said, He that shewed mercy on him. | Then: *And *

85 06T<J! *See.* Omitted by Tjsch. T. 8. Green, Tregelles.

88 *oiv Rec.* Omitted by Tisch. T. 8. Green, Alford.

keep the *law of love*—only the lover, who, waiting for no goad to push him forward, but prompted by the law that lives and glows within him, can **love with all** the heart. Less than this is not *obedience*, more is impossible.

36. Which was neighbor? He that showed mercy.—If *he* was neighbor to the *man*, then the *man* was neighbor to *him*, and the lawyer was answered. Humanity is our neighbor. We are to do good unto *all* men, and thus not only *have* neighbors but *be* neighbors.

37. Go and do thou likewise. —The Master will not suffer him to get away from the original question. There was something to *do*; this could be *read* from the law; but before it could be *done*, that law must be transferred to the *heart*. It was so with the Samaritan, and so it must be with him likewise.

said Jesus unto him, Go, and do thou likewise¹.

^M Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. ^{S9} And she had a sister called Mary, which also sat at I Jesus': *the Lord's I*

37 05u *Rec.* Si Lach. Tisch. T. 8. Green, Alford, Tregelles.

39 ijtroO -*Rec.* KupCov Lach. Tisch. T. 8. Green, Alford, Tregelles.

MARTHA AND MART. 38-42.

{*Peculiar to Luke.*}

38. a certain village.—Beth any. (John xi. 1.) This is one among many instances in which Luke disregards chronological order in the arrangement of his incidents. While the main course of his narrative is at present in Galilee, he turns aside for a moment to record this visit to the two sisters. I can not doubt that the village was Bethany, nor that Martha and Mary were the sisters of Lazarus.

Martha received him into her house.—This indicates that she was the older sister, and head of the establishment; and possibly, though not necessarily, that she individually was the owner of the house.

39. Mary sat at the Lord's feet.—The phrase describes the attitude of a scholar in taking a lesson from a master. (Compare Acts xxii. 3.)

feet, and heard his word. *°But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone ? bid her therefore that she help me. “And | Jesus: *Hie Lord* | answered and said unto her, Martha, Martha,

41 TTJO-OOS *Bee.* Ktipios Tisch. T. S. Green.

40. Martha was cumbered.— Each of these excellent women was in her own way manifesting her love for the Savior. Martha seems to have felt that nothing she could provide would be good enough for so honored a guest. Mary, that nothing should interfere with the opportunity for hearing the words of so good a Master. **Lord, dost thou not care?**—

She takes it for granted that the Lord would recognize *her* way as being the proper one; and her language implies a mild reproach that he had not sent Mary to her assistance.

41. Martha, Martha.-The repetition of her name foreshadows the coming reproof.

careful expresses the inner anxiety (Comp. Matt. vi. 25), and **troubled**, the outer bustle and confusion. (Alford.)

42. But one thing is needful.—Contrasting primarily with the **many things** that Martha was preparing; and leading immediately, through reference to Mary's

thou art careful and troubled about many things : “ But **one** thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

XI. ^xAnd 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

choice, to the one needful spiritual good—**that good** part, literally *the good part*. Dr. Campbell says: “ I had in the former edition, after the E. T., said 'that good part.' It has been remarked to me by a friend that the pronoun seems to make the expression refer to the *one thing necessary*. I am sensible of the justness of the remark, and therefore now literally follow the Greek—*the good part*.” But as it is impossible to believe that *the good part* refers to any thing material, I do not see that the sense of the passage is changed, in the respect indicated, by substituting the article for the pronoun. The loving and receptive hearing of the words of the Lord may not inappropriately be regarded as indicating that the person so hearing *has* chosen “ the one thing necessary.”

THE LORD'S PRATER. 1-4.

(*Matt. vi. 9-13.*)

1. Lord, teach us to pray.— He *had* taught them this in **the**

also taught his disciples. *And he said unto them, When ye pray, say, [Our] Father [which

² ifuir 6 ex Tots *ovparols Bee*. Omitted by Tisch. T. S. Green, Alford, Tregelles, X, B, 1, 22, 33, 57, 130, 316, Vulgate.

art in heaven], Hallowed be thy name. Thy kingdom come. [Thy will be done, as in heaven,

² *yevrierJTu... yJji Sec*. Omitted by Tisch. T. S. Green, Alford, Tregelles, B, L, 1, 22, 130, 346, Vulgate, N. Syriac, Armenian, etc.

early part of his ministry (see Matt.). Why they had failed to receive and to use the instruction then given, we can not determine. Perhaps they had regarded it as designed for the larger circle of disciples, and not for his immediate followers, for whom his own prayers would suffice. In Luke v. 33, the fact that John's disciples "make prayers" is mentioned as a contrast to the practice of the apostles. At length they seem to have been aroused to the propriety and importance of praying, and to feel that in not knowing how to pray they are inferior to John's disciples. We note that the Savior, by responding to their request, recognizes the propriety of teaching to pray. It would be well if Christians generally would equally recognize the necessity of *learning* to pray.

2. When ye pray, say.—The bracketed clauses (see text) were no doubt inserted by copyists, from Matthew. The authority for excluding them from Luke is conclusive.

Father, hallowed be thy name.—As the *name* of God stands for *God as he is revealed*, and as he is essentially and absolutely holy in

himself, the petition is for men, that they may be brought to *recognize* his holiness, and reverently and obediently to imitate it. "Ee ye holy, for I am holy."

Thy kingdom come.—Alluding to the kingdom which was then nigh—the reign of heaven which was about to be established on the earth. Inasmuch, however, as this reign reaches out into the depths of an undefined future, and though now come in one sense, is yet ever coming in greater and greater fullness, I can not see the impropriety, as some do, of continuing to make this petition. Conscious, as every Christian must be, of strong powers and passions that are still quite imperfectly subdued, he must often feel the need of the very blessing which is enwrapped in these words. We may grant that the disciples did not so understand the petition, because, in truth, they did not understand it at all. Their ideas of "the kingdom" were wholly false—their expectations groundless. The question, then, is not what they understood, but what he meant by the term; and if we have not received in our hearts the full measure of this meaning, and if a large part of our common human-

go in earth.] 'Give us day by day our daily bread. *And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; [but deliver us from evil.] ⁶And he said unto

4 dAXa pC<r<u ^ju.a? anb TOV irovtpov ReC. Omitted by Tisch. T. S. Green, Alford, Tre-gelles, X, B, L, 1, 22, etc., Vulgate, Armenian, etc.

ity has not received it in any measure, then it is something yet to come: let us pray that it may come.

3. Give us day by day our daily bread.—That is, the food necessary to supply our daily physical wants. Furthermore, as the life is more than meat, we may well remember, in making this petition, our spiritual need and dependence.

4. And forgive us our sins; for we also forgive—It is clearly taught in Matthew that forgiving, on our part, is a condition *sine qua non* of obtaining forgiveness: "If ye forgive not, neither will your Father forgive you."

And lead us not into temptation.—It is not implied that God will tempt or solicit to evil, for he tempteth no man (James i. 13), but that in the leadings of his providence he might bring them into the presence of trials which might become temptations to them. In the development of spiritual life, trials are necessary; but from the nature of the case, there can be no trial, however lovingly and gra-

them, "Which of you shall **have** a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; ⁶For a friend of mine in his journey is come to me, and I have nothing to set before him? 'And he from within shall answer and say, Trouble me not: the door is now shut, and my

ciously sent, that is not accompanied by an incidental temptation. In every such case God is on one side soliciting the *endurance* of the trial for good, and the devil on the other enticing to disobedience for evil. Hence the same word is rendered *trial* and *temptation* according as it is viewed from this side or that. It may be asked, if trials are good for us, why should we pray not to be led into them? The answer is, the prayer expresses humility and conscious weakness shrinking back in self-distrust, and at the same time the faith that he whose province it is to *lead* us, will not suffer us to be tempted above our ability.

It has been said that the Lord's prayer is without a mediator, and consequently defective for Christian use. And it is true (see John xvi. 24) that the twelve had never presented these petitions **in the name of Christ, in -whose name** ours are all to be presented. Imperfectly instructed as they were; with the great scheme of redemption and mediation a sealed mys-

children are with me in bed; I can not rise and give thee. ⁸I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. •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. ¹⁰For every one that asketh receiveth;

tery to them, it is no wonder if they prayed simply as Jews. But the words *in my name* are not to be understood as a mere verbal appendix to a prayer. We may alike pray in his name whether we utter them or not; or we may utter them and still *not* really pray in his name. *In the name of Christ*, means in the sphere of his authority and influence, of his word and his will. Hence, if we accept this prayer as coming from him, and resting upon his authority, we approach God *through* him when we use it. And so in the very act of using it, and by virtue of that act, pray in his name.

The bearing of this recorded form of prayer upon the question of written forms in general, is worthy of careful notice. Without entering fully into the subject, it must suffice here to say that we can not infer from it less than that,
1. Forms are not essentially wrong.
2. In *some* cases they are necessary.
3. In no case should they

and he that seeketh findeth; and to him that knocketh it shall be opened. ¹¹If 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? ¹²Or if he shall ask an *egg*, will he offer him a scorpion? ¹³If ye then, being evil, know how to give good gifts unto your children : how much more shall your

be slavishly and exclusively adhered to.

FURTHER INSTRUCTIONS RESPECTING PRATER. 5-13.

(*Peculiar to Luke.*)

8. because of his importunity.—This is also taught by the apostle in various phrase, such as “pray without ceasing,” “praying always,” “praying every-where.” Why this importunity is necessary, is a hard question for philosophy, to which the whole subject of prayer is a mystery, but is easy for faith. It deepens the sense of dependence upon God, and keeps us in his hallowing presence.

9. Ask, and it shall be given you.—All these promises to the various stages of importunity—asking, seeking, knocking—are, of course, conditional upon a *proper* asking, *i. e.*, for the right *things*, in the right *spirit*, and with the right *faith*.

13. how much more shall

heavenly Father give the Holy Spirit to them that ask him ?

^wAnd 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. "And others, tempting him, sought of him a sign from heaven." But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation ; and a house divided

your heavenly Father?—These verses are for the strengthening of faith, reminding those who pray, of the knowledge of God as to their wants, of his fatherly relation and disposition towards them, and consequently of his readiness to bestow needful blessings upon them—all of which are summed up and included in the gift of the **Holy Spirit**. We should therefore ask especially for this.

JESUS CHARGED WITH CASTING OUT DEVILS THROUGH BEELZEBUB. 14-28.

(*Matt. xii. 22-45; Mark in. 23-30.*)

14. it was dumb.—That is, the one possessed of the devil was dumb. Matthew makes known that he was also blind.

15. Beelzebub, the chief of the devils.—The same as Satan, the prince of the power of the air.

16. sought of him a sign from heaven.—This verse is connected immediately with verse 29, where the "temptation" is noticed. We may suppose that **the**

demand for the sign was made now, but no regard was paid to it till later, when the turn of events drew the people closer about his person.

17. Every kingdom divided against itself.—This is the statement of a general truth, applicable, as immediately appears, to every social state. It subsists and is upheld by virtue of its unity. All its various and divergent interests and policies must be unified as respects bodies and influences external itself. Thus only can it withstand assaults from without, and avoid the desolations that spring up from within. How often have the dangers arising in a government, from bitter partisan strife, been averted by the belligerent attitude of a foreign power, reviving the principle of unity, and absorbing minor differences in a common patriotism! It is only this higher unity that has enabled the church to survive the divisions which have so long marked and disgraced it. It has been *divided*, but not as respects its common foe. Alike **and** together all parties oppose **the** deadly enemies of Christ.

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. “ But if I with the finger of God cast out devils, no doubt the king-

a house against a house.— Less clear in expression than in Matthew, where it is a house against *itself*, which is evidently the meaning here—house representing *family*. I can not at all agree with Van Oosterzee that the idea here is that of one literal house dashed against another 1 Not only is the language in Matthew against it, but it excludes the force of the word **divided**.

18. If Satan be divided against himself, and in alliance with me in seeking to overthrow his power, he is consciously engaged (for he is presumed to understand the consequences) in destroying his own kingdom. As this supposition can not be entertained, their charge is absurd.

19. **by whom do your sons cast them out ?**—The word *sons* here is equivalent to *disciples*. Whether they really did so or only pretended it, at any rate they assumed to cast out devils, and this fact must either silence the Pharisees or commit them to the very

dom of God is come upon you.

²¹ When a strong man armed keepeth his palace, his goods are in peace: ** But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils. ^a He that is not with me is against me: and he that gathereth not with me scatter-

alliance with Beelzebub that they were charging upon him.

20. **the finger of God.**—Meaning the power of God, called in Matthew the Spirit of God.

21. When a strong man **armed.**—By this figure he proceeds to show what must be the real fact in the case. Satan is the strong man, keeping his place—carefully and vigilantly holding his fortress with all his forces about him. If now he is **overcome**, it can only be because a stronger than he has come upon him.

23. He that is not with me.— Having shown that the devil was not *with* him, and that he was like a strong man armed, he proceeds a step further to the positive antagonism between them. He is not *for* me, nor is he neutral—he **is against me**. While I believe this to be the special application of the language, and thus an appropriate conclusion to the argument, I would not limit it to **this**.

eth. ^M When 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 com-eth, he findeth it swept and garnished. ^M Then goeth he, and taketh to him seven other spirits more wicked than himself; and

they enter in, and dwell there: and the last state of that man is worse than the first.

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. ^M But he said,

In terms, it is of universal application. **24. When the uncle an spirit is gone out.**—The solemn and fearful language of these verses is applied by the Savior himself in Matthew to the Jewish people. “We may understand that the spirit of idolatry had been cast out, but that in Pharisaism, traditionalism, self-righteousness, and the inveterate prejudices and malignant passions engendered in them, they were worse than before, and that this state is permanent; the wicked spirits dwell there. We may also understand it of the reformation begun by John the Baptist, whose message was received at first with so much favor, giving promise of a general and thorough reform. But very soon the influence ended; the people lapsed into their old habits; cherished their old delusive hopes; and rejected, and finally crucified their Messiah—going on and down to an ever deeper degree of guilt, until at last the measure of their iniquity, and of its consequent sorrow, was full.

The spirit of the lesson is applicable to every man, every church, and every people. Blessings, privileges, opportunities, if unimproved, become the garnishing that invites the access of evil and misery.

27. as he spake these things.—Perhaps the woman was influenced by the manner, more than the matter, of his address.

lifted up her voice.—Interrupting what he was saying, by her ejaculation.

Blessed.—We may presume that she was a mother, and was thinking what a joy it must be to be the mother of such a son.

28. rather, blessed.—He will not suffer the heart to rest upon any thing less than the chief good. Mary's relation to him was a high honor, and one that might well cause that generation, and all generations, to call her blessed. But there was something higher and better than that; something, too, that was accessible to all. To **hear the word of God, and keep it**, is better than to have been his

Yea rather, blessed are they that hear the word of God, and keep it. "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]. ^M For as Jonas was a

29 ToS irpocf>i)ToO Rec. Omitted by Lach. Tisch. T. S. Green, Alford, Tregelles.

mother—is the source of sweeter, deeper and more lasting blessing than can spring from any relation of the flesh.

THE EVIL GENERATION. 29-36.

(Compare *Matt. xii.* 38-42; *vi.* 22, 23.)

29. they seek a sign.—(See verse 16.) The popular enthusiasm occasioned by the healing of the dumb demoniac, which is more clearly shown in Matthew (chap. xii. 23) led the Pharisees to make this demand for a sign from *heaven*—an intimation to the people that the signs which he had given were deceptive. They insisted, we may presume, that his works did not prove his claims; that they might be due to Satanic agency; that the fact that they were all connected with the *earth* was suspicious; and, in a word, that one who pretended to have come from *heaven* should give a *sign* from heaven. Perhaps

sign unto the Ninevites, so shall also the Son of man be to this generation. *¹ The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. ⁸¹ The men of Nineve shall rise i I

they had no definite idea as to what that sign should be, but it must be some exhibition of power that should manifest itself in the *sky*—perhaps in the sun—or on the face of the moon. Now, what was the evil in this ? I answer that evidently it proceeded from corrupt motives, and showed darkened and abandoned hearts. It was a *tempting* of Christ (see verse 16) to *confound* the understandings, and compel the submission of those whose *hearts* refused to be convinced. In other words, it was exactly in the line of the devil's own temptations in the wilderness—an enticement of the Savior to abandon his own character of goodness, and his sacred purpose of grounding his authority in the *love* of his subjects, and to advance himself by vulgar displays and intellectual compulsion.

but the sign of Jonas.—See note on chap. ii. 34.

31, 32.—The meaning of these verses is substantially the same as chap. x. 12-15, where see notes.

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. *³ No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. ^M The light of the body

84 o-ou Added by Lach. Tisch. T. S. Green, Alfox, Tregelles.

33. No man, when he hath lighted a candle.—The object here is to point out to those seeking a sign, the *concealed darkness* of their own hearts. He does this by comparing their case with that of a man lighting a candle. He does not put it **in a secret place** (literally, in a *crypt* or cellar) nor **under a bushel**—because, then, though he would still have the candle, he would have no *light*; the *room would be dark*. Hence, he puts it on a **candlestick**, above all obstructions to the rays, **that they which come in may see the light**. Now what the candle is to the room, the eye is to the body. Literally, **the candle of the body** (the same word in the original as before) **is thy eye**.

when thine eye is single.—It is like the candle on the candlestick. Every thing is revealed by **it clearly**: objects are seen as they are, and in their true relation. The **evil eye is double**: it sees things

is | the: *thy* | eye: **[therefore]** when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. ^M Take heed therefore that the light which is in thee be not darkness. ^M If thy whole body therefore be full of light, having, no part dark, the whole shall be full of light, as when the bright

84 *oir Bee*. Omitted by Lach. Tisch. T. S. Green, Alford, Tregelles.

in confused outline, and *mingled together out of their proper relation*. This was the condition of the *mental eye* of the Pharisees, which—and not the natural eye—is the real object compared. **Their** vision was double, embracing in one view God and mammon, and confusing the predictions concerning Christ with their own false and carnal desires. They were, therefore, warned (verse 35) to **take heed that the light which was in them**, and which was already so greatly obscured, should not be come total **darkness**.

36. If thy whole body—The idea is, if the eye be perfectly single—if the heart be simple and unreserved in its devotion to God, leaving **no part dark**—no nook or corner to be occupied by prejudice or passion—then the light of God's truth will illuminate the whole inner man, just as the outer man is lighted by **the bright shining of a candle**.

shining of a candle doth give thee light.

“And as he spake, a [certain] Pharisee besought him to dine with him: and he went in, and sat down to meat. ^{S8}And when the Pharisee saw it, he marvelled that he had not first washed before dinner. ^MAnd the Lord said unto him, Now do ye Pharisees make clean the

⁸⁷ T« See. Omitted by Tisch. T. S. Green, Alford, Tregelles.

JESUS IN THE HOUSE OF A PHARISEE.

37-54. {Compare
Matt, xxiii. 23-33.)

Our Savior came to condemn sin and to make known the truth. Hence it was often necessary to repeat on one occasion what he had delivered on another. The condition and attitude of the hearers being the same, of course the appropriate truth must be the same, and be delivered in substantially the same terms. We are not surprised, consequently, to find the woes here pronounced, repeated at a later period to different hearers but the same class of hearers. (See Matt., as above.)

37. to dine with him.—Strictly speaking, to *breakfast* with him.

38. marvelled that he had not washed.—The Pharisee, in his heart, is measuring the caster out of devils by his own little standard!

39. the Lord, reading his

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? “But rather give alms of such things as ye have; and, behold, all things are clean unto you. “But woe unto you, Pharisees 1 for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God:

heart, said.. ye **Pharisees make clean the outside.**—The comparison is not between the outside and inside of the cup, but between the outside of the cup and the inside of the man. This leads, in the next verse, to God's relation to both the outer and inner man. If *he made* both, why should you be so scrupulous about the one and so indifferent to the other ? And especially, why should you think that this would please him ?

41. But rather give alms.—If these Pharisees had heard, as perhaps they had, the parable of the Good Samaritan, they would know that from the lips of Jesus this word would have a deeper meaning than the mere formal or constrained bestowal of “charities,” that it would reach down into the very depths of love—fulfilling all the law, and making **all things** clean indeed unto them.

42. **But woe unto you.**—I regard the language as prophetic

43-46.]

these ought ye to have done, and not to leave the other undone. ⁴⁴ Woe unto you, Pharisees ! for ye love the uppermost seats in the synagogues, and greetings in the markets. ⁴⁵ Woe unto you, [scribes and Pharisees, hypocrites!] for ye are as graves

⁴⁴ *ypannaTels leal \$apio°atoui, virorepiTat Rec.*
Omitted by Tisch. T. S. Green, Alford, Tre-gelles.

rather than judicial, though both elements are, doubtless, to some extent involved. Woe, *i. e.*, calamity, sorrow, *will be* to you, is treasured up for you—you are treasuring it up for yourselves.

for ye tithe mint.—You satisfy yourselves by excessive scrupulousness about little things, and **pass over**—as being *after this* no longer necessary—**judgment and the love of God.** The word judgment here is equivalent to justice, equity; and involves the whole duty to *man*; in the same way the *love of God* covers all that is owed to him; and if we may take the “faith” mentioned by Matthew as showing what they owed to *themselves*, we shall have a better conception of the utter inadequacy of their small services, albeit, those services were such as they **ought** to have done.

43. ye love the uppermost **Seats.**—Their empty formality was supplemented by *pride*.

44. ye are as graves which appear not.—They were hypo-

which appear not, and the men that walk over them are not aware of them.

⁴⁵ Then answered one of the lawyers, and said unto him, Master, thus saying thou re-proachest us also. “And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the

crites, concealing by outward **show** and profession the corruption of their hearts. The correct text, which does not contain the bracketed words, is consistent with the fact that the “lawyers” mentioned in the next verse were the same as the scribes, a point which is obscured by the received reading.

45. thou reproachest us also. —The lawyer perceived that **at** least a part of what the Master condemned was embraced in the doctrine which he and his class were accustomed to teach, and that it implied, therefore, a reproach upon them. He seems to have thought that he had been *un-guarded* in his expressions—that he could not have been aware of the *bearing* of his words—and that a gentle reminder would **induce** him to *modify* them!

46. ye lade men with burdens,—These burdens were the law, as interpreted by tradition and enforced in ritualism. This **was rigidly inculcated, but not kept by**

burden with one of your fingers.
ⁱT Woe unto you! for ye build the sepulchers 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 sepulchers]. “Therefore also said the wisdom of God, I will send them prophets and apostles, and some of

⁴⁸ auw TO. punjMia See Omitted by Tisch. T. S. Green, Alford, Tregelles, N, B, D, L, a, b, e, 1, 1.

them. “They say, and do not.” (Matt, xxiii. 3.)

47. ye build the sepulchers of the prophets.—The pertinency of this as a condemnatory fact does not lie upon the surface, for here, indeed, it seems to be commendable. *But this was the very reason why the Pharisees did it.* It appeared outwardly to men to be so good a deed—and to exhibit them as being in sympathy and fellowship with the old prophets, whereas, in truth, they were in heart and life *in fellowship with the murderers.* Hence the Savior pictures the whole transaction from the killing of the prophets to the building of the sepulchers as *one act*, in which all concurred, and for which all were guilty. The proof that they **allowed** the deeds of their fathers, and were themselves as wicked, would, before long, be supplied by their own overt acts.

49. I will send them prophets

them they shall slay and persecute: ““That the blood of **all** the prophets, which was shed from the foundation of the world, may be required of this generation; ⁶¹ From the blood of Abel unto the blood of Zach-arias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation. ⁶² Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in your-

and apostles, and their treatment of these will show in what spirit they had built sepulchers.

the wisdom of God is the Lord Jesus himself, amplifying and applying the prophecies of the O. T. bearing on the same subject. (Compare 2 Chron. xxiv. 18-22, Matt, xxiii. 34.)

50. the blood of **all** the prophets.—” It belongs to the fearful earnestness of the divine retributive righteousness, that when a generation concurs in heart with the wickedness of an earlier generation, it receives, in the final retribution of the accumulated guilt, as well the punishment for its own, as also for the former sins which it had inwardly made its own.” (Van Oosterzee.)

51. Zacharias.—See **2 Chron.** xxiv. 20, 21.

52. the key of knowledge.— ,
 The means of acquiring a correct I
 understanding of the Scriptures.

selves, and them that were entering in ye hindered. ^MAnd j as he said these things unto them : *on his going out thence* \, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things: " Laying wait for him, [and seeking] to catch some-

53 AeYOVToS 6^ a^Tou TauTa ipo9 arrows Rec. KaKeWew i(e)86vTOS ai-roO TiSch. T. S. Green, Alford, Tregelles, K, B, c, L, 33, Coptic.

54 ical *Errroivrtt* Rec. Omitted by Tisch. T. S. Green, Alford, X, B, L. 1.118,131, 209, 239, Coptic.

thing out of his mouth, [that they might accuse him.]

XII. *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 leaven of the Pharisees, which is hypocrisy.

² For there is nothing covered,

54 Iva Ka.TT]yopy(ro)(TLV avTou Rec. Omitted by Tisch. T. 8. Green, Alford, X, B, L, Coptic, iEthiopic.

This the lawyers took away by their traditions and ceremonies, perverting the sense and making Toid the authority of the law. They entered not into this knowledge themselves, and by the weight of their official position and influence hindered others.

53. on his going out thence.—The scene which followed his leaving the Pharisee's house shows how little good effect his words had had upon his hearers, and how hopeless was the prospect of reforming them.

DISCOURSE TO HIS DISCIPLES. 1-12.

(For Parallels, see Notes.) 1.

In the meantime.—That is, ■while he was in the Pharisee's house. It seems that notwithstanding the crowding of the multitude, his mind was so filled with the subject of the Pharisees' per-

nicious doctrine and bloody disposition that he must first of all instruct and strengthen his disciples respecting them. It would not be long before they would be called to endure the assaults of this powerful body of men, and that without the benefit of his personal presence. This discourse is to prepare them for that great trial.

Beware of the leaven.—In Matt. xvi. 12 the leaven is *the doctrine* of Pharisees; here it is hypocrisy, from which we see, not only that their professions were hypocritical, but that the essence of their doctrine was hypocrisy; that being at once leaven *and* hypocrisy, its inevitable effect was to *make* hypocrites—to reproduce itself.

2. nothing covered.—(Matt x. 26.) This verse and the following furnish an additional guard against hypocrisy by showing how worth-

that shall not be revealed; neither hid, that shall not be known. 'Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops. ⁴And 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. ⁶ But I will forewarn you whom ye shall fear: Fear him, which after he

less are its attempted concealments. The mask is one day to be torn off, when all that is covered shall **be revealed**—made **known**—brought out into **the light**—**proclaimed upon the house-tops.**

4. Be not afraid of them.—(Matt. x. 28.) Having warned them against the character and doctrine of the Pharisees, he proceeds to prepare his disciples for persecutions from them. Great as their hate and malignancy towards you will be, their power is limited—be not afraid.

5. Fear him.—Fear to offend him by hypocrisy, or to dishonor him by unfaithfulness and instability—for he **hath power to cast into hell.** Let no pressure of emergency, no imminency of danger, prevail on you to swerve; **yea, I say unto you**—(repeated in this solemn way for emphasis)—**fear him.**

hath killed hath power to cast into hell; yea, I say unto you, Fear him. 'Are not five sparrows sold for two farthings, and not one of them is forgotten before God ? ' But even the very hairs of your head are all numbered. Fear not [therefore]: ye are of more value than many sparrows. ⁸Also I say unto you, Whosoever shall confess me before men, him shall the Son of

⁷ olv *See.* Omitted by Tiscli. T. S. Green, Alford, Tregelles.

6. five sparrows.—In thus fearing him, they need fear nothing else. He would take care of them. Not even a single sparrow is forgotten before him; the very smallest things connected with you are noted—**the very hairs of your head are all numbered**; and if such is God's special providence over you, **fear not.**

8. Whosoever shall confess me before men.—(Matt. x. 32.) The special allusion is still to the time of persecution, when it would be *dangerous* to confess him, and when, therefore, the confession would be evidence of the greatest possible loyalty and devotion. While we may properly present and urge the promise connected with this as of universal application, we should not forget that it applies not to the mere fact of confession, but to that as springing out of the deep grounded root of

man also confess before the angels of God: ' But he that de-nieth me before men shall be denied before the angels of God.

¹⁰And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against

faith and love. If it proceed from any thing else, it has no vital connection with the promise of reciprocal confession on the part of the Savior

9. he that denieth me.—This balancing truth is also qualified by the nature of its subject-matter. As the confession is to flow out a true fountain, and continue onward in a consistent practical life, so the denial must be willful and enduring, thus manifesting a deliberate rejection of Christ.

10. him that blasphemeth **against the Holy Ghost.**—Matt. xii. 31.) There are profound reasons why the same loving Father can forgive blasphemy against the Son and not that against the Holy Spirit. But it is to be noted that the former can not be forgiven without repentance, and that significant confession which has just been desiderated. And we may reverently conclude that the latter would also be pardonable provided these precedent conditions were complied with. The reason, therefore, does not lie in any difference of nature between the Son and the Spirit; it is not that the Son is less God, or the Spirit more sacredly and awfully divine—for we know that sins against the very God are pardonable. The reason, therefore, is this:

that from the very nature of this sin it is "*impossible* to renew the sinner again to repentance." If that *could* be done, the blood of Christ would doubtless avail as in other cases, because that is sufficient to cleanse from *all* sin, and this is *one*. What, then, is the unpardonable sin? In the first place, we must conclude that the *blasphemy* of the text is not simply the *uttered word* against the Spirit. *That* is simply the sign of a pre-existent fact—a fact which might be evidenced even without words, and which is perfectly known to God independently of the words. Hence, as in the case of confession and denial in the preceding verses, the underlying heart and the corresponding life are, so to speak, the *essence* of the uttered blasphemy; an essence which is not dependent for its character upon the logical "accident" of expression. All this being conceded, it is easy to perceive the identity of the sin mentioned in the text with that portrayed in Heb. vi. 4-6; and there it is the knowing and willful rejection and repudiation of the Holy Spirit by one who has partaken of him, and enjoyed the light and blessing which he imparts. It is the deliberate casting out and casting away of the Gospel with all its redeeming influences **and**

the Holy Ghost it shall not be forgiven. "And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: ^M For the

powers, as presented and ministered by the Holy Spirit. Such a man can not possibly be brought to repentance, for the reason that he has placed himself beyond the reach of the forces which alone can induce repentance. The Pharisees, in attributing the Savior's miracles to Beelzebub, gave evidence that they were on the confines, to say the least, of this awful state—that their hearts had almost reached the condition in which they would reject *known* truth, and repudiate the *recognized power of God*, rather than accept Jesus as their Messiah. And it was the immensity of this fearful peril that brought out the warning. (See Mark iii. 30.) In other words, I do not understand their saying that "he had an unclean spirit" as being necessarily itself the blasphemy against the Holy Ghost, but it was the *occasion and inducement* for the *instruction and warning* respecting that sin.

11. And when they bring you.—(Matt. x. 19.) This is a more direct pointing of the apostles to the trials that awaited them than that of verse 4. There they were intimated, here they are distinctly foretold. And as in being ar-

Holy Ghost shall teach you in the same hour what ye ought to say.

¹³ And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. ^uAnd he

raigned before synagogues and magistrates, these unlettered and simple men would naturally feel anxious as to what they ought to say, he anticipates and prevents this by the promised aid of the Holy Ghost, thus leading them to courage (verse 4), and inculcating faith in divine assistance as the basis of that courage.

PARABLE OF THE HIGH FOOL. 13-21.

{*Peculiar to Luke.*}

13. **Master, speak** to my **brother.**—The presumption is that the brother was *illegally* retaining the *whole* of the estate left by their father; that the speaker had been brooding over his wrongs while listening to the Savior, and had suddenly concluded to invoke his influence and authority to have them righted. It speaks something for him, notwithstanding the impropriety of his request, that he thought a word from the Master would settle the matter.

14. **who made me a judge?**—He makes no inquiry about the facts; does not look for a moment at the circumstances or merits of the case; he simply and positively refuses to touch it—to have any

gaid unto him, Man, who made me a judge or a divider over you? ^wAnd he said unto them, Take heed, and beware of *[all]* covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. ¹⁶And he spake a parable unto them, saying, The ground of a certain rich man brought

A. See. Traorjs ir\ Lach. Tisch. T. S. Green, Alford, Tregelles.

thing whatever to do with it This was because it was outside the sphere of his mission. He had come to found the *Church*, and this was a matter that pertained to the *State*. The question of the man, however, showing, as it did, a covetous disposition, is made the occasion for delivering the following parable. Addressing himself to the multitude, he said,

15. Take heed, and beware of all covetousness.—The word **all** in the corrected text indicates that this sin manifests itself in various ways—that there are many kinds of it (as is also implied in the expressed *particulars* of the ninth commandment), and that they should beware of *every kind*.

for a man's life consisteth not in, and consequently can not be prolonged by *means of the abundance of the things which he possesseth*. This the parable immediately illustrates, and then in contrast with this basal earthly **life**, points **in the end to the true**

forth plentifully: “And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? ¹⁸And 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. ¹⁹And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat,

life, as actually *consisting in riches* “towards God.”

16. The ground of a certain rich man.—It is to be carefully noticed that, so far as appears, his prosperity was all legitimate and innocent. The blessing of God was upon his ground, and it **brought forth plentifully**.

17. he thought, or questioned, within himself, What shall I do?—Anxieties and perplexities accumulated along with his treasures. “He was at ease without being at rest.” At length he works out the problem, settles upon a plan that will give ample room for the storage of all his goods, and looks forward to the time when, having **much goods laid up in store for many years**, he can live in ease and luxury. Such is the provision which he will make for his **SOUL**. But wherein lies the *covetousness* of all this? He is not portrayed as desiring any thing that **was his neighbor's**. It was **only the produce of his own fields for which**

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

¹¹²And 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. “The life is more than meat, and the body is more than raiment. * 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? ²⁵And which of you [with taking thought] can add to his stature | one: *a* | cubit? ¹⁶If ye then be not able to do that thing which is least, why take ye thought for the rest? “Consider the lilies how they | grow: they toil not, they spin not: *neither spin nor weave* |; and yet

²⁵ *üepinur Bee.* Omitted by Tisch. T. 8. Green, D, 64, 225.

²⁵ *IVOL* Omitted by Tisch. T. S. Green, Al-ford, X, B, D, i, 1, Coptic, Sahidic.

²⁷ *avE&vti' oil xoiringT ovSi vqSei BeC.* ourf jifflai oixe *ii<j>aCvti.* Tisch. T. S. Green, Al-ford, D, a, N. Syriac

he was providing barns. And again and again it is “my”—“my fruits,” “my barns,” “my goods.” But in this, precisely, consisted the breaking of the law—not the letter, but the spirit of it. He was withholding from the poor that which according to the great law of love, was *theirs*. And so, in the sight of God, he was covetously clinging to *that which was his neighbor's*.

20. But God said unto him, Thou fool.—Every thing now is in contrast with the preceding: the *worldly prudent* man, if he has no higher wisdom, is *&fool*; **many** years—this night; much goods—whose shall they be? take thine ease—thy soul shall be required of thee.

21. rich toward God.—The expression does not elsewhere occur, but its meaning is evident. It is the contrast of heaping up treasures on earth for the *self*, *i. e.*, for the carnal earthly life. It is to be rich in faith, in love, in good works—to accumulate spiritual treasures for the support of the spiritual and eternal life.

THE LIFE OF TRUST. 22-48.

(*Matt. vi. 25-33.*)

22. Take no thought—be not anxious—for your life, *i. e.*, for the support of your life. The whole section is but an expansion of this lesson, with considerations tending to its hearty and practical acceptance.

X say unto you, that Solomon in all his glory was not arrayed like one of these. "If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven ; how much more will he clothe you, O ye of little faith? ^And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. ^w For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

¹¹ But rather seek ye | the kingdom of God : *his kingdom* |; and [all] these things shall be added unto you. ^MFear not,

31. But rather seek ye his kingdom.—Not in *preference* to other seeking, but to the *exclusion* of it. The mind and heart are to be so taken up with this that all other interests will be absorbed by it. "To seek the kingdom of God is to seek those blessings which are expressed in the Lord's Prayer, and of which the corresponding righteousness is delineated in the Sermon on the Mount." (Lange.)

32. **little flock**.—Indicating their weakness and dependence, and his relation to them as Shepherd.

33. a treasure in the heavens.—Equivalent to being "rich towards God" (verse 21).

34. where your treasure is.—

little flock; for it is your Father's good pleasure to give you the kingdom. "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. **For where your treasure is, there will your heart be also. ^M Let your loins be girded' about, and your lights burning; ^wAnd ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he com-

81 0«r. rov 8eot Sec. fiacr. airov Lach. Tisch. T. S. Green, Alford, Tregelles.

31 iravTo. Rec. Omitted by Tisch. T. 8. Green, Alford, Tregelles.

It was BO with the rich fool (verse 19), and it is exemplified and confirmed by all experience.

35. Let your loins be girded.—This and the following verses point out the necessity of being (1) *thoroughly* and (2) *constantly* prepared for the return of the Savior, and (3) the blessedness of **watching** for it.

36. when he shall return from the wedding.—In Matthew xxv. he is represented as coming to the wedding. "We thus have two sides of the one great fact. While absent, he is in joy and felicity-comparable to the festal delights of a wedding; when he returns, those who are ready shall *enter into his joys*, and this, *for them*, is

eth **and** knocketh, they may open unto him immediately. ⁿ Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. ^M And if he shall come in the second watch, or come in the third watch, and find them so, blessed are | those servants : *they* j. “And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. ^{*o} Be ye [therefore] ready also: for the Son of man cometh at an hour when ye

³⁸ oi *\$oo\ot* Sec. Omitted by Tisch. T. S. Green, X, B, D, L, etc., N. Syriac, «tc.

the beginning of the feast; it is also the consummation of the marriage.

39. if the goodman. —The word in the original is not expressive of any moral quality. It means simply *head of the house or family*. **Had known at what hour the thief would come.** The disciples are in this parable the **goodman**, and the Savior the **thief**—the point of comparison being simply the *uncertainty of the time* of his coming, and the consequent necessity for constant vigilance.

think not. “Then Peter said [unto him], Lord, speakest thou this parable unto us, or even to all? ^{*2} 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 ? ^a Blessed is that servant, whom his lord when he cometh shall find so doing. ^u Of a truth I say unto you, that he will make him ruler over all that he hath. ^a But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants and maidens,

⁴⁰ *oiv Bee.* Omitted by Lach. T. R. Green, Alford, Tregelles.

⁴¹ aim? *Rec.* Omitted by Lach. T. 8. Green, Tregelles.

⁴² Kal *Rec.* o Lach. Tisch. T. S. Green, Alford, Tregelles.

41. unto us or even unto **all** ?—” Our Lord does not answer the question directly, but proceeds with his discourse, so as to furnish it with an answer, viz., that in its highest sense it applies to his apostles and ministers, inasmuch as to them most has been given as the *stewards*, but that its application is gradationally downwards through all those who know their Master's will, even to the lowest, whose measure both of responsibility and of reward is more limited.” (Alford.)

and to eat and drink, and to be drunken; "The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. "And that servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be

46. will cut him in sunder.—I understand this definite to be put for an indefinite punishment, and the sense to be, *he will punish him with terrible severity.*

his portion with, unbelievers.—In Matthew "with the hypocrites." Note the stages of declension: 1. A servant of the Lord; 2. An evil thought in his heart; resulting 3. In gross wickedness; which ends 4. In awful retribution. Note also that the *average* of the life is not taken, but he is judged by what he *is* when the Lord comes.

48. that servant that knew Hot.—I understand, not absolute, but relative or comparative ignorance. All, even the heathen, have Borne light, or else are willingly ignorant, and hence responsible for not knowing.

of him much will be required.—Literally, *more* will be required, meaning more than of those to whom little has been given. Some understand, *more than was given be required*, in harmony with

beaten **with many stripes.** ** But he that knew not, and did 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.

⁴⁹I am come to send fire on the earth; and what will I, if

the dootrine taught in the parable of the talents. That truth, however, is not brought forward here—the basal instructions having reference in this place to *ruling* (verse 42), and not to increase of goods.

THE EFFECT OF THE SAVIOR'S MISSION. 49-53.

(For Parallels, see Notes.) **49.**

I am come to send fire on the earth.—The meaning of this verse is quite obscure. In the first place, the translation of the original is difficult. Some of the various renderings which have been proposed are: "I came to put fire in the earth; and what wish I *more*, since it is already kindled?" (Wakefield.) "I am cope to send fire to this land; and what do I wish—that it were already kindled?" (Dickinson.) "I came to send fire on the earth; and what will I ? would that it were already kindled!" (Alford.) "How much do I wish that it were already kin-

died!" (Shedd.) "What do I Bengel answers: "A fire to be de- wish ? Would that it were already sired, a fire of spiritual warmth." kindled!" (Van Oosterzee.) By Alford: "The fire is the gift of the comparing these renderings it will Holy Spirit." Barnes: "Fire, here, be seen, disregarding minor differ- is the emblem of discord and con- cences, that one class of them repre- tention, and consequently of calam- sent the fire as already kindled, and ities." Scott: "Bitter and furious the Savior as asking what he persecution." Van Oosterzee: "wishes more since this object of The extraordinary movement of his coming is accomplished. The mind which Christ should bring to other, that the fire was *not* yet pass when his Gospel should every- kindled, and what he wished was where be proclaimed. As fire has that it *might* be. The common on the one hand a warming and version and the Bible Union, which purifying, but on the other a dis- agrees substantially with it, repre- solving and destroying force, not sent the kindling as *hypothetically* otherwise is it with the manifesta- accomplished—" what will I, *if* it tion of Christ, of which the Gospel be already kindled?"—meaning, I bears testimony. It is, however, by suppose, "If *this* object of my com- no means to be denied that the Sav- ing has been attained, what will I or has in mind the latter rather *do next f*" " what remains to be than the former side of the fact." done?" or, as Wakefield, "what For myself, I do not think "the wish T *more I*" It appears, then, gift of the Holy Spirit" is meant, that the weight of authority is because (1) that was to be the re- about balanced, and that the original sult, not of Christ's coming, but of will bear either rendering; and from his returning (John xvi. 7); (2) this, that we can not determine from the phrase " on the earth " seems *the structure of the sentence* whether to include all classes and charac- the fire was yet kindled or not. Can ters, whereas the gift of the Spirit we now determine this from the was limited to one class. I think, subject-matter? Unfortunately the therefore, that the view of Van difficulties here are also very great. Oosterzee, given above, is substan- The word *fire*, which must control tially correct. The influence of the meaning, is of course the Savior's teaching and works had metaphorical, and we are left in already *kindled* a fire in the public uncertainty as to which of its mind, which would yet blaze out properties is referred to. Fire and burn with increasing intensity. *illuminates, warms, consumes*, and, At any rate, it *seemed* to be suffi- as a consequence of its consuming ciently kindled, and *if so*—if the power, it *purifies*. But which of appearances were not deceptive— these properties are we to under- if the truth had *really* taken hold stand as alluded to in the text?! of the popular heart, then that

1

it be already kindled;? ^MBut 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 rather division: ⁶² For from henceforth there shall be five in one house divided, three against two, and two against three. ^M 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

part of his mission was accomplished.

50. I have a baptism to be baptized with.—Alluding to his sufferings and death. The language is, to some extent, responsive to the question he had just asked. If the fire that I came to send has indeed been kindled, then the next act of the great tragedy is impending—I must die.

how am I straitened.—What a burden rests upon my heart till it be accomplished! Thus awful was the very shadow of Gethsemane's sorrows!

51. Suppose ye that I came to send peace on earth?—(Matt. x. 34.) This could only be done by lulling men to rest in their sins—I had no such purpose. Note here that the “peace” is outward in

the daughter-in-law against her mother-in-law.

“And he said also to the people, When ye see **a cloud rise** out of the west, straightway ye say, There cometh a shower; and so it is. ^MAnd when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. ^MYe hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? ^{6T} Yea, and why even of yourselves judge ye not what **is** right?”

contrast with that proclaimed by the angels, which was the peace of God in the mind and heart. Observe, too, the phrase *on earth* as explanatory of verse 49.

53. The father.—Read the whole verse without the articles—*father against son, etc.*

REPEOAOHKS FOE BLINDNESS.

(Compare Matt. xvi. 2.)

54. When ye see a cloud.—As they used their common sense and reason in respect to material things, and were guided thereby to correct conclusions, they might, in the same way, have discerned this time, and learned the significance of all that was transpiring. They ought, therefore, to think for themselves, and not be swerved in

“When **thou** goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and

their judgment by the influence of their evil and prejudiced teachers.

58. When thou goest with thine adversary.—(Matt. v. 25.)

Repeated from the Sermon on the Mount. This is perhaps to be understood *generally* without any designed special application. If, however, it is vitally connected with the preceding verses, *i. e.*, suggested by or growing out of them (a point about which there is doubt), then the implication of antagonism between him and the Jewish teachers (verse 57 and note) is probably the key to the application. They were regarding him as their “adversary,” and are enjoined to **give diligence while in the way**—while the opportunity lasted—to be **delivered from him**, *i. e.*, from the judgments which he would else inflict upon them. Alford’s *spiritualizing* of the text is wholly beside the mark. He makes the law of God the adversary; God, the magistrate; repentance and faith, the way; and the Son, the judge—meanings entirely beyond the reach of the parties addressed.

the officer cast thee into prison. ^MI tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

XIII. * There were present at that season some that told him of the Galilseans, whose blood

THE SLAUGHTERED GALILEANS, AND PARABLE OF THE BARREN FIG TREE. 1-10.

(*Peculiar to Luke.*) **1. at**

that season.—About the time at which the foregoing discourse was delivered, **there were present** (map^{oa}*, there **came**, as in Acts xii. 20) some that **told him** (*aTtayyiXXovets* oifuj, **brought him the news**); the deed had recently been committed, and this was the first intelligence he had had of it—**of the Galileans**. We have not elsewhere any account of this slaughter. It may be presumed that these Galileans, who were in Jerusalem at the time, making sacrifices in the temple, were charged with some crime, which the procurator considered worthy of death. Indifferent himself to the sacred services of the temple, they were slain by his order while in the act of sacrificing. It has been suggested that, as these men belonged to Herod’s jurisdiction, this act of Pilate’s was the cause of the enmity between the two tetrarchs (Luke xxiii. 12), an enmity which was healed by Pilate’s subsequent

Pilate had mingled with their sacrifices. *And [Jesus] answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things ? * I tell you, Nay; but, except ye repent, ye shall all likewise perish. *Or those eighteen, upon

2 6 T-j<rovt See. Omitted by Tisch. T. 8 Green, Alford, Tregelles.

observance of *punctilio* in sending *Jesus* to Herod (xxiii. 7).

2. sinners above all.—It is noteworthy that the Savior pronounces no judgment upon *Pilate's* act, sacrilegious though it was; and for the same reason, no doubt, that applied in chap. xii. 14 (see note there). But knowing their thoughts he combats the opinion which is always the popular one, that sufferings are the consequence and therefore the evidence of excessive wickedness.

3. I tell you, Nay.—Awfully as they suffered, they were no worse than you are; and except you repent, ye shall all **likewise perish**—perish in the *same way*, by the Roman sword. How literally and terribly was this prediction fulfilled!

4. the tower in Siloam.—A tower connected with some of the buildings that surrounded the pool, and hence said to be *in Siloam*. The calamity here mentioned was not upon Galileans but inhabitants of Jerusalem—and the **likewise**

whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? ^BI tell you, Nay: but, except ye repent, ye shall all likewise perish.

* He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon,

may point to the fall of the city and the consequent perishing of the inhabitants. The underlying truth for all men in all ages is, that the impenitent shall certainly and awfully perish.

6. He spake also this parable.

•It is not necessary to seek for the correspondence of the various details of the parable—the vineyard, the fig tree, the owner, the dresser, etc. It is sufficient if we perceive, what is obviously true, that the fig tree represents the Jewish people, who, notwithstanding the privileges and blessings bestowed upon them, had failed to bring forth fruits of righteousness. God had borne with them *a long time*—the definite **three years** (a long time in the life of a fig tree) being put for an indefinite; **but** his long-suffering and forbearance were about to end; one more last and best opportunity would be given, and if they failed to improve that, they should be **cut off**. As we thus reach the obvious **sense and practical application of the**

and found none. ' Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth 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: "And if it bear fruit, well: and if not, then after that thou shalt cut it down."¹⁰ And he was teaching in one of the synagogues on the sabbath.

"And, behold, [there was] a woman which had a spirit of in-

¹¹ flv Bee. Omitted by Lach.. Tisch. T. S. Green, AHord, Tregelles.

firmity 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, Woman, 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 the 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

parable, there is no need to press its various minutiae. Beautiful as these are for the rounding and filling up of the *parable*, if we attempt fancifully to *apply* them, we must exhibit what is not, and never was, true—a difference between the Father and the Son.

HEALING OF A WOMAN ON THE SABBATH. 10-17. {*Peculiar to Luke.*}

11. **a spirit of infirmity.**—It is difficult to determine whether this was a case of demoniac possession. Verse 16 would seem to indicate it, but does not necessarily imply it. Compare Paul's thorn in the flesh, a messenger of Satan (2 Cor. xii. 7). Against this, too, is the fact that he laid his hands on her, which

is not recorded of him elsewhere in the healing of demoniacs.

14. the ruler.. answered with indignation.—He believed or pretended to believe that the Sabbath had been desecrated, and that the benefit which the woman had received could not justify this, especially as there were six other days in which such works might lawfully be done. He seems, however, to have been afraid to express his indignation directly to the Savior, but murmurs it to the people in his hearing—willing to wound, but afraid to strike.

15. **hypocrites.**—It was not conscientious reverence for the *Sabbath* that actuated them, for they had no scruple about acts that tradition permitted, and it was only the

then: *But the Lord* | answered him, and said, | Thou hypocrite : *Hypocrites*, | doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? ¹⁶And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day ? “And when he had said these things, all his adversaries were ashamed: and all the peo-

15 olv *Sec. Si* Lach. T. S. Green, Alford, Tregelles.

15 iiroKpi/rd *Sec. viroKpiriu* Lach. Tisch. T. S. Green, Alford, Tregelles.

Lord's disregard of tradition, in acting outside of its allowance, that moved their indignation. (See notes, chap. xiv. 5.)

THE KINGDOM OF GOD. 18-30.
(*Matt. xiii. 31-33.*)

These apt similitudes of the kingdom had been used by him on a former occasion (see Matthew), and were again appropriate here to confirm the incipient faith of the people (verse 17) in his final triumph over all his adversaries.

19. like a grain of mustard seed.—The point of comparison is the smallness of the beginning of the kingdom, and its vital property of self-development or growth, resulting at length in a great, sheltering, stable power. The compar-

ison is true of it as an outward historical institution, and also as an inward individual influence.

ple rejoiced for all the glorious things that were done by him.

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 waxed a great tree; and the fowls of the air lodged in the branches of it. ²⁰And again he said, Whereunto shall I liken the kingdom of God? ²¹It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

²²And he went through the cities and villages, teaching,

ison is true of it as an outward historical institution, and also as an inward individual influence.

21. It is- like leaven.—The fundamental thought—the expansion and enlargement of the kingdom— is the same as in the previous parable. Historically, they may each characterize more especially its own period, or the one be more perfectly descriptive of one stage, and the other of another, in the growth and fortunes of the church. Say, for example, the one culminating in the time of Constantine, the other at the period of the Reformation. The preceding, intervening and succeeding periods being covered by other parables, as set forth in order in *Matt. xiii.* In its personal application, the parable of th«

and journeying toward Jerusalem. ^M Then said one unto him, Lord, are there few that be saved? And he said unto them,

“Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. ^M When

leaven indicates the gradual assimilation of the whole nature to the sanctifying influence of the Gospel. It is also suggestive of the fact, confirmed by observation and experience, that the sanctified nature retains its natural characteristics. Different kinds of meal may be all alike leavened, but they themselves are not thereby made alike. So with men. Compare Peter, John, Paul and others.

CONDITION UPON WHICH THE KINGDOM IS TO BE ENTERED. 23-29.

(Compare Matt. vii. 13.)

23. Lord, are there few that be saved?—We know not who it was that put this question, nor what was the occasion that suggested it. The answer is a repetition from the Sermon on the Mount, with variations and additions of great importance.

24. Strive to enter in.—In Matthew it is simply “Enter ye in.” Here, by the word in the original, the most intense earnestness of effort is enjoined, as though the entering in were contested by violent and powerful opponents. In Matthew the gate was “strait,” *i. e.*, narrow, contracted, and therefore difficult to enter; here it is equally the strait gate, and in addition the approaches to it obstructed,

as it were, by hostile and resolute antagonists.

the Strait gate, like the narrow way of Matthew, is suggestive for practical application of that narrow line of safety stretching between the extremes of danger lying on either side. Truth is perverted by partisans who strain it away from its calm equipoise, now in this direction, now in that. Ordinances are corrupted and nullified at the same time by different sects— one making every thing of them, the other reacting to the opposite extreme, and making nothing of them. In practical life it is the same—religious society vacillating from stringency to license, and from license back to stringency. The consequence is that *all* this religious influence is *against* the man who is occupying the medium ground. He is between the two fires, and he must *agonize*, strive, fight, if he would enter in at or *through* the strait gate.

many will seek to enter in.—A comparison of this clause with the preceding (in the original) reveals this difference, that the former reads literally: “Strive to enter into . . . through the strait gate;” the latter, “Many will seek to enter into . . . and shall not be able.” If now we fill up the hiatus after *into* with “the kingdom,” oi

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. " But he shall say, I tell you, I

know [you] not whence ye are; depart from me, all ye workers of iniquity. "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. ®And they shall come from the east, and from the west, and from

27 ipSis See. Omitted by Tisch. T. S. Green, Alford, Tregelles.

"the kingdom of God," which is evidently understood (see verse 28), we perceive **at** once that the text does not say nor mean that many will seek to enter in *at the strait gate*, and shall not be able—but that they seek to enter *heaven without going through the strait gate*. This is their failure, and the reason of it. The figure or comparison which follows is a solemn and graphic portrayal of the final consequences of this false seeking. The seekers are represented—after their day of privilege and opportunity is ended—as coming to the door of the house, which stands in this place for heaven, fully persuaded that they will gain admittance. They **begin to stand without**, as if expecting that the door would presently be opened; as it is not, they **knock**; and, after waiting awhile, they *call*; and finally they *plead* with earnest entreaty, but in vain! The burden of their plea is that they have been **eliaiou8* — not infidels, atheists,

scoffers—but in some sense *communicants*, eating and drinking in his presence, and listening to his teaching. All their life long they had been seeking to enter into heaven, but alas, they had not sought and striven to enter through the strait gate I They foolishly thought some other way would be just as good—and now it is too late. **27. I know you not.**—You are strangers to me. You are not of my sheep or you would have heard my voice respecting the *strait gate*. I know not whence you are, but I know that you are **workers of iniquity**, that your principles, which compromise the word of God and qualify his authority, would undermine his throne—**depart from me**.

The primary application of **all** this, as is evident from the succeeding verses, is to the Jews, **but** in spirit and principle it applies universally.

29. And they shall come.—An answer to the question of verse 23.

the north, and from the south, and shall sit down in the kingdom of God. ⁸⁰And, behold, there are last which shall be first, and there are first which shall be last.

⁸¹ The same | day: *hour* | there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee. ⁸²And he said unto them, Go ye, and tell that

³¹ *iiiiepa Eec. aipa.* Tisch. T. S. Green, Al-ford.

Many shall be saved, but not you, unless you strive to enter in at the strait gate. They shall come from every quarter of the heavens—indicating the calling and salvation of the Gentiles.

30. there are last which shall be first.—Many of those to whom the knowledge of salvation was sent last, shall be first in attainment—first in virtues and graces.

CHRIST WARNED CONCERNING HEROD.
31-35.

{*Peculiar to Luke.*}

31. Get thee out. . . for Herod will kill thee.—It seems from the context that Herod had really no design to kill him, but that he wished to get rid of him. His presence and popularity were a discomfort to him. The Pharisees were quite ready, no doubt, to bear the message—perhaps had inspired it. The Savior perceived the craft and cunning of **that fox**, hence the message which he sent back.

fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected. ^M Nevertheless I must walk to-day, **and** to-morrow, and the day following: for it can not be that a prophet perish out of Jerusalem. ^M O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee ; how often would I have gathered thy children together, as a hen

33. Nevertheless.—Though Herod's threat does not influence me, still I must depart. The great objects of my earthly mission require it.

I must walk to-day and to-morrow and the day following.—And while he walked or journeyed he would cast out devils and do cures (verse 32). The third day's journey would bring him to where he would be **perfected** through sufferings, *i. e.*, to the beginning of the end.

34. O Jerusalem.—This pathetic and tender address to Jerusalem was repeated later (see Matt, xxiii. 37). Here it seems to flow from his prophetic spirit in contemplating his approaching rejection ; there, as the sad farewell, resulting from and made necessary by his actual rejection. Here are infinite love and infinite power; but the love has failed to draw, and the power does not compel. What

doth gather her brood under her wings, and ye would not! ^M 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, Blessed is he that cometh in the name of the Lord.

³⁵ *epm*; *Sec.* Omitted by Lach. Tisch. T. S. Green, Alford, Tregelles, N, A, B, K., L, E, S, V, R, A, etc.

³⁵ *Aurjj*/ *Sec.* Omitted by Lach Tisch. T. S. Green, Alford, Tregelles.

a lesson in theology for the world and the church!

HEALING OF A DROPSICAL MAN, AND LESSONS ON HUMILITY. 1-14.

(*Peculiar to Luke.*)

1. as he went into the house. —Bitter as the antagonism of the Pharisees towards him had now become, it would surprise us to note that one of their chief or leading men invited him to eat bread in his house, if we did not know the object for which they were so constantly in his presence—to **watch** him, and, if possible, find something, either in his teaching or his works, which they could use for his destruction. It is not improbable that the **man who** had the dropsy had been designedly placed **before him**, and that the whole plan of bringing them together, including the invitation to eat bread, had been carefully preconcerted among the Pharisees as a trap.

XIV. *And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. ²And, behold, there was a certain man before him which had the dropsy. 'And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day [*or*

³ *i ov* Added by Tisch. T. S. Green, Alford, Tregelles.

Hence (literally) **they were watching him.** **3. Jesus answering spake.**—

He was answering the *thought* that he perceived in their hearts, which was something like this : “ Let us see now whether this pretended prophet of God will break the law of God by *working* on the Sabbath.” He silenced them by substituting “heal” for “work”—**Is it lawful to heal on the Sabbath day, or not I** It was an embarrassing question. It took them by surprise. They had not thought of *that* when concerting together; and as no answer had been previously decided on, none of them knew what to say. After healing the man, and letting him go, he said to them, **Which of you shall have a son or an ox.** As if he had said, Here was one of God's children as distressed and helpless as if he had been in a pit, or had fallen into a well: now which of *you* having a son in such condition

not]? *And they held their peace. And he took him, and healed him, and let him go; 'And answered them, saying, which of you shall have | an ass: *a son* | or an ox fallen into a pit, and will not straightway pull him out on the sabbath day ? 'And they could not answer him again to these things.

'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 wed-

5 oi>o? *Sec. vibt* Lach. Tisch. T. 8. Green, Alford, Tregelles, A, B, E, G, H, M, S, U, V, r, A, A, etc., e, f, g, P. Syriac, Sahidic, etc.

would, not extricate him ? a son or even an ox ? Thus he extorts, as it were, from their own conscience, the tacit confession that he is doing the work of his Father—tacit, because their pride and enmity will not permit them to express it.

7. he put forth a parable.— This was a few minutes after the healing, and was suggested by the lust for place and honor exhibited by the guests in choosing their **rooms**, *i. e.*, *their places at table*.

8. When thou art bidden.— The lesson of this parable was especially needed by the Pharisees. Their craving for worldly distinction had pervaded and corrupted the whole of their religious life. Their prayers and alms and fast-

ding, sit not down in the highest room; lest a more honorable 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 [aW] them that sit at meat with thee.

10 *wavTuiv* Added by Lach. T. S. Green, Alford, Tregelles, N, A, B, L, X. etc., N. Syriac, P. Syriac, Ph. Syriac, Coptic, Sahidic, ^Ethiopia

ings—all their “ services “—had respect to the impression which they would make upon men, and the consequent praise and honor which would come back to them. They lived but to exalt themselves. Their dominant passion was to be *esteemed* great and good, without caring at all to *be* such And this passion manifested itself in social as well as in religious life. The Savior saw that at this feast men were pushing and managing to secure the places at table that were esteemed the more honorable, without reference to their own merits or the greater worthiness of others. It was the index to their whole character—the sign then as always of spiritual degeneracy—to be foi-

¹¹ **For** whosoever exalteth him-gelf shall be abased; and he that humbleth himself shall be exalted.

¹² Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest

they also bid thee again, **and a recompense be made thee.** “ **But** when thou makest a feast, call the poor, the maimed, the lame, the blind: “And thou shalt be blessed; for they can not recompense thee: for thou shalt be recompensed at the resurrection of the just.

lowed in the end by exposure and shame.

11. For whosoever exalteth himself.—(Comp. Matt, xxiii. 12.) This educes the universal principle from the particular parabolic example, teaching us that humility before God; a deep sense of personal unworthiness, and a cheerful und grateful acceptance of *any* place—even the lowest—at his table, is the spirit that will be exalted and honored by him.

12. When thou makest a dinner.—I think it obvious that the Savior does not mean here to *prohibit* the invitation and entertainment of those who might be able to reciprocate the courtesy; but to condemn (1) the *motive* with which it is sometimes done, and (2) the exclusiveness growing out of such motive, which *limits* the invitation to this class. I think he is aiming at the tree rather than the fruit—inculcating a principle rather than prescribing a rule. The tree which he would hew down is selfishness; the principle he would inculcate is mcalculating love.

lest a recompense be made thee.—How strangely it must have sounded to this man that a recompense was to be *avoided*! With him, no doubt, this had been the main consideration. He looked for the recompense—that what he bestowed should come back to him—that what passed for *generous hospitality* should in fact cost him nothing, and yet should bring large increase of exaltation and honor. From first to last every thing centered upon self; and perhaps for such a man the observance of the *strict letter* of the lesson would be necessary.

14. And thou shalt be blessed.—The rendering of the Bible Union exhibits the sense much more clearly: “ And happy shalt thou be, because they can not recompense thee; for thou shalt be recompensed at the resurrection of the just.” But while this very clearly brings out the meaning of the clauses as they *seem* to stand related, I am not sure that this is the *true* meaning. It makes the failure of recompense here, the onlj

“**And** when one of them that eat at meat with him heard these things, he said unto him, Blessed **is** he that shall eat bread in the kingdom of God. “Then said

ground of future recompense; in other words, it seems to teach that the man would be recompensed at the resurrection, *simply because* the parties invited were not able to recompense him in this life. While this may certainly be viewed from an angle in which it would be true, I am disposed to think that it is not exactly the sense of the passage; but that the first two clauses of verse 14 are to be construed as an *hyperbaton* or inversion, the second and not the first connecting immediately with verse 13. Thus understood the passage would read: “Call the poor, the maimed, and the blind, because they can not recompense thee; and thou shalt be blessed, for thou shalt be recompensed at the resurrection of the just.” Here the ground of reward is not simply the *fact* that “they can not recompense,” but the *motive* that antedated that fact—the unselfish love that expressed itself in the invitation of such people. Thus the lesson, like all his teaching, reaches down into the inner life, where it touches and purifies the very springs of action.

THE GREAT SUPPER. 15-24.

{Compare Matt. xxii. 1.} This beautiful parable was called

he unto him, A certain man made a great supper, and bade many: “And sent his servant at supper time to say to them that were bidden, Come; for all

out by a sort of exclamatory remark of one of the guests—Blessed **is** he that shall eat bread **in** the kingdom of God. The substance of the Savior's reply is, “Very true, it is blessed, but in order to this eating, something more than blood and birth are necessary. Exalted privileges and exalted station do not of themselves give one a place at this feast—they may, if abused, become the very instruments of keeping him away.” To show how this may be, he delivers the parable.

16. A certain man made a great supper, and bade many.—This represents the king of the kingdom providing the great feast to which the man had just alluded, but which he did not understand. It was indeed a spiritual feast—food for the inner man; food which could satisfy, nourish and support, the true and better life. To this he bade many. Of course it would not have consisted with the proprieties of the *parable* to say that he bade *the* many, *i. e.*, all, though in the reality represented by the parable, this is the truth.

17. **And sent his servant at supper time.**—Thus in minute detail the parable is molded upon the customs with which those addressed were familiar.

Come, for all things are now

18-22.]

things are now ready. "And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go [and] see it: I pray thee have me excused. ^u And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. "•And another said, I have mar-is ital *Sec.* Omitted by Tisch. T. S. Green, Alford, Tregelles.

ready.—This is a point of capital importance in the application of the parable. While it directs the mind backward to the long period of preparation, it immediately withdraws the attention from that, and fixes it upon the completeness of the present provision

18. And they all, with one consent.—The word **all**, as in numerous other passages, is not to be pressed. It means not strictly every one, but virtually all. **One consent**—one mind, one disposition. The excuses were many, but the spirit that prompted them was one. Note, too, that the fact of making an excuse was a virtual confession of obligation.

the first said.—The three excuses have this in common that they all plead something that pertains to the self, and all place the gratification of self above the sense of duty and obligation. The piece of ground, the five yoke of oxen, •and the wife, do but indicate the

ried a wife, and therefore I **can** not come. "So | that: *the* \ 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. "And the servant said, Lord, it is done

²¹ *ixelvot Bee.* Omitted by Lach. Tisch T. S. Green, Alford, Tregelles.

different directions in which the same stream flows.

21. the master of the house being angry.—The sentimental softening of expressions like this applied to God, however well meant, is doing much towards destroying in men the wholesome fear of divine punishment which the Scriptures evidently mean them to feel. His feeling and attitude towards those who insult and dishonor him, find, no doubt, the truest representation *to us* in the language which he himself has chosen.

streets and lanes of the city. —The class now called represent primarily the social outcasts among the Jewish people—the publicans and sinners.

23. Go out into the highways and hedges.—Beyond the confines of the "city," beyond the limits of Judaism: go into **all the** world.

compel them to come in, i. e., by *moral force*—by the earnestnesB

as **thou** hast commanded, and **yet** there is room. ²⁵And 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. ²⁶For I say unto you, That none of those men which were bidden shall taste of my supper.

^MAnd there went great multi-

with which the invitation is pressed upon them—by the affectionate interest of entreaty—by the constraining power of the motive.

24. none of those people . . . shall taste of my supper.—This negative punishment alone finds place here, because any other would be incongruous with the essential structure of the parable.

DISCOURSE TO THE MULTITUDES.
25-35.

{*In part Peculiar to Luke.*}

26. If any man . . . hate not his father.—(Matt. x. 37.) This means, I think, something more than is allowed in the usual interpretation, viz., that the father and kindred are to be loved less than Christ. Of course, however, it does not mean personal ill will—but it does mean that that *in* the father and mother, yea, and in a man's own life also, which is opposed to Christ, and therefore at enmity with truth and goodness, **is** to be hated. The nearness and

tudes with him: and he turned, and said unto them, ^MIf 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 can not be my disciple. ²⁷And whosoever doth not bear his cross, and come after me, can not be my disciple. ²⁸For which of you, intending to build

dearness of these relations are not to bring us into fellowship with the wrong. “The *hate* is the *general*, not *personal*, feeling of alienation in the inmost heart, so that this world's relationships, as belonging to *the state of things in this world*, are not the *home* and *rest* of the heart. This is evident from the “yea, and his own life also,” which follows. Let the *hate begin here*, and little explanation will be further wanted.” (Alford.)

27. bear his cross.—(Matt. xvi. 24.) The cross, though its meaning as yet must have been obscure to the hearers, is for us the emblem of highest self-sacrifice and suffering. Voluntary sacrifice, therefore, and patient endurance of affliction for Christ's sake, are the conditions of discipleship mentioned here.

28-33.—These verses elaborate and illustrate the same truth, teaching also the propriety and necessity of a careful *pre-consideration* of this truth. A partial self-surrender will result in failure, and expose a

a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? "Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, ⁸⁰Saying, This man began to build, and was not able to finish. ⁸¹ 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? ⁸²Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth condi-

man to shame and mortification, as with the ill prepared builder of the tower, and the king going to war with inadequate forces. In fine, this text should be a warning to those stimulating and exciting revivalists, whose powerful *personal* influence induces such multitudes to make a profession under circumstances which will not *permit* them to count the cost.

33. So likewise.—This brings out the essential meaning of the preceding similes, and shows, as previously indicated, that the *provision* for building the tower and making the war, is a provision of *devotedness of spirit*—a sundering of the affections from every thing else, and thus a forsaking of all.

34. Salt [then] is good.—Such a man, such a spirit, is salt, (ye

tions of peace. **So likewise, whosoever he be of you that **for*** saketh not all that he hath, **he** can not be my disciple.

⁸⁴Salt [*then*] is good: but if [*even*] the salt have lost his savor, wherewith shall it be seasoned ? ^M It is neither fit for the land, nor yet for the dung-hill ; but men cast it out. He that hath ears to hear, let him hear.

XV. * Then drew near unto him all the publicans and sinners

^{34 oiv} Added by Tisch. T. 8. Green, Alford, K, B, L, x, etc., Sahidic, etc.

^{34 itai} Added by Lach. Tisch. T. S. Green, Alford, Tregelles, X, B, D, L, x, etc., N. Syriac, P. Syriac, etc.

are the salt of the earth, Matt. v. 13); but if even the salt have lost his savor; if the man who starts so well, turn back; if the incipient self-devotion weary and give over—wherewith shall it be salted? As much as to say, it is impossible. Nothing can supply the loss. It is fit only to be cast out as a worthless, useless thing.

35. He that hath ears.—This is the usual mark by which Christ intimates the momentous importance and deep significance of a preceding lesson.

THE LOST SHEEP, AND THE LOST PIECE OF SILVER. 1-10.

(*Matt, xviii, 12-14.*)

1. then drew near unto him.—In the original, this does not point so

for to hear him. *Aud *{both}* the Pharisees and scribes murmured, saying, This man receiv-eth sinners, and eateth with them.

2 of Sec. oi T«Lach. Tisch. T. S. Green, Alford, Tregelles.

much to a definite time and fact as to a customary practice. During this period of our Lord's ministry, the publicans and sinners were habitually about him. Outcasts from society—shunned as polluted and polluting things by the teachers of religion—they loved **to hear him**, because they found in him the one heart among all their people that could sympathize with them, and in his words the one call and encouragement to a better life.

2. murmured.—Expressed to each other their disapprobation in an undertone but loud enough for him to hear: **This man receiveth sinners**—receives them as followers—speaks kindly and tenderly to them—has them continually about him—and even **eateth with them**. **In** their opinion this settled the question against him. Expressed in modern proverbial phrase, they meant “a man is known by the company he keeps;” hence, this man is a sinner himself. But how little did they appreciate the profound meaning which lay in their own words, and the everlasting comfort which a sinful world would draw from them! He does receive sinners—and that which they meant

“And he spake this parable unto them, saying, * 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

as a stigma has been converted **into a glory**. He does not repel the charge, but by a triplet of beautiful parables shows the Godlikeness of his practice.

4. What man of you, having **an hundred sheep?**—It is necessary to remember, in order to understand this parable, that the word **sheep** is not used here in implied contrast with *goats*. Hence the term does not justify the inference that has been drawn from it in Polemic Theology—that the saving love of Christ extends only to the sheep and *not* to the goats; for in this parable *all are sheep*.

if he lose one.—The parties immediately alluded to under the figure of a lost sheep are the publicans and sinners of verse 1; hence the **ninety and nine** embrace the rest of the Jewish flock. (Compare Ezekiel xxxiv. 6.) These are left **in the wilderness**, meaning here not a desolate and dangerous region, but their *accustomed place of pasture*—the place where **he** had been keeping them.

until he find it.—The **point** sometimes made in applying this language that in *all* cases the lost *must* be found, and that the search

find it? ⁶And when he hath found it, he layeth it on his shoulders, rejoicing. 'And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. ^TI say unto you, that likewise joy shall be in

will never cease *until* they be found, is not warranted by other Scriptures nor required in this. (See for example chap. xiii. 34, 35.) But in order to bring out and exhibit the joys resulting from the finding, it was essential to *the completeness of the parabolic representation* that the owner should continue to seek until he found it. If the parable meant to imply that there was a preordained certainty of finding *all*, there would of course be no special occasion for joy in the finding of *one*. The fact of the joy, therefore, indicates the contingency and uncertainty of the seeking.

5. he layeth it on his shoulders.—Indicative of his tender regard and pity. Now, says the Savior in effect, this is what one of *you* would do for a *sheep*, and it illustrates what I am doing for the poor lost publicans and sinners—I have sought them and found them, and am bearing them home.

6. And when he cometh home he calleth together his friends, who, having known of his loss, are now to partake of his joy. The re-

heaven over one sinner that **re-penteth**, more than over ninety and nine just persons, which need no repentance.

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?

joicing of the friends and neighbors begins after the return home, because not till then can they be informed of the finding, but the joy in heaven which it represents takes place immediately upon the repentance of the sinner.

7. over one sinner that re-penteth.—The active side of conversion, that is, what a man himself must do in response to the divine love which seeks him, could not be exhibited in the *parable*, but is carefully portrayed in the *application*. The lost *sheep* is passive, but the lost *sinner* is not really "found" until he repents.

For comment on **just persons**, see note on verse 10.

8. what woman having ten pieces of silver.—(Peculiar to Luke.) The *drachma*, or "piece," was 17J cents, but worth at that time about ten times as much as now, or \$1.75. The sum was not large in itself, but being one-tenth of her whole fortune, it was large to her. I think the meaning and application of this parable are **the** same as of the preceding; that **the** woman represents the Savior; the

•And when she hath found it, she calleth her friends and her neighbors together, saying, Ke-

lost piece of money, the publicans and sinners; and that the lighting of the candle and the sweeping of **the** house have no *special* application—but still are lines of force and beauty, in that they enable us to see how **diligently** he seeks the lost. Trench argues elaborately and plausibly to show that the woman represents the church: 1. Because it *is* a woman; 2. Because the accessories of the parable are descriptive of the *work* of the church; hence, the **candle** is the *word* committed to the church, and the **sweeping**, with its consequent *dust* (which is taken for granted), indicates the commotion in the world caused by the preaching of the gospel. The objections to this are—1. That it dissevers the parable from the occasion that called it forth; and, consequently, 2. That it could have had no such meaning for the parties addressed, and whose cavils it was evidently intended to silence; and, finally, that the woman *owns* the coin, which surely could not be said of the church.

if **she lose one piece**.—Nearly all expositors, from St. Augustine down, have sought to discover a mystic meaning in the *coin*. Being *stamped* with the image of the emperor, it represents, according to this view, the human soul originally in the image of God; and, as loBt and dust-covered, the same

joyce with me; for I have found the piece which I had lost. ¹⁰

Likewise, I say unto you,

image defaced and nearly obliterated by sin. But this, in my opinion, is mere fancy—an idea injected *into* the parable and not drawn *from* it. Besides—and this is conclusive against it—the *piece* was not the Roman *denarius*, stamped with the emperor's image, but the Greek *drachma*, bearing commonly the image of an owl!

10. over one sinner that re-penteth.—This leaves out one of the difficulties of the previous parable, namely, the mention of the *just persons who need no repentance*. Who are these? Some answer, the *truly righteous*, viz., the angels of God, but this hardly calls for refutation; others, the *concessively* righteous, viz., the observers of the law; others still, the *self-righteous*, who, in their own opinion, need no repentance. I think this last is obviously the correct answer: 1. Because the *occasion* of the parable seems to direct attention to the Pharisees as the foil, standing over against the sinners with whom they felt too righteous to associate; and, 2. Because of no human beings could it be said that in truth they need no repentance.

PARABLE OF THE PRODIGAL SON.
11-32.

{*Peculiar to Luke.*} This parable, which is surpass-

there is joy in the presence of the angels of God over one sinner that repenteth.

^uAnd he said, A certain man

ingly beautiful, and which touches the chords of feeling in the heart as no other does, closes the triplet with which the Savior met the murmurs of the scribes (verse 1). The series forms a climax, exhibiting in higher and still higher degree the worth of a lost soul—as if the conception could only be reached by climbing to it. First, it is as one in a hundred, then as one in ten, and now as one in two. Again, the first and second parables exhibit the divine side of salvation—this more especially the human. They should, therefore, be considered as mutual complements of each other, and as together Betting forth the essence of the gospel. For while in this, as in the others, the immediate reference is to the persons and characters before him, still it will not be forgotten that sin is the same in all ages, and God's attitude to the sinner the same. Hence, the great lesson of these parables, the sacred truth which they reveal, and the practical instruction which they furnish, are applicable to all times.

11. A certain man—representing the divine Father—had two Sons—meaning, primarily, the older the Pharisees, the younger the publicans and sinners. The old interpretation, that the two eons represented the Jews and the Gen-

had two sons: “**And the younger** of them said to his father, Father, give me the portion of goods that falleth to me. And

tiles, may be properly retained as a truth *involved in the world-embracing principle* of the parable (see prefatory note above), but such, I think, was not the application immediately and specially intended.

12. And the younger said to his father.—By the Mosaic law he would have been entitled, on the death of his father, to one-third of the estate, as the portion of goods falling to him. But wearying of home life, and overconfident in his ability to manage for himself, he desires his share at once. The request was doubtless preceded by many a bright vision of prosperity and happiness which he felt sure could be realized if only he could get control of his portion of goods. At length—perhaps with downcast look of shame, or it may have been with assumed boldness—he presents the request, and thus illustrates the *first step* in the downward course of sin, *self-seeking*, or the gathering and centering of all in self. And the father immediately, as it seems, without trying to show him his folly or prevail on him to change his course, divided Tin-to them his living. There are lessons which experience alone can teach. The father knows that this craving after *independence* is wrong, and must result in ruin; and yet, since the craving has Bet

he divided unto them his living. "And not many days after the younger son gathered all together,

and took his journey into a far country, and there wasted his substance with riotous living.

in, that this son can never be brought to understand and appreciate his *true freedom* until after he shall have tasted the consequences of the false. So he lets him go. In like manner the history of our sinful world shows everywhere that rather than invade the freedom of the human will God permits men to abuse it. Every transgression and disobedience that they are suffered to commit, is but an exemplification of this awful truth.

13. **And** not many days after.—The second step is *speedily* taken.

he gathered all together.—His investments were to be so safe, and the returns so large, that he will leave nothing behind to lie unemployed at home. He has carefully calculated the results of his speculation, and is sure that there can be no mistake about it, and it is the part of wisdom to put the last penny into it. So the sinner gathers together, and gathers to *himself* all the wealth of intellect, all the powers of mind, all the sweet and beautiful emotions of the heart—the rich endowment which a gracious Father bestows upon him—and he rejoices in saying to himself, *these are my own to do with as I please.*

and took his **journey** into a

far country.—He must get as far away as possible, else his freedom would not be an assured possession to him. He would be troubled with advice; his fine schemes, which *he* knew to be so good, would not be favored at home—he must get away, far away. A striking evidence of the truth to nature with which this feature is drawn was furnished in the emancipation of the slaves in the Southern States of America. Almost without exception (even those who had had the best and kindest masters), they left the old home and farm, to engage often in a harder service and with less considerate and indulgent employers, but it was only thus they could *realize their freedom*. They must get *away*, so that not even the shadow of the old authority could fall upon them. The sinner, too, when he separates himself, with all his powers and possessions, from God, finds neither happiness nor pleasure near him. He feels urged by a sort of irresistible impulse to take his journey into a far country, where the voice of God can not be heard nor his influence be felt.

wasted his substance with riotous living.—The young man, after all, was not free. Passion asserted its dominion; lust insisted upon being served; unforeseen

“And when he had spent all, there arose a mighty famine in that land; and he began to be in want. ^uAnd he went and joined

himself to a citizen of that country; and he sent him into his fields to feed swine. ^wAnd he would fain have filled his

circumstances and conditions taxed his resources; he was obliged to spend his money for this and for that; he could not, so it seemed, help himself; the current of evil influence, into which he had unwittingly drifted, had become too strong for him. In this slavish life of rioting, carousal and pleasure, he wasted his property, little by little, until at last **he had spent all**. The portion which came to him was gone, all gone; and he was poor, penniless, destitute. Like him the sinner, alienated from the life of God, wastes the precious gifts bestowed upon him—lavishing the affections of his heart and the powers of his mind upon base and worthless objects, and, after spending all his money, he is without bread.

14. there arose a mighty famine in that land.—Here, for the first time, the hitherto concealed hand of Providence becomes visible. Apparently unfriendly to him, it is really the hand of true love speeding him to the end of his mad journey that he may the sooner come back to his father.

and he began to be in want—to feel the gnawings of hunger. He had squandered his fortune on foolish and hurtful lusts, and is now destitute of bread. Even so the wayward sinner is overtaken by

calamity. The Unseen Power above makes itself felt in the condition of his person or of his circumstances, and precisely at the time and in the way that he would most have deprecated, as if designed to defeat his plans and make him feel indeed that he is a most miserable, as he is a most helpless, sinner. In whatever form it come—as sorrow, ill health, disappointment, loss of fortune—it reveals to his better nature the existence of a mighty famine in the land. The world has no food for his inner man.

15. he went and joined himself to a citizen.—We have here the first faint glimmering of hope that he will yet return, in that he himself, long as he has lived there, is not a citizen; and the ties which bind him to his own home and country, greatly as they have been strained, may prove strong enough to draw him back. The immediate reference is perhaps to the publican Jew in the degrading service of Rome—the son of Abraham feeding the swine of Csesar. But the design is to set before us the deep degradation of a sinner, who comes at last to make a voluntary alliance with the world, and to engage himself in its shameful service.

husks.—Not the husks of some other fruit, but themselves the

belly with the husks that the swine did eat: and no man gave unto him. "And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare,

17 &«« Added by Lach. Tisch. T. S. Green, Alford, Tregelles.

fruit of the *carob* tree. "They are in shape something like a bean pod, but larger and more curved." The sense is not that he would fain have filled his belly with these, and no man *permitted him to do so*—for then he must have perished; but that he would fain have filled his belly with these because no man gave him *any thing else* to eat. But while he had plenty of husks, they were not food adapted to his nature—they did not satisfy his hunger—hence the force of the **fain would have**. The effort to fill his belly, to satisfy his hunger with these, was a failure. In the same way the deeper cravings of the soul, its hunger for its true food, can not be satisfied with any thing that is adapted merely to the animal and sensual nature. However abundant this provision, the soul is still perishing with hunger. After this picture of the sinner's guilt and shame, his degradation and want, his wretchedness and misery; his return is portrayed, and his welcome. Surely, in looking upon this, even the Pharisees must have recognized how beautiful and blessed it was in the father

and I perish [*here'*] with hunger?¹⁸ I will arise and go to my fa-ther; and will say unto him, Father, I have sinned against heaven, and before thee,^w [And] am no more worthy to be called

19 *koL Rec.* Omitted by Lach. Tisch. T. S. Green, Alford, Tregelles.

thus to *receive the sinner, and to eat with him* (see verse 1).

17. And when he came to himself—which he must do before he could come to his father; when he saw that his course had been begun and continued in a mad infatuation, **he said, How many hired servants of my father's have bread enough and to spare!** This thought of home, how it intensified his misery! The lowest menials have plenty there, **and I, a son, am perishing here with hunger.** After thus *honestly considering the truth*, he resolves to act.

18. I will arise.—This fixed resolution, this *decision of the will*, was the turning point in his case. But for this he would have remained and perished.

and will say unto him.—He determines not only to go, but to make an honest confession of his sins and his unworthiness—to ask nothing as a debt, but to cast himself upon his father's love and mercy—and he will be satisfied and thankful if he can get the lowest place in his service. He *humbles himself*—his very heart is lowly.

thy son: make me as one of thy hired servants. ^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. ^{al}And the son said unto him, Father, I have sinned against heaven, and in thy sight, [and] am no

²¹ *κοX See.* Omitted by Lach. Tisch. T. S. Green, Alford, Tregelles.

20. And he arose, and came.—it was not enough to *resolve*, the resolution must be *carried out*. Promptly, therefore, he translates will into deed.

But when he was yet a great way off.—This shows that the father was *looking* for him—waiting and longing for him to come back. It shows, too, how he loved him, and pictures the divine love for even the worst, the chief of sinners. Hence the lines are deepened here, every stroke bringing it out into bolder relief: he had compassion, and ran, and fell on his neck, and kissed him.

21. Father, I have sinned ... am no more worthy to be called thy son.—Poor, ragged, dirty, squalid boy, guilty and covered with shame—*he felt* so, but—bring forth the best robe. Here, again, every thing expresses love, and the heartiest welcome and restoration. He must have a **robe**, the mark of honor; and a **ring**, the pledge of love; and **shoes**, the sign of son-

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:** ²⁵And bring hither the fatted calf, and kill it; and let us eat, and be merry: ²¹ For this my son was dead, and is alive again; he was lost, and is found. And they

ship; and **the fatted calf, with music and dancing**, to express the joy and gladness in which all should have part and fellowship.

24, For this my son was dead, and is alive again.—His true life had been buried in sensuality and sin, leaving him, as it were, dead. “She that liveth in pleasure is dead *while she liveth*” (1 Tim. v. 6).

he was lost, and is found.—I do not regard this clause as explanatory of the former, but as expressing an additional cause of joy. The *son* had regained his lost life—this was one cause; the *father* had regained his lost son—this was another.

Thus far the feeling of Christ (and of course, too, of his Father) for sinners is set forth, showing that he does indeed heartily receive them, and exhibiting the ground and reason for it. What is to follow of the parable will show in contrast the attitude of the scribe* and Pharisees to the same class.

began to be merry. “Now his elder son was in the field : and as he came and drew nigh to the house, he heard music and dancing. ^MAnd he called one of the servants, and asked what these things meant. “And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and

sound. ^wAnd he was angry, and would not go in: | therefore: *but* | came his father out, and entreated him. “And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a

28 oiv Bee Si Lach. Tisch. T. S. Green, Alford, Tregelles.

25. the elder son. . . . drew nigh to the house.—It surely can not be without design that these parties are so often represented as being near to heaven—sometimes in sight, now within hearing of its music, and yet never entering in.

26. asked **him what these things meant.**—He had pre-judged and condemned the case, else, as he was so nigh, he would have gone immediately in to see for himself what it meant. Instead of which he stops, and calls to him a servant, and then, evidently in a complaining, fault-finding tone, which¹ finds its echo in the *mur-murs* of verse 1, asks the meaning of all this.

27. **Thy brother is come.**—The servant, glad and happy himself, seems to anticipate that his answer will produce the same feeling, but it does not.

28. **he was angry, and would not go in.**—All the finer feelings of humanity and fraternity had been swallowed up in his intense selfishness. The very kindness of

the father to the returned prodigal was a wrong *to him*, for *he* was rightfully, so he thought, entitled to it all.

but his father came out, and entreated him.—So the Savior had been entreating the Pharisees, but they, like this elder brother, had not yielded to his entreaties.

29. Lo, these many years do I serve thee.—I am *entitled* to some thing for my service—neither transgressed I at any time thy commandment, and thou never gavest me a kid to make merry with my friends.—True, he had not been given the merry-making kid, because there was no merry making heart to receive it. How could he accept a *grace* who fancied that he had never transgressed a *law*? And how could the father make a *gift* to him who felt that every thing was his *due*? In this cold, calculating *business* of debit and credit, there was *no place for joy*—

30. as soon as this thy son,— He shows the ugly spirit that **was**

kid, that I might make merry with my friends: *° But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. "And he said unto him, Son, thou art ever

with me, and all that I have is thine. ^MIt 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. XVI. 'And he said also unto

in him by keeping the kinship out of sight, as if he were ashamed of it—not *my brother*, but *this thy son*.

who hath devoured thy living with harlots.—This was perhaps true, at least in part—and he evidently does not mean that his case shall fail for want of strong statement. He has not even the thinnest veil of charity to throw over his brother's faults.

31. Son, thou art ever with me.—In an important sense this was true of the Pharisees as of all the Jews; they were nigh to God, and not "afar off," like the heathen (see Eph. ii. 17).

and all that I have is thine.—Or, in the language of the apostle, "To whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever" (Rom. ix. 4,5).

32. It was meet that we should make merry and be **glad**.—The parable abruptly ends with the father's closing appeal to

the son's better nature, without telling us what was that son's **final** decision. The beauty and propriety of this seeming imperfection are apparent. The Savior has minutely detailed the case of the Pharisees *up to this time*; he has justified his own course, and made his last entreaty to them to adopt it, but he does not close the case against them; he leaves their final answer to be given in their own subsequent conduct.

PAEABLB OP THE UNJUST STEWARD.

1-12.

{*Peculiar to Luke.*}

The steward here was the manager of a great estate which he farmed out to tenants at a stipulated price—to one for so many measures of oil, to another for so much wheat. His fraud consisted in renting the land to the tenant for a given price, then reporting a *smaller* price to the lord or owner, and keeping the difference for himself. If, for example, he rented land to one for a hundred measures of wheat, and reported to the owner that it was rented for eighty, he would collect the hundred, **account**

| bis: *Hie* | disciples, There 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,

¹ avToS *Rec.* Omitted by Tisch. T. S. Green, Alford, Tregelles.

for the eighty, and keep the twenty. With this preliminary statement, the understanding of the parable will be easy.

1. accused . . . that he had wasted his goods.—He wasted them, not as we now understand the word, by carelessness in preserving or extravagance in using them, but by fraudulently concealing and withholding them from their owner.

2. give an account of thy stewardship.—Make out a clear statement and showing of the whole business just as it now stands, and render it in; **for thou mayest be**—not to be understood as a contingency, but as a settled fact. His stewardship was to end—that had been determined on.

3. What shall I do?—I am about to lose my office; I can not condescend to dig in the field like a common laborer; to beg, after the high station I have filled, I am ashamed. What shall I do?

What shall I do? for my ^{\Qx^A} taketh away from me the stewardship: I can not dig; to beg I am ashamed. * I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. ⁵ 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,

What is most prudent for me to do, with reference to my own worldly interest, during the brief time that I still remain steward?

4. I am resolved what to do.—I will bring all my lord's tenants under obligation to me personally, so that when I am put out of the stewardship they may receive me into their houses.

5. he said unto the first, How much, owest thou unto my lord?—What was the *bargain* you made? How much did you *agree* to pay? The debtor answered, **An hundred measures of oil.** The steward remembers that he has reported this debt at fifty measures, and as he is now about to lose his stewardship, he will get no personal advantage from the extra fifty—so he says to the debtor, as we may reasonably suppose:

I am about to give up my stewardship, but I still have it in my power to do you a friendly deed, and as I believe you **to** be a man

Take thy bill, and **sit** down quickly, and write fifty. ' Then said he to another, And how much owest thou ? And he said, An hundred measures of wheat. [And] he said unto him, Take thy bill, and write fourscore. ⁸ And the lord commended the unjust steward, because he had done wisely: for the children of

⁷ *KOX* Sec. Omitted by Lach. Tisch. T. S. Green, Alford, Tregelles.

that can appreciate a good turn, I wish you to take your bill, **and sit down quickly, and write fifty** instead of an hundred. He pursues the same course with the others, making the bills and the book to correspond in each case, and opening every man's heart and house to him as a *dear friend*.

8. And the lord, *i. e.*, the rich man of verse 1, **commended the Unjust Steward**—not for the *morality* of his course (though, for any thing we know, this lord's own moral standard was no higher than the steward's) but **because he had done wisely**, *i. e.*, *prudently*, in that he had *made thoughtful provision for the future while he had the opportunity*. And this is the lesson of the parable. What the wise and prudent **children of this world** do respecting their worldly future, is what **the children of light** should do respecting their eternal future.

9- Make to yourselves friends.

We have here the practical ap-18

this world **are in their generation** wiser than the children of light. ⁹ And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when | ye fail: *it shall have failed* | they may receive you into everlasting habitations. ¹⁰ He that is faithful hi that

⁹ *iKkiKTjTe* Sec. *ixXivxi* Lach. T. S. Green, Alford, Tregelles, X, B, D, L, E, etc., P.Syr-iac, Coptic, ^Ethiopic, Armenian, etc.

plication of the parable. The *prudence and foresight* of the steward in so using the unrighteous mammon as to provide friends to receive him, and not his moral character, are held up for imitation. The disciples, by relieving the necessities of the poor, *i. e.*, by *befriending* them, would make friends of them.

mammon is here personated, and is represented as **unrighteous**, because it is so commonly the occasion of unrighteousness — the cause and instrument of evil. By a lively figure the qualities that characterize its *use* are transferred to the *thing itself* The **everlasting habitations** no doubt mean heaven; and the *representation* is, for it is not to be understood literally, that the befriended poor will precede us into heaven and receive us there—the real literal truth being that the *heart of love* which prompts and induces us to do good to the poor, *fits* us for heaven.

10. He that is faithful.—This verse, and those immediately fol-

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? "And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

¹⁸ 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 can not serve God and mammon. "And

lowing, guard the instruction given in the last against possible mistake on the part of the disciples, by showing that mammon, or money, belongs to God (verse 12); that it has been committed to them as a trust, and that in using it they are to be governed by the high principle of faithfulness to him and not by mere selfish motives. Also that they are to consider that this trust is committed to them as a test of their faithfulness, and little though it be, it will serve to decide their fitness or unfitness for receiving the true riches, which, as they are spiritual, and to be received into and become a part of the very self, are their *own*, and never like the mammon to pass from them to others. Finally, (verse 13), they are to remember that though en-

the Pharisees also, who were covetous, heard all these things: and they derided him. "And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is 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 presseth into it. "And it is easier for heaven and earth to pass, than one tittle of the law to fail. ¹⁸ Whosoever

trusted with the mammon they are not to serve mammon, but *with it—i. e.*, by means of it—to serve God, and to do this with a single and undivided heart

PARABLE OF THE RICH MAN AND LAZARUS. 13-31.

(*Peculiar to Luke.*)

14-18.—These verses are introductory to the parable. The covetous Pharisees, hearing all that the Savior had been saying about the unrighteous mammon, **derided him**. The word, in the original (*^fivxt^pi^ov*), signifies literally *turned up the nose*, a sign of the utmost contempt and scorn, and indicative of their entire rejection and repudiation of the doctrine. The parable which follows takes a

putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery. "There was a certain rich

representative of their own class and exhibits him as acting according to their principles; it then lifts the veil of the future world that they may see the consequences to which their course is leading them. The connection of the intervening verses with the main subject is not readily perceived. This remark, however, does not apply to verse 15, which is manifestly and strikingly pertinent, forewarning them, as it does, that there is to be a judgment upon their conduct in the future, different from that which they pronounce upon themselves before men. He then reminds them that without their concurrence, and in spite of their opposition, a new order of things has been initiated. The law and the prophets were until John, *i. e.*, were *preached and taught* as the *only authority* until John; not that they ceased then to *be*, nor that they ceased then to be *authoritative* (see Matt. xxiii. 2, 3), but **since that** time the kingdom of God is preached—another and higher authority is proclaimed which is destined to supersede the old, and by the spirit and principles of this kingdom they were to be tried and judged. This kingdom was proclaimed or preached as at hand. It had not actually come, save in the heralding of its law and spirit; and **every man** who embraced these—such was the antagonism of the scribes and rulers—had to do so by force, pressing his way against violent opposition. They were not to understand him, however, as meaning by the proclamation of the new kingdom that the old law was **to fail**. On the contrary, it was in every tittle to be fulfilled, and its very essence and spirit were to be lifted up out of the letter, and incorporated in the kingdom of God as *its* organic law. For example, taking one law to represent all, it still remains, and will continue in the kingdom of God to remain true, that **whosoever putteth away his wife and marrieth another, committeth adultery**. This, of course, is to be understood with the qualification expressed in Matt. v. 32 and xix. 9—'saving for the cause of fornication.' **And whosoever marrieth her that is put away committeth adultery**. Although he may have but this one wife, he is nevertheless *particeps criminis* in the *sin*, which, in strict definition, is primarily the woman's.

19. There was a certain rich man.—From what immediately follows we are to understand that he was *very rich*. He could afford to dress in the costly Tyrian **purple**, and his under-garments were made of the exceedingly expensive

man, which was clothed in purple and fine linen, and fared sumptuously every day: *^o And [there was] a certain beggar named Lazarus, [which] was laid at his gate full of sores,

20 *ti» Rec.* Omitted by Tisch. T. S. Green, Alford, Tregelles.

20 *6s Rec.* Omitted by Tisch. T. S. Green, Alford, Tregelles.

fine linen of Egypt, said to be worth its weight in gold. He also **fared**, or feasted, **sumptuously every day**. The palatial residence and the large retinue of servants are taken for granted. He was bountifully blessed with all the good things of this world, and he indulged himself without stint in the enjoyment of them.

20. a certain beggar named **Lazarus**.—The name not pointing to any individual (for this is parable, not history), but given to add liveliness to the picture, and discreetly given for the suggestiveness of its signification—*God my help*.

was laid at his gate.—Perhaps by some poor “good Samaritans” who were not able themselves to supply his wants—laid there that the very sight of his distress might touch the heart and open the hand of the rich man. The **gate** was in fact the *front door* opening into the corridor leading to the court, around which houses in the East were built.

21. desiring to be fed—and the presumption is he *was* fed—**with** what fell from the rich man's

²¹ And desiring to be fed with | the crumbs which : *what* | fell from the rich man's table: moreover the dogs came and licked his sores. ^{2*}And it came to pass, that the beggar died, and was

21 *^ixiuv TUIV Rec.* Omitted by Tisch. T. S. Green, Alford, A, B, L, b, c, e etc., H. Syriac, Sahidlo.

table. No doubt these scraps and crumbs, as being worthless, were carelessly given to the beggar, but accompanied with no heart, and without a word of friendly interest and sympathy.

moreover the dogs came and licked his sores.—This is added to show, 1, what must have been the depth of the poor man's misery, and what his utter loneliness and friendlessness, when even the kind offices of dogs were a grateful relief to him; and, 2, the hardness and coldness of the rich man's heart—wanting even the compassion and sympathy that were shown by the dumb brutes.

22. the beggar died, and we must suppose that the necessities of the case compelled the rich man to have him buried, though this is not mentioned. It was not such a funeral as would attract attention. A servant could dig a hole and bury him out of sight and out of the way, without interfering with the elegant ease and costly luxury of the master. But to Lazarus, the mode of his body's burial, **or** whether it was buried at all, **mat-**

carried by the angels into Abraham's bosom : the rich man also died, and was buried; ^MAnd in hell he lift up his eyes, being in

torments, and seeth Abraham afar off, and Lazarus in his bosom. ^MAnd he cried and said, Father Abraham, have

tered not—he **was carried by angels to Abraham's bosom**, not because he had lived and died poor, neglected and friendless, but because he was a true and faithful servant of God, and therefore, in the higher and better sense, a child of Abraham. That the angels bore him, we may believe to correspond with the literal truth in the case of all the heirs of salvation, for whom they minister during life. Abraham's bosom. In the Jewish conception of the state of the dead, the happy and blessed were said to be in Abraham's bosom—not meaning the words literally, but simply signifying *the state* of rest, comfort, happiness. As the language, therefore, would convey to Christ's hearers *this meaning*, which was also what he meant, he adopted and used it without explanation.

the rich, man also died, and Was buried—buried, no doubt, in a costly tomb, and with great pomp and ceremony.

23. And in hell he lift up his eyes, being in torments.—The word hell in this place (hades) simply means *the state of the dead*, or, if we localize the conception, *the place of the dead*. It is what we mean in modern phrase by *the unseen world*, or *the future state*—it is Shakespeare's “undiscovered country.” Into this “coun-

try “ all alike go at death, both the rich man and Lazarus, the good and the bad. What their *condition* is there, is not indicated by the word *hell* or *hades*; but in the case of Lazarus by the phrase Abraham's bosom, meaning comfort and happiness, and in the case of the rich man by being in torments, signifying the opposite.

and seeth Abraham afar off.—Our eager impatience to get definite conceptions of the future state, and our inability to form such conceptions without the boundary lines of the material and local, may lead us, unless we be guarded, to mistake in interpreting *the imagery* by which that *state* is set forth. My opinion is that we should here understand a *spiritual remoteness*, which, as in the case of the sinner and God, is consistent with an actual nearness; in other words, I think the parabolic representations are not to be pressed as having local and localizing significance.

24. send Lazarus.—I suppose that our Savior does not mean to teach us that such a conversation as this actually takes place in the future world, but that he does mean to set forth graphically and vividly to the covetous and deriding Pharisees, who heap up their treasures in this world, and are not rich

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. ^But Abraham, said, Son, remember that thou

towards God, how helpless, impoverished, dependent and wretched they will be when they pass to the other side. If such was the truth •which he designed to impress, the parabolic drapery in which it is presented is most happily chosen. In any case, we must not forget that this is a *parable* and not *history*, and consequently that its lesson is not what its imagery is, but what it *means*.

25. Son, remember.—There is something quite exquisite in the wisdom which represents Abraham as disowning while he acknowledges his own son in the future state, thus showing that the fact of carnal sonship will not avail, unless accompanied by the faith and faithfulness of Abraham. This man had not been faithful in that which is least; he had heaped up treasures for himself; he had regarded them as his own, and had covetously clung to them as his good. *He had received his good things.* In spite of faithful and repeated warning and instruction, he had deliberately chosen them as his portion. He had, therefore, already had and enjoyed his reward—enjoyed it in his **life-time**, using none of it to make provision for the future life.

in thy life-time receivedst thy good things, and likewise Lazarus evil things: but now he is [Tiere] comforted, and thou art

25 SSe Sec. &Se Lach. Tisch. T. S. Green, Alford, Tregelles, X, A, B, D, L, etc.

and likewise Lazarus evil things.—But they were not *his* evil things. In the mysterious providence of God he had borne them in the meekness of resignation and trust, and by thus bearing was the better prepared for the comfort that awaited him.

26. between us and you there is a great gulf fixed.—An impassable chasm separating the faithful from the unfaithful. In harmony with the interpretation I have given of the previous parts of the parable, I regard this as vividly and forcibly declaring the unalterable fixedness of the future state and condition; as setting forth, not the *phenomena* of the other world—how it looks and how it is arranged, or its so-called “apartments,” but the *essential verity existing eternally in the spirits of that world*. Fellowship, communion, intercourse, between the good and the bad, is *im-possible*, not because of an external but o*¹ an internal barrier. Even in this world we sometimes see, notwithstanding the inevitable commingling here of good and evil, distinct foreshadowings of this gulf—the souls of the righteous shrinking back with horror and repulsion from the guilt and stain of

tormented. ^And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you can not; neither can they pass to us, that would come from

thence. ⁿ Then he **said, I pray** thee therefore, father, that thou wouldest send him to my father's house: ^M For I have five brethren; that he may testify unto them, lest they also come into

sin, and those of the wicked driven with equal aversion from purity and holiness. Surely it is not unreasonable to suppose that in the next world this moral repulsion will become so intensified, and so fixed in the character, as to constitute indeed a *great gulf* “ between us and you.”

27. I pray **thee . . . send him to my father's house.**—We may presume that the scoffing Pharisees, ■who had been listening to the parable, and who perceived its application to themselves, were saying in their hearts: “This is all false—a mere bugbear to frighten us. If it were true, if such a fate as this really awaited us in the spirit world, the God of Abraham would not have left us in ignorance of it until now; he would have sent us messengers immediately from hades to warn us.” Now, to meet this thought of their hearts, the Savior exhibits their rich representative in hades as asking this very thing for them; and puts into Abraham's mouth the assignment of the reason why the request had not been complied with. The plain, unadorned truth of the matter, divested of its parabolic imagery and nomenclature (and it is especially important in the interpretation of

this parable to divest it thus, because from its peculiar construction we are so strongly inclined to view it as history), is that the hearts of the Pharisees, right there before the Savior, were presenting the request, and that Christ here on earth, and not Abraham in hades, was giving the answer. He tells them (if we may substitute the direct for the indirect address) you have Moses and the prophets: they are sufficient, if you will heed them in their letter and spirit, to make known your duty, and to lead you to him who can make you happy and blessed forever; and if you will not hear them, neither would you be persuaded though one should rise from the dead.

The parable of the rich man and Lazarus is especially esteemed for the light which it reflects from the future world. For although there are many serious questions of the soul respecting that world, to which it does not respond—questions which all earnest natures feel to be deeply interesting and momentous—still, as to the main point, its answer is clear, distinct and full. The essential truth, set forth in a form which was happily chosen for giving it a secure hold upon the interest **of the world,**

this place of torment, “ [Bui] the dead, they will repent. Abraham saith [unto him], ^{sl}And he said unto him, If they They have Moses and the proph- hear not Moses and the proph- ets ; let them hear them. *°And ets, neither will they be per- he said, Nay, father Abraham: suaded, though one rose from but if one went unto them from the dead.

²⁹ *Si* Added by Lach. Tisch. T. S. Green, AUord, Tregelles.

²⁹ *aiT* < 3 *Bee*. Omitted by T. S. Green, X, B, L, d.

shines with the serene and steady light of the life which is to come. Apart altogether from any special interpretation of its imagery, it teaches—1. The reality of the future state. It is not a shadow, a dream, a fancy, but an actual fact. All that we know of Christ—his knowledge and wisdom, his goodness and truth, his mercy and love, combine to certify us here that the dead shall live again, and live in conscious personal identity, not by a Hindoo absorption into the one life, but in their own proper individuality and selfhood.

2. As clearly and certainly as it reveals the future state, it reveals also the difference of destiny in that state. The good will be comforted and happy, the bad tormented and miserable. Account for this as we may, whether on the ground of arbitrary appointment or on that of natural and necessary consequence, still the fact remains.

3. The insuperable and eternal barrier between sin and happiness. Whatever else may change and end, this must remain immutably and forever “fixed.” There are some who think—and all would love to think—that *somehow* in the

great round of ages to come, the wicked will all finally become good and pure, devoted, loyal and loving (and if such should be the case, all the myriads of sanctified hearts would rejoice and be glad), but the parable gives no intimation of this change, and suggests no reason to expect it.

4. The intimate connection of the future with the present life—a connection as of cause and effect, of the tree and its fruit—a connection which the crisis death, so far from breaking or modifying, simply brings into visible and conscious manifestation. The future life is the present life continued and intensified ; and, as the case may be, is either enriched and blessed, or impoverished and cursed, according to the moral qualities enstamped upon it here.

5. The essence of character in its relation to destiny lies not in the overt act but in the inmost heart. What a man *is*, rather than what he *does*, determines his future. The rich man is -charged with not a crime. Designedly he is painted as singularly free from vices, but he lacks the one thing needful for the bliss of the life to come, a **pure**

XVII. ¹Then said he unto the disciples, It is impossible but that offenses will come: but woe unto him, through whom they come! ² It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

⁸ Take heed to yourselves: If thy brother trespass [against

³ <is tri Bee. Omitted by Lach. Tisch. T. S. Green, Alford, Tregelles.

and humble, an unselfish and loving heart.

INSTRUCTIONS FOR THE DISCIPLES.
1-10.

(For Parallels, see Notes.)

L It is impossible but that offenses will come.—(Matt, xviii. 7.) An offense (*axavSaXw*) is any thing which causes a disciple to *stumble in his walk*, and the immediate consequence of this is the withdrawing of the eye from “looking unto Jesus” with steady, trustful faith. Hence, whatever tends to *shake the faith* or to *arrest the consistent course* of a Christian, is an offense. The impossibility of preventing these, results from the freedom of the human will, and is, therefore, a relative and not an absolute impossibility; that is, they can not be prevented without entailing upon humanity the greater evils which would result from withdrawing the divine grant

thee], rebuke him; and if he repent, forgive him. *And if he trespass against thee seven times in a day, and seven times [in a day] turn again [to thee], saying, I repent; thou shalt forgive him. ⁶ And the apostles said unto the Lord, Increase our faith. 'And the Lord said, If ye had faith as a grain of mus-

⁴ TI)« JiTipa.? Rec. Omitted by Lach. Tisch. T. S. Green, Alford, Tregelles.

⁴ eVi o-e Sec. Omitted by Tisch. T. S. Green.

of freedom, which is the basis of virtue itself.

but woe unto Mm, through whom the offense cometh.—Because he has abused his own liberty, and endangered the life of another.

3. Take heed to yourselves—lest you be guilty of this sin. Especially take heed to your *hearts* lest an unloving, unforgiving spirit in you, become the occasion of sin also in others. (Compare Matt, xviii. 21.)

5. Lord, increase our faith.—Sensible that for such a course as he had just marked out to them, their faith was insufficient, they pray him to increase it—literally, to *add* to it.

6. faith as a grain of mustard seed.—(Matt. xvii. 20.) The leading point of comparison is the *smallness* of the mustard seed; and yet not without design is a *seed* chosen rather than an inanimate object—such as a grain of

tard 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. ' But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? ⁸And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and

Band—to suggest that this small faith must have inherent *vitality* and *power of growth*, intimating that the “increase of faith” which they had prayed for, must come from its *own development* by their voluntary appropriation of the *nutrition* provided for it—and not from an immediate *addition* to it, *ab extra*. Again, small as the mustard seed is, it is yet *absolutely perfect in its kind*, and in this view is the likeness of a faith that is wholly unmixed with self-reliance or dependence on secondary causes, and equally *without doubt* as to the power of God. (See Mark xi. 23.) Such a faith can not be conceived of as existing independently of the divine word, and could therefore never *say* to the **sycamine tree, Be thou plucked up by the root**, save when, as in the age when miracles were necessary, it might be made

drink? »Doth he thank | that *the* | servant because he did the things that were commanded [him]? [I trow not.] ¹⁰So 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.

⁹ *ixcCvm Eec.* Omitted by Lach. Tisch. T. S. Green, Alford, Tregelles.

⁹ *ovTffl Bee.* Omitted by Lach. Tisch. T. S. Green, Alford, Tregelles.

⁹ *oil SoTM Bee.* Omitted by T. S. Green, Alford, Tregelles, B. L. X. I, 28, 118, 131, 157, 209, a, e, Coptic, .Sthiopic.

known as *the will of God* for it to be said. Hence, it appears that the faith which wrought miracles did not differ in kind from other faith, for it simply took God at his word, and that is the essential characteristic of all faith. The faith which, in our day, justifies the sinner, is *sufficient* to remove the sycamine tree, if God now directed its exercise in that way—but he does not. **7. But which of you, having a servant.**—The possession of faith, like all blessings, is shadowed with danger; here, therefore, the Savior gently warns the disciples not to be puffed up with pride in view of the wonderful power which they might come to exercise, but to retain a humble sense of their dependence. They were bond-slaves of God, and their best service was no more than what was due, and could not, therefore, bring him under obligation to them.

¹¹ And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. ¹² And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: ¹³ And they lifted up their voices, and said, Jesus, Master, have mercy on us. "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. ¹⁴ And one of them, when he saw

THE TEN LEPERS HEALED. 11-19.

(*Peculiar to Luke.*) 12. a

certain **village**, situated probably near the boundary between Samaria and Galilee.

lepers, **which** stood **afar off**. (See notes on chap. v. 12-15.)

14. Go shew yourselves unto **the** priests.—According to the law of Moses this was to be done *after* the healing, in order that the priest might then give the ceremonial *cleansing*. (See Lev. xiv. 3, 4.) Hence the direction given by the Savior involved an implied promise that they should be healed as **they Went**. It was, therefore, a test of their faith, and is strikingly in harmony with his mode of healing the leprosy of sin. He directs the sinner who, leaning upon his mercy, asks what to do, to go forward in obedience to his commandments, and *in going*, not be-

that he was healed, turned back, and with a loud voice glorified God, ¹⁵ And fell down on his face at his feet, giving him thanks : and he was a Samaritan. "And Jesus answering said, Were there not ten cleansed ? but where are the nine? "There are not found that returned to give glory to God, save this stranger. ¹⁶ And he said unto him, Arise, go thy way: thy faith hath made thee whole.

¹⁷ And when he was demanded of the Pharisees, when the king-fore, he is cleansed. (See Acts ii. 38.)

15. **And one of them**.—It is a melancholy record that *only* one returned to give glory to God. All had cried for mercy, and in the *primal obedience of faith* all had been healed, but the heartfelt gratitude for so great a blessing was wanting. How often thus do the love and life of the pardoned sinner fail to respond to the grace that saved him I

DISCOURSE CONCERNING THE KINGDOM. 20-31.

(*Compare Matt, xxiv; Mark xiii.*)

20. when the kingdom of God should come.—No doubt the question was derisively put. They did not believe that, as preached by him, it was coming at all; and, in the absence of all observed signs of its approach, they meant to

dom of God should come, he answered them and said, The kingdom of God cometh not with observation: ²¹ Neither shall they say, Lo herel or [lo] there ! for, behold, the kingdom of God is within you. “And

²¹ *iSoii Rec.* Omitted by Tisch. T. a Green, Alford.

place him at disadvantage before the people by their scoffing demand. cometh not with observation.

—It is not something to be *watched for*, and whose coming is to be *observed* and *looked at* as though it were an outward object. It is not a mere *local thing* which can be now **here** and now **there**, passing from place to place, as you suppose—but **the kingdom of God** which / preach is within you. The Greek phrase (*ivtof vpwv*) may be rendered as in the text, or better here, *in the midst of you* or *among you*. While it is true that Christ reigns in the hearts of his people, it is clear that he was not thus reigning in the hearts of the Pharisees, and hence the kingdom of God was not *within them*. It was, however, *in the midst of them*, in that its king was there proclaiming its laws and swaying his authority over some (his disciples) who were standing among them.

22. The days will come.—This is addressed to the disciples to prepare them for the time of calamity **and** sorrow when he should be

he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. ^MAnd they shall say to you, See here; or, see there: go not after them, nor follow them. “For as the lightning, that lighteneth out of the one

taken away from them, and when they should desire to see one of the days of the Son of man. It is not clear what days are referred to. Alford understands the days they were now leading while he was here with them; others refer them to his second coming in glory. I suggest that, perhaps, we are to understand the language *generally* as indicating simply an earnest longing for his presence, without pointing specially either to the future or the past. In the dark hours of persecution and distress, the feeling of their hearts would be, If only he were here with us I

23. go not after them.—As much as to say, I will not be manifestly present then; prepare yourselves by the foreknowledge of this from being led astray. They will come to you in my name and say I am in this place or in that (**see here—see there**), but believe them not.

24. For as the lightning.—When I do come there will be no need of having the fact pointed out to you. It will be as evident **and**

part under heaven, shineth unto the other part under heaven ; so shall [also] the Son of man be in his day. ¹⁸But first must he suffer many things, and be rejected of this generation. “•And as it was in the days of Noe, so shall it be also in the days of the Son of man. “They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and

²⁴ leal *Rec.* Omitted by Tisch. T. S. Green, Alford, Tregelles.

unmistakable as the lightning that illuminates the whole heavens.

25. But first must he suffer.—With what unsparing faithfulness he prepares them for the worst! First he is to suffer, and **be rejected by this generation**. Then *they* are to suffer; and while the world goes on eating and drinking, they are, *by* suffering and patience, to show their fidelity to a crucified and rejected Master.

27-29. the flood came.—With unmistakable literalness the Lord here seals with his authority the historic reality of the flood and of the destruction of Sodom.

30. Even thus it shall be—It will be thus sudden and unexpected, and while men are engaged in the pleasures and business of the world as usual. It was thus in the days of Noah, thus in the days of Lot, and it shall be thus in the day of the Son of man.

the flood came, and destroyed them all. ^M Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; ¹⁹ But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

³⁰ Even thus it shall be in the day when the Son of man is revealed.

³¹ In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away:

31. In that day.—I understand these special directions to be a sort of parabolic way of intimating that all mere worldly interests will then terminate, and that they are to be instantly and wholly abandoned and given up, without paying *even the slightest regard* to them—such as taking a *single step* towards them. This is enforced by the example of Lot's wife who lost her life by looking back. I do not perceive, with Shedd and others, the necessity of regarding these two verses as “ a fragment of our Savior's subsequent prediction of the destruction of Jerusalem.” The main subject of the whole passage being unquestionably the future coming of the Lord, it is difficult to believe that the description of a different event was interjected between the particulars of the **main** description without any note or sign to apprise us of **it**

and he that is in the field, let him likewise not return back. »' Remember Lot's wife. " Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. •*I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. ⁸⁵Two women shall be grinding to-

gether; the one shall be taken, and the other left. ^M [Two men shall be in the field; the one shall be taken, and the other left.] ⁸⁷And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

³⁶ *Beza, Elz.* Omitted by Rec. **Lach.** Tisch. T. S. Green, Alford, Tregelles.

33. Whosoever shall seek to save his life.—It is probable from the use of this same declaration in other connections (see chap. ix. 24) •where it clearly points out a settled *course* of conduct, that the meaning here is the same; and that we are to understand, therefore, not whosoever *at that time*, but whosoever *before* and *up to* that time, shall seek to save his life shall lose it. Alford would render, for the sake of bringing out this idea, who soever *shall have sought*. But this rendering is unnecessary if we view the matter from the standing point of the Savior when predicting the event, rather than from the standing point of the event itself.

34, 35. two men in one bed.—These verses point to the final division of mankind into two classes, and this division, being made upon a principle that is not of this ■world, will, of course, break up and sever all mere worldly connections. The two particular cases given—two men in one bed, and two women grinding at the mill—

serve to exemplify the application of this general principle. The third case, verse 36, is not critically sustained in Luke, but was inserted by some copyist from Matthew.

the one shall be taken, *i. e.*, taken or gathered by the angels of God into the great company of the good and faithful servants; **the other left**. The consequence of being *left*—left behind, and therefore *left out* of this blessed company—is not detailed, but is intimated with sufficient clearness in verse 33: it is to *lose the life*—words which at *that time* will have a measureless depth of meaning.

37. Wheresoever the body is, thither will the eagles be gathered together.—I can perceive no reference here to the " eagles" upon the Roman standards, as if the Savior pointed to the gathering of these around Jerusalem. The true application is clearly indicated by the question of the disciples, **Where, Lord?** showing that in *their* opinion this great and awful event was to occur at some partic-

XVIII. *And he spake a parable unto them to this end, that | men: *they* | ought always to pray, and not to faint; ³ Saying, There was in a city a judge, which feared not God, neither regarded man: “And there was a widow in that city; and she

¹ OUTOUS Added by Lach. Tisch. T. S. Green, Alford, Tregelles.

ular place. For their answer he puts them to considering where do the *eagles* gather together? At any one point? At any certain *place* that may be named and designated beforehand? No; but **wheresoever the body is**. That is, anywhere and every-where over the whole world, where the dead body is, thither the eagles or vultures collect. In like manner, this second coming of the Lord will be to humanity—to all nations, and wheresoever human beings are, there the angels will be, in order to “gather together his elect from the four winds, *from one end of heaven to the other*.” (Matt. xxiv. 31.)

PARABLE OF THE UNJUST JUDGE
1-8.

(*Peculiar to Luke.*)

1. unto them.—Namely, his *disciples*, this discourse being closely connected with the preceding, which was addressed to them.

that they ought always to pray.—The idea here, as shown by the exemplification, is **not** so

came unto him, saying, **Avenge me of mine adversary.** ⁴And he would not for a while: **but** afterward he said within himself, Though I fear not God, nor regard man; * Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. “And the Lord said, Hear what the

much that of praying at *all times*, as of perseverance—a *continuing* instant in prayer; **and not to faint**—not to become weary and discouraged in it because of the delay in obtaining an answer. Growing as this instruction does immediately out of the preceding discourse, it points especially to the times of affliction and persecution, when the disciples would have no redress against their cruel adversaries, and, like the helpless widow, would appeal to their judge.

2. There was in a city a judge. — The character of this judge is designedly drawn so as to *contrast* with that of their Judge. The few strokes that set it forth exhibit him in very dark colors. He **feared not God**. Irreligious and irreverent, he felt not the great obligation to do right; **neither regarded man**. He was so hard-ned as to be insensible to the influence of public opinion. Nor does he hesitate to *avow* his shameless impiety and recklessness. Now the point of the parable is, that from such a judge as this nothing

unjust judge saith. ^TAnd shall not God avenge his own elect, which cry day and night unto him, | though: *and does* | he bear long with them ? ⁸I tell

⁷ii.aicpo8viI.iav Sec. naK,poOviI.ei Lach. Tisch. T. S. Green, Alford, Tregelles, X, A, B, D, L, Q, x, etc., e, Coptic, Gothic, etc.

could be expected. Regardless of right, he would not be influenced by the merits of the case; and hard and unfeeling, he would not be moved by the distress of the petitioner. And yet when the widow appeals again and again for justice, to be avenged of her adversary, even this unjust, heartless, godless judge, is overcome by her ceaseless, unwearied importunity. It should be noticed, too, that he yields in the midst of her importunity, without waiting to see how long it would continue. She showed a *spirit* of continuance, and he said, I will avenge her, **lest by her continual coming¹ she weary me.**

7. And shall not God avenge?—If the unjust and unfeeling judge granted the importunate prayer, with how much more confidence should the disciples believe that the righteous and compassionate Judge would avenge them ! Nor **does he bear long with them.** In order that it may correspond with the parable and not that it is so in fact, God is represented as being *wearied*, like the unjust judge, ■with the continual coming, and

you that **he** will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth ? 'And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: ¹⁰Two men

hence will not bear it *long* before he grants the petition, but will avenge them *speedily*. This idea is lost in the received text, which greatly obscures the beautiful conclusion of the parable: *though* he bear long, being manifestly inconsistent with the *speedily* that immediately follows.

8. when the Son of man cometh.—The condition of this prevailing in prayer being that steady faith which faints not, the parable closes by throwing the disciples back, as it were, upon themselves. *God* is just, gracious, compassionate. Beyond all doubt he will answer the prayer of faith—but will the faith exist then to make the prayer? The *judge* will be ready, but will the *widow* be there ? The wisdom of silence leaves the answer to be made by those most deeply interested in making it.

PARABLE OF THE PHARISEE AND THE PUBLICAN. 9-14.

(*Peculiar to Luke.*)

The *leaven* of the Pharisees **had** manifested its presence **in** others, and for their benefit **and warning**

went up into the temple to pray; the one a Pharisee, and the other a publican. “The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. ^u I fast twice in the week, I give tithes of all that I possess. ^wAnd the

publican, standing **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. ^uI 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

this parable is given. It describes two opposite classes of character—the self-righteous and the humble—as coming into the presence of God.

11. The Pharisee, without any sense of the need of prayer, but because it was outwardly the becoming thing to do, had gone up to the temple *to pray*. And there he **stood and prayed thus with himself**—but, though his own private prayer, in the hearing of others. It is called a prayer, because the word expresses *generally* any address to God—but he asks for nothing. “His praying is a thanking, his thanking a boasting, not of God but alone of himself.” He presumptuously recounts his good deeds and ritual services, and contrasts himself with other men—even there, in that Presence, casting his eye upon the poor, despised publican, and complimeot-ing himself for being so much better than he.

13. And the publican, burdened with the feeling of unwor-thiness, and standing humbly

afar off, would not lift up his eyes to heaven—so ashamed was he; but with head and heart bowed down under the weight of his sin, he **smote upon his breast**, in token of his deep distress; and without one plea, as having not a virtue nor a deed to commend him, cast himself upon the mercy of God.

14. this man went down justified.—The word is not used in its subsequent technical sense, and should not be pressed beyond its proper limit. It means here *accepted, approved*; and should teach us, not specifically what a sinner is to do in order to be justified by the gospel, but the *spirit* in which he should comply with its conditions. The reason given for the approval of his worship and the disapproval of the Pharisee's, is found in the general law of promotion and degradation, which had been announced before. (See **chap. xiv. 11**, and notes.)

shall be exalted. “And they | rebuked them. ¹⁶ But Jesus brought unto him also infants, j called them unto him, and said, that he would touch them: but Suffer little children to come when his disciples saw it, they' unto me, and forbid them not:

INFANTS BROUGHT TO JESUS. 15-17.

{*Matt. xix. 13; Mark x. 13.*}

This beautiful incident, which is recorded with varying details by all the Synoptics, touches a chord of grateful sympathy in all hearts. It is especially esteemed by believing parents, who feel assured by it that their own Savior loves and cares for their little children

15. they—meaning, no doubt, the parents—brought infants. In Matthew and Mark, “little children.” The word here (*V<!''?*) signifies *new born babes*. Perhaps the word for “little children” (*■rc-atS'a*) in Matthew includes these among others that were larger.

that he would touch them.—“Put his hands on them and pray” (*Matt.*).

his disciples rebuked them.—Thinking, perhaps, that the parents were troubling him, or that they were interfering with his work of instruction.

16. But Jesus called them unto him — being “much displeased” with the disciples for their rebuke (*Mark*) and said, Suffer little children to come unto me. As much as to say, “You disciples know not what you do in obstructing the approach of these little ones. True, their coming takes the time that might be occupied in

giving you another parable, but let *them* be your parable, and learn from *them* the nature of the kingdom of God.” As the manner was with the great Teacher, the incident is converted into a *text*, from which lie discourses on the *childlikeness of spirit* with which the kingdom of God is to be received. After which, as we learn from *Mark*, “he took them up in his arms, put his hands upon them, and blessed them.”

In polemic theology, Christ's reception and blessing of the little children is pleaded as a warrant for infant baptism. The most that can be said, however, is that if authority for such baptism were clearly established upon other scriptural grounds, this passage would not be out of harmony with it. Of course, there is no baptism here, and no hint of any; and I think it unfortunate that this beautiful and tender incident was ever transferred to the arena of controversy—especially as the lesson which the Savior draws from it is of so different a character.

THE RICH RULER. 18-30.

{*Matt. xix. 16; Mark x. 17.*}

This case should be compared with the similar one in chap. x. 25. There the question was put to

for of such is the kingdom of God. "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.¹⁸ And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? ¹⁹And Jesus said unto him, Why callest thou me good? none is

good, save one, that is, God.²⁰ Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and thy mother.²¹ And he said, All these have I kept from [my] youth up.

21 MOV *Eec.* Omitted by Tisch. T. S. Green, Alford.

tempt him; here, in a much better spirit. This ruler, as we learn from Mark, "came running, and kneeled down to him, and asked him." It is also said that "Jesus beholding him, loved him." From all which it is evident that he was far in advance of most of his class, and no doubt it was with an earnest desire to learn, that he put the question,

18. Good Master, what shall I do to inherit eternal life?—The query from his lips is suggestive of a sad experience. He had been doing so much, as subsequently appears, and doing, too, perhaps the very best that he knew, and still he deeply felt that some thing was lacking. He was young, he was rich, he was in a high and honorable position, but he was not happy.

19. Why callest thou me good?—On a different occasion the Savior challenged his opponents to convict him of sin, and did not hesitate to declare that he did all ways what was pleasing to his Father. It was not therefore to de-

cline the epithet that he asks this question, but to cause the young man to search his own heart to see if he had appreciated its true meaning. The ruler himself was seeking to be good, perhaps even fancying that he was good; it was necessary for *him* therefore to be reminded of the one only standard of goodness. Without accepting or declining the title as applied to himself, the Savior simply turns his thought to the one God. As much as to say, No man is good save as his heart and life are in harmony with the will of the Good One. Then he directs him to that will.

20. Thou knowest the commandments, and he repeats five of them from the second table, omitting *Thou shalt not covet*—perhaps because the spirit of it was to be immediately brought out as the final test.

21. All these have I kept from youth up.—In the letter of them, no doubt he had. He **could** not remember a single case in which he had violated these pre-

“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. ²³And when he heard this, he was very-sorrowful: for he was very rich.

cepts. The searching standard of Christ respecting adultery was not known to him. The doctrine of the apostle that the *hatred* of a brother was murder had never been read in the law by the young ruler; and hence, according to his understanding of them, he had kept them all.

22. Yet lackest thou one thing.—You have been keeping *precepts*—regulating your outer walk by a fixed rule, as though that could give life; what you need is to melt down all these rigid, stony precepts into one word and one law—*love*. That is the heart, the life, the soul, of the commandments, which you have been keeping simply as an outward form. In truth, therefore, you have kept none of them. Lacking this one thing, you lack every thing. And now to test yourself, to see whether you are willing to adopt this one law which pervades and comprehends all law, **sell all that thou hast, and distribute unto the poor.** In this way you can determine whether you are prepared to keep, not precepts merely, **but** the *essence* of the

“And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! “ 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. ²⁶And they that heard it said,

law as given in the law itself— “Thou shalt love thy neighbor as thyself.”

23. he was very sorrowful.—The demand went *so deep*. It required every thing to be given up, and first of all that he himself should be given up. If it had been the whole burnt-offering of a bullock, how gladly he would have made it; but instead, it was that which the whole burnt-offering of the bullock *signified*, and he was very sorrowful.

24. How hardly shall they that have riches!—It is hard for them to enter because it is difficult for the *heart* to relax its *hold* upon riches. We have already been taught (chap. xvi. 9) that earthly treasures may be converted into heavenly; but for this there are needed the highest faith and love, both of which are difficult of attainment by the man who is surrounded with an abundance of this world's goods.

25. it is easier for a camel.—This is a proverbial way of expressing an impossibility, but by no means intended to be absolutely so

Who then can be saved? “And **he** said, The things which are impossible with men are possible with God. ²⁸Then Peter said, Lo, we have left | all: *our*

²⁸ *a<f>7JKanev ira-wra. KO| RCC. ii<f>evTe\$ Ta I<ia Lach. Tiseh. T. S. Green, Alford, Tre-gelles, B, L, etc., Coptic, etc.*

understood, because evidently it is qualified by both the preceding and succeeding context. In the former it is *hard* for *them*, in the latter it is *possible* with *God*. Perhaps, too, we should discern a difference between a man that *has* riches and a *rich man*. The former may have them in trust as the steward of God, and be poor in spirit and rich in good works—the latter, however, the *rich man*, is like the rich fool, who lays up treasures for *himself*, or like the rich man in the parable, who selfishly clings to his “good things” as his portion. I am persuaded that our Savior, in all these wonderful lessons about worldly goods, means nothing tending to the disorganizing of society, or to the undervaluing of earthly riches, but to infuse a principle that shall uplift them to higher uses, and consecrate them to worthier objects. As mere ministers to carnal pleasure and lust, and as promoters of selfish pride and false trusts, they are manifestly obnoxious to his severest censures.

28. Then said Peter, Lo, we have left our own.—As the Savior had but a moment before told the young ruler that if he would

own |, and followed thee. “**And** he said unto them, Verily I say unto you, There is **no** man **that** hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, ³⁰ Who shall not receive manifold more in this present time,

sell all and give to the poor he should have treasure in heaven, Peter is reminded that he and his brother apostles had actually done that very thing, and he is led to inquire what *their* reward shall be. This inquiry is left in Luke to be inferred, as it is the natural terminus of the prefaced statement.

29. Verily I say unto you.—Peter is not rebuked for having respect to the recompense of reward—because the hope of reward is a legitimate motive to action. Besides, the Savior knew that the sacrifice had not been made in the spirit of selfish bargaining—so much sacrifice for so much reward •but for the kingdom of God's sake, and out of loyalty and love to the Master. To all such the promise of the **manifold more** and the life everlasting is extended, and made to appear especially important by the solemn **verily** out of which it proceeds. Certainly the manifold more does not refer literally to *kind* but to the *blessings* which the things forsaken were calculated to impart—manifold more of the *good* that was in them.

and in the world to come life everlasting.

⁸¹ 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 accom-

plished. ^{S2}For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: ^MAnd they shall scourge him, and put him to death: and the third day he shall rise again. ^MAnd they understood none of these things:

THE APPROACHING SUFFERINGS.
31-34.

{*Matt. xx. 17-19; Mark x. 32-34.*}

31. Behold", we go up to Jerusalem.—As he draws nearer to the end of his journey, he seems to contemplate with more distinctness the things that awaited him there.

all things that are written by the prophets.—We can but observe how real and infallible to his mind were the predictions of God's word. It was impossible for them to fail. They were as certain as if already fulfilled. What was uttered was fixed and unalterable. In the frequent recurrence to this subject of approaching shame and suffering—impressing it over and over again upon the minds of his apostles—there is manifested a sort of tender solicitude lest, after all, his shame and his cross should be a stumbling-block to them. Hence, while he calls them again to look at the pictured scene of his shame-

ful rejection and death, he says to them in effect, Be not offended at the words as being of *course* out this: it is precisely what is written in the prophets concerning the Son of man—a sign by which you may

know the true Messiah. And out of that very shame will spring his glory, and beyond that cross he will

32. he shall be delivered unto the Gentiles.—By *whom* he is betrayed, and by whom *delivered* to the Gentiles, is not stated here by Luke, as if the exceeding darkness of the last scenes had shadowed them out of sight.

34. **they understood none of these things.**—So it was on a former occasion (chap. ix. 45) when he had prefaced the revelation by the solemn admonition, "Let these sayings sink down into your hearts." And there precisely—in their hearts—was the source of their blindness. In spite of all his parables, and in the face of his clearest explanations and predictions they were still clinging to the hope of an earthly carnal kingdom, and consequently thought that his language *must* require *some* interpretation consistent with this idea.

and this saying was hid from them, neither knew they the things which were spoken.

metaphorical meaning in them, they were utterly mystified—a state of mind aptly described by the repetitions of verse 34—as if language failed to give an adequate conception of the darkness and perplexity of their minds.

HEALING OF A BLIND MAN NEAR JERICHO. 35-43.

{*Matt. xx. 29-34; Mark x. 46-52.*}

The accounts of this miracle all vary. Matthew reports the healing of two men, and Mark of one, as he came out of Jericho, and Luke of one as he was about to enter the town. As in many other cases, there is doubtless some fact or circumstance unknown to us, which, if accessible, would harmonize these seeming discrepancies. In the absence of this it should suffice if we can see how they *might* be harmonized. Lange, agreeing with Bengel and Trench, has pointed out a *possible* way of accounting for the variations (see his notes on Matthew). In brief, that the Savior entered and came out of Jericho at the same gate; that as he was entering, the blind man appealed to him, but for the trial of his faith the Savior postponed his cure till he came back out of the town. Luke, as his manner is (note chap. iii. 20), takes up the case as it first presents

it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the

itself, and completes the narration of it before dismissing it. The mention of two by Matthew is more easily accounted for—upon a principle of frequent application; and the report by him and Mark that the cure was *actually effected* on coming out of the city, corresponds to the literal fact. At our great distance from the occurrence, it should content us if we are able to perceive that the testimony of the different witnesses is not inconsistent even in minor and unimportant details. On the great essential fact there is not even a seeming discrepancy. It is possible, I suggest, that too much prominence and importance have been given to these surface difficulties. The true and essential concord is lower down. The *music* of the four gospel harps is one grand harmony, and he that hath an ear for that, will enjoy it none the less because he can not always understand the movement of the fingers that produce it.

35. Jericho was situated about eighteen or twenty miles north-east of Jerusalem. The **certain blind man** named Bartimoeus (Mark) had taken his place near the entrance to the city, in order to beg from the multitudes who at this season were passing to Jerusalem to attend the passover.

36. he asked what it meant.—

way-side begging. ^MAnd hearing the multitude pass by, he asked what it meant. "And they told him, that Jesus of Nazareth passeth by. "And he cried, saying, Jesus, thou son of David, have mercy on me. ^{S9}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

The noise and buzz of the unusually large crowd that accompanied the Savior attracted his attention, and prompted the inquiry. Perhaps, too, having heard of some of the wonderful cures wrought by Jesus—for evidently he had heard of him—he had come to this place in the hope of meeting with him.

37. Jesus of Nazareth passeth by.—The opportunity for which he had waited had come—and was rapidly passing. Not a moment was to be lost.

38. Jesus, thou Son of David.—The title, *Son of David*, was equivalent to the *Messiah*, and shows not only that the blind man had heard of him, but that he believed him to be the Christ. The cry for mercy in Matthew is addressed, "O Lord, thou Son of David"

39. rebuked **him**.—There was a vast concourse going up in festal joy and gladness, and this pathetic cry of the blind man seemed to them ill-timed.

but he cried so much the

mercy on me. *°And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, " [Saying,] "What wilt thou that I shall do unto thee ? And he said, Lord, that I may receive my sight. "And Jesus said unto him, Receive thy sight:

41 *Aeywv Bee.* Omitted by Tisch. T. S. Green, Alford.

more.—Opposition and difficulty only increased his earnestness. It might be a very light thing for them to tell him to hold his peace, but for him it was mercy now or never. It was the one golden opportunity of his life, and it must not be lost.

40. And Jesus stood, and commanded him to be brought.—

And then as Mark tells us, " They called the blind man, saying unto him, Be of good comfort, rise; he calleth thee." It is beautiful to notice how, at the mere intimation of his will, their rebuke is changed into words of sympathy and cheer.

41. What wilt thou?-He had already asked for *mercy*, but Christ will have him particularize his desire—and this not only for the definite fixing of his own faith, but for the sake of the multitude, that they may see the immediate connection between the faith and the miracle.

42. thy faith hath saved thee, *i. e.*, instrumentally, in bring-

thy faith hath saved thee. “And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

XIX. *And Jesus entered and passed through Jericho. ¹ And, behold, there was a man named Zacchseus, which was the chief among the publicans, and he was rich. “And he sought to see Jesus who he was; and could not for the press, because he was

ing thee to the source of saving power.

43. and all the people.—The statement of the effect upon the people is peculiar to Luke.

ZACCH[^]PS THE PUBLICAN. 1-10.

(*Peculiar to Luke.*)

2. ZacchaBUS was a Jew (verse 9) who had accepted the office of tax-gatherer under the Romans, and was made **chief among the publicans**—a sort of superintendent over inferior officers of the revenue service.

3. **he sought to see Jesus.**—Perhaps out of curiosity, but the sequel seems to indicate that he might have had a better motive. Still, the extent of his expectations ■was to get sight of the now celebrated prophet. Running before, and climbing the sycamore tree, he waited for him to pass. It is altogether probable that the multitude,

little of stature. *And **he ran** before, and climbed up into a sycamore tree to see him: for he was to pass that way. “And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchseus, make haste, and come down; for to-day I 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, That he was gone to be

seeing the well-known little man resorting to this device, spoke of **it** one to another, mentioning him by name. It is not necessary, therefore, to suppose, as some have done, a previous acquaintance with him by the Savior, to account for his addressing him by name. 5. to-day I must abide at **thy**

house.—Suggesting that this had been marked out in the definite plan of the journey; though outwardly a small matter, great interests were depending upon it—and it *must* be. Zacchseus, •who had long felt the stigma of social disgrace, was naturally elated by this honor, and **received him** into his house **joyfully. 7. they all murmured.**—But a

little before, this same multitude were rejoicing and praising God for what Christ had done for the blind man; but the moment he runs counter to their *prejudices*, all else is forgotten.

guest with a man that is a sinner. ⁸And Zacchseus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. 'And Jesus said unto him, This day is salvation come to this house, forso much as he

8. And Zacchseus stood.—Meaning that he summoned up resolution and *stood forth* in the face of the crowd, to maintain himself against their opposition. But he had no hope of regaining his lost caste with *them*, and was only solicitous lest their charges should induce the Savior to give him up.

Behold, Lord, the half of my goods I give.—This does not express, as the words might seem to imply, that it had been his *habit* thus to give; but here and now, under the impulse of this grace that has been shown me, I *do give*. It marks the commencement of a new course of life.

and if... by false accusation.—A virtual confession of this sin, made in the strength of new moral courage.

9. This day is salvation come to this house.—Not simply because it has received the personal visit of Christ, but because, by means of that visit, Zacchaeus has been shown to be not the *abandoned sinner* which the multitude thought, but a true son of Abraham. Under the warming influ-

also is a son of Abraham. ¹⁰For the Son of man is come to seek and to save that which was lost. "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. ¹² He said therefore, A certain nobleman

ence of the Savior's favor, the latent *capacity* for salvation has been developed—and filled.

10. For the Son of man.—This great object of the Savior's mission is fully illustrated in the parables of chap. xv.

PARABLE OF THE POUNDS. 11-27.

(*Peculiar to Luke.*)

In many respects this parable is similar to that of the talents (Matt. xxv.), but being essentially different, is by no means to be confounded with it. Not only the time and place of their delivery, but the structure and incidents of the two are clearly distinguished.

11. he added and spake a parable.—The reason assigned for this is the false expectation of, the earthly sensual kingdom which his followers continued to cherish. They supposed that it would be manifested at the time of the now near-approaching passover, and the parable is directed to the correction of this error.

12. A certain nobleman.—Representing, of course, our Lord him-

vent into a far country to receive for himself a kingdom, and to return. "And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. ^M But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. ¹⁶And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he

self, **went into a far country**, *i. e.*, to heaven; to **receive for himself a kingdom**, for he is there to be crowned King of kings and Lord of lords; **and to return** —a distinct assurance that he will come again.

13, 14. his ten servants are his *people*, to whom he distributes **ten pounds in** equal proportion, representing all that the Lord gives to his followers to be used for his glory.

But his citizens.—Those occupying his territory, and who were bound to be subject to him, **hated him**, and with rebellious enmity declared, **We will not have this man to reign over us**. Thus it continues during the whole interval between the going away and the return. There will always be some to **occupy till he come**, and some who willfully refuse to sub-*scri*be it to his reign. When he **shall**

might know how much every man had gained by trading. ¹⁶ Then came the first, saying, Lord, thy pound hath gained ten pounds. "And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. ¹⁸And the second came, saying, Lord, thy pound hath gained five pounds. ¹⁹And he said likewise to him, Be thou a Lo over five cities. ²⁰And another came, saying, Lord, behold, here, is thy

return, these different classes **will** receive their reward. And, first, his own servants will be called to account.

16. thy pound hath gained ten pounds.—An evidence of exceeding diligence and faithfulness, and *for this*, and in *proportion* to this, he is rewarded. The same with the second who had gained five pounds. Here we note a radical difference between this parable and that of the talents. In that the gain and reward are proportioned to the original gift, the underlying principle being that where much is given much will be required. Here the endowment is made the same in each case, not to represent the actual fact, but to bring out into greater prominence the truth that the future reward is not dependent (as it might seem to be in the parable of the talents) upon the *amount* given, but upon *faith*—

pound, which **I** have kept **laid up** in a napkin: ²¹ **For** I feared thee, because Ihou art **an** austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. “ [An d] 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: ** Wherefore then gav-est not thou my money into the bank, that at my coming **I**

²² « *Bee.* Omitted by Tisch. T. S. Green, Alford, Tregelles.

fulness in the use of that which is given.

21. **I feared thee.**—The unfaithful servant who, by virtue of this very fact, becomes the wicked servant, is condemned out of his own mouth. He recognized that his lord would demand more than he had given, namely that and the fruit of its improvement, and yet he had made no improvement; and as to the demand wherefore? he could make no answer—give no reason—except his own hard and unworthy feelings towards his lord, the pound was taken from him and given to him that had ten pounds.

25. Lord, lie hath ten pounds.—Expressive of the surprise which those who stood by felt at this decision. In reply to this, he states

might have required mine **own** with usury ? “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.) ^MFor 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. ²¹ But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me. ⁸⁸ And when he had thus

the great principle that controlled the judgment, giving it a somewhat different application here from that of chap. viii. 18 and Matt. xiii. 12.

26. For I say unto you.—In serring the leading thought of the parable, the sense of this verse will be apparent: TInto every one which hath [the product of faithfulness, more] shall be given; **and from him that hath not** [this product], **even** that [original gift which] **he hath shall be taken away from him.**

27. But those mine enemies.—The servants having been judged and rewarded, it remains to punish his enemies—originally hie citizens “ The awful severity of this punishment is *indicated* by the command, **slay them before me.**

29-38.]

spoken, he went before, ascending up to Jerusalem. ^MAnd 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, ^{8C} 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. ⁸¹And if any man ask you, Why do ye loose him ? thus shall ye say unto him, Because the Lord hath need of him. ⁸²And they that were sent went their way, and found even as he had said unto them. ⁸³And as they were loos-

ing the colt, the owners **thereof** said unto them, Why loose ye the colt ? ^MAnd they said, The Lord hath need of him. "And they brought him to Jesus : and they cast their garments upon the colt, and they set Jesus thereon. ⁸⁶And as he went, they spread their clothes in the way. ³⁷And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; ⁸⁸ Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and

TRIUMPHAL ENTRY INTO JERUSALEM.
28-44.

{*Matt. xxi. 1-9; Mark xi. 1-10; John xii. 12-19.*}

29. Bethphage and Bethany. —These villages were quite close together, but as the site of the former is unknown, we can not now determine with certainty their relative situation. Bethany was about two miles east of Jerusalem, on the remote side of the Mount of Olives, and nearly a mile from the summit. The **village over against you** was one of these, but which of them is uncertain. It was no doubt one of Christ's friends who owned the colt, and who would therefore readily permit the disci-

ples to take it when told that he had need of it. 35. And they brought him to **Jesus**.—With loving hands they cast their garments upon the colt, and then set Jesus thereon; **and as they went** up the long eastern slope of the mountain, **they spread their clothes in the way**, and others cut branches from the trees and scattered them before him—to express their joy, and their assurance of his approaching triumph—for *they* thought that the kingdom of God should immediately appear (verse 11). On reaching the summit of the mountain, where the city came into view, **the whole multitude of the disciples**, as by a common impulse of irrepressible

glory in the highest. ^wAnd some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. ⁴⁰And he answered and said [unto them], I tell you that,

⁴⁰ airoṭ* *Sec.* Omitted by Tisch. T. 8. Green, Alford.

joy, burst forth into loud hosan-nas, and triumphal blessings upon the **King that cometh in the name of the Lord.**

39. And some of the Pharisees, greatly annoyed by this demonstration, said, **Master, i. e., Teacher, Rabbi—rebuke thy disciples.** “This enthusiasm ought to be suppressed; it is unseemly and unbecoming.” They meant to intimate that he was receiving more honor than he was entitled to, and that it was due to himself to prevent it.

40. I tell you that... the stones would cry out.—Perhaps this proverbial expression, which, of course, was not to be taken literally, meant no more than the intimation of his essential right to the praises bestowed; and that *somehow* eternal and indefeasible right must express itself. Years afterwards, when the praises in Jerusalem were hushed in fire and blood and desolation, how eloquently did the silent stones in the streets proclaim his divinity!

41. he beheld the city, and wept over it.—We are so accustomed to the superhuman excel-

if these should hold their peace, the stones would immediately cry out.

⁴¹ And when he was come near, he beheld the city, and wept over it, ****** Saying, If thou hadst known, even thou, at least in this thy day, the things which belong

lencies of Christ's character, that we sometimes fail to appreciate them. It does not surprise us to witness how perfectly *balanced* he was in the midst of this triumph—not for a moment misinterpreting it, as indicating the possibility of any other termination of his earthly career than that which he had been all along contemplating. The joy was good for the multitude, and he would not rebuke it, but for him, he knew that it was a triumphal march to death—and that beyond that death, and *for* it, unexampled sorrows and sufferings awaited the city. Hence, in the midst of ho-sannas to himself, he wept over Jerusalem.

42. in this thy day.—The day or time of Messiah's coming was *their* day—the day for which they had waited for generations, and to which their prophets and righteous men had looked for centuries. Sinful and wicked, ignorant and foolish as they had been in the past,—if they had only known now, at least in this their own day, the things that made for their peace!—The suppressed inference is obvious: How blessed it had been for them I

unto thy peace! but now they are hid from thine eyes. "For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, "And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. "And he went into the temple, and began to cast

45 iv avTw Kal ayopafovras JteC. Omitted by Tisch. T. S. Green, Alford, Tregelles, N, B, L, etc., Coptic.

But now they are hid—through thine own unconquerable prejudice and willfulness. (See note on chap, xviii. 34.)

43. For the days shall come **upon thee**.—With marvelous precision and detail he points out exactly the fate that was to overtake them, and which was finally realized to the very letter.

PURIFYING THE TEMPLE. 45-48.

(*Matt. xxi. 12; Mark xi. 15.*)

45. And he...began to cast out them that sold.—Sinful as were those who ministered at its altars, the temple was still God's house, which his Son would not see desecrated. It is indicative of the authority which he had established over the multitude—perhaps also of the fear which the report of his

out them that sold [therein, and them that bought]; **Saying unto them, It is written, | My house is: *And my house shall be* | the house of prayer: but ye have made it a den of thieves. "And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, ^wAnd could not find what they might do: for all the people were very attentive to hear him.

46 6 ol. fiov ol. irp' itrriv ReC. kou. eo*rtu 6 ol. ii-ov ol. wp. Tisch. T. S. Green, Alford, Tregelles, B, L, B, etc., c, Coptic, Armenian.

mighty deeds had produced—that without resistance the transgressors yielded to him and left the holy place.

46. It is written (Is. Ivi. 7), My house shall be the house of prayer.—Especially set apart and appropriated to the worship of God—including, of course, praise, adoration, and thanksgiving. Luke omits from the citation, *for all people*. A **den of thieves**—a strong metaphor, to express the exceeding corruption and wickedness that had been introduced. They had made it as *bad* as a den of thieves.

47. he taught daily in the **temple**.—Though his enemies were seeking to destroy him, he calmly and courageously stands daily in the temple teaching the multitudes, who were very attentive to hear

XX. *And it came to pass, that on one of | those: *the* | days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders, 'And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority? ^sAnd he answered and said unto them, I will also ask you | one:

¹ *tktivmr Rec.* Omitted by Lach. T. S. Green, Alford, Tregelles

⁸ *iva Rec.* Omitted by Lach. Tisch. T.S. Green, Alford, Tregelles.

him, and who, during the day, by the favor with which they regarded him, served as a protection against the chief priests and the scribes. At night he retired to Bethany.

CONTROVERSY WITH THE CHIEF PRIESTS. 1-8.

{*Matt. xxi. 23-27; Mark xi. 27-33.*}

1. came upon him.—The parties seem to have consulted together, and to have decided upon this course as being likely to weaken or destroy his influence with the people. In a body, therefore, these chief priests and scribes and elders—the most prominent men of the theocracy—come upon him while he is teaching and preaching in the temple, and demand his authority for doing these things.

3. I will also ask you a thing.—The pertinency of this will appear when it is remembered

a | thing; and answer me: * The baptism of John, was it from heaven, or of men? ⁵And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why [then] believed ye him not? ⁶But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet. 'And they answered, that they could not tell whence it was. ⁸And Jesus said unto them, Neither

⁵ *oJv Rec.* Omitted by Tisch. T. S. Green, Alford, Tregelles.

that John himself had announced the object of his mission to be the introduction of the Messiah to Israel, and that, in fact, he had introduced Jesus as such. Hence the question of the Savior is equivalent to saying: Before I tell you by what authority I do these things, I demand to know whether you *respect* authority; and this can be determined by your opinion of the baptism of John—was it from heaven or of men? **Answer me.**

5. they reasoned with themselves.—The question surprised and puzzled them. They saw that it presented a dilemma, neither horn of which they were willing to accept. They retired for a moment and consulted together; and after satisfying themselves that either alternative would be against them, they resolved to plead ignorance, and say **they could not tell whence it was.** **If,** then,

tell **I** you by what authority I do these things. 'Then began he to speak to the people this parable; A [certain] man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.¹⁰ And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the

⁹ Ti«*Hec.* Omitted by Lach. Tisch. T. S. Green, Alford, Tregelles.

they were confessedly incompetent to pronounce upon a *question* of authority, they had no right to demand his. They were without jurisdiction in the premises, and he refused to submit the case to such a tribunal.

PARABLE OF THE WICKED HUSBANDMEN. 9-18.

(*Matt. xxi. 28-*; *Mark xii. 1-*.)

9. Then began he to speak to the people.—According to Matt, and Mark, the parable was addressed to the same persons whom he had just silenced; *i. e.*, it was aimed at them and meant for them; but as they were standing with the multitude, the words, as Luke says, were spoken to all. A **man planted a vineyard**. By the vineyard we understand, not the house of Israel, as in Isaiah v. 7, for that vineyard was to be laid waste and destroyed; nor could that "house of Israel," those "men of Judah," be trans-21

husbandmen beat **him, and sent him away empty**. "And again he sent another servant: 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

¹³ *ISovTcs Rec.* Omitted by Lach. T. 8. Green, Tregelles, N, B, C, D, L, Q, etc., N. Syriac, Coptic, Armenian, etc.

ferred, as in the parable, to another people. The reference, then, must be to the *essential truth of God* which he *planted* in that people, and from which he expected the fruits of righteousness. **And** let it **forth to husbandmen**—committed it to the care and keeping and culture of priests and Levites, judges and kings—**and went into a far country**—representing the withdrawal of the visible manifestations of God's presence, in order that they might be consciously free and responsible.

10. And at the season.—By the sending of different servants from time to time, the mission of the prophets is signified, who came to call for the truth, mercy, and righteousness corresponding to the blessing that had been given. **But**—instead of finding this "fruit unto holiness," they themselves were beaten and wounded and cast out.

13. Then said the lord of the vineyard. What shall I do?—

send my beloved son: it may be they will reverence him [when they see him]. ^M But when the husbandmen saw him, they reasoned among themselves, saying, **THIS** is the heir : [come,] let us

¹⁴ 6euT« *Bee* Omitted by Lach. Tisch. T. S. Green, Alford, Tregelles.

This is a strong representation of **the** terrible depth of wickedness that had been reached—as if the case had gone so far that the lord of the vineyard was perplexed and doubtful as to what could be done. I will send my beloved son: it is the last resource,—and though they have slighted all warnings, and abused all mercies, and maltreated all previous messengers, still I will not give them up while there is a bare possibility of reclaiming them; and **it may be they will reverence** my son.

14, But when the husbandmen saw him.—Here the application of the parable passes from history into prophecy. **This is the heir**, the only one, so they reasoned, and in due course the vineyard will fall to him; now **let US kill him, that the inheritance may be Ours.** In the notes on chap. xii. 10, it was suggested that the Pharisees were in danger of consciously opposing the known **-will** of recognized testimony of God, rather than accept Jesus as the Christ. Here they seem to have reached the brink which there they had so nearly approached. They

kill him, that the inheritance may be our's. ^wSo they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them ? ^{ls} He shall come and destroy these husbandmen, and shall give the vineyard to

are represented as recognizing Jesus as the heir of God—though, of course, still ignorant of **his true** glory, and blind as to the consequences of rejecting him. (See Acts iii. 17, and 1 Cor. ii. 8) They supposed that in ridding themselves of him (the prophets being already dead, and duly sepulchred !) they would be left in undisturbed possession of their religion, with all the pomp and power and influence which it gave them; the inheritance would be theirs, and they could do as they pleased. 15. What will the lord of the vineyard do unto them?—Evidently, unless he renounce his own rights, he will not permit them to retain the inheritance; and if he heed the cry for justice, he must punish the murderers. He will therefore **destroy these husbandmen**, as being incorrigible, and **give the vineyard to others.** Or, as the meaning is expressed in Matthew: “The kingdom of God” (in **the** sense already explained) “shall be taken from you, and given to a nation bringing forth the fruits thereof;”—a nation that will recognize that it is not a kingdom of

others. And when they heard it, they said, God forbid. "And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner ? ^w Whosoever shall fall upon that stone shall be broken ; but on whomsoever it shall fall, it will grind him to powder.

"And the chief priests and the scribes the same hour sought

formality and ceremony, but of "righteousness and peace, and joy in the Holy Ghost."

17. What is this then that is written?—This metaphor of the stone completes the view of the future, which the proprieties of the parable would not admit. The Pharisees might have comforted themselves in the thought that, at any rate, *the heir* was to be put to death,—that if they were to be destroyed, so was he. But by this he shows that he will triumph at last; that the stone rejected by them will become the head of the corner; and moreover, whosoever shall fall upon it, *i. e.*, stumble and take offense at it, shall be broken, *i. e.*, *bruised, wounded*. The rejection of Christ involves two classes of results, and two separate punishments; the first referring to the sorrow and pain, the spiritual degradation and leanness, of the here and now; in all this men are simply *hurting themselves*. But in

to lay hands on him; **and they** feared the people: for they perceived that he had spoken this parable against them. ^wAnd they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. ¹¹And they asked him, saying, Master, we know that thou sayest and teach-

the second and final stage, *the stone becomes active*, itself inflicting punishment upon the enemies of God—a punishment whose dreadful severity is comparable to the grinding of one to powder.

CONTROVERSY WITH THE SPIES AND THE SADDUCEES. 21-47.

(*Matt. xxii. 15-46; Mark xii. 13-37.*)

The chief priests and the scribes perceived that the parable was spoken against them, and they sought to lay hands on him, but were deterred by fear of the people. It seems to have occurred to them, however, that by watching him closely, some expression might be taken hold of that would induce the governor to arrest him. The better to effect this, they retired and sent forth spies, who, by feigning to be in sympathy with him, expected to put him off his guard.

21. Master, we know.—This

est rightly, neither acceptest thou the person of any, but teachest the way of God truly:

¹² Is it lawful for us to give tribute unto Csesar, or no?

²³ But he perceived their craftiness, and said unto them, [Why tempt ye me?] “Shew me a penny. Whose image and superscription hath it? They an-

²³ *TI' lit ireipoffTt; Sec. Omitted by Tisch. T. S. Green, Alford, Tregelles, X, B, L, etc., e, Coptic, Armenian.*

hypocritical speech—for though it was true in itself, it was not the truth of their hearts—was intended as bait to entice him into their trap respecting Caesar.

22. Is it lawful *I—In* view of the object they had in view, the question was exceedingly artful. If he answered affirmatively, he would lose the popular support, and the chief priests could lay hold of him; if he answered negatively, he would seem to be in conflict with the government, and then the civil authorities would arrest him. But truth is not subject to embarrassment. Without a moment's hesitation he said, **Shew me a penny.** And then—not meeting art with art, nor needing to premeditate and be cautious with his answer—he simply and distinctly announces the great *principle* that should control that case and all similar cases: the subjects of a government must pay their honest **debts** to **that** government. It is

swered and said, Caesar's. ^MAnd he said unto them, Render therefore unto Caesar the things which be Csesar's, and unto God the things which be God's. ^{a6}And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

²¹ Then came to him certain of the Sadducees, which deny that there is any resurrection;

righteous to give to Caesar what belongs to Caesar.

25. and unto God.—They had not *asked* him any thing on this subject, but their hypocrisy showed that they needed to have done so—and in any case he would not have them lose sight of God's righteous claims upon them. The whole answer was so manifestly grounded in truth and right, that they could not **take hold of his words before the people**, nor was there any thing in them offensive to Caesar. **They marvelled**, and no doubt *exhibited* their astonishment, at the ease with which he had defeated them.

27. Then came the Sadducees.—The leading peculiarity of this sect, the denial of any resurrection, was the legitimate result of an antecedent denial of the Mosaic authority of the Oral Law. In this tradition the Pharisees read the promise of a resurrection from the dead; and argued that *Moses*

and they asked him, ^M 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. ^{**} There were therefore seven brethren: and the first took a wife, and died without children. ^{S⁰} And the second [took her to wife, and he died childless.] ⁸¹ And the third took her; and in like manner the seven also: and they left

SO cXafiev—Ttiv yvvaKa koX o5TOS atriBavev oTewos Etc. Omitted by Tisch. T. S. Green, Alford, Tregelles.

no children, and died. "Last [of all] the woman died also. ⁸³ Therefore in the resurrection whose wife of them is she? for seven had her to wife. ^M And Jesus [answering] said unto them, The children of this world marry, and are given in marriage: ⁸⁵ But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

32 hi iravTmv Ret. Omitted by Lach. T. S. Green, Alford, Tregelles.

34 airoicpifleis Rec. Omitted by Lach. Tisch. T. S. Green, Alford, Tregelles.

must have been the author of the Oral, for otherwise he would not have omitted so important a doctrine from the Written, Law On the other hand, the Sadducees rejected the tradition as being wholly destitute of any historic proof; and explaining in some way the prophetic allusions to a resurrection, denied the doctrine because not taught in the Pentateuch.

28. Master, Moses wrote unto US.—We may presume that they had often puzzled their adversaries, the Pharisees, with the hypothetical case which they now bring to the Savior; and that they esteemed it as one of their strongest points. We may further presume from it that the Pharisees regarded the future state as a virtual reproduction of the present; in which view,

the case put by the Sadducees was inexplicable and confounding.

34. And Jesus said unto them.

—He first shows their radical misconception of the resurrection state, by pointing out that *it is not like this world*. The children of this world marry and are given in marriage, and therefore the marriage relation is regulated by the law. But it is not so hereafter; and hence the inference drawn from the *assumption* that it is so, is without substantial basis. In **that world they neither marry nor are given in marriage**—meaning not simply that the *connection* is not there *formed*, but that the marriage *relation* does not there *subsist*—is not *carried* there from this world. This being so, it follows that the *law* of marriage, one

^M Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. “ Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac,

provision of which they had quoted, has no application whatever to that state. There is no subject-matter to which it can attach.

36. Neither can they die any more.—The foregoing has fully answered the question and the implied argument of the Sadducees; but of grace he goes further, assigning, as I understand it, *the reason why* there is no marriage there. The object of marriage in this world — the perpetuation of the race—ceases in that world, because they can die no more. Hence, there is no marriage there, because there is no reason for it there.

for they are equal unto the angels.—If the Sadducees denied the *existence* of angels (which, as they believed the Pentateuch, is perhaps not the meaning of Acts xxiii. 8—but rather that they denied the current belief in angelic and spiritual *manifestations*, somewhat as men now disbelieve in the “spirits” of a popular “medium”), at any rate, the Savior argues from it as a certain fact. The angels can not die; and those counted worthy to obtain the resurrection

and the God of Jacob. ^MFor he is not a God of the dead, but of the living: for all live unto him.

⁸⁹ Then certain of the scribes answering said, Master, thou hast well said. ¹⁰ | And : For \

⁴⁰ Se Sec. yap Tisch. T. S. Green, Alford, Tregelles.

are equal to them in this, that, like them, they possess a deathless nature. Whether equal, inferior, or superior in other respects besides the immortality of being, is, I think, not brought into view.

the children of God.—Begotten to a new life, and born from the dead, by *the immediate power of God*, they are in a peculiar sense His children, *by virtue of being the children of the resurrection*. Their life is derived, not mediately through parents, but directly from Him.

37. even Moses shewed at the bush.—The passage quoted, like many in the Scriptures, had its deep and its deeper meaning. The first was, that God who appeared to Moses was the God who had guided, befriended, and blessed, Abraham and Isaac and Jacob. To this depth the Sadducees had looked: but the passage also meant that God had entered into an everlasting covenant with these patriarchs, which must have failed, as *to them*, if they had ceased to be.

39. Master, thou hast well said.—Even the scribes seem to

after that they durst not ask him any question at all. "And he said unto them, How say they that Christ is David's son? *²And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand, "Till I make thine enemies thy footstool. "David therefore calleth him Lord, how is he then his son?"

⁴⁵ *rots fiaBrjTais afrovo ReC. irpbs afrovs Tisch. T. S. Green, Alford, Q.*

have felt that this Master, with his profound insight into the Scriptures, was far beyond the reach of their verbal mechanics; and after that they durst not ask him any question at all.

41. How say they that Christ is David's son?—The difficulty proposed here for solution, has been so clearly solved for us in the revelation of the dual nature of Christ, that it requires some mental effort to perceive how great a difficulty it was to them, *i. e.*, for the scribes and Pharisees, with the ideas they entertained of the Messiah, as being *merely* David's son.

46. Beware of the scribes.—Be on your guard, so as not to be deceived by their outward show. They love **to walk** about the streets and public places **in long robes**, indicative of high rank and great religious distinction; and **love greetings in the markets**, that it might appear that men regarded it as an honor to be permitted to

⁴⁵ Then in the audience of **all** the people he said unto | his disciples : *them* | , ** Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; *' Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

speak to them; **and the highest seats in the synagogues**, as if they were entitled to something better than the common people; **and the chief places at feasts**, for the same reason; **Which devour widows' houses**,—eat and drink at the expense of the widows, by impressing them with a sense of their saintliness!—perhaps, too, getting the management of their estates, and defrauding them; **and for a shew**, or pretense, **make long prayers**—carrying their hypocrisy and falsehood into the very presence of God. **the same shall receive greater damnation**,—greater than ordinary sinners receive. The *deceived* will be punished, for they ought to take heed and beware; but the cold, calculating, heartless *deceiver* will receive the greater punishment.

XXI. ¹And he looked up, and saw the rich men casting their gifts into the treasury. 'And he saw also a certain poor widow casting in thither two mites. "And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: ⁱ 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.

⁵And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

i TOU @eoi Rec. Omitted by Tisch. T. 8. Green, Alford.

THE WIDOW'S MITES. 1-4.

(*Mark xii.* 41-.)

1. And he looked up—from where he sat over against the treasury (Mark). The Pharisees, after a long contest with the Sadducees, who earnestly opposed it, had established the rule for defraying the expenses of the temple service *by taxation*, or the levying of tribute. It is this tribute, and not the *government* tax that is referred to in Matt. xvii. 24. But notwithstanding the rule, it was still customary to make free-will offerings immediately before the passover when the expenses were so greatly increased; and these were the offerings that now attracted the Savior's attention.

the rich men, we may presume, were making their contributions with ostentation, certainly with complacency and a sense of importance.

2. a certain poor widow.—Prompted by a sense of duty, she overcame the feeling of shame at being seen by the cold eyes around **her, and cast in her two mites.**

We are not told, because we can so easily imagine, the history of the mites—how she came by them; how she had economized in her scant living in order to save them; and how at last she had cast them in incensed with the love and gratitude of her heart.

3. more than they all.—They had cast in more *money* than &he, but she had cast in, as they had not, money and heart, and self, and all her living. They had made a contribution, but she had made a sacrifice.

PREDICTIONS OF HIS COMING. 5-38.

(*Matt, xxiv; Mark xiii.*)

The prophecy is divided into three parts embracing—1. The destruction of Jerusalem (verses 5-24); 2. (verse 24) The period intervening between that; and 3. The coming of Christ (verses 25-33).

5. And as some spake of the temple.—The occasion of the discourse is given in detail by Matthew. In the first place, the disciples had come to him to shew him

•As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down. 'And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass? ⁸And he said, Take heed that ye be not deceived : for many shall come in my name, saying, I am Christ; and the time draweth

near: go ye not [therefore] after them. • But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. "Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: "And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and

⁸ *ovv Sec.* Omitted by Lach. T. S. Green, Alford, Tregelles.

the buildings of the temple, and to point out, as we learn from our text, how it was adorned with goodly stones and gifts.

6. behold, the days will come.—This verse summarizes the first part of the prophecy, confining the view to the temple alone, but involving, by necessary implication, the concurrent destruction of the city.

7. And they asked him—not then, but subsequently, as he sat on the Mount of Olives "over against the temple." There, Peter, James, John and Andrew came to him "privately," and **asked him** (Mark).

Master, when shall these things be?—It will be seen that he does not definitely answer this question, but embraces all that it is good for them to know respecting it in the reply to the second, **What sign will there be ?**

8. be not deceived.—In their

earnest desire to see one of the days of the Son of man (note chap. xvii. 22) they would be in danger of supposing that any pretender of whom they might hear, was really Christ himself. The reference, I think, is not to *false Christs* in the sense commonly understood—that is, men addressing themselves to the *Jews*, and claiming to be the Messiah of *prophecy*, but to those addressing themselves to *Christians*, and claiming to be the Christ of *history*. And this sufficiently accounts for the absence of any allusion to them in the secular and Jewish histories of the period covered by the prophecy.

9-11. But when ye shall hear of wars.—All the signs here foretold, as they were connected with the outer world, are fully recorded as actual occurrences in the histories of the times. (See Josephus, and compare Alford's note on Matt.)

great signs shall there be from heaven. " But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. ¹³ And it shall turn to you for a testimony. ¹⁴ Settle it therefore in your hearts, not to meditate before what ye shall answer: ¹⁵For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. ¹⁶And ye shall be betrayed both parents, and breth-

ren, and kinsfolks, and friends; and some of you shall they cause to be put to death. "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. ²⁰And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. ²¹ Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. ²² For

12. But before all these.—The persecutions of the apostles were to begin very soon, and would consequently antedate the signs just mentioned. When the persecutions came they would remember that he had foretold them, and this fact would turn to them for a testimony, *i e.*, it would be to them a confirmation of their faith in him.

14-18. Settle it in your hearts, therefore, to rely implicitly upon my promised aid and protection I will be *with* you in your trials, and will be to you all that you need. Parents, brethren, friends, may forsake, and all men may hate, you, but **there shall not a hair of your head perish.** As he had just declared that some of them should be put to death, this is meant to assure them

that, whether dying or living, they would be perfectly safe.

19. In your patience.—By patiently enduring these trials you shall possess, equivalent to save, your souls. Compare Mark: "He that shall endure unto the end, the same shall be saved."

20. And when ye shall see Jerusalem.—The sign here given was to be regarded as the token of its speedy destruction, and is mentioned that the Christians in the city, believing the prophecy, might save themselves by flight. Even those in the land of Judea were not to remain, but flee to the mountains, and those in the adjoining countries were not to enter there into.

22. all things which are written concerning this event, and



these be the days of vengeance, that all things which are written may be fulfilled. ²⁸[But] woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. ^{2*}And they shall fall by the edge of the sword, and shall be led away captive into all nations : and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

²³ Se *Eec.* Omitted by Lach. Tisch. T. S. Green, Alford, Tregelles.

these days of vengeance, shall be fulfilled.

24. they shall fall by the edge of the SWOrd, *i e.*, vast numbers of them; and the remnant shall be led away captive into all nations.

and Jerusalem shall be trodden down of the Gentiles.—This marks out the intervening period between the destruction of Jerusalem, and the beginning of the next great epoch. It is to be and to remain trodden under foot—the subjected possession of Gentiles—**until the times of the Gentiles be fulfilled.** This evidently means something corresponding to the time of the Jews which, at the period covered by the text, *had been fulfilled*, and which therefore is now passed. To them as a nation

¹⁵And 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 : *at the roaring of the sea and the surge* |. 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. “And then shall they see the Son of man coming in a cloud with power and great glory. ²⁸And when these things

²⁵ *rixova-ris Eec. ix⁰** Lach. Tisch. T 8. Green, Alford, Tregelles.

God had granted a time of privilege and gracious opportunity. Before it closed, and in the sad prospect of its close, the Son of man wept over Jerusalem, saying, If thou hadst known . . . in *this thy day!* In like manner the Gentile nations are now having their times, which are also in due course to be fulfilled; and then, for them, as of old for Jerusalem,

25. there shall be signs.—These, which are portrayed in this verse and those following, are premonitions of the judgments **coming on the earth;** of the return of **the Son of man in power and great glory;** of the full and blessed **redemption** of the people of God from suffering, sin, and death; and of the establishment of

begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. "And he spake to them a parable; Behold the fig tree, and all the trees; ^{so} When they now shoot forth, ye see and know of your own selves that summer is

the everlasting and glorious kingdom of God. 29. Behold the fig tree—By

this parable the Lord intimates that when the signs come his people may recognize and understand them; and knowing them to be—however awful and terrible for the earth—but tokens that their "winter is over and gone," and that their eternal summer is nigh at hand, may lift up their heads in the confidence of a bright and joyful hope.

32. This generation.—It is clear that by *generation* (*ysvea*) the Savior did not mean *the people then living*; for, while this is one of the significations of the word, it is not the only one, nor is it one which will harmonize with the context. It also means *race, breed, kind, sort, species*. Hence, as all the things predicted can not be said to have been fulfilled so long as the times of the Gentiles, (verse 24), continue, we must select out of these meanings that which best agrees *with this fact*—(saying nothing here of the second coming and the wonderful events connected with it.) The word *race* meets this requirement, and seems also to be

now nigh at hand.

wise ye, when "So like-see these things come to pass, know ye that the kingdom of God is nigh at hand. ^M Verily I say unto you, This generation shall not pass away, till all be fulfilled. ^{S3} Heaven and earth

indicated by the marvellous preservation of the Jews as a distinct people. The interpretation given by Lange—"the generation of those who know and discern these signs"—meaning that there shall always be believers in Christ up to the time of his final coming—would satisfy the demand of the context which I have mentioned, but is objectionable on other grounds. After telling Christians how they shall know the signs, and *what they shall do and how they shall feel when they see them*—thus taking it for *granted* that there will *be* Christians then; surely nothing is added to the sense of the passage by a formal announcement of this fact. In my apprehension, therefore, this interpretation enfeebles rather than strengthens the main thought.

33. my words shall not pass away.—Here again Lange, in harmony with the view just given, says: "The words referred to are here the living words concerning these last things; and they do not pass away, only when and because they find in every *yevca* of believers those who continuously carry on those words." It is certainly true

shall pass away: but my words shall not pass away.

⁸⁴And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. ^M For as a snare shall it come on all them that dwell on the face of the whole earth. ^M Watch ye therefore: *But watch ye* \, and pray always, that ye may be accounted worthy to escape all

that, as a matter of fact, believers will continue to rest in and uphold the words of Christ, but I think a much higher truth is mentioned here, viz., *the inviolable certainty of those words themselves*—that they *can not perish*. A similar declaration is made by the Savior (Matt. v. 18), concerning the law. Not a jot or tittle of it shall pass—not from the *earth* but from *the law itself*—showing that it is the *integrity of that* which is to be maintained. Hence, I understand here, as in 1 Peter i. 24, that the contrast is between that which *falls* and *fails*, and the words which *endure for ever*.

34. take heed to yourselves.—The prophecy opened with a *Take heed that ye be not deceived*. Guard against dangers from *without*. It appropriately closes with an earnest caution against the dangers from *within*. Guard against your own lusts, lest you be overcharged with surfeiting and drunk-

these things that shall come to pass, and to stand before the Son of man. *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. ^M And all the people came early in the morning to him in the temple, for to hear him.

XXII. ^x Now the feast of un-

^{36 oiv Eec. Be} Lach. Tisch. T. S. Green, Alford, Tregelles.

enness—lest the mere animal part of your nature become master over you, leading you to relax your vigilance, and so that day come upon you unawares.

But watch and pray always.

—For although these two duties alone will not suffice, they will lead to such a development of your spiritual, and subordination of your animal, life, that ye may be accounted worthy to escape all these things, and to stand accepted and approved before the Son of man.

37, 38.—See notes chap. xix. 47, 48.

THE CONSPIRACY AGAINST JESUS. 1-6.

(*Matt. xxvi. 1; Mark xiv. 1.*)

1. Now the feast of unleavened bread.—Luke adds, for the sake of his Gentile reader, **which is called the Passover.** For the

leavened bread drew nigh, which is called the Passover. "And the chief priests and scribes sought how they might kill him; for they feared the people.

³ Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. ⁴ And he went his way, and communed with the chief priests and cap-origins and meaning of the feast, see Ex. xii.

2. sought how they might kill him.—The *killing* was determined upon—the only question was **how** it could be done without endangering themselves. After consultation, they decided that it would be necessary to postpone the deed until after the feast, lest there should be an uproar among the people (see Matt.).

3. Then entered Satan into Judas.—This strong expression means, I presume, no more than that Judas yielded his heart to the temptation of the wicked one, voluntarily opening it for the reception and entertainment of the Satanic influence. It is not necessary to suppose that he became at that time wholly *possessed* by the devil. No doubt his mind had been brooding over the subject before. He was disappointed in his carnal hopes about the kingdom; he had been rebuked for his covetousness; he must have known that he was the one who had been pointed out as "a devil;" all of which had

tains, how he might betray him unto them. 'And they were glad, and covenanted to give him money. 'And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

⁷ Then came the day of unleavened bread, when the pass-over must be killed. ⁸ And he

caused the unhappy man to feel chafed and sore; and in this state it needed only for Satan to set before his covetous soul the prospect of gain, and as his heart was already *balancing* between two courses, *that* turned the scale.

4. he went his way and communed.—This unlooked for event changed the plan of the conspirators, and led them to contemplate, and finally to effect, the execution before the time they had previously resolved upon.

6. in the absence of the multitude.—This was one of the stipulations. Judas was not simply to betray him, but to do it in such way as to avoid the danger which they apprehended from the people. (Compare the account in Matthew where the conspiracy and covenant with Judas are given with more detail.)

THE PASSOVER, AND THE LORD'S SUPPER. 7-23.

(Matt. xxvi. 17-29; Mark xiv. 12-24.)

8. Go and prepare us the pass-

sent Peter and John, saying, Go and prepare us the passover, that we may eat. 'And they said unto him, Where wilt thou that we prepare ? ¹⁰And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. "And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I

over.—It was customary for the residents of the city, at the time of this great feast, to open their houses for the reception of guests; and to have rooms prepared and appropriately furnished with table and couches, where any company of visitors might eat the passover.

10. when ye are entered into the city.—He was now in Beth any, where he remained with the ten while Peter and John prepared the passover. It is noticeable that while these directions to the two are perfectly minute and explicit, guiding them definitely to the place, they are not such as to apprise Judas where it is.

11. where I shall eat . . with my disciples.—The language suggests the idea that the **goodman**, *i. e.*, the proprietor of the house, was a friend, and that Jesus had possibly spoken to him previously respecting **the** occupancy of the **guest-chamber**.

shall eat the passover with my disciples? "And ne shall shew you a large upper room furnished : there make ready. "And they went, and found as he had said unto them: and they made ready the passover. "And when the hour Mas come, he sat down, and the [twelve] apostles with him. ¹⁸And he said unto them, With desire I have desired to eat this pass-

¹⁴ *SdSexa Bee.* Omitted by Lach. Tisch. T. S. Green, Alford, Tregelles.

13, 14. and they made ready the passover.—The preparation included a *paschal lamb*, which could be procured at the ten-pie where they were kept for sale, and roasted perhaps in the house where it was to be eaten; the sauce, the bitter herbs, and the unleavened bread, with the wine, would complete the preparations; and when all were made ready, and the hour was come, he **sat down**, *i. e.*, reclined on a couch after the usual custom at meals, and **the apostles With him**—including Judas.

15. With desire I have desired.—This is a Hebrew form of expression, signifying peculiarly earnest desire—to eat this **pass-over**. It was to be his last, before he suffered; it was to be *the* last before the institution itself was fulfilled—the solemn farewell to the Old, and introduction of the New.

over 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. “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 of the fruit of the vine,

16. I will not any more eat thereof until.—The **until** does not signify the restoration of the passover and final eating of it again, but the incoming at last of a blessed feast celebrating an eternal deliverance. In this the passover **is fulfilled**, *i. e.*, the great spiritual blessing foreshadowed by it is realized.

17. And he took the cup.—This is supposed to have been the first cup in the celebration of the passover, that with which the pass-over meal began. After giving thanks, we may presume that he himself drank of it before handing it to the disciples. As the drinking was a part of the usual observance of the feast, the expression **I will not drink** is no doubt to be taken with the qualification of verse 16; that is, I will not drink *any more* or *again*. In like manner, “the kingdom of God” here is to be understood as there—not the church militant, but triumphant. During the interim his people are to partake of another feast, which looks at the same time back to his sufferings and forward to his com-

until the kingdom of God shall come.

“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

ing in glory; this he immediately proceeds to institute.

19. And he took bread, and gave thanks.—The scene is peculiarly solemn and tender—a dying farewell; an undying memento. **This is my body.**—It represents my body to you. Just as I have broken this bread and given it to you, in like manner I am going to give myself to you—to offer up my body in sacrifice for you. As this bread supports natural, so that gift of myself will support your spiritual, life. Continue, therefore, to **do this** that I have now done, **in remembrance of me**—in remembrance that I so loved you as to give myself for you.

20. Likewise also the cup.—The **likewise** signifies that he also *took* the cup and *gave thanks*, as in the case of the bread.

This Cup is.—That is, it represents, it is to be a perpetual symbol and memorial of, **the new testament**, or new covenant, **in my blood**, which is **shed for you and for many**, for the remission of sins.

It may be remarked that the institution of the Supper **is wonder-**

the new testament in my blood, which is shed for you.

¹¹ 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 1 "And they began to inquire

fully simple. It is wholly free from the parade and ceremony, and all the meretricious *addenda* of later times, especially as witnessed in the Roman Catholic Church. The wisdom of the Savior gives us the most significant of institutions in a form of the utmost possible simplicity; and it may be taken for granted that those who are content with the meanings which he put into the ordinance, will also be scrupulous to observe his direction as to the mode and form of celebration, **this do**—not something more or different, but *this* that I have done.

21. But, behold, the hand.—Notwithstanding all the efforts that have been made to establish the contrary, I must still think that Judas was present at the institution of the Lord's Supper, and himself partook of it. Whatever its bearings, or its supposed bearings, upon the "communion question," the fact is obviously taught in all the accounts.

as it was determined.—"Him, being delivered by the determinate counsel and foreknowledge of

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 And he said unto them, The kings of the Gentiles exercise lordship over them; **and**

God . . . ye have crucified and slain." (Acts ii. 23.) See, also, Acts iii. 18.

but woe unto that man by whom he is betrayed!—The determinate counsel and foreknowledge of God as to *the fact* of Christ's sufferings for us, did not control or influence the freedom of the agents by whom those sufferings were inflicted.

23. they began to inquire.—See for details John xiii. 21-30, where also the subsequent *absence* of Judas is accounted for.

DISPUTE ABOUT PROMINENCE.

24-30. (*Peculiar in this place to Luke.*)

24. there was also a strife.—This question had been agitated among them before. (See chap. ix. 46; Mark ix. 42.) In that case their Master pointed them to a little child as showing what spirit would be accounted greatest; here he inculcates the same lesson by his own example (verse 27) in contrast with that of the kings of the Gentiles (verse 25). You are not to be like them—exercising lordship **and**

they that exercise authority upon them are called benefactors. ^M 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. "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 that serveth. ²⁸ Ye are they which have continued with me in my tempta-

authority—but like me, as the younger child of a family—as he that doth serve.

28. Ye have continued with me.—With loving recognition the Lord mentions how faithfully and steadfastly they had adhered to *him* notwithstanding their numerous mistakes respecting the nature of his *kingdom*. This personal loyalty, manifesting as it did devotion of heart, is called out as an offset to the unworthy strife in which they had just been engaged, and which sprang from an error of the intellect. He deals tenderly with that, emphasizes this, and then promises its reward.

29. **I appoint unto you a kingdom.**—He had promised them this once before. (See Matt. xix. 28.) But it was especially apposite to renew the promise here in connection with his instructions on the subject of lordship and authority. They were, indeed, to sit upon thrones, and to rule, but they must

tions. "And I appoint unto you a kingdom, as my Father hath appointed unto me; ³⁰ That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

⁸¹ [And the Lord said,] Simon, Simon, behold, Satan hath desired to have you, that he

³¹ elire *Si* 6 Ku'pios *See*. Omitted by Tisoh. T. S. Green, Alford, B, L, Coptic, Sa-hidic.

rule as he had done with the power of truth, and in the spirit of humility and self-sacrifice, and not as lords over God's heritage. Their kingdom was not to be like those of the Gentiles, but *contrasted* with them in form and in spirit. Moreover, they were to exercise no secular authority. They were to have neither states nor principalities, but were to *limit* their rule to the twelve tribes of Israel, *i. e.*, to the people of God—the true Israel; and to rule even them, not in their external relations, not in any political or municipal sense—but only in things spiritual, as these alone *constituted* them the Israel of God. (See Rom. ii. 28, 29)

PETER'S CONFIDENCE. 31-38.

(*Matt.* xxvi. 30-35; *Mark* xiv. 26-31.)

31. **Simon, Simon.**—There is revealed here a fearful danger, of

may sift you as wheat: ^M But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. ^{S3} And he said unto him, Lord, I am ready to go with thee, both into prison and to death. ^M And he said, I tell thee, Peter, the cock shall not crow this day, before that thou

shalt thrice deny that thou knowest me. ^M And he said unto them, When I sent you without parse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. ⁸⁶ Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him

which the disciples were ignorant. Satan had desired to have them—not Peter alone, but all of them—to have them *in hand*, so to speak, that he might by means of the fearful trials and dangers that were impending, agitate and shake them like the sifting of wheat, and so drive them from their steadfastness. **32. But I have prayed for thee.**—A special prayer for Peter because the Savior foresaw that owing to his impulsive spirit and his proneness to self-reliance, he stood in special need of the divine help. There was peculiar danger that his faith would *Jail*. The others were more liable to timidity and *weakness*.

when thou art converted.—The prayer will be *answered*—the faith will not *fail*, but it will receive a terrible shock, and you will be driven away in shame and disgrace. But through penitence and tears you will *return*—all the stronger for the momentary weakness — and *when* you do, **strengthen your brethren.** Give them the benefit of your sad expe-

rience, that they may be confirmed in fidelity.

33. Lord, I am ready to go with thee.—This confidence of Peter which was the source of his danger, was made through the wisdom of the Savior the occasion of his final recovery; for, with a full understanding of the blessed fruit which the memory of the speech would produce, the Lord answers, **the cock shall not crow this day, before thou shalt thrice deny.**

35. When I sent you.—See notes on chap. ix. 1-6.

36. But now, looking forward to the great mission upon which they were soon to be sent, **he that hath a purse**—as much as to say: For merly you lacked nothing, but in this new mission you may lack every thing. You will be exposed to want, and hunger, and destitution; make such provision as **you** can.

and he that hath no sword.—That the Roman Catholics should turn this into the support of their use of the temporal sword is not to

sell his garment, and buy one. "For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end." ⁸⁸And they said, Lord, behold, here are two

be wondered at. *Some* of these uses certainly need all the support they can possibly get. But it does surprise me to find several of the ablest Protestant expositors interpreting it as a warrant for self-defense. Undoubtedly, I think, the language is simply a prophetic way of saying that their new mission would be *dangerous*. But surely it does not mean that this handful of feeble men were to stand up against the authorities and powers of the world, with their two swords! And we know, as matter of fact, that the disciples themselves, after they had been guided by the Spirit into the truth, did not so understand it. But they did fully realize the *perilous danger* of which the "taking of the sword" was the *symbol*.

37. For I say unto you.—As much as to say, You will understand what *you* are to expect when you see what is done to *me*. This that is written **must yet be accomplished**. He quotes from Isaiah liii, and thus makes known the true application of that prophecy to himself.

for the things concerning me have an end.—That is, they have

swords. **And he said unto them,** It is enough.

⁸⁹And he came out, and went, as he was wont, to the mount of Olives; and | his: *ihe* \ disciples also followed him. *^o**And**

³⁹ a«ToO *See*. Omitted by Tisch. T. 8. Green, Alford, Tregelles.

all to be *fulfilled* or *accomplished*; and among these things it is written that I am to be numbered with the transgressors, and cut off out of the land of the living.

38. **It is enough.**—The Savior seems to feel that in their present state they are not able to understand **his** meaning respecting the sword; that that meaning will dawn upon them soon enough; and that he need not now go into explanations of it. *It is enough, i. e.*, no more need be said about it.

THE AGONY IN THE GARDEN.
39-46.

(*Matt. xxvi.* 36-46; *Mark xiv.* 32-42.)

39. to the Mount of Olives.—He was **wont** to retire to this place in the stillness of the night—a practice which was known to Judas. It was a "garden" or park on the western side of the mount, and in full view of the city.

40. Pray. — Luke's account, which is here condensed, omits several interesting details given in the parallels, but he alone mentions the distance, about a stone's oast, to which the Savior withdrew.

when lie was **at** the place, he said unto them, Pray that ye enter not into temptation. "And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, *² Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. "And there appeared an angel unto him from heaven, strengthening him. "And being in an agony he

kneeled down. — In Matthew and Mark, he fell on his face on the ground.

42. Father, if thou be willing.—The repetition of the prayer, and the coming back to the sleeping disciples between times, as if longing for sympathy, are touching particulars which Luke omits.

this **Cup.**—The suffering, and shame, and sorrow, the mockings, and scourgings, and crucifixion—all this made up the exceeding bitterness of the cup. As a *man*, he shrank from this terrible torture; but as *God*, his will was at one with his Father's.

43. there appeared an angel.—This was the Father's answer to the prayer. The cup will not be removed, but he will be supported in drinking it. **lie** was heard for his piety. (The original of Heb. v.7.)

44. Ms sweat—The **as it were** refers not to the manner of *falling* but to the sweat itself. If the for-

prayed more earnestly: **and his** sweat was as it were great **drop** of blood falling down to the ground. ⁴⁶And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, ⁴⁶And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

⁴⁷ [And] while he yet spake,

⁴⁷ *Si Kec.* Omitted by Lach. Tisch. T. 8. Green, Alford, Tregelles.

mer had been the reference, the **blood** would not have been mentioned at all. There are authentic cases certified by physicians, of actual blood-sweat (Van Oosterzee.) Dean Alford also mentions a case cited in the Medical Gazette for December, 1848. It was the case of a Norwegian sailor in a tremendous storm.

45. sleeping for sorrow.—The whole of the night's exercises had concurred to impress them with the sense of impending calamity, and the load of sorrow had wearied down their physical frame.

46. lest ye enter into temptation.—The temptation was certainly coming in all its power, but by prayer and vigilance they might be preserved from entering *into* it.

THE ARREST OF JESUS. **47-53.**

(*Matt. xxvi. 47-56; Mark xiv. 43-52.*)

47. behold a multitude.—This

behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. ⁴⁸But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss ? *⁹ When they which were about him saw what would follow, they said [unto him], Lord, shall we smite with the sword?

⁶⁰And one of them smote the

⁴⁹ *iiiTa, Rec.* Omitted by Tisch. T. S. Green, Alford, Tregelles.

company was made up of the chief priests, the captains of the temple, and the elders, led by Judas. They came upon him in the darkness, suddenly, while he was yet speaking to the disciples,—and Judas **drew near to kiss him**, and did kiss him (see Mark). This treachery of betraying to death with a kiss of pretended friendship and love, was rebuked most severely by the simple question, **betrayest thou?** as if intimating that that was % depth of baseness that could hardly be believed even of Judas. ⁴⁹ When they which were about him.—The apostles, now fully aroused, and not wanting physical courage, feel that the time has come for using their two swords; and without waiting for the Lord to answer their question, one of them, Peter, smote Malchus, the servant of the high priest, and cut off his right ear (see John).

servant of the high priest, and cut off his right ear. ⁵¹And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. ⁶²Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? ⁵³ When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

51. Suffer ye thus far.—I think the explanation given by Alford (with which Shedd and Van Oostzee agree) is correct. He understands the language as addressed, not to the disciples, but to those who were holding him, — **Suffer me, permit me, thus far, i. e., to touch the ear of the wounded person.** When this freedom of motion was granted him, **he touched his ear and healed him.** The address to Peter, showing how sadly he had misunderstood the meaning of what had been said about the sword, is given in Matthew. **53. this is your hour.**—It was midnight. He had been with them in the open day, and they had stretched forth no hand against him. They had chosen this dark hour because their deed was dark, and was inspired by the power of darkness.

⁶⁴ Then they took him, and led him, and brought him into the high priest's house. And Peter followed afar off. ⁶⁵And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. ^MBut a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. ^BAnd he denied [him], saying, Woman, I know him not. ^MAnd after a little while another saw him,

and said, Thou art also of them. And Peter said, Man, I am not. ⁵⁹And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilean. ^MAnd Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. ⁶¹And the Lord turned, and looked upon Peter. And Peter remembered the word of

57 airhv Sec Omitted by Lach, T. S. Green, Tregelles.

PETER'S DENIALS. 54-62.

{*Matt*, xxvi. 69-75; *Mark* xiv. 66-72; *John* xviii. 17-27.)

54. they took him.—But before this, *i. e.*, previous to the smiting with the sword, “they laid their hands on him and took him” (*Mark*). This, then, no doubt refers to the *binding* (see *John*), before which the disciples had all fled. But Peter followed afar off

55. in the midst of the hall, *i. e.*, in the open space or court in the center of the building. Peter sat down among them—trying, we may presume, to look quite unconcerned, and to pass unobserved, as one of their own party.

56. a certain maid ... earnestly looked upon him.—How this intent and searching gaze must have disconcerted the poor man. unused as he was to acting!

But he resolved to put the best face he could upon it; and when she remarked to those present that **This man was also with him,** the *lie* that had been in his *heart* came into his *mouth*,—**Woman, I know him not.** And so again and again, the charge at last being more confident, when his speech showed that he was a Galilasan. Luke has not put all the darkness into the picture—see parallels—but even he makes it very dark.

60. the cock crew.—After the first denial, as we learn from *Mark*, a cock crew while Peter was out in the porch, but it did not, it seems, attract his attention, and hence failed to recall him to himself. Now, however, immediately after the third denial, when the cock crew, **the Lord turned, and looked upon Peter. And** then, all at once, **Peter remembered.** No doubt, as

the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. ^{e2}And Peter went out, and wept bitterly.

^MAnd the men that held | Jesus : *him* | mocked him, and smote him. ^MAnd when they

63 TOK 'IrcroOv *Bee. airbv* Lach Tisch. T. S. Green, Alford, Tregelles.

64 CIVTTTOV *avrou rb npon'toTrov teal Rec.* Omitted by Tisch. T. S. Green, Alford, Tregelles, X, B, K, L, M, Coptic, etc.

suggested in the note on verse 34, the prediction was expressed in the way it was, that it might lead to this very result. The *time* of cock-crowing, which was the real point, might have been otherwise designated ; but the forgetful Peter would not then have been called back to penitence, and saved from a failing faith. Upon what small hinges do great destinies turn!

62. And Peter went out.—After that look from his Master, he could stand no more. Humbled, ashamed, conscience-stricken, he could only express the sorrows that filled and mastered his soul by weeping bitterly.

CHRIST BEFORE THE COUNCIL.
63-71.

(*Compare Matt, xxvii. 1; Mark xiv. 1.*)

63-65. While waiting for the day to dawn, those who held Jesus mocked and smote him as if in very wantonness. These gratuitous indignities—though not dwelt upon

had blindfolded him, they [struck him on the face, and] asked him, saying, Prophesy, who is it that smote thee ? ⁶⁵And many other things blasphemously spake they against him.

“And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, ⁶¹Art thou the Christ? tell us. And he

by the evangelists—constitute, when brought vividly before the mind, one of the most painful scenes in this whole series of awful transactions.

66. into their council.—From a careful comparison of the accounts given in Matt, and Mark with the one in our text, it appears that when Jesus was arrested, there was a hasty and somewhat informal meeting of the Sanhedrim, or, at least, of the principal members of it, and that Matt, and Mark report the proceedings of that. Early in the morning the Sanhedrim was regularly assembled, when substantially the same proceedings were gone over. It is this meeting that Luke reports. The rendering of the text is obscure, seeming to say that the council in a body went and brought him in; the true sense being, that they assembled together as a court, and he was brought before them.

67. Art thou the Christ ?—Jesus had answered this question,

said unto them, If I tell you, ye will not believe: ^MAnd if I [also] ask you, ye will not answer [me, nor let me go]. ⁶⁹ [But] hereafter shall the Son

⁶⁸ *KOX Rec.* Omitted by Lach. Tisch. T. S. Green, Alford, Tregelles.

^{C8} *ju.oi if a.Tro|v<n|Ti Rec.* Omitted by Tisch. T. S. Green, K. B. L. Coptic

⁶⁹ *Sk* Added by Lach. Tisch. T. S. Green, Alford, Tregelles.

under oath, the night before, and the high priest had rent his clothes and pronounced it blasphemy, and the informal council had passed judgment that He was worthy of death. The object now was simply to ratify, by the whole Sanhedrim, the action of the previous night. If I tell **you, ye will not believe.**—They were not seeking for the truth in the case. Many of the very conspirators who had banded together to put him to death were now sitting as his judges in this mockery of a trial. He well knew their animus, and that justice was not to be expected from them.

68, 69. if I ask you, ye will not answer.—My innocence could be established from your own testimony. *You* know that I am falsely accused, but you yourselves are the false accusers; and if I were to ask the proof which is in your own mouths, you would not answer. My death is a foregone conclusion. You have determined it. But that will not be the end. Hereafter shall ye see the Son of man sit on the right hand of the power of God.

70. Art thou the Son of God?

23

of man sit on the right hand of the power of God. “Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. “And they said, What need we any further witness? for we ourselves have heard of his own mouth.

—He had said, “Son of man,” but the Son of man *exalted to God's right hand*, and they properly understood this as equivalent to **Son of God**; but to see if he would distinctly avow it, they put the direct question, and he answered, **Ye say that I am.** The meaning of this language may be expressed by, **What ye say, I am**; or, as given more concisely and clearly in Mark, by the simple I am. It is a distinct and emphatic declaration, made in full view of all the consequences, that He is the Son of God.

71. What need have we? — They had assumed that it was blasphemy for him to make this claim. (See John x. 33.) Hence, when he here, before the full council, deliberately asserts it, they hold it to be conclusive against him.

CHEIST BEFORE PILATE AND HEROD.
1-24.

(*Matt, xxvii; Mark xv; John zviii. 28-xix. 1-16.*)

The parallels should be consulted for many interesting particulars not given **in our text.**

XXIII. ¹And the whole multitude of them arose, and led him unto Pilate. ²And they began to accuse him, saying, We found this fellow perverting | the: *our* | nation, and forbidding to give tribute to Caesar,

² *YJLS>V* Added by Lach. Tisch. T. S. Green, Trcgelles.

2. We found this fellow.—The word **fellow** is not expressed in the original, the contempt with which, they allude to him being shown in the refusal to give him *any* name or designation.

perverting our nation—turning the people from the right way of *loyalty to the emperor*, in which they and we are so inclined to walk!

and forbidding to give tribute.—This positive falsehood (chap. xx. 21-25) was thinly veiled, as an inference deducible from the claim **that he himself is Christ a King**. If cross-questioned, they would perhaps have answered: Of course, he *said* pay tribute to Cassar; but his assumption of kingly authority for himself amounted to a virtual forbidding of it.

3. Art thou the King of the Jews ?—It is probable that Pilate was actuated by two motives in asking this question: first, to cast a slur upon the Jews, which he was not at all unwilling to do; otherwise he might have limited the query to, *Art thou a king ?* But, secondly, being informed of the Jewish Messianic hopes, he

saying that he himself is Christ a King. ⁸And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it. *Then said Pilate to the chief priests and to the people, I find no fault in this man. “And they were the more fierce, saying,

perhaps desired honestly to ascertain what really was the ground of Christ's claim; and it will be noticed throughout that he exhibits by turns the feeling of contempt and of anxiety. **Thou say-est it;** that is, emphatically and unequivocally, **I am.**

4. I find no fault in this man.—We learn from the parallel in John that Christ had made known to him the non-secular character of his kingdom; from which it followed that his claims had no connection whatever with Caesar's government, as had been alleged in the Jews' indictment, and hence the prisoner was perfectly innocent.

5. they were the more fierce.—Feeling that, after all, they were in danger of losing their victim, and intimating to Pilate that the rebellious commotion produced by him was far more extensive than he had supposed—reaching even into Galilee. Pilate, however, knew very well the character and animus of the people before him, and why Christ had been arraigned by them; but still, learning that he was a

He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. ⁶When Pilate heard of Galilee, he asked whether the man were a Galilsean. 'And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

⁸And when Herod saw Jesus, he was exceeding glad: for he

⁸ iroA\i *Eec.* Omitted by Tisch. T. S. Green, Alford, Tregelles.

Galilsean, he thought it a favorable opportunity to rid himself of a troublesome case, and at the same time propitiate the friendship of Herod, by sending the prisoner to him.

8. Herod . . . was exceeding¹ glad.—Long before, when speculations were rife, and all sorts of opinions about Christ were current (see chap ix. 7-9), Herod was “perplexed,” and “desired to see him.” Now, at length, that desire was gratified. No doubt he felt that he would be able, after questioning Christ, and getting him to work some miracle for his entertainment, to solve the very interesting physical and metaphysical problem connected with the life and works of this mysterious man! Christ came before him calm and dignified, and stood in silence.

9. Then he questioned with him.—We know not what he asked him, but it seems that he tried

was desirous to see him **for a** long 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 answered him nothing. ¹⁰ And the chief priests and scribes stood and vehemently accused him. “And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent again to Pilate.

question after question — perhaps relating to his person, his office, his doctrine, his miracles — **but he answered him nothing.** Herod—cold, heartless, adulterous, bloated sensualist that he was—was the only man upon the earth that Christ refused to speak to. And yet, as he spoke to others who were as bad, it may be that he declined to answer because he did not recognize Herod's jurisdiction of the case.

10. vehemently accused him.—They seemed afraid that Herod's influence might be thrown in the scale against them, even if he should decline to take jurisdiction; and it is not perfectly clear whether Pilate meant that Herod should finally *decide* the matter, or only render an opinion upon its merits, for his (Pilate's) aid and guidance in pronouncing the judgment.

11. men of war—Herod's body guard; **set him at nought**—

“**And the same day Pilate and Herod** were made friends together : for before they were at enmity between themselves.

¹⁵And Pilate, when he had called together the chief priests and the rulers and the people, ¹⁶Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: ¹⁶No, nor yet Herod : for I sent you to him; and, lo, nothing

treated him with contempt and ridicule ; and **mocked him**, by arraying him in the **gorgeous robe** of a king.

12, Pilate and Herod were made friends.—Not, as it is frequently said, because of a common enmity to Christ,—for Pilate was personally friendly to Him, and Herod was simply indifferent; but because this interchange of official civility had made amends for what was probably the cause of their estrangement. (See note on chap. xiii. 1.)

13-15. Ye have brought this man unto me.—Pilate reminds them that they had brought Jesus before him on *a certain specific charge*; that the charge had not been sustained; that they had been equally unable to establish it before Herod; and hence that the conclusion of them both was that nothing

worthy of death is done unto him. ¹⁶I will therefore chastise him, and release him. “ [(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 Barabbas: ^w (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.

¹⁷ Omitted by Tisch. T. 8. Green, Tre-gelles, A, B, K, L, a, Sahidic, etc.

worthy of death had been done unto **him**—or, as it should be rendered, **by Mm.**

16. I will therefore chastise him.—Here he begins to show his weakness. Christ is innocent,—this he has judicially decided; and yet, to appease the clamorous Jews, he will chastise the faultless prisoner; and then he means to quiet his own conscience by releasing him

17. For of necessity.—That is, he was under obligation, he was bound by usage, **to release one.**

18. all at once.—This unanimity is explained in Mark, where we learn that the people had been prompted by the chief priests to clamor for Barabbas.

20. Pilate willing, i. e., wishing, desiring, and, as we see, **really seeking,** to release Jesus.

21-23. Crucify him.—Nothing

^wAnd 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.
²³ And they were instant with loud voices, requiring that he might be crucified. And the voices of them [and of the chief priests] prevailed. ²⁴And Pilate gave sentence that it should be as they required. “““And he re-

²³ *KOX TS>V apxiēpfa* *Sec.* Omitted by T. S. Green, X, B, L, Vulgate, Coptio, Sahidic, etc.

²⁵ *a\$Tols* *Sec.* Omitted by Tisch. T. S. Green, Aliord, Tregelles.

could satisfy their inveterate hate and malice short of his blood. He must be put out of the world—away with him I But it should not be forgotten that the very intensity and persistency of the opposition to him, constitute one of the strongest evidences of the greatness and the power of Christ. A feeble intellect, a weak man, a shallow pretender, might have been mocked and ridiculed, but could never have been *hated*.

24. Pilate gave sentence — against his own convictions, and in the face of his own repeated declaration that he found no fault in him; but weakly bending before the storm of popular passion, he gave sentence that it should be as **they required**.

leased [unto them] **him that for** sedition and murder was **cast** into prison, whom they had desired ; but he delivered Jesus to their will. **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.

^tAnd there followed him a great company of people, and of women, which [also] bewailed

²⁷ *ical* *Sec.* Omitted by Laoh. T. S. Green, Alford, Tregelle*.

THE CRUCIFIXION. 25-49.

{*Matt*, xxvii. 31-50; *Mark* xv. 20-37; *John* xix. 16-30.)

26. that he might bear it after Jesus.—By comparing John xix. 17 with the text, we infer that Simon did not bear the whole cross, but that the soldiers, having arrested him, compelled him to bear one end of it, while the Savior continued to bear the other.

27. women which bewailed him.—This, and the address to which it gave rise, peculiar to Luke. As usual at public executions, there was a great crowd; most of them moved alone by a morbid curiosity to see the awful spectacle; but these women were touched with feelings of tender sympathy for him, affording us a grateful contrast to the hardness and hatred so prominent in **the** rulers.

and lamented him. ^M But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. ^M 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. '•Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. ^{s1}For if

they do these things in a green tree, what shall be done in the dry? ^{S2}And there were also two other, malefactors, led with him to be put to death. ^{as}And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

³⁴ Then said Jesus, Father, forgive them; for they know not what they do. And they

28. weep for yourselves.—The destruction of Jerusalem is now inevitable. The last and only possibility of avoiding it, Jerusalem herself is, at this very moment, casting away, **behold, the days are coming'** when you shall bless that which to all Jewish women has been esteemed a reproach; and when, in the helplessness of your despair, you shall call for the mountains to fall on you, and the hills to cover you.

31. For if they do these things.—The idea is, **if they**—meaning men in general, cruel and wicked as you see them to be—destroy the *green and fruitful tree*, you may judge what they will do to the dry.

33. Calvary.—The Greek translation of the Hebrew Golgotha, meaning *skull*; so called, probably, on account of the shape of the hill. It is not the place of *skulls*, as if the name was derived from the skulls of criminals executed there.

Besides, they were not left un-buried.

they **crucified him.**—Those desiring a full description and history of crucifixion as a mode of execution, should consult Lange on Matt. It suffices here to say that the arms were extended and nailed to the cross-beam, the body resting upon a peg, so as to prevent the hands from tearing from the nails, and thus permitting the body to fall. The feet were brought together on the upright beam, to which they were nailed. All this was done in some cases before, and in some after, the cross was erected. Crucifixion was the most extreme torture that could be devised, and was restricted by the Roman law to the very worst of criminals; and was hence a mark of shame, as well as a means of agony and death.

34. Father, forgive them.—By them I understand not the soldiers alone, but all who were in any wise implicated in the deed:

parted his raiment, and cast lots. ^MAnd 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. ^MAnd the soldiers also mocked him, coming to him, [and] offering him vine-

³⁶ *KOX Ree*. Omitted by Tisch. T. S. Green, Alford, Tregelles.

and we may well believe that the whole world of sinners was included—that he prayed for all for whom he died. All sinners are blind to the real nature and the fearful consequences of sin.

they know not what they do.—”We have had occasion to note (chap. xx. 14) that the rulers of the Jews most probably recognized him as the Messiah of prophecy, and yet were so blinded by their prejudices and passions that they esteemed it better to reject him. If, however, we may not suppose the co-existence of such light as they had with the **know not** of this prayer, then it follows that they were *not included* in the prayer. I am decided in the conviction that they *were* embraced, and indeed were *especially in mind*. The subsequent provision for beginning the Gospel proclamation in Jerusalem—the fact that it was earnestly preached to these parties, and that many of them actually accepted it (Acts vi. 7), and thus received this forgiveness, leaves no room for doubt on this

gar, “And saying, If thou be the king of the Jews, save thyself. ^{S8}And a superscription also was [written] over him [in letters of Greek, and Latin, and

³⁸ *ytypaiLii-ivri Sec*. Omitted by Tisch. T. S. Green, Alford, X, B, L, Coptic, 8a-hidic.

³⁸ *yednpatrtv 'EAATjyicors ical 'PbijuKUKOif Kal 'E/Spaitois Bee*. Omitted by Tisch. T. S. Green, Tregelles, B, c, L, a, N. Syriae, Coptic, Sahidic.

point. Of course, it is understood that the forgiveness prayed for is to follow a compliance with the conditions of the gospel. Let it be added that the prayer for others—the first word of this last act—is worthy of the whole life that preceded it.

36. offering him vinegar.—At a later period of his sufferings when he said “I thirst,” vinegar, or sour wine, was given him to drink, no doubt in a feeling of humanity. But the case here, which is mentioned alone by Luke, is different. All the crowd were mocking and insulting him, seeming to vie with each other in brutal taunts and unfeeling gestures, and at length the soldiers, falling in with the popular current, began to mock him by holding out towards him their cups, and asking him to drink. We may judge from the temper of the multitude, that priests and people alike thought this was very fine and amusing.

³⁸ a superscription.—Though many copies omit here the statement that it was written in Greek,

Hebrew], THIS IS THE KING OF THE JEWS.

⁸⁹And one of the malefactors which was hanged railed on him, [saying], | If: *Art not*] thou be Christ, save thyself and us.

⁴⁰But the other answering re-

³⁹ *Aytav Rec.* Omitted by Tisch. T. 8. Green, Alford.

³⁹ *el Rec.* oix'i Tisch. T. S. Green, Alford, Tregelles, X, B, C, L, a, b, ff, N, Syr-lac, Coptic, Sahidic, iEthiopic, Armenian.

and Latin, and Hebrew, there is no question of the genuineness of the same thing as given in John. It was, therefore, the fact, and may account for the slight variations in the different copies taken of it. Each of the Evangelists gives it substantially the same, and yet no two are exactly alike in verbiage.

39. one of the malefactors, mistaking, as Herod and so many others did, the object of Christ's miraculous works, and not understanding the limitations which he imposed upon himself, **railed OH Mm**, taking up the saying of the rulers and the soldiers, **save thyself and US**. You have done so many wonderful works, now do this. No doubt it was said in scoffing unbelief—but *it was not said to the other thief*. There was a ground in Christ's history that made it possible for the saying to be uttered, and for a *latent meaning* to have been concealed behind the raillery. According to the other Synoptics both the thieves railed **on him**. **This** feeling, however,

buked him, saying, Dost not thou fear God, seeing thou art hi the same condemnation?

⁴¹And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. “And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. *^sAnd Jesus said unto him, Verily I say unto thee,

gave place in one to penitence. Perhaps the very words of scoffing which he heard were blessed to his salvation. “Whether in pretense or in truth,” whether in ridicule or in earnest, they yet preached *Christ* to him, and he believed.

42. **Lord**, remember me.—The words of the prayer indicate the purity of his faith. Wicked as he had been, he was a Jew, and may for years have listened to the reading of the law and the prophets, and have cherished the hope of a Messiah, which now in his dying moments is revived and centered upon Jesus. It may be, too—who shall say?—that the very receding of the world from before his eyes, so clarified his vision as to enable him to see the higher and better meaning of the kingdom of God, as he had never seen it before. Hence he could pray, Remember me **when thou comest into thy kingdom**, though addressing the prayer to the *dying Christ*.

43. **in paradise**.—This meant to him the same as if he **had** said,

To-day shalt thou be with me in paradise. "And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. "And the sun was darkened, and the veil of

the temple **was rent in the midst.**

"And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having

in Abraham's bosom. In the notes on the parable of the rich man and Lazarus (chap. xvi. 19), I argued that this phrase was not meant to give us the conception of *locality*, but of *state, condition*. After death, Lazarus was comforted and happy. This meaning the same, the promise is equivalent to saying, To-day thou shalt be blessed with me. It is, therefore, a distinct assurance of salvation—of spiritual solace and refreshment *after death*.

44. And it was about the sixth hour.—The prodigies that accompanied the death of Christ were well calculated to change the mockeries into smitings upon the breast (verse 48). An ordinary eclipse produces feelings of awe and solemnity. But here was a deeper darkness at the very time of full moon, when an eclipse of the sun was impossible. It came at midday when the sun was shining in all his brightness. It came while Christ was in the midst of his sufferings, and while the heartless multitude were loading him with taunts and insults. It came as God's rebuke for their deed, and as the awful shadow of impending judgment. So they felt it, and

rightly. Mysterious nature and the God of nature were in sympathy with the crucified, and *they* had crucified him I

45. And the sun was darkened.—This is to be understood, not as occurring at the ninth hour, but as concurring with the preceding darkness, and continuing like that **until the ninth hour.** It is mentioned last because no doubt it seemed to be an *effect* of the earth's darkness and not the cause. The latter was so great that it *darkened* the sun.

the veil of the temple was rent.—Manifestly a supernatural occurrence typifying the opening of the way into the holiest of all—into heaven itself, the true holy place.

46. he gave up the ghost.—A voluntary surrender of his spirit to his Father—a pouring out of his soul unto death. "No man taketh it from me, but I lay it down of myself." "I have *power* to lay it down, and I have power to take it again. This commandment have I received of my Father" (John x. 18). Alford notices that none of the Evangelists say "he *died*" although that expression is

heid thus, he **gave up the ghost**.
 *^TNow when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. *⁸And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. ⁴⁹And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

^wAnd, behold, there was a

ever after used of his death stated as one great fact.

47. the centurion.—Something in the manner of the death, the calling upon the “Father,” together with the dreadful surroundings, led this man to glorify God, and to express publicly his conviction that Jesus was innocent. The same causes filled the people with anguish and dread, and **they returned**, smiting upon their breasts.

49. his acquaintance, and the women—including his mother—**stood afar off**, all of them no doubt realizing in some measure, as Mary did to the full, the prophecy of Simeon: “Yea, a sword shall pierce through thine own soul also.”

THE BURIAL. 49-56.

{*Matt*, xxvii. 57-61; *Mark* xv. 42-47; *John*xix. 38-42.)

50. Joseph, a counsellor.—

man named **Joseph, a counsellor**; and he was a good man, and a just: ^M(The same had not consented to the counsel and deed of them;) he was of Ari-mathsea, a city of the Jews: who [also himself] waited for the kingdom of God. ^MThis man went unto Pilate, and begged the body of Jesus. ^{S3}And he took it down, and

⁵¹ κολ *airht* See.' Omitted by Lach. T. 8. Green, Alford, Tregelles, N, B, C, D, L, 69, a, b, e, 1, Coptic.

The most probable meaning is that he was a member of the Sanhedrim. Matthew tells us that he was a rich man, and “a disciple of Jesus,” though, of course, secretly. Luke also bears testimony to the excellency of his character.

51. had not consented.—It can not be certainly determined from the words, whether he *absented* himself from the council, and so took no part in the proceedings against Jesus (Alford), or whether, as I think more probable, he was present and raised his voice against their **counsel and deed**.

52. This man went unto Pilate.—He went *boldly*, says Mark, intimating that there was danger—not from Pilate, but from the Jews.

53. sepulcher that was hewn in stone.—It is probable that this tomb, which belonged to Joseph, was “not cut downward, like our

wrapped it in linen, and laid | it: *him* | in a sepulcher that was hewn in stone, wherein never man before waa laid. ⁴⁴And that day was the preparation, and the sabbath drew

53 a*™ *Sec.* avTby Lach. Tisch. T. S. Green, Alford, Tregelles.

graves, but horizontally, or nearly so, in the face of the rock." This seems to be implied by the mode of closing it: "He rolled a great stone to the door of the sepulcher" (Matt, xxvii. 60). It also appears more easily to harmonize with John xx. 5, 6; Luke xxiv. 3.

54. **the preparation.**—The day before the sabbath.

drew on.—Literally, **dawned.** The word not in strictness applicable to the coming on of the Jewish

on. ^M**And the women also,** which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. ^KAnd they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

day, which began at sunset, but used by accommodation.

56. and rested on the sabbath.—This last sabbath was kept by him who fulfilled all the law, by resting in the grave. Henceforth a new life, a new religion, a new hope, are to rise with him on the new day. The seventh day has commemorated the *close* of creation's work; from this time forth the first day shall celebrate the *beginning* of a **new creation.**

PART FIFTH.

THE RESURRECTION AND ASCENSION OF CHRIST.

CHAPTER XXIV.

XXIV. 'Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, [and certain others with them.]

³ And they found the stone rolled

¹ Kai Tipes *avv avraZs RĒC*. Omitted by Lach. Tisch. T. S. Green, Alford, Tregelles, K, B, c, L, 33, 124, Old Latin, Vulgate, Coptic, etc.

THE RESURRECTION. 1-12.

(*Matt*, xxviii. 1; *Mark* xvi. 1; *John* xx. 1.)

1. very early in the morning, as it began to dawn (Matthew), but when it was yet dark (John), **they came**, meaning the women from Galilee (see verse 10, and chap. viii. 2, 3).

2. they found the stone rolled away.—Luke does not mention the previous anxiety of the women, "Who shall roll us away the stone?" (Mark), nor by whom it was done (see Matthew).

3. they entered in.—Which they could easily do if the sepul-

away from the sepulcher. 'And they entered in, and found not the body [of the Lord Jesus].

*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

³ TOO *KvpCov 'l-qaov See*. Omitted by Tisch, T. S. Green, D, a, b, e, ff, 1.

cher was out horizontally into the face of the rock (note on chap. xxiii. 53).

4. they were much perplexed.

—Each of the narratives mentions details omitted by the others. The fact here stated shows (what does not appear in Matthew and Mark) that there was a brief interval after their arrival and examination of the sepulcher before the angels appeared to them.

two men.—So designated, because described as they appeared to the women. Matthew and Mark mention but one of these, for the reason, perhaps, that only one of them spoke. But in doing so he *represented* both, and it was there-

bowed their faces to the earth, they said unto them, Why seek ye the living among the dead ? •He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, ' Saying, the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. ⁸And they remembered his words, ⁹And returned from the

sepulcher, **and told all these things** unto the eleven, and to all the rest. ^w 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. ⁿAnd their words seemed to them as idle tales, and they believed them not. ¹² [Then arose Peter, and ran unto the sepulcher; and

fore virtually, as in our text, the speech of both.

6. remember how he spake unto you.—Had the angels been present with him in Galilee when he spoke these things ? or had the risen Lord dictated this question to them ? In harmony with 1 Tim. iii. 16, I believe that he was not only “ seen of angels,” but heard by them, and that they were with him, during all his journey from the Temptation to the Resurrection and Ascension; but that their presence was not manifested except on occasions of special importance, the great crises, as it were, of his history. We can not feel surprise at the forgetfulness of the women respecting what he had taught, for they had never understood it. Now for the first time the full meaning of his predicted resurrection bursts upon them.

7. the Son of man must be delivered.—The prediction is recorded in chap. ix. 22; also, Matt. xvi. 21.

11. as idle tales.—The apostles were incredulous, owing to the same cause mentioned above respecting the women. If they had understood the prediction—that the third day he should rise again—in its true literal sense, they would have been prepared to receive the report without question. But in the providence of God this very incredulity, this slowness of heart to believe, enhances the value of their testimony to *the fact* of the resurrection. They were not expecting it; they were not visionary enthusiasts, prepared to welcome and credit any story that might be told them; nor would they be satisfied with any proof short of palpable and ocular demonstration. Their testimony, therefore, is that of men unbiased by prepossession, calmly bearing witness to what they saw, and heard, and felt.

12. Then arose Peter.—This act of Peter's is perfectly consistent with the incredulity with which he received the report of the

stooping down, he beheld **the linen** clothes laid by themselves, and departed, wondering in himself at that which was come to pass.]

“And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore fur-

¹² Omitted by Tisch. T. S. Green, D, a, b, e, 1, Eusebian Canons.

women. For it was not their *truthfulness of statement* respecting the empty sepulcher that was questioned, but their *explanation of the fact*. No doubt *something* had taken place—perchance the body had been removed, as was suggested by the women themselves (John xx. 2). They knew not what to think. Peter's course, therefore, in running to the sepulcher in order to *find out* what it all meant, was simply natural.

departed, wondering.—John had outstripped him, and examined the sepulcher first, but their inspection seemed to throw no light upon the matter, because “as yet they knew not the scripture, that he must rise again from **the dead**” (John xx. 9).

JESUS REVEALS HIMSELF AT EMMAUS.
13-35.

(*Mark xvi. 12.*)

13. two Of them.—Meaning **two** of Christ's *disciples*, but not of **the apostles** (see verse 33). The

longs. “And they talked together of all these things which had happened. ¹⁵And it came to pass, that, while they communed together and reasoned, Jesus himself drew near and went with them. ¹⁶But their eyes were holden that they should not know him. ¹⁷And he said unto them, What manner of communications are these

name of one is given; that of the other is unknown. Some have thought, from the minuteness of the narrative, that it was Luke himself, but this is improbable.

Emmaus.—The site of this village is unknown. (See Smith's Dictionary of the Bible.)

15. Jesus himself drew near.—We presume he *overtook* them, appearing as an ordinary traveler—or, as Mark says, “in another form.”

16. their eyes were holden.—This is given as the reason why they did not know him—a reason proceeding from him. He designedly restrained or controlled their vision that they might not know him. Thus, by bringing them to understand and rely upon the Scriptures when he was not known to be present, they would be led to appeal to and rely upon them when he was known to be absent.

17-24.—There is a beautiful naturalness in all this account. He questions them about the subject of their conversation. They

that ye have one to another, as ye walk, and are sad? ¹⁸And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? ¹⁹And 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: ²⁰And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. ²¹ But we trusted that it had been he which should have redeemed Israel: and betake him for a stranger in Jerusalem, and narrate the substance of Christ's history, ending with his condemnation and crucifixion; and then their own disappointment. They had trusted in him as the Redeemer of Israel, a trust which did not look to his death. Finally, they report their *astonishment* at the story of the women, and the confirmation of its main fact by others that went to the sepulcher, but still leaving the matter in bewildering uncertainty, because ^M they saw **not**.

²⁵. O fools.—This is something harsher than the original (*avoTj-eot*, *without understanding, unwise*, Rom. i. 14), but still there is de-

side all this, to-day is **the third** day since these things **were** done. ^{J2} Yea, and certain women also of our company made us astonished, which were early at the sepulcher; "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. ^MAnd certain of them which were with us went to the sepulcher, 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: ^M Ought not Christ to have suffered these things, and to enter into his glory? ^wAnd

signed rebuke for their intellectual incompetency.

and slow of heart.—Your souls have been sluggish and tardy in appropriating the truth. This is the cause of all your trouble. You trusted that Jesus was the Christ of prophecy; and now because he was rejected and crucified, you are in despair.

26. Ought not.—Is it not necessary, according to the Scriptures, for **Christ to have suffered**, and through sufferings to **enter into his glory**? Must not these very things which have scandalized you and shaken your faith be looked for in the history of the true Christ?

27. And beginning at Moses.

beginning at Moses and **all** the prophets, he expounded unto them in all the scriptures the things concerning him^Belf. ⁷⁸And they drew nigh unto the village, whither they went: and he made as though he would have gone further. ^M 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. ⁸⁰And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and

gave to them. “**And their** eyes were opened, and **they** knew him; and he vanished **out** of their sight. ^MAnd 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 ? “And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, ^M Saying, The

32 *KOX Sec.* Omitted by Lach. Tisch. T. S. Green, Alford, Tregelles.

—It would be a gratification to know how he collated and summarized these predictions concerning himself, but fortunately his repeated quotations from the same Scriptures during his ministry, leave us in no doubt as to the substance of the present discourse.

28. he made as though.—This was to test and bring out their love for such high truth as he had been giving.

29. they constrained him, by earnest and pressing solicitation, thus showing how they had appreciated his discourse by the way.

30. he took bread.—There was something, perhaps, in his mode of doing this that reminded them of Christ; or it might have been that the prints of the nails were seen in his hands; at any rate, their eyes were opened, and they knew him; **and he vanished out**

of their sight. This does not mean simply that he became *invisible*, but that he actually *departed*.

32. Did not our hearts burn?—They are surprised now that they did not recognize him by the way, especially when they remember the fervor which only his talk could kindle, and the opening of the Scriptures, the new, and clear, and satisfying expositions of their meaning, which none like him could give.

33. they rose up the same hour.—Their hearts were so full of this new joy that without a moment's delay they set out, and returned to Jerusalem, where they found the eleven and others gathered together, with closed doors, for fear of the Jews (John xx. 19); and being admitted, they were saluted with the joyful news: **The Lord is risen indeed!**

Lord is risen indeed, and hath appeared to Simon. ^MAnd they told what things were done in the way, and how he was known of them in breaking of bread.

36 A IHO-OSS *Bee*. Omitted by Lach. Tisch. T. S. Green, Alford, Tregelles.

It was the *assembled* disciples, and not, as it might seem to a casual reader, the two that came from Emmaus, who made this exclamation. and hath appeared to Simon.

—When and under what circumstances this appearance was made to Peter we know not. It is mentioned in 1 Cor. xv. 5, but is nowhere recorded in detail. Simon had no doubt just been giving an account to the disciples of the joyful appearing of the Lord to him, which, as the reports of the women were not believed, seems to have been the first satisfactory evidence that they had received; and in the fullness of their new-born joy they greet the brethren who enter, with the glad tidings.

35. **And** they, on their part, confirm the faith of the rest by reporting his appearance to them, and all that he said and did, and how he was known to them in the breaking of bread.

JBSTTS APPEARS TO THKM ALL. 36-43.

(*Mark xvi. 14; John xx. 19.*)

36. And as they thus spake. —Just at the conclusion of the
24

^MAnd as they thus spake, [Jesus] himself stood in the midst of them, [and saith unto them, Peace be unto you.] ^{8T} But

86 ΚΟΥ *Kiyti avrolt, Eipijn) ij.lv Rec.* Omitted by Tisch. T. S. Green, D, a, b, e, ff,l.

narrative—for they reached the point where he was known to them—Jesus himself stood in the midst of them. The appearance was sudden and unexpected. Without their knowing how or whence he came; without premonition or sign of his approach; all at once there **he stood!** The moment they saw him, he saluted them with the familiar **Peace be unto you.** As if he had come back to fulfill the promise, “Peace I leave with you; my peace I give unto you” (John xiv. 27). But though it was his voice, and his face, and his form, this had not been his way of coming to them.

37. they were terrified, and supposed they had seen a spirit, *i. e.*, a *ghost*, a *shade*, a *specter*. In a word, they thought it was the *dead* Christ that had come back to them, and that he was *still* dead. He proceeds to remove this false impression, and to show them that he is really *restored to life*, and that it is his *very self* that stands before them. The demonstration of this constitutes a fitting close to the first Lord's day. It had been an eventful day. He had shown himself to one and another at different times since \he early morn-

they were terrified and affrighted, and supposed that they had seen a spirit. ^wAnd he isaid unto them, Why are ye troubled? and why do thoughts arise in your hearts? ⁸⁹ Behold my hands and my feet that it is I myself: handle me, and see: for a spirit hath not flesh and

ing in order to prepare them for this final, and, in a sense, *public appearance*.

38. Why are ye troubled?—He begins by quieting their minds and calming their fears, so that, without agitation or embarrassment, they may attend to the proof that he is going to give them.

and why do thoughts arise?—Referring to the erroneous suppositions mentioned in the previous verse: Why are you *questioning the reality* of this appearance? Why are you *reasoning* about it, as though it were necessary to search abroad for an explanation?

39. Behold my hands and my feet.—Make use of your own good senses, and trust to them. Here are my real hands and feet, with the prints of the nails in them—your eyes must see that it is I myself. Nay, handle me: I wish you all to come up close to me, and touch me; put your hands on me and feel of me, and satisfy yourselves beyond a doubt that this is my true self. We may be sure that they did so. Now that their fright was gone, it would be a de-

bones, as ye see me have. [⁴⁰And when he had thus spoken, he shewed them his hands and his feet.] ⁴¹And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? *^And they

40 Omitted by Tisch. T. S. Green, D, a, b, e, ff, 1, N. Syriac.

light to be near him as in the days gone by, and to assure themselves over and over again, by sight, and hearing, and feeling, that there was no mistake. And as they saw that he really and truly did have flesh and bones, they would know that he was not a spirit, but their own dear Master that *had been*, dead but was now *alive for evermore*.

41. And while they believed not for joy.—Not that they doubted—for after these many infallible proofs they never doubted again—and doubt here had been incompatible with their joy, but the blessing was so great that it could not possibly in a single moment be *realized* in their consciousness. I do not think Van Oosterzee is correct in saying that “the anxiety as to yet possible illusion is the last dam which yet checks the stream of joy.” For their joy is *not* checked, but its current is so strong as to keep out for the instant the full measure of the evidence which produced it.

and wondered.—All the events of this day and night had been so surprising that their minds were

gave him a piece of a broiled fish, [and of an honeycomb.]
^aAnd he took it, and did eat before them. ** And he said unto them, These are the words which I spake unto you, while I

⁴² *κοΧ αἰρβ /μΧωoxov ΚΤjpiou Bee.* Omitted by Lach. T. S. Green, X, A, B, D, L, e, etc.

now in a state of expectancy, wondering what would be done next; and wondering most, perhaps, what all this would lead to.

43. And he took it, and did eat before them.—This act was not only of high value to them as proof of the actual reality of Christ's person, but it was well calculated to exert a composing influence upon their feelings. There was a familiarity and home-likeness in it that completed the bridge connecting the strange resurrection life with the old life that they knew so well.

THE COMMISSION AND THE ASCENSION. 44-53.

(Compare *Matt*, xxviii. 19; *Mark* xvi. 15.)

44. And he said unto them.—In the summary account given by Luke of the last events in our Lord's earthly history, these words seem to connect immediately with verse 43. In truth, however, there is an interval of forty days between that verse and this, which our evangelist passes over here, but mentions in Acts i. 3.

was yet **with you, that all things** must be fulfilled, which **were** written in the law of Moses, and in the prophets, and in the psalms, concerning me. ⁴⁵Then opened he their understanding, that they might understand the scriptures, ^MAnd said unto them,

These are the words which I spake.—He ends as he began his earthly work, by honoring the word of God, thus at the same time arming the apostles with their best weapons of attack and defense in the great conflict into which he was now about to send them.

the law of Moses.—The division of the Old Testament here given was the ordinary Jewish one, arranging and collecting the different books into three classes.

45. Then opened he their understandings.—No doubt he might have done this *immediately*, but as he had taught them to expect it from the Holy Spirit, and as his own uniform practice was to enlighten by teaching and explaining, it is better to understand that he did so here; and then the next verse becomes explanatory of this, showing *how* he opened their understandings.

46. he said unto them.—The whole meaning of prophetic scripture respecting the Messiah depends upon the perception and recognition of this truth, that he was to suffer, and to rise from the dead the third day. This key

Thus it is written, | and thus it behoved Christ to suffer: *that the Christ should suffer* | and to rise from the dead the third day: “And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

46 *koXOUTWS ISei Bee*. Omitted by Tisch. T. S. Green, Alford, Tregelles, X, B, C, D, L, a, b, c, e, etc., Coptic, ^thiopic, etc.

opens into the full store-house of prophetic truth—shutting out at the same time the carnal and secular views and expectations of the scribes.

47. And that repentance.—This is Luke's version of the commission, which is more formally stated in Matthew and Mark. By comparing this with Mark's, it will be seen that repentance here takes the place of faith or belief there—showing that true belief in Christ results immediately in repentance. In like manner, **remission Of sins** is substituted for “saved,” indicating in what sense the word saved is to be understood. By combining this with that, or supplementing the one with the other, we get the elaborate commission: Preach the gospel to every creature; he that believes, *repents*, and is baptized, shall be saved *from his sins*, or receive the *remission of sins*.

48. ye are witnesses.—The preaching of the gospel involved, 1. The exposition of the prophe-

¹⁸And ye **are witnesses of these things**.

“And, 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.

⁶⁰And he led them out as far as to Bethany, and he lifted up

49 “IepoutraAij/i Sec. Omitted by Lach. Tisch. T. S. Green, Alford, Tregelles.

cies concerning the Christ; and, 2. The proof that Jesus had actually fulfilled those prophecies, and was, therefore, himself the Christ. This proof they were to furnish.

49. behold, I send the promise.—Referring to the miraculous endowment of the Holy Spirit, which was to fit and qualify them for their great mission and work.

but tarry ye in the city.—The prophecies upon which the commission of verse 47, equally with Christ's own suffering-and resurrection rested, had foretold that “out of Zion shall go forth the law, and the word of the Lord from Jerusalem “ (Isaiah ii. 2, 3). Hence, they were to *begin* at Jerusalem, and consequently were now to tarry there until **endued with power** to begin. (See Acts ii.)

50. And he led them out as far as to Bethany—about two miles east of Jerusalem—**and lifted up Ms hands and blessed them**, a parting benediction to be left resting upon them.

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.] ^M And they [wor-

⁶¹ *ical ave<j>EpcTO eis Tbv oipadv Bee.*
 Omitted by Tisch. T. S. Green, X, D, a, b, », ff, 1.

⁵² *irpoaKVjrqaavTts airdv Bee.* Omitted
 “»y Tisch. T. S. Green, D, a, b, e, ff, 1.

shipped him, and] returned to
 Jerusalem with great joy: ^MAnd
 were continually in the temple,
 praising [and blessing] God.
 [Amen.]

⁵³ *KOX tikoyovvret Bee.* Omitted by Tisch.
 T. S. Green, D, a, b, e, ff, 1, etc., Coptic.

⁵³ *a^v Eec.* Omitted by Tisch. T. 8.
 Green, Alford, Tregelles.

51. while he blessed them.—
 [n the very act of blessing them,
 while it was going on, and without
 interrupting it, **he was parted
 from them**, thus blessing them as
 he went, and so blessing them for-
 ever.

**52. they returned to Jerusa-
 lem with great joy.**—Out of the
 weakness of their Master had come
 forth strength; his shame had been
 converted into an eternal glory;

and his tears and sorrows had be-
 come an everlasting gladness.
 Death was conquered, heaven was
 opened, and the life of the world
 to come was an assured reality.
 With the blessing of Christ rest-
 ing upon their heads, and the joy
 of his salvation welling up from
 their hearts, they **were continu-
 ally in the temple, praising and
 blessing God.**

APPENDIX

TO CHAPTER XXIV. 44-47.

THE ATONEMENT.

It would not have been appropriate, in the body of this work, to treat the subject of Christ's death—its meaning and effects—with a fullness commensurate with its surpassing importance. The matter, however, is so interesting in itself, as well as in view of the conflicting theories to which it has given birth, and is, besides, so fundamental and difficult, that it ought not to be passed over in silence. And although I can not hope to surmount or remove all the obstacles that lie in the way of a clear perception and understanding of the Scripture doctrine of the Atonement, if I can contribute any thing, however little, toward the attainment of an object so desirable, I shall be rendering to many thoughtful persons an acceptable service.

It is proper to remark, in the first place, that the Savior himself, as the reader has noticed in many passages in Luke, regarded his death as a *necessity*. Again and again he speaks of it as something that *must be*. “The Son of man *must suffer... and be slain*” (chap.

ix. 22). “*I have a baptism to be baptized with*” (xii. 50). “The Son of man *must suffer* many things, and be rejected of this generation” (xvii. 25). This necessity, as explained by himself, was grounded in the fact that it was so *written* of the Christ, in the Holy Scriptures. “These are the words that I spake unto you, while I was yet with you, that all things *must be fulfilled*, which are written in the law of Moses, and in the prophets, and in the psalms, concerning me... Thus *it is written* that the Christ should suffer” (xxiv. 44-46).

So far, all is plain. The real difficulty lies farther back—back behind the prophecies. What was the necessity, *foreseen* in the mind of God, and *therefore* predicted, why the Christ should be slain? For evidently the reason why he was sacrificed, is the reason why it was *foretold* that he was to be sacrificed. There was, therefore, a meaning and design in it—an end and object to be gained by it—which, we may reasonably suppose,

could not otherwise be gained; *merciful purpose* of God, for the accomplishment of which the sacrifice of Christ was *necessary*. Now as to what this purpose was, the testimony as given by Luke furnishes two intimations: First, in chap. xxii. 20, "This cup is the *new testament* (or *covenant*) in my blood, which is *shed for you*." And, second, in chap. xxiv. 46, 47, "Thus it is written that Christ should suffer, and rise from the dead the third day; and that *repentance and remission of sins* should be preached in his name among all nations, beginning at Jerusalem." In addition to these, there is also a significant allusion to the passover, in chap. xxii. 16: "For I say unto you, I will not any more eat thereof, *until it be fulfilled* in the kingdom of God."

From all which expressions, taken in connection with explanatory Scriptures, we learn (1) That the death of Christ was the *assurance to man* of God's truth and faithfulness as expressed in the *new covenant* of love and mercy; or, in the language of the Epistle to the Hebrews, he is the "*surety* of a better testament" (Heb. vii. 22); "the *mediator* of the new testament," or "new covenant" (ix. 15; xii. 24). (2) That, in harmony with the terms of the covenant thus assured, men are to be called to *repentance and remission of sins*, with the "promise" to the called of "eternal inheritance" (Heb. ix. 15). And (3)

That those in the kingdom of God—whose sins have been "passed over," or "remitted"—shall *partake* of Christ—of his fullness of wisdom and goodness and grace—as the Israelites partook of the paschal lamb. Thus, as I understand it, the passover is "fulfilled in the kingdom of God."

It remains to notice that "the blood of the new covenant is shed *for you*"—a form of expression which is very important, because it serves to explain an ambiguity in certain parallel passages. For example, when we read that Christ "*died* for us," was "*slain* for us," "*sacrificed* for us," etc., there might be doubt whether we should understand that he died *in our place*—in "our room and stead"—or for our *benefit*; and we should be likely to interpret such passages in the light of whatever theory we might have previously adopted. But here there is happily no obscurity. When he says that he shed his *blood* for us—while it means precisely the same as dying for us—the "for" admits of but one sense, namely, *for our sakes*, for our *benefit*, for our *salvation*; and it is impossible not to perceive that the idea of a *substitutional* shedding of the blood of the *new covenant* is wholly incongruous and inadmissible. Hence, as the parallel texts do but express in different phraseology the same idea which is contained in this, we are enabled, by the light here furnished, to relieve them of their ambiguity,

and to understand the true and single sense of the “for,” as explained by the Savior himself.

We find thus in the Gospels all the elements of the whole doctrine of the atonement, as more elaborately set forth in the Epistles; and if we can keep clearly and distinctly before our minds these fundamental principles, they will aid us in understanding much that is obscure in the language and imagery of the apostles. This will perhaps be made apparent by a brief consideration of a few of the more popular theories of the atonement; theories which have been formed, in the main, by a process the reverse of that which I am seeking to pursue. Evidently, the difference between an explanation of the literal facts in the case by the figurative language of the Epistles, and the explanation of that language by the literal facts, will be very great.

1. The first theory which we shall notice may be called *the redemption or ransom theory*. This is based upon a literal interpretation of such language as the following: “Who gave himself for us, that he might *redeem* us from all iniquity” (Titus ii. 14). “In whom we have *exemption* through his blood” (Eph. i. 7). “Who gave himself a *ransom* for all” (1 Tim. ii 6). “Ye are *bought* with a price” (1 Cor. vi. 20).

Now as there can be no question here respecting the translation—the words “redeem,” “redemption,”

“bought,” being a correct and accurate rendering of their respective originals—we have only to consider whether they are to be understood literally or figuratively; in other words, whether they are to interpret the facts, or to be themselves interpreted by the facts, in the case. Was there, then, in fact, any *literal* ransom? If so, we had been previously held in captivity, and the Divine Father paid *to him who held us in bondage* a price that *made him willing* to release us. But surely this is not the truth; nor could the holy apostles have meant that the sacrifice of Christ was really offered to the devil! And yet how beautiful and forcible is their language when we understand it as imaging forth, in liveliest colors, *the state* into which believers had been brought by the death of Christ. The literal fact was that their sins had been *remitted, pardoned, taken away*; but so great was this fact, and so rapturous the feelings of exultation, of joy and triumph, which it produced, that their warm and grateful hearts must find expression in vivid pictures and striking metaphors. Nor could worthier or better be found than those which they have furnished us. And, doubtless, to the very consummation of the ages, those who most deeply experience the blessing of the great salvation, will continue to feel and to say that they have been redeemed by His blood. At the same time, like the great apostle, when they have

occasion to note the *literal* truth underlying this expressive figure, they will say: "In whom we have redemption through his blood, *even the forgiveness of sins*" (Col. i. 14).

Thus we see how the object of Christ's death, as declared by himself, interprets and harmonizes with itself the language used by his inspired apostles.

2. Another view of the subject, which was at one time widely entertained, regards the death of Christ as the *payment of the debts* which the human family owed to God. This theory rests mainly on Rom. iii. 26, and 1 John i. 9—passages which declare the justice of God in the forgiveness of sins. Matthew Henry, on the first of these texts, holds that "it is now become not only an act of grace and mercy, but an act of righteousness, in God, to pardon the sins of penitent believers, having accepted the satisfaction that Christ by dying made to his justice for them. It would not stand with his justice to demand the debt of the principal, when the surety has paid it, and he has accepted that payment in full satisfaction." The same sentiment finds expression in several popular hymns. For example:

Jesus paid it all.

And again:

He paid to Justice all her due, And
now he fills the mercy-seat

Now it was, as I conceive, quite important in the argument which

the apostle was making, for him to show to the Jew who was contending for justification by the deeds of the law, that God could justify the believer in Jesus without the deeds of the law; and to declare that he could do so *righteously* and *justly*—that it was not *wrong* for him to do so. But it will be noticed that he does not place the justification of the sinner, as the theory does, upon the ground that he *needs no justification*. For, certainly, if sin is a debt, and the death of Christ pays that debt, and is *accepted in full satisfaction of it*, there is no room for mercy or forgiveness: we are no longer in debt, and hence we are not sinners. But the text itself declares that man *is* a sinner, by asserting that God *justifies* him on condition of believing in Jesus—thus showing that he needs justification, or, in other words, that he is *still in debt*; and if so, the theory is not only inadequate, but erroneous. In like manner we are taught by the Savior, not that he has paid or that he will pay our debts, but that, in a deep sense of our responsibility for them, we should pray to our Father in heaven: "Forgive us our debts."

3. Another aspect of the same radical conception presents itself in the governmental theory. This recognizes the death of Christ as necessary for the maintenance of the justice of the Divine Government, while extending mercy to the sinful. It holds that, but for this, the forgiveness of sin would lead to

guch misconceptions of the divine character as would encourage disobedience, and thereby weaken the influence of the divine government. It declares that the voluntary sufferings of the Son of God for us, “the just for the unjust,” magnify the justice of God; display his hatred to sin; proclaim the exceeding sinfulness of transgression, by the deep and painful manner in which they were inflicted upon the Substitute; warn the persevering offender of the terribleness, as well as the certainty, of his punishment; and open the gates of salvation to every penitent.

This theory, which I have expressed substantially in the language of Bishop Watson, is an advance on the last preceding one, in that it recognizes sin as a *crime*, and the sinner as *guilty*. It is also to be honored as an effort, whether successfully made or not, to maintain in the public mind a lofty conception of the divine character, and a reverent regard for the divine government. Indeed, all of the theories mentioned, as well as others less prominent, which I shall pass over, are to be respected as the earnest attempts of devout minds to understand and set forth a doctrine confessedly difficult. So difficult is it, in fact, that no theory hitherto advanced, however ably supported, has succeeded in giving permanent rest and satisfaction to devout and thoughtful minds. Nor is this last and best an exception. Already we notice evidences, pre-

senting themselves in different quarters, that many persons begin to feel and to fear that it is not perfect. It is suggested, for example, that it represents the underlying *motive* of the atonement in a way that is not only different from the declaration of the Savior, but inconsistent with it. That assures us that the moving cause of his coming was the love of God for sinners; this, that it was to maintain the influence of the divine government. That contemplates it as an expression of God's mercy; this, as a guard of his justice. That, in one word, views it as a means of saving the sinner; this, as a preventive of sin in the future—*i. e.*, lest the forgiveness of sin should encourage disobedience.

Men are obliged also to inquire whether, as matter of fact, the divine government had really, antecedently to this, been endangered or compromised by the forgiveness of human transgression and sin? Nor can this inquiry be made without calling in question the very necessity for the sacrifice of Christ which the theory postulates. We know, as matter of divine revelation, that forgiveness was granted to penitent sinners during all the ages. And we can not avoid asking what was the *governmental effect* of such forgiveness? What influence, if any, did it exert in the way of “encouraging disobedience”? What impression did it make upon men and upon angels? Did it relax the reins of authority? Did it lower

the standard of right? Did it diminish respect for God's justice? Did it increase presumption and rebellion in the creature? Did the recognition of the fact that there was forgiveness with him destroy men's fear of him? * There is no reason known to me for giving an affirmative answer to any of these questions. In like manner, when we consider the higher intelligences and orders of creation, we find that angels *sinned*, certainly, but it was not *after* repentant sinners had been forgiven, nor in consequence of it, but before they were created. And we can not doubt that, during all our historic periods, the heavenly host knew and honored and worshiped Him, in the character in which He revealed Himself to Moses: "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, *forgiving iniquity and transgression and sin*, and that will by no means clear the guilty" (Ex. xxxiv. 6, 7). In other words, they recognized the infinite mercy and forgiving love of God—extending to and taking effect upon repentant sinners—as being perfectly consistent with that divine and inflexible justice which would by no means clear the guilty. Does it then appear, in the light of the well-known facts in the case, to be true, as the theory we are considering declares, that "the death of Christ was necessary for the maintenance of the

PB. CXXX. 4.

justice of the divine government, while extending mercy to the Benign?"? And does it seem that, "but for this, the forgiveness of sin would lead to such misconceptions of the divine character as would encourage disobedience, and thereby weaken the influence of the divine government"?

The theory does not mean, I suppose, that the death of Christ was necessary to enable God to *be* just at the same time that he was merciful—for both of these are essential attributes of his very nature, and are therefore eternal and immutable; but it means that it was necessary for the maintenance of his *government*, to prevent the universe of intelligent beings from losing sight of his justice while beholding the display of his mercy. But as the facts in the case do not lead us to perceive that there was really any danger of this result, we think the theory inadequate as an explanation of the *necessity* for Christ's death.

It is also worthy of remark, that many thoughtful men, who have been taught to receive the doctrine in question as correctly representing the design of Christ's sacrifice, are embarrassed by the very difficulty which, according to this doctrine, that sacrifice was intended to avoid. Their difficulty lies not in perceiving how God can be just and the justifier of the believer, but how he can be just in sacrificing his innocent Son to satisfy the demands of his law upon others. This is not

simply the captious objection of shallow skeptics and scoffers ; it is a real difficulty felt, and painfully felt, by multitudes of serious and earnest believers in Jesus Christ. Nor is it removed to their satisfaction by saying that the sufferings of Christ were “ voluntary “ ; for they were voluntary only in the sense that he was *willing to obey*; and we know that he did and suffered what he did, in strict obedience to the will of his Father.

Certainly, if the theory were expressed in the plain and unequivocal *language* of Holy Scripture, or if it expressed what might clearly be shown to be the sense of Scripture, no objections nor difficulties should have any weight against it. But as a mere theory, however widely embraced, if it is proving a stumbling-block to earnest men, we should not hesitate to review it with freedom, to modify, and even reject it, if the dictates of God's truth should so require.

Dismissing from the mind, now, all theories and preconceptions, let us recur to the original point, and see if we can ascertain from Scripture what the death of Christ really was designed to accomplish. This will lead us to inquire, 1. What was the *object* for which Christ *came into the world*? 2. What were the difficulties in the way of accomplishing *that object*? 3. In what way **did** his death overcome those difficulties? A satisfactory answer to these three questions will show both

the *meaning* of the atonement **and** the *necessity* for it.

1. We are expressly taught” **that** Christ Jesus came into the world *to save sinners*” (1 Tim. i. 15). He tells us himself, “ The Son of man is come to seek and *to save that which was lost*” (Luke xix. 10). Again, “ I came not to judge the world, but *to save the world*” (John xii. 47). “ I am come that they *might have life*, and that they might have it more abundantly” (John x. 10). As this was the object for which he *came*, it was, of course, also the object for which he *was sent*: “ We have seen and do testify that the Father *sent* the Son to be the Savior of the world “ (1 John iv. 14). “God so loved the world, that he *gave* his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God *sent* not his Son into the world to condemn the world, but that the world through him might be saved “ (John iii. 16, 17).

Here, in the plainest and most literal terms, we perceive at once why Christ came and why he was sent. It might be shown, with equal clearness, that this was according to God's eternal purpose—which he purposed in himself before the world was; and that the things written by the prophets, which the Savior said must be fulfilled in Him, had reference to the same *salvation*. “Of which *situation* the prophets have inquired and searched diligently, who proph-

esied of the grace that should come unto you ; searching what or ■what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand *the sufferings of Christ*, and the glory that should follow” (1 Peter i. 10, 11). These testimonies will suffice upon the first point. They make it certain that the object for which Christ came, and for which he was sent, was to save sinners— to save them from their sins and from the consequences of their sins. 2. We come next to inquire, What were the obstacles in the way of the accomplishment of this merciful and gracious purpose? And in answering this question, it will be obvious to every reflecting person that, *on the part of God*, there were *none at all*. He was the originator of the purpose. It” was because of his gracious willingness and merciful desire to save sinners that he sent the Son into the world. Can we then believe that there was something necessary to be done, on the part of that beloved Son, to reconcile the Father to His own eternal purpose ? to make him willing to do that which His own loving heart and merciful disposition were already inclining him to do ? to propitiate him toward an object which was already so dear to him that, to attain it, he had spared not his own Son, but *freely* given and sent him ? To ask these questions is to answer them. The human heart instinctively perceives that it is dishonor-

ing to God, to the declarations which he makes of himself, and to the revelation of his character as made by his Son, to say that in any sense *he needed* to be reconciled. So far from this being true, the very work of Christ was God’s work. They w^rere *one* in it—one in heart, in purpose, in will, in object—one from the first to the very last—from the baptism in the Jordan to the final “ It is finished “ on Calvary.

On the part of man, however, the difficulties were real and serious. They were, first, inadequate views of sin; and, secondly, false and unworthy views of God.

As to the first, with here and there an exception, which was conspicuously notable because it *was* an exception, even the Jews, the most highly favored of all people, seemed to have no just conception of the malignancy and the awful consequences of sin. They knew that *doing* thus and so was *wrong*; but, notwithstanding the deeper lessons in their sacred psalms, and the warning calls of their inspired prophets, they seldom learned that sin was a poison in the soul, a deadly leprosy of the inner man. They knew not—or, if they did, they felt not—the need of purifying the heart. Sin was non-conformity to an outward standard—a failure in the observance of the letter of a precept. We can not read the history of the Jews, either before Christ’s coming or during his ministry, without perceiving, in general, the absence of any deep *sense*

of sin—any longing, agonizing desire to be made pure in the fountain of life, in the springs of motive and of action. As a natural result, they felt no pressing need of deliverance from sin, no anxious solicitude as to its consequences—in a word, were not sensible of any serious danger to which their sins exposed them. With the Gentile world it was even worse. Indeed, from the very nature of man, with his carnal passions and lusts, and his deceitful heart, he is prone to make light of sin, and to be deluded by the deceitfulness of it.

Now as Christ came to save men *from* their sins, and as this could only be done by the concurrence and co-operation of the men themselves, it will be seen how formidable, how apparently insuperable, was this first difficulty.

In the second place, men had false and unworthy views of God. They thought him a hard master, reaping where he had not sown, and gathering where he had not strawed. They did not love him. They were alienated from him, and enemies in their minds. They did not like to retain the thought of him. He was in their way. His presence was a dread; his law, a hard and disagreeable task. They rebelled against him, and being thus unfriendly to him, *they felt that he was equally unfriendly to them.*

How great and serious was this difficulty, will be best appreciated

by him who most profoundly considers it.

3. In what way did the death of Christ overcome these obstacles? And here, happily, we need no theory: all is plain. The Son of God was sent in the likeness of sinful flesh; sent into the very midst of sin and of sinners; sent within the very environments of shame, and sorrow, and suffering, which sin entails, in order that he might lay hold of the perishing, and deliver them. In this way God expressed his abhorrence of sin, and his knowledge of the fearful danger to which it exposed the guilty. At the same time, and by the same means, he gave the weightiest possible assurance of his love for the sinner; that he was not his enemy; that he was not demanding more than was right; that he was not a hard master, but a gracious, and merciful, and compassionate friend, and that he desired with all the earnestness of his heart that the sinner should return that he might have mercy upon him. All this was expressed, as only the divine could express it, by Christ's sufferings and death—by his plunging, so to speak, into the very fires that were consuming the soul, that he might rescue it. And now, if such are God's ideas of sin and its fearful consequences, and if such is really his friendship and love for the sinner—what an appeal does this great sacrifice constitute—what an eloquent beseeching to forsake sin and be recon-

ciled to God! This is the very gospel of the grace of God. It touches the heart, it moves the soul, it changes the thought, the purpose, and the life, it wins us back to the love of God who so loved us, and thus it is that we are “reconciled to God by the death of his Son.” It was for this that Christ *must suffer* and be put to death; for this, because he *came* for this, and nothing short of his suffering and death could accomplish it. Here, then, we find the *meaning* of, and, at the same time, the *necessity* for what is usually but improperly called “the atonement.” This will further appear from a consideration of the *terms* employed by the Holy Spirit to express the design and effect of Christ’s sacrifice.

The word *xa.taXKar/f]* is used four times in the New Testament, and is rendered *reconciliation* in every instance except in Rom. v. 11, where it is translated *atonement*, but where the sense is clearly the same as in the other places. The most casual reference to the passages containing this word * will show that they point exclusively to the reconciliation of *men*. In like manner, the verb *xa-ta%aaou>* is used six times, f once to enjoin a woman to be *reconciled* to her husband, and in each of the other cases expressly referring to the *reconciling of men to God*. For

♦ Rom. v. 11; xi. 5; 2 Cor. v. 18 and 19. t Rom. v. 10 twice; 1 Cor. vii. 11; 2 Cor. v. 18, 19, 20.

example: “We were reconciled to God by the death of his Son; “ “And all things are of God, who i hath reconciled us to himself by Jesus Christ; “ “God was in Christ reconciling the world unto himself.” So far, then, as this word is concerned, the testimony is uniform; while that of the noun *xa-taXkarfri*, which is derived from this, would have appeared equally so but for the unauthorized rendering of Rom. v. 11. I say unauthorized, because *atonement* is not the meaning of *xataKkwryi*—not its primary, nor secondary, nor any more remote signification. *The word never bears this sense*. Lid-dell and Scott’s Greek Lexicon renders it, first, *exchange*, especially of money—also *profits of the money changer*. [In this sense it is not used in the N. T.] Second, *a change from enmity to friendship, reconciliation*. In the same way, Grove’s Greek Dictionary renders : *a change, alteration; reconciliation, reconcilement, agreement* Other authorities might be quoted to the same purpose; from all which it would appear that not only is the *word atonement* not used to define *xa-taXkayri*, but no other word involving the *idea* of atonement. It is, to say the least, a remarkable fact, that the term *atonement*, about which so much has been written, *occurs in the JV. T. but once, and in that place is wholly unauthorized by the original*.

There is another word, however,

f, found in 1 John ii. 2 and iv. 10, and translated *propitiation*, which is used in the Septuagint (Lev. xxv. 9), in the sense of *atonement*. We also find (Heb. ii. 17), *ἡμάρτυριον*, rendered *to make reconciliation*, and a form of the same verb (Luke xviii. 13), rendered *be merciful*. The word *ἰλαστικός* is used twice, and rendered, Rom. iii. 25, *propitiation*, and Heb. ix. 5, *mercy-seat*.

As used in Homer, *ἰλαστικός*, the radical of the words above given, has the sense of *appeasing or propitiating a god*, and the compound *ἰλαστικός* (which is the usual word in the Septuagint for *to atone*, or *to make atonement*), also signifies in classic Greek, *to appease, to win over*. In like manner, the Hebrew 133 (*cdphar*), of which it is a translation, is defined, 1. *To cover, to expiate for sin*. 2. *To appease anger*. 3. *To avert calamity*.

It is hence clear that the idea of *expiating sin*, and of *propitiating God to the sinner*, was present as a leading idea in the sin-offerings of the Mosaic law. But in order to understand in what sense these offerings could be regarded as effecting this result, we must clearly perceive the actual attitude of God to sin and the sinner. How did he. and how does he stand related to these ? For the sake of perspicuity, I answer distributively as follows: 1. That God can not look upon *sin* with allowance: he can not approve, nor tolerate, nor

disregard it. 2. That he can and does look upon the *sinner* with merciful and propitious favor, *antecedently* to any sacrifice: this is manifested by his effort to rescue him. But, 3. He can not *accept* the sinner while *abiding in* and *clinging to* his sins. Hence, 4. He must *seem* to be averse to him so long as he *adheres* to them and refuses to give them up—though in fact he is only averse to the *sins*, or to the sinner as consciously *identifying himself with them*. But to the sinner regarded simply as a *creature*, as a *man*, he has none but feelings of tenderest compassion and most gracious favor.

In view of this state and relation, which I presume will not be questioned, it is not difficult to see in what way a sin-offering would *take effect*. In the very nature of the case it must operate *first upon the sinner himself*—leading him to forsake his sin; to give up that which God can not tolerate ; and to reconcile himself to God's will. Now if the sacrifice failed to have this effect, it failed of all effect; the sin was not expiated, the sinner was not pardoned, the relation of God to him was not changed; *for the guilt of sin can not be taken away until the sin is abandoned*. Hence the significant explanation given of the sacrifices of the great day of atonement: “For on that day shall the priest make an atonement for you, *to cleanse you*, that ye may be *clean from all your sins before the Lord* “ (Lev.

xvi. 30). **But** that the atonement did not have this effect *ex opere operato*, by its own force, and without repentance, is evident from the earnest and repeated declarations of the prophets, asserting the vanity and worthlessness of all sacrifices not accompanied by a broken and contrite heart. It is also further evident from the scripture which assures us that “it is not possible that the blood of bulls and of goats should take away sins” (Heb. x. 4); and yet, as we have seen, the *object* was “that ye may be clean from all your sins before the Lord.” Considerations such as these prove to us that under the old covenant expiatory sacrifices were such *in effect* only when they were accompanied by the *afflicting of soul* and the *breaking of heart* which characterized true repentance. The sin offering itself, with all the solemn and impressive ceremonial connected with it, was well calculated to remind the Israelites, 1. That they were *sinners*; 2. That the wages of sin is *death*; and, 3. That God would be gracious and propitious to those who heartily forsook and turned from their sins. It was, therefore, like the gospel, a divine call to “repentance and remission of sins.”

But now, when they had *made* their offering, and turned from their evil ways, and so come back to God in the manner that he had pointed out, they *found* him propitious; and from *their point*

of view he seemed to have been *made* propitious—whereas, in truth, no change whatever had taken place in *him*: it had all been in *them*. But not till now did he *seem* to be what in fact he really *was*, and what he *had been* all the while. The language, therefore, which indicated that he had been *appeased* and *propitiated*, that his *enmity had been removed*, and that he had *become reconciled* to them, was strictly true to their consciousness, though not true in fact.

The same remark will apply to the great sacrifice, but with this additional force, that the victim being God's only-begotten and well-beloved Son, the fact that he spared him not, but freely sent him into the world to save sinners, expresses with an emphasis never before heard, the boundless love and propitious favor of the Gracious Giver. The Jew procured and brought his own sin-offering to God, but here God provides himself a Lamb, both for a sin-offering and a burnt-offering. The whole movement is from God—*manward*, and not *vice versa*; and the very preciousness of the blood—the infinite value of the sacrifice—shows, as no offerings under the law could show, the length, and breadth, and depth, and height of the divine love for sinful man. Well might the holy men of old exult and glory in that blood, feeling that it had redeemed them from slavery, that it had washed them from their sins, that it had purged their con-

sciences, and that it continued to proach to God, that men reach the *speak* to them better things than forgiveness of sins.

that of Abel—to speak of all that It should also be stated and emphasized that in the Epistle to the God was, and of all that through his grace, as displayed in Christ Hebrews Christ is clearly designated as the antitype of the sin i- Jesus, they themselves should here- nated as the antitype of the sin i- after become. Nor can we wonder offerings under the law. For ex- that Christian Jews, accustomed ample: (chap. vii. 27), “Who all their life long to the ideas of needeth not daily, as those high atonement and propitiation as priests, to offer up sacrifice, first expressed in their ceremonial law, for his own sins, and then for the should speak of him who had people's: for this he did once, when effected their reconciliation to God he offered up himself.” So in as being *the propitiation* for their chap. ix. 13, 14: “For if the sins—as expressing to their sonl, blood of bulls and of goats, and and being to it, all that *God* the ashes of an heifer ^prinklin^ *himself had meant* by that term. the unclean, sanctifieth to the puri-

I have not space to consider the fying of the flesh : how much more meaning of certain peculiar ex- shall the blood of Christ, who pressions in the New Testament, through the eternal Spirit offered which, upon a superficial view, himself without spot to God, purge might seem to antagonize the con- your conscience from dead works clusion which we have reached. to serve the living God ? “ Again, The strongest of these, perhaps, is verse 28, “ Christ was once offered in Eph. iv. 32: “Forgiving one to bear the sins of many.”

another, even as *God for Christ's* Whatever, therefore, was meant and shadowed forth by the le°;al *sake* hath forgiven you.” But in sin-offerings, finds a higher mean- the original it is simply *in Christ*— ing and a substantial accomplish- *xotOutf itt' o ©f6j iv Xptai'w £%a.piaafo* ment in the sacrifice of Christ. *vft.lv*—” As also God in Christ for- But if the attempt which \ made on a previous page to ascertain and give you.” Again, in 1 John ii. express the significance of those offerings, was at all successful, it 12 : “I write unto you, little chil- can not be necessary to do more dren, because your sins are for- here than refer to that place. given you for *his name's sake*.”

But here it is *Sia to ovo/xa ai-eov*— I conclude, therefore, by saying that to a superficial view there is *through* his name—pointing, as the much in Holy Scripture that might previous text also does, to the fun- naturally be held to point out the sacrifice of Christ as actually expi- damental truth, that “ God is in ating and atoning for the guilt of Christ reconciling the world to himself,” and that it is *throvgh* him as their medium or way of ap-

sin, and as really appeasing God and propitiating him to the sinner. Nor is there any likelihood that this view will be speedily abandoned. It pervades all our best commentaries, and most venerable creeds; all our most valuable and wholesome religious literature. It breathes in our songs of praise and thanksgiving, and expresses itself in our humble prayers and adoring worship. It enters into the most sacred feelings of pious souls. The best thoughts of the world, the best hearts, the best men, are subject to it. It is cherished as a sacred, precious, vital truth. It can not be, it ought not to be given up, save as the tree gives up its older bark, in obedience to the growing influence of a greener, a fresher, and a better. But the time will come, I doubt

not, when this view will be **greatly** modified, so as to bring it more into harmony with the revealed character of God, and the eternal and unchangeable purpose of his love. And this, not to exhibit the Beloved Son in a lower grade, but a higher; not, with the Socinians, because he *lacked* infinite merit, but because he *possessed* it; because, in the language of ancient symbolism, being himself “ Very God,” the heart, the adoring heart, will reject the incongruous idea which now lies but half concealed in the mists of the current doctrine.

Tu ayaiTT/ncM'-ti r;fia.f, xal Xovaavti, airo ■tuv a/j.ap'tiu>v r,ixuiV iv?(S ovfov avt'j ?/ 6dfa xal to xpatof £t{ tov f aiuiia; ti ov aiojvcov. (Rev. i. 5, 6.)

EXCURSUS

ON THE

FORCE AND VALUE OF LUKE'S TESTIMONY.

A COMMENTARY on the Gospel of Luke would seem incomplete, especially to those familiar with the phases of modern religious thought, if it failed to give ample consideration to the question of its evidential value. In the main body of the present work, I have, in various places, lightly touched upon this point; and for the general reader these brief and suggestive notices might be deemed adequate. But as I have sufficient space at my disposal to allow of a more methodical and exhaustive treatment of this important subject—perhaps the most important connected with the work which I have had in hand—I gladly avail myself of the opportunity thus afforded, to determine, with as much precision and accuracy as possible, the place which our evangelist fills *as a witness*. In brief, the problem which I shall seek to solve is this: If Luke's Gospel were the only one which we possessed, what could it legitimately and fairly be held to *prove*? The question is deeply interesting, and, in view of the circumstances that call for its discussion, exceedingly important.

THE COMPETENCY OF THE WITNESS.

It is pertinent and fair to say that if the facts reported in this gospel were the subject of *judicial* investigation, and were required to be proved according to the technical rules of legal practice, Luke would be wholly incompetent as a witness. He could not be heard. The document which he has written, so far from being *considered*, would not even be *read*. But this would imply no lack of confidence in his integrity, or doubt of his truthfulness; it

would simply mean that as he does not claim to have personally witnessed the facts reported, he could not be admitted to testify concerning them. Certainly, if the question were whether the parties who are alluded to by him as having made certain statements, really *made* them or not, *i. e.*, whether “ the eye-witnesses and ministers of the word “ actually “ delivered “ to him, as he says they did, the things which he has recorded, then, and to that extent, he would be an original, and therefore a competent, witness ; but if it were (as, indeed, it is) whether the statements thus said to have been made were *true*, his competency would cease. In brief, he could be permitted to testify only to what *he knew*, of his own *personal knowledge*.

Now the reasons for the adoption and observance of these rules *in courts of law* are sound and good. To mention no others, it is thus insured that all testimony shall be delivered under oath—or a solemn affirmation, which is equivalent to an oath—thereby exposing every false witness to the pains and penalties of perjury. The *secondary* witness might possess the highest and most conclusive evidence of the truth of what he had heard ; he might have made patient and thorough investigations ; he might have found the story confirmed by numerous trustworthy and disinterested parties; still, he could not testify. The persons from whom he had heard the story, and those by whom its truth had been confirmed and assured, would be the lawful witnesses in the case, while his *belief*, however securely grounded, would be excluded as incompetent.

Now Luke, so far as appears from his own writings or those of others esteemed authoritative, never saw the person of our Lord; never witnessed a single one of the many wonderful works which he records ; never heard from his own lips any of the sayings which he has reported ; and was, perhaps, in a foreign and distant country during the whole of the life and labors of the Savior. He frankly tells us that he derived his information from others, and, in short, does not claim to be a primary and original witness of the things which he narrates. From what we know of his character, and especially in view of the solemn sanctions furnished by his faith, we may regard his statements as *virtually* made under oath—that is to say, as being the solemn affirmations of one

who would have been horrified at the thought of deliberately and knowingly making a false statement. But still, with whatever confidence in the man, and with whatever guard and assurance against deception and fraud, he could not be admitted as an original and competent witness for Christ in any judicial proceeding.

I say nothing of any legal effect that might be given to his *gospel*, regarded simply as an *ancient document*—my object being merely to consider the point which has been made upon the “ hearsay ” character of Luke's testimony. That such is its character, as viewed from a legal standing point, I freely concede, and Luke himself candidly avows.

At the first blush this fact might seem to depreciate the evidential value of our gospel; to cast upon it a suspicion, if not of untrustworthiness, certainly of inconclusiveness. It might even happen that those familiar with legal proceedings, and accustomed in their daily practice to apply the technical rules regulating the admission of testimony, would inconsiderately reject it altogether—esteeming it to be as worthless for any purpose as it would be in making out a case in court. But this, as already intimated, would be most inconsiderate and unwise. For it is well known that the artificial prerequisites to the *admission* of testimony determine nothing as to the *truth* of that which, according to such rules, is either admitted or rejected. It is, consequently, a universal practice, even among those most scrupulous in the observance of these technicalities, entirely to disregard them in matters not connected with judicial investigations. They read, for example, in a dignified and trustworthy morning paper, *an account* of a coroner's inquest, and a *report* of the testimony. Now they have not a particle of the legal testimony before their minds: ■they have only a *report* of it—a report which would not be admissible as evidence in *any* court of justice^ and yet it has upon their minds all the effect of legal testimony. They believe it; they act upon it, if occasion demands, as the truth; they are troubled by no technical doubts as to the “ competency “ of the reporter—the only competency desiderated being his opportunities for learning the truth, and his accuracy and faithfulness in stating it.

Here, then, we can perceive the difference between legal and

historic evidence. And it is important to note that *the latter is equally as reliable as the former*. With reference to each it is necessary to observe the same cautions and safeguards—to take into account the intellectual and moral character, the mental bias, the favorable or unfavorable opportunities for seeing and knowing in the one case, and for acquiring and learning in the other. The legal witness may be imperfect in memory, inaccurate in expression, consciously or unconsciously prejudiced, and even guilty of deliberate perjury. With the best intentions, he may yet be so agitated, confused and bewildered, by the trying ordeal of examination, that his story will be made incoherent and contradictory; so that after all it is not his legal “ competency “ that really gives him credit, but those traits and qualities which make up his *character*. If that is known to be good and reliable, we trust him before he swears; if it is known to be the opposite, we distrust him afterwards.

In the case of an historian, we have a right to demand, before giving credence to his writings, 1. That he shall have enjoyed *favorable opportunities* for learning the truth of the facts which he reports. 2. That he be qualified by education and judgment, and by a proper interest in the subject-matter to *avail himself* of the opportunities thus presented, and accurately to report the result. And, 3. That he have such moral character as will guarantee the truth of whatever statements he may make. When these desiderata are present: when a competent, honest and truthful man, who has access to proper sources of information, who is diligent and painstaking in the effort to utilize these privileges; and who, after all this, writes out the result of his investigations and researches, with every mark and sign of candor and truthfulness, men can but feel that they have in such writing a *reliable history*. ~To deny it wtmltl be ti> deny and reject *all* history betransr every accredited historic document that we possess *is* accredited, for the reasons which we have just mentioned above ; and if these are to be deemed insufficient, we not only have no history but we can have none. Indeed, the effect would not be limited to the department of history, for the same ground of objection and repudiation would apply with equal force to every branch of learning, and every field of science. Losing the knowledge of the past, we

should lose the data for philosophizing, and the facts necessary to scientific generalization. While properly cautious, therefore, to keep out falsehood by the application of reasonable and even rigid tests of truth, the common sense of mankind, and the very necessities of mental activity and progress, constrain them to keep open this inlet to light and knowledge. In other words, they do and must rely upon the histories that can abide the test. If error presses its way through the same opening, as in many cases it does, be it so; time and patience, study and research, will, little by little, eliminate and cast it off. And in any case it is found better not to shut out the whole world of truth because it may sometimes be accompanied by grains of falsehood.

It is almost needless to argue that Luke furnishes every possible, certainly every desirable, evidence of his own peculiar fitness for the work he essayed to perform. As a physician, we should infer his superior education and culture,—an inference which is abundantly justified by the elegance and propriety of his writings. As the chosen and bosom companion and the honored fellow-laborer of the great apostle to the Gentiles, who, whatever else may be thought of him, was undoubtedly a man of transcendent ability, we should feel obliged to conclude, even if we had no other evidence, that Luke possessed not only intellectual culture, but intellectual strength. Every thing that he has written, and every thing that we know of him, supports this conclusion, and leaves no room to doubt his peculiar competency to conduct the investigations which preceded the writing of his gospel; while the work itself demonstrates his ability to report the results with propriety and accuracy.

We are not fully apprised of the sources of information accessible to him; but if, as I have argued in the Introduction to the present work, he engaged in his labors while Paul was a prisoner at Csesarea, we know that he had ample time to visit the various scenes of the Savior's work and ministry; to collect, as we are assured he did, from different quarters, numerous detached parts of the gospel story—embracing parables, conversations, miracles, incidents, and the main outline of personal history; to converse with such of the apostles as he might be able to meet with—one of whom was dwelling in Jerusalem, and easily accessible—and to 26

correct or verify, as the case might be, his collection of facts and documents by the light of their testimony. When to all this we add that he had himself originally learned the story of the Christ from the eye-witnesses and ministers of the word, we can not fail to perceive that he was furnished with a fund of authentic information equal, if not superior, to that possessed by any single apostle. Surely in that age, while most of the original witnesses were still alive, a mind intent on getting at the truth, and probing the current statements to the bottom, and with abundant leisure for the enterprise, could have been at no loss for opportunities of learning, and have found no lack as to the sources of knowledge. Whatever was doubtful could be verified ; whatever was mysterious could be cleared up; whatever was apocryphal could be detected and rejected; and the final result of it all embodied in a systematic and orderly narrative.

His moral qualifications are equally satisfactory. Every thing that we know of him points him out as a calm, sober, honest, and truthful man. These qualities are sufficient to accredit the statements of any historian, apart from, and even in the absence of, religious faith. But the earnest belief of the truths of the gospel tends naturally to increase and intensify these qualities. They press upon the conscience of the believer the most solemn and awful sanctions. Falsehood is not simply a dishonor, it is a sin ; deception, delusion, practiced upon others is a crime against God, and a barrier against the hope of heaven. Motives the highest and weightiest that can influence the soul, constrain the true believer to the most scrupulous- regard for truth and candor. Luke was such a believer. Moreover, it should be stated that he was no fanatic. Fanaticism in morals, like fraud in law, vitiates every thing. It blinds the unfortunate subject of it, and disqualifies him from seeing, or correctly presenting, the truth. But Luke was evidently calm and self-possessed. The mere fact that he engaged in the enterprise of tracing out all things from the very first, shows his freedom from credulity, and his earnest desire to learn the exact truth. For it will be noticed that he entered upon this work originally for his own satisfaction ; and it was *after* he had reached a perfect understanding of all things, and become fully assured, from the evidences which he had discovered,

that they were verily and undoubtedly true, that it seemed good to him to write them out in order.

We find, then, in Luke all the qualifications which we demand in the case of any historian to whose writings we attach credit: Intelligence, interest in the subject, enterprise in seeking for information, caution in the acceptance of testimony, candor and uprightness of character, and calm, dispassionate, and truthful statement. We feel bound, therefore, unless we abandon the principle which, as we have seen, is essential to the knowledge of all truth, to regard his narrative as strictly historical and reliable. I say nothing here of his inspiration. I am content for the present to insist simply that his gospel is not an invention of his own—not a production of his fancy; and, further, that the facts which it contains were not credulously embraced by him, nor accepted upon feeble and insufficient testimony. In other words, he sets forth not an imaginary hero, but a real, veritable, historical person. Such a man as he describes the Christ to be actually *lived*, and actually *did* and *said* substantially what he reports. There is no other reasonable way of accounting for the existence of Luke's gospel. Admit, for the sake of the argument, that it contains mistakes; that here and there an error of statement, an inaccuracy of expression, has crept in; still this detracts nothing from the fact that Jesus *was*, and that he was to all intents and purposes what Luke describes him to be. It would be easy to show, from the profoundest and most trustworthy moral considerations, not only that Luke did not invent the story, but that it could not have been invented by those who reported it to him. I shall not enter into this argument, but content myself with suggesting to those who may desire to elaborate it, that the character of the people among whom Jesus lived, the religious culture and the moral standing of the age, the exceedingly low plane of spirituality upon which men stood, the dominant prejudices to which they were enslaved, and the false and carnal hopes by which they were fired, all show how utterly impossible it would have been for any man, or any combination of men, to conceive, as a *beau ideal*, a character so lofty, so spiritual, so removed from the interests and ambitions of earth, so out of sympathy with all that had been and that then was in the hope and expectation of his age; a charac-

ter—a hero, set forth for admiration and worship—who antagonized all that was venerable in their religious traditions, and all that was cherished in their patriotic longings! Human nature has its metes and bounds that it can not pass; and it is morally certain that *such* a people could not have invented *such a Christ*. It is far truer to psychology, as well as to history, to say, rather, that they “despised and rejected” him. It follows, then, from this premise, as from the previous one, that the Christ of Luke is a *true historic person*; that the narrative of his life, in all its great, essential features, lying as it does outside the boundary of possible invention, must be reliable and relied on as a *matter of fact*.

THE TESTIMONY OF THE WITNESS.

Having shown the competency of the witness, and the historical and reliable character of his gospel, it remains to see what this gospel, thus accredited, proves concerning Jesus. In other words, our inquiry now is, What does the gospel of Luke *mean* as respects the person and claims of Christ? What does it show him to be? What does it fairly and obviously require us to believe concerning him? This point I regard as leading and controlling in any attempt to understand Luke's gospel. In the Commentary proper, it has been my object to express as clearly as possible what I conceived to be the sense of its several chapters and verses; to bring out the meaning of the *language*; to exhibit the truth underlying the works; to expound the parables; in short, to present, as briefly as was consistent with perspicuity, the *doctrinal lessons* of the work. But even if I had been able, as of course I was not, perfectly to perform this task, and to furnish the reader with a full, complete, and absolutely infallible exposition of the whole gospel—even in that case, it would still be necessary, in order to reach the object had in view by the evangelist, to gather up the several parts and concentrate them upon the single point now before us. Admitting that the various verses mean so and so, *what do they prove?* In the performance of the task now in hand, I waive all consideration based upon Luke's inspiration, and all questions of mere verbal criticism, and, making no point upon disputed texts, assume only that which I claim to

have proved, namely, the historical character and substantial truth of Luke's gospel.

Reading this history, and relying upon it simply as correct history, our attention is first of all attracted by the singular and unexampled *feeling* of Christ—a peculiar *consciousness* that was never experienced nor manifested by any other being upon the face of the earth. We shall be richly repaid if we can succeed, in the first place, in marking out and comprehending the peculiarities of this consciousness; and then, secondly, in determining the logical force and significance of it.

1. *Conscious Freedom from Sin.*

We notice, first, his sense of perfect purity and sinlessness—a feeling that his heart and life were in absolute accord with the divine will. He never reproaches himself for an opportunity neglected, a word out of season, an improper temper; he never feels that in the smallest particular he has done wrong, or failed in doing right. Whether it was so or not, he at least had the *consciousness* that his life and work, his feelings and words, his attitude and bearing toward friends and foes, were all and always precisely what they ought to have been. Repentance—even the faintest phase of it, regret—was an experience wholly unknown to him. Tempted by the devil, tried by the dullness and imperfect faith of his disciples, harassed by scribes and Pharisees, persecuted, maligned, traduced, buffeted, scorned—in each and all of these numerous and various trials, his conduct not only satisfied him at the moment, but it satisfied him in the retrospect. He looked back over it all with the calm and assured conviction that in every case he had acted precisely according to the will of the Infinite God. Such a consciousness as this is wholly without parallel. The best of men are deeply sensible of great imperfections. Their most earnest efforts to do good leave behind them, very often, a painful consciousness that they were not in all respects what they should have been; that pride or the hope of self-aggrandizement were more or less mingled with their benevolence; that, perhaps, something more or something different

would have been better; that even their prayers were associated with thoughts of the world; that in many, many things they come short; and that day after day they go astray—exhibiting infirmities of temper; indulging in hastiness of speech; engaging in unworthy pursuits; and occupying their hearts with improper objects. So universal is this experience, that without hesitation every man accepts the declaration of the prophet and the apostle: “All have sinned and come short of the glory of God.” In like manner, when we read the lives of the brightest and best of earth, of those most highly favored, and most earnest in appreciating their exalted privileges, without exception we find them falling into sin and iniquity; and not only so, but sensible of their sinfulness—painfully conscious that they must rely upon the mercy of God alone for salvation. How came it to pass that this one being of all the earth was so exceptional? so utterly and wholly unlike the race of which he formed a part? Was he deceived? Was he of unsound mind? Was he so fanatical as to be unable to judge correctly of his moral state and relations? We shall see.

2. *Conscious Perfection of Wisdom.*

The great object of his life was to prepare for and to found a kingdom, which is called in Luke uniformly “the Kingdom of God.” Intimations of the coming of this kingdom, and certain characteristics of it, expressed in general terms and veiled in symbols, had been given by the prophets of preceding ages. The learned men of his nation, who had been carefully taught these prophecies; the doctors of the law, whose business it was to ascertain and make known the meaning of their sacred Scriptures—all had formed, and were at the time cherishing, definite ideas and expectations respecting the nature and peculiarities of this kingdom. Under these circumstances it would have been natural, entertaining the purpose which he did, for him to call the rabbis together for consultation; to set before them his object; to enlist their sympathy and co-operation; to counsel with them upon the ways and means best adapted to accomplish the end; and, that no false step might be taken, to learn from them definitely and fully all that they knew respecting the nature of this

kingdom. But he did nothing of the kind. He consulted with no one; took counsel with no one. He resorted to no scheme for propitiating the great or influential; was at no pains to avoid encountering prejudice or opposition; did not so much as think, so far as appears, of comparing his ideas with those of others, to see if in any respect they might be erroneous, or if it would be well in some points to modify them. On the contrary, he began at once to make known the nature, the principles, and the characteristics of the approaching kingdom; explaining it to be in one respect like this, in another like that, in a third like something else; declaring that in its very essence and qualities it was radically, totally, and every way distinct and different from the ideal cherished by *every other man of his age and nation*. Nor does he speak as one doubtful or uncertain; he does not submit his views as being *probably* true; he does not ask the learned to consider whether they *may* not be true; but he boldly, dogmatically, authoritatively announces them as *the truth*. He does not consider whether they may not need pruning or modifying; there never enters into his mind so much as a suggestion whether changed circumstances might not demand a change in his views; but he speaks as one who perfectly understands, and who knows that he *correctly* understands, every thing pertaining to the subject; as one in the immediate presence of the future, looking at it, describing it, detailing the effect of this and the consequence of that; as one conscious that the exact truth, the whole truth, is clearly and fully before his mind. Learning from none, consulting with none, obtaining help or counsel from none, he speaks always and uniformly, as well in the presence of his foes as in the familiar intercourse of his chosen but weak and ignorant friends, as one conscious of his own complete and absolute sufficiency and wisdom. Again, it is to be observed that, just as he was never sensible of having done or said any thing morally wrong, so he was equally unconscious of ever having made a mistake. However artful the trap set to catch him, however sudden and unexpected the ensnaring question, his answer was always ready and instant. He asked no time for consideration, to enable him to estimate the probable effect of different answers; he felt no need of this. And yet, from first to last, his teaching is symmetrical and harmonious; the

later lessons growing naturally out of the earlier, but being in no sense inconsistent with them. Never, from the beginning to the end of his ministry, is there a sign that he felt the need of learning any thing, or that he actually did learn any thing.

Now this consciousness, like that previously considered, is altogether unexampled. No other man ever felt so. Even in the ordinary affairs of life—in the policies which are to shape the course of a government for a year—the wisest men pause, confer, seek information from different quarters, strive to understand probable effects and consequences, and at last resolve to act, often as a desperate and doubtful experiment, without feeling sure whether a different course might not be better. But here is the founder of a kingdom, in which experience and learning can furnish no help—a kingdom not of men, but of God, and, of course, radically and totally different from all the kingdoms of earth—who feels perfectly at home in describing its every peculiarity, as though it were a present and most familiar thing. With such a mind there can be no alternative. However plausibly argued or strongly supported, any thing different from *the truth* which lives in his consciousness, and is projected in vivid pictures before his mind, can only be falsehood. And persistent opposition to this truth, after it is presented to the minds and consciences of others, must be regarded by him as a crime; a crime which, if not abandoned, may deepen into the awful shadow of the sin against the Holy Ghost. It is not now the time, nor is this the place, to say whether he was in reality so wise, so full of knowledge, so free from error, as he evidently felt himself to be. I do not ask, Whence had this man this wisdom ? but I ask, Whence had he this unexampled *consciousness* of wisdom ? How came he to *feel* as no other man ever felt ? Mark you, I do not say that he asserted this claim in so many words—that had been easy to do. Any pretender, however conscious of his own imperfections, might, in order to subserve some personal object, make claims, well knowing at the same time how baseless they were. But this is not the case here. This man, as appears evidently from all his history, was actually conscious of perfect wisdom. Say for the present, if you will, that he was mistaken, deluded—what not—still the fact remains. He really and truly felt that such was the case.

3. *Conscious Possession of Power.*

If, now, we consider him in his attitude to the great *work* which was to be done, he exhibits the same calm feeling of perfect sufficiency. He manifests no solicitude to accumulate resources; he is at no pains to make provision for possible emergencies; he seems conscious of no apprehension of failure ; nor does he ever look abroad, as other men do, for help and strength. It must be conceded that if he had felt himself to be possessed of *infinite power*, he could not have been more calm and self-possessed in the presence of demands that called for the exercise of such power. The greatness of the work to be done—its absolute impossibility by ordinary means and agencies—never for a moment appalls him. There is no hesitation in undertaking it; no calculation of chances ; no thought of failure; and what is quite noteworthy, there is no apparent *effort*, no sign that the work seems hard to him, or that he regards it otherwise than as perfectly natural and a matter of course. Consequently, his whole bearing is in perfect keeping with what I have assumed as his consciousness. He makes no parade of his power; there is no vulgar display—nothing merely to astonish and excite the admiration of the crowd; he simply holds it in reserve as a means of doing good, as a great treasury from which the distresses and wants of men may draw supplier. In other words, this consciousness of power existed in perfect harmony with an equally profound sense of goodness and of wisdom; and in every case its exercise was in complete accord with their dictates.

4. *His sense of Personal Greatness.*

It might be presumed that a being whose inner nature was so far removed from the ordinary experience and feelings of men ; who was uniformly, distinctly and soberly conscious of attributes and powers so essentially unique and peculiar, would be conscious at the same time of an equally peculiar relation to the Deity. Knowing the character and attributes of mankind, and contrasting them with his own, he must have felt his *headship* over humanity, and his *kinship* with God. This feeling he expresses by two titles which he gives himself—the Son of man and the Son 27

of God. The first of these signifies the reality of his human nature, and that all of this nature is embodied in him. I understand by it much more than would be embraced in the phrase "a son of man," for this would imply limitations, and point to race, to family, to heredity, and hence to various modifications and qualifications—or, in other words, to *peculiarities* of human nature. If he had been merely a son of man, he would have been human, certainly, but human as modified by a thousand ancestral and transmitted influences. He would have been a certain *kind* of man, and hence in more immediate fellowship with others of the same kind. But he is the Son of Humanity—taking upon him our whole nature, and embracing in his broad kinship and fellowship every race, and type, and family of man. Physiologically, this may not be truer of him than of others. The essential elements of humanity, however rudimentary and undeveloped, exist, no doubt, in every member of the great family—but psychologi-cally to *feel* this, to realize it in the consciousness as a great truth, lifting him above and carrying him beyond the boundaries of nations and of times, and identifying him with all men of all times —this it is which constitutes the great fact expressed in his chosen and favorite title, the Son of man.

He also felt and claimed that God was in some high and peculiar sense his Father. More than once in Luke this exalted claim is distinctly asserted. There is a sense in which God is the Father of us all, and in harmony with this he teaches the disciples to pray, saying, "Our Father which art in heaven." But in that hour in which he rejoiced in spirit (chap. x. 21, 22) he declares with unmistakable distinctness, his own individual and essentially peculiar sonship. There it is "*my* Father," and he himself is "*the* Son." There, too, he claims to *know* the Father, and to be the *revealer* of the Father. Again, he says to his disciples (chap. xxii. 29), "I appoint unto you a kingdom as *my* Father hath appointed unto me." And again (chap. xxiv. 49), "Behold I send the promise of *my* Father upon you." Now there must have been a living consciousness of his own peculiar relation to God, a relation not shared by men, not even by his own chosen and beloved apostles, causing him *uniformly* and *without exception* to avoid any expression or intimation indicating that others sus-

tained or could sustain the same relation. Though the expression in so many words is not recorded by Luke, the necessary inference from those which are used is that Christ knew himself to be, and was personally conscious of being, "the only-begotten of the Father," as indeed he does distinctly assert (chap. xxii. 70) that he is "*the Son of God.*"

We can not feel surprise when we see such a being as this, or one, let us still say, who evidently and seriously believed himself to be such, emphatically proclaiming himself as the leader, and hope, and trust, and Savior of the world. We can but feel that this is harmonious with his claims; that it is, in fact, precisely what he ought to have done; that it exactly responds to the demands which humanity in its weakness and sinfulness might have made upon such a being. We feel that he *should* stand between God and man; that it is the right place for him; the place where he can best serve us and best honor God. This was requisite to give practical value to his claims—to bring them out of the region of the merely doctrinal into that of use and influence. It is seemly, therefore, for him to teach that we are to "believe" in him, to "follow" him, to "confess him before men," to "do the things" which he commands, and to look forward to him as coming to judge the quick and the dead. Claiming, as he does, to know the Father, we expect him to teach us those great lessons of life and duty, the learning of which will make us acceptable to the Father. In a word, familiar with both worlds, and seeing the end from the beginning, we wish to learn from him the consequences of human conduct, or the result hereafter of any given mode of life here. And that he assumes to teach all this, not problematically or speculatively, but dogmatically and with authority, is at once acceptable to our reason and assuring to our hope.

Such, then, according to Luke, are the claims of Christ. Conscious of no sin—of perfect wisdom and knowledge—of unlimited power—and of an intimate union and fellowship with both God and man. He believed—he thought—he honestly felt—that all this was true. The question hereafter to be decided from the same gospel of Luke is, Was he in fact what he consciously felt himself to be?

THE EVIDENTIAL VALUE OF CONSCIOUSNESS.

Before seeking a solution of this question, it will be necessary to determine the significance and value of consciousness as a witness in its own sphere. I assume without argument that Christ was not himself a deceiver, hypocritically pretending to that to which he knew he was not entitled; because, if we accept Luke's gospel as in any sense historical, we are obliged to recognize as real the general moral character of the Savior which it gives us. And certainly nothing could be farther from hypocrisy and deception than is the portrait there painted. Such a person as he was could not have falsified, and especially have acted out during all his career a living and unvarying falsehood. But it may be said, he might have felt, really and honestly, that he was perfectly good, wise, powerful—that he was the Son of God and the Savior of the world—without all this being true in fact; that his *consciousness* of being all this did not *make* him all this. And I am free to gi'ant that in cases of insanity or monomania men often cherish hallucinations that are wholly baseless ; imagine themselves to be God—a king—a wild beast; adopt the strangest and most absurd fancies, and act upon them as realities. But in men of *sound mind and judgment* this is simply impossible. A calm, sober, rational man—such as Christ certainly and eminently was—*can not be conscious of that which is not true*. This is so evident, that the testimony of our own consciousness outweighs with us any degree and amount of counter testimony. If I am consciously innocent of any given crime, nothing can convince me that I am guilty; the circumstances may be against me; witnesses the most worthy of credit and most positive in assertion, may testify that they saw me commit the deed ; but this evidence, while convincing judge and jury, will not shake, in the slightest de-degree my own conscious assurance of innocence. That testimony is *for me* higher and more certain than any that can possibly be given. In other words, I can not believe myself guilty. So I can not be conscious that I am a different man, or a different sort of man, from what I really am. If my moral sense would permit, I might act a part—wear a mask—and seek to gain credit for being more or better or other than I am; but down in my heart

I should know all the while the true state of the case. Others might be deceived, but not I. Granted, that there is such a state as self-deception ; but this has respect not so much to what a man is in himself, as to what he is relatively. It is a mistake of *judgment* rather than of *conscioiisness*—a misinterpretation of the evidence furnished by his consciousness in its bearings upon things outside of himself. I have certain powers—certain mental attainments—certain gifts of speech or of action; and I may, from lack of information or experience, or from overweening self-esteem, conclude that these gifts and powers qualify me to fill a certain office or to occupy some exalted position. In which conclusion I may be deceiving myself; but clearly it is not a mistake of consciousness. So, multitudes are deceiving themselves every day respecting the consequences of sin, and the necessity for holiness. All this may be, without invalidating the truth of our proposition. The testimony of consciousness is limited to its own' sphere. There it is conclusive and overwhelming.

In order to appreciate the bearing of this upon the argument, let the reader soberly try to become conscious that *he* is absolutely a faultless being; that *he* is perfectly wise and knowing; or that *he* can wield unlimited power. He perceives in a moment that he can not possibly attain to this consciousness, and that the reason he can not is, because it is not true, and consciousness will not bear false witness. He perceives also that what is true in his case is true of every other man. Now if by a positive effort we can not constrain consciousness to certify that which is false, we can not avoid the conclusion that its testimony in the case of Christ was *the truth*—that *he felt* all this because *it was so*, and that he could not have felt it if it had not been so. Thus, from our own natural limitations and weakness we are forced to draw the strongest and most convincing testimonies in favor of the claims of Christ.

Hia CONSCIOUSNESS CONFIRMED.

But it remains to subject the evidence furnished by the consciousness of our Savior to the crucial test; that is, to see if his life and works corresponded with these high claims. And it **will**

be conceded in the outset, whatever may prove to be true in his case, that no other being that ever lived could abide such a test. Madmen, deceivers, fanatics, might lay claim to divine attributes and powers, but who among them could consistently and unvar-ingly support such pretensions ? And who, especially, could support them in the midst of protracted labors, trials, sufferings—and under the watchful eye and keen criticism of cold and un-sympathetic, but learned and able opponents ? To ask the question is to answer it. We know that no pretender, no deluded monomaniac, no feeble fanatic, could do this. But how waa it with Christ?

1. *The Sinless Life.*

So far as we can judge of his moral state from his spoken words, his manifested feelings, his overt acts, during a life of great activity and peculiar trials, we are unable to point out a single failure of duty, or commission of wrong; or the presence of any passion or feeling that was not consistent with his own unqualified claims. Indeed, after all the years that have passed since the events of his life were published, after all the study that has been devoted to the great principles of morality and rectitude, his own teaching is still regarded by the purest and best and wisest of earth, as the highest possible standard of right, and *his own life the only one that has ever practically conformed to that perfect standard.* The state of the case then is, that he first proclaimed an absolute *ideal* of purity and righteousness—an ideal that embraced the inmost springs of conduct, that demanded integrity and truth, purity and goodness, in the very center of being, in the very thoughts, feelings, motives and purposes, as well as in the outer life, and then called upon friends and foes alike, to point out, in his own character and conduct, a single departure from this exalted and purely spiritual rule. We search in vain for even a sign, a faint intimation, of the presence of pride, arrogance, self ishness, ambition, any carnal, or worldly, or unworthy desire—as we do for any deed not perfectly accordant with the lofty spirit of his own matchless precepts. He is spotless and without blemish. On the other hand, when we look for the positive qualities— for benevolence, justice, truth, love, self-sacrifice, patience, zeal—

all are present, and present in the consistency of perfect unity and harmony—each complete, and all together symmetrical and accordant. Such is his life as historically presented to us; and being such, it accounts for and proclaims the truth of his consciousness of personal holiness.

2. *The Matchless Wisdom.*

When we approach the consideration of the wisdom of Christ, we are first of all struck with amazement in view of the exceptional severity of the *teds* which he himself has enabled us to apply, and which, in effect, he calls upon us to apply. If he had limited his teaching to moral precepts, the judgment of mankind respecting it might have been hesitating or variant. There would have been room for question. Each man's own sense of right would have been the standard by which to try the precepts, and they would have been accepted as wise, or rejected as foolish, as they conformed or failed to conform, to this standard. This is but saying that the unknown quality and character of these precepts would have been judged, as we judge every thing, by that which was previously known, or assumed to be known. And while it is true that his teaching bears in so remarkable a degree the stamp of authority, and commends itself so forcibly to the deeper feelings of the soul; while it seems to respond to the instinctive longings of the better nature, and to satisfy them—still, it is not to be denied that, owing to human depravity and ignorance, the very men who most needed these lessons—the very hearts which had sunk deepest and farthest from the spiritual heights to which it was the object of Christ to recall them—were those, precisely, which rejected him, and said that he was mad and had a devil. The extreme loftiness, the uncontaminated purity, the essential unworldliness; in a word, the very *heavenliness*, of his wisdom, placed it beyond the jurisdiction of the carnal and the secular, who were thus incompetent to appreciate it, and therefore unfitted to pronounce upon its merits. No doubt much of the *popular* favor with which his instructions were received, was the result more of ignorant wonder than of intelligent comprehension. *Omne igno-tum pro magnifico.* Here and there, to be sure, there were hearts

prepared by the discipline of providence; by the chastening of bitter experience ; by the hunger which vain and empty forms had left still gnawing in their souls—to enter into the spirit of his heavenly doctrine, and to feed upon it as the very bread of God. But these were the exceptions. For most men the Sermon on the Mount needed to be authenticated by signs following. The wisdom which inspired and pervades it, must be “justified.” Its self-evidencing power is felt only by wisdom's own children; whereas, if others are to be led *into* the “adoption,” and made members of this family, they must be brought *somehow* to recognize in advance the wisdom of the *Teacher*, rather than of the *message*—to go from him to that, rather than from that to him.

The difficulties here would seem *prima facie* to be insuperable. How is it possible for the wisdom of a teacher to be known other wise than by the nature and character of what he teaches ? And when one assumes to teach lessons that are expressly not of this world, how is it possible for men, limited to the knowledge of this world, and who must judge the unknown by the known —to recognize the *heavenly* character of the doctrine taught, and to know that the teacher speaks the very words of God?

So real and so great was this difficulty that we feel no surprise in learning from Luke's gospel that, during the Savior's personal ministry, it was not fully surmounted. Only a handful out of a whole nation became his disciples—and these manifested the loyalty of personal devotion to *Him*, rather than any deep and intelligent comprehension of his *wisdom*. They followed him, loved him, obeyed him, but were again and again seeking to engraft their notions upon his doctrine; and they believed to the very last that the ideas which they cherished, and not those which he taught, would be embodied as the characteristics of the coming kingdom. To the very last they were “fools, and slow of heart to believe.”

Such, then, was the *crisis* which the wisdom of our Lord had to meet. Profoundly conscious that he was a teacher come from God, and that his word should rule and reign in the very hearts and lives of men, he deliberately subjects himself to a test that was absolutely crucial. If he should abide that, it would settle

the case forever. That test was the future. He projected himself, projected his disciples, projected his nation, projected his doctrine and his kingdom, into that—and *that*, when it arrived, was to turn and be a testimony for the present. The proof of what I claim, what I teach, what I am, will be found in what *shall be*. Thus, by deliberate, numerous and specific predictions concerning the future—his own death and resurrection; the arraignment and persecution of his disciples; the sufferings of the Jews and the destruction of Jerusalem; and 'the character, the growth, the influence and the fortunes of his kingdom—the very beginning of which was yet future—all these, and their like, were treasured up as a store-house of unfailing and irrefragable testimony to his supernatural wisdom.

Thus it came to pass that in his deepest sorrow, in the suffering and shame with which his rejection was accompanied, his disciples had but to remember his words in order to perceive a crown of glory where his enemies had placed a crown of thorns. On that first day of the week, when the women stood embarrassed and doubtful before the open sepulcher, the angel appeals to the same testimony: “Remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.” And he himself when he appears unto the eleven, banishes their fear, and confirms their faith, by saying: “These are the words which I spake unto you while I was yet with you.”

So we might go forward to the pentecostal endowment—which he had promised; the “beginning at Jerusalem;” the persecutions of the apostles; their wanderings into all the world—or going still farther, note the gradual growth and extension of the feigning—*fee character of its subjects—the evil deeds of its officers—the mingling of error with its truth—in short, whatever it has been and now is, and whatever it has done and is now doing, and find in all the proof of his divine wisdom in foretelling it. If we look at Jerusalem encompassed with armies—see its walls broken down, its temple destroyed, the very stones removed one from another—and observe that to this very day the streets of the city of the Great King are trodden by Gentile feet, and the

inhabitants governed by Gentile rule, we can but see in it all **the** proof of Christ's surprising and surpassing wisdom.

But time has furnished far stronger testimony than even this. It has demonstrated the excellency, the completeness, and the full and perfect sufficiency of the moral and spiritual *doctrine* of the Great Teacher. It lives on in ever renewed freshness and vigor. From generation to generation—in all times and places— among all races and classes—it has *proved* itself to be the most ennobling, elevating, purifying and sanctifying truth that the world has ever heard. No advancement of civilization, no degree of culture, no wealth of learning, no attainment in science, literature or philosophy, ever places a man above this, or makes known *any truth* pertaining to spiritual life, that is not found in the lessons of Jesus. He alone, without education, without concert, without assistance, *hiew it all from the first*, and taught it all in perfect symmetry and completeness. The highest grade of wisdom that any man, with all the aids that he could command, has been able to attain in the department of spiritual truth, is obliged, by its very inferiority and dependence, to bear testimony to the *masterly* authority and unapproachable excellence of Christ's doctrine and wisdom.

It is not, then, abnormal that such a teacher should have been *conscious* of possessing perfect wisdom, for he did possess it. “Wisdom has been justified of her children.” The future, which would have exposed empty pretension; which would have outgrown and surpassed the fragmentary and imperfect—this future has not only verified the predictions which he connected with it, but has put its seal of approbation upon the sobriety of his character, and upon the length, and breadth, and height, and depth, of his matchless wisdom.

The whole life of the ehureh, therefore, the accumulations of **all** its ages—the history of the outer world—and the wisdom of **the** world, both within and without the church, all concur in exhibiting more and more clearly the reason why he “ spake as **one having** authority.”

3. *The Mighty Works.*

We come now to inquire whether his consciousness of possessing divine power was justified by his works? Of course, it will not be expected that I should recall these works in detail. They are familiar to every reader of our gospel, which, indeed, is largely made up of reports of them. They stand out prominently on the pages of Luke, and are detailed with all needful particularity of time and place and circumstance. They can not be eliminated from the narrative without utterly destroying it—so intimately are they linked in and vitally connected with it. They account for the presence of the multitude; they give occasion to the capacious objection of scribes and Pharisees, becoming thus the ground out of which grows naturally the succeeding doctrine; in a word, they constitute the framework of the whole story. We might, certainly, collect and exhibit the essential principles of his doctrine independently of his works, but in that case we should have no narrative; Christ, save as a mere name, would be left out; and we should have only the teaching, and not the teacher. It is impossible to follow him, to live with him, to see him in daily intercourse with men; in short, to *know* him, if we take out of his memoirs the account of his wonderful works. They are of daily, constant occurrence; so closely, so intimately, so essentially connected with himself, with his teaching, with his surroundings, that those who would take them from us would take Christ from us. Those who seek to discredit or explain away the miracles, while retaining and approbating the excellence of the doctrine, are engaged in an impossible task. If they are renounced, the whole narrative is discredited; Christ himself is dishonored; his moral character stained with imposture, or his intellectual with fanaticism and feebleness—while the undying loyalty, devotion, love and trust of his apostles are left not only unexplained but inexplicable. We must conclude, therefore, that the narrative, as *it stands*, including the wonderful works, is to be regarded as historic truth—a correct and trustworthy account of what actually took place. Nor, to a thoughtful man, is it more difficult to credit supernatural *work* than it is supernatural *wisdom*. The

recognized presence of either prepares the mind to recognize the presence of the other. Now, we have seen in the preceding section that Christ's wisdom not only surpassed that of all his predecessors and contemporaries, but of all his successors. Take that department of truth which he came to teach—that which is connected with our spiritual nature—and I will not say merely that his wisdom here has never been *reached*—it has never been *approached*. He occupies here a height distinctly and immeasurably *above* that which any man has been able *naturally* to attain. In other words, a *supernatural* height.

It is certainly true that men had learned *something* of their spiritual condition, relations and duties before Christ came. Whether, as the result of primitive traditions, of written revelations, or of profound meditation upon the divine law written in their consciences, they were not wholly blind. Hence we may find in India, in Persia, in China, as in Greece and in Rome, many detached and fragmentary truths, which are of great importance and value. What, now, is the significance of this fact in its bearing upon the claims of Christ? Does it, as men are seeking to make appear, lower his claims? or does it not rather exalt them? No one will believe that the humble carpenter of Nazareth, brought up in that obscure and rude village, with no advantages of schools, and with all the disadvantages of poverty and unfavorable surroundings, had read Confucius, or the Vedas, or Plato, or Cicero. Manifestly he knew not a line of any of these. When we find, therefore, in his system of doctrine truths which may, in greater or less fullness, be found elsewhere—as he could not have *learned* them, the fact that he yet *taught* them, as from himself, but enhances our conception of his *competency* as a teacher. If he was to communicate a *perfect* body of truth, it must *necessarily embrace whatever truth was already in the wo-ld*. But while embracing this, it goes above and beyond it—teaching lessons that the world had never heard—postulating principles that the world would not even receive—inculcating a spirit that was directly at variance with the passions and preferences of human nature—■ lifting the old truth up into a higher plane, and connecting it with a purer and deeper motive, and harmonizing and unifying the whole into a system *essentially new*, and, as we have shown, abso-

lutely perfect. To lower his claim, therefore, it is necessary **not** to find here and there in the religions or philosophies of the **earth** a few of the moral precepts which he *taught*, but to find in **them** *any pure spiritual truth which he did not teach*. Until this shall be done, his system will stand pre-eminent, not only above any one of them, but above all of them combined. I have said nothing of the gross errors and degrading superstitions of these various teachers. Leave them all out of the account—forget their idolatry ; their false and unworthy views of God and of man—all that is doubtful in itself or debasing in its influence; and retain and combine into a single system simply the truth which they severally contain—and the immeasurable superiority of Christ will stand out in boldest relief. He alone truly reveals God to man, and man to himself. He alone makes known the infinite worth of the soul—the poisonous and deadly nature of sin—the necessity for purifying, and the means of purifying, the very fountain and spring of life. He brings God and man face to face, and enables the sinful soul to perceive itself in the light of the divine countenance. In short, his doctrine is a call, a stimulus, a guide, and a means, to a pure life upon the earth, succeeded by an assured and glorious immortality in heaven. Other teachers speculate—he reveals; they teach as men—he as God; and both the character and the influence of the teaching, justify his claim and his method.

The bearing of this upon the question of his works will be readily perceived. The two—the doctrine and the miracles—mutually support each other. Originally, the work supported the doctrine ; now, the doctrine supports the work. At first, as we have seen, men were incapable of recognizing the divinity of his teaching, and it needed to be commended and authenticated by his miracles. Afterwards, when they had been elevated to a proper spiritual height from having embraced and cherished the doctrine thus enforced, and were thus able more and more to appreciate its supernatural origin, and its singular and transcendent value, *it* became an authentic seal and confirmation of the narrative which recorded the works. From *such* a teacher, the works that are reported seem consistent, normal, and, as it were, natural—precisely such as might have been expected. We therefore

credit them with undoubting assurance, and accept the record of them as literal and certain truth. If they had been reported merely as wonders, with no concurrent teaching, and no worthy and ulterior object, the report would be open to objections which are now excluded. The claim of any ordinary man to be able to act outside and above the course of nature, would be so improbable as to justify the rejection of any stories purporting to detail such acts. But with a *supernatural* being the case is totally different. From one who *proves* himself to be free from sin, and divinely benevolent; and who has *justified* his pretensions to teach with the very authority of God—we *expect* works appropriate to such a character.

Now, in addition to what was said under a previous section, it is necessary here to notice particularly Christ's *mode* of working. Especially should we observe the *ease* with which he wrought. There is no sign of effort, no husbanding of means, no summoning of assistance, no indication that he recognized the possibility of failing, or even the presence of a difficulty. The stilling of the tempest; the feeding of the five thousand ; the curing of the deaf, the blind, the paralytics ; the casting out of demons; the raising of the dead—each seems equally easy, and all as easy as the speaking of a word. Now, it is inherently improbable that the reports would have exhibited this trait, upon any supposition other than its actual existence. If we could suppose that he was an impostor and trickster, he would, in that case, undoubtedly have sought to magnify the wonder of the achievements by calling attention in various ways to the difficulties of their performance. Instead of which, without any parade, every thing has the air of being a mere matter of course.. In other words, they are perfectly in character. They *seem* to be the deeds of an honest, earnest and faithful man. Again: If we could suppose that the reports are in no sense historical, but mere fabrications of a later age, the temptation of the fabricators would, in that case, have been even greater to dwell upon the details of the mere act of working, and to show how at last he *rose* to the achievement— *overcoming* the disclosed impediments that tended to *baffle* and *obstruct* the performance of the deed. That such a course would be adopted in mythical narratives, can hardly be regarded as an open

question. The recorded myths of Greece and other countries *show with unvarying uniformity the very feature whose absence from the gospel is so significant*. Take, for example, the case of Hercules— himself represented as the son of God; and hence, the story of his exploits is strictly apposite for the purpose of comparison. He performed, according to the mythical legends, great and wonderful works; but to say nothing of the moral character of these works—their low vulgarity—their absence from any worthy aim or object—it will suffice to notice only how the reports magnify the *difficulties* to be surmounted, and how they display and dwell upon the truly “herculean” *efforts* to surmount them. And this, no doubt, is the natural course. For it seems to be a sort of instinct with those who attempt to portray extraordinary works, to do so by exhibiting in operation the difficulties that would be baffling to *ordinary* power, and to paint the extraordinary power as *struggling* with them in order to overcome them. But here in Luke all is calm and serene. No forces are marshaled on either side. Indeed, but for the wonder of the multitude which, as a faithful chronicler he records, we should hardly know that the narrator regards the miracles as being at all surprising. And we can not fail to get the impression that the disciples, seeing them performed so constantly, and in such an easy, matter-of-course way, ceased at length to think of them as extraordinary *for him*. And it is in this spirit of calm mental equipoise—in this sense of their obvious and perfect naturalness to Christ—that they report them. Such a report as they gave, and as Luke records, so free from all straining after effect, so devoid of all coloring, so indifferent, apparently, to any impression that was to be made, can not be explained according to the known laws of mental action, except upon the ground that they had actually *seen* those works, and had come to regard them as expressing but the normal characteristics of the worker.

It is also worthy of special mention and emphasis that, without exception, they one and all limit the work within a certain prescribed boundary. The mythical writers are exuberant in accounts of *personal transformations* effected by their deities. Attributing to them, of course, superhuman power, it was one of their obvious resources when they would represent them as rewarding,

or punishing, or protecting, to have them wield this power in the way of *changing the personality*. Mythology abounds in instances of this. How is it, then, that the disciples, preaching and publishing Christ as having all power in heaven and on earth, and declaring that he came into the world expressly to change and renovate the moral nature of men, *never once represent him as doing this or attempting to do it by mere power* ? According to their portrayal of him, every thing is equally easy to him; and yet it seems never to have occurred to them to report him as uttering one single miraculous word *to change the soul of man*. On the contrary, while every thing else—however impossible to ordinary men—is done without difficulty or effort, this alone is represented as *hard*. The leprosy of the body he heals in a moment—why not the leprosy of the soul? He opens the eyes of a few blind men, while myriads of blinded hearts are left in darkness. At his command the winds subside, the dumb speak, the devils flee away—why not with equal power cause hating souls to love, and proud souls to be humble, and corrupt souls to be clean ? And why, especially, if the record made by the disciples is not true, did they fail to *represent* him as doing this. While they exhibit it as being the prime object of his mission, they yet, with amazing, unaccountable stupidity, represent him as failing, precisely here, and only here. Nothing baffles him but that which he came to achieve.

Now I can understand why the Savior himself, upon the supposition that the gospels are historic, failed and refused to work these miracles; but I can not understand, upon the supposition that they are not historic, why the writers should have failed to *represent* him as working them.

We know that the soul is free, and that if saved at all it can only be by its own uncompelled and voluntary choice, accepting and improving the offered help. A miraculous change in its constitution ; a supernatural power constraining its action ; an *ab extra* force controlling its will—whatever the result or consequence might be, it is certain it would not be salvation. Hence the Savior pleaded, entreated, urged motive and argument, persuaded with tears and prayers, warned with affectionate and faithful words, and patiently endured the contradiction of sinners against

himself—and when all this failed, he would go no further. “ **How** often would I ... but ye would not.” And that was the end of it. The will was not to be compelled; nor the soul miraculously changed.

Our gospel furnishes abundant evidence that the Savior's power *could* be exerted in the realm of spirit, and with the same facility and effect as in that of matter. Again and again it was so exerted. Unclean spirits felt the force of his powerful word, and yielded unwilling obedience to its compelling influence. Whenever he found a case where they had invaded and enslaved a human soul, he would drive them out, and thus restore the soul to its native freedom. But directly upon the soul itself, he is, with singular uniformity and consistency, never once represented as exerting any such power. However dark, blinded and enfeebled ; however poisoned by prejudice, or perverted and deluded by passion; and however earnest and unremitting his own most patient and faithful labors to restore and save it; the freedom of the soul, *even for good*, was in no case invaded.

Now that the authors of the gospel, supposing it to be unhis-toric, would not have observed the limit within which his work is so strictly confined, is further evident from the fact that not the ancient mythologists alone, but even modern Christians, seem almost irresistibly disposed and inclined to expect the very kind of miraculous work which the Savior is represented as refusing to perform. The significant fact of his refusal has made very little impression upon them. When they consider the human soul in its relation to the divine being—so needing him, so weak and helpless without him, so sinful away from him, and so disinclined to come back to him, they distrust all means and agencies for restoring and saving it, and rely mainly upon divine *power*, exerted immediately, miraculously, and therefore irresistibly, upon it. They see that, when left free to choose, even the most powerful motives may fail to influence it; that the tenderest appeals of divine eloquence, the brightest exhibitions of divine love, the most earnest persuasions of divine compassion, the most solemn and awful warnings, and the most precious and ravishing promises, all may be, and very often actually are, ineffectual. They conclude, therefore, that something else is *needed*, and that being *needed*, we may 28

expect it to be *supplied*—and this something is the divine power to be wielded outside the channel of motive, regenerating and re-creating the soul *independently* of the gospel. In short, as the “old man,” with his abused and misdirected freedom, rejects the offer of salvation, he must be destroyed and put out of the way, and a “new man” *created*, whose will will be *responsive* to the divine call. That such a proceeding and result are conceivable of almighty power, no one will deny; but that the work thus wrought would be consistent with the *salvation* of the “old man,” is much harder to understand. Nor is it easy to perceive why, if salvation could be secured by such an exertion of power, there should be any failures at all; why, if it were possible to exert this miraculous force consistently with the preservation of the proper *selfhood* of man, infinite love should have resorted to other means; and especially why Jesus Christ, the embodiment of that love, should invariably have declined to exert it. Nor can we fail to ask, in bewilderment, why he came, and suffered, and died? Indeed, in view of this theory, all our light is turned into darkness; the sacrifice of Christ, the toils and sufferings of apostles, the continued existence of sin, the very character of the Father—all become mysterious, confusing and confounding.

Still this theory, unreasonable and unscriptural as it certainly is, shows, by the very persistency with which it is held, the strong tendency of the human mind to predicate such work as this of divine power. It furnishes, consequently, a weighty presumption as to what *would have been* in the gospels if they had been mythical; and hence a confirmatory assurance of their authenticity and genuineness.

I have dwelt thus long upon the Mighty Works, because I felt that due consideration has not generally been given to the subject, especially to certain aspects of it. While the supernatural character of the *deeds* has been properly recognized, to a great extent men have overlooked the fact that the *mode* of working and the *limits* of the working were also indicative of the supernatural,—furnishing co-ordinate testimony at once to the divinity of the Worker, and to the historic truth and certainty of the record.

4. *The Sonship.*

It will require but a moment in which to justify the Savior's consciousness of sustaining both to God and to man a relation essentially unique and peculiar. For if the argument which has gone before has the force and conclusiveness which I venture to hope it will be esteemed to have, it has shown that our Lord possessed, in unqualified degree, the three attributes by which we recognize the Godhead—goodness, wisdom, and power. We may safely conclude, therefore, that, possessing these, he is entitled to be esteemed and honored as the Faithful and True Witness of his own relation. As such, he testifies that he is the Son of God and the Son of man; and furthermore, that all the predictions in the inspired Scriptures respecting the Messiah had reference to him, and were fulfilled in him; and hence that he himself is the very Christ of God and the Savior of the world. Surely, knowing what he is, what he has proved himself to be, it will suffice to adopt—though with a different spirit and in another tone—the language of the high priest: “What need have we of other witness?”

CONCLUSION.

It remains now only to sum up and bring together the scattered points of the argument.

1. Luke's gospel is not primary evidence of the facts it reports, such as would be required to prove those facts in a court of justice; but it is to be received and accredited, notwithstanding, as accurate, trustworthy, and reliable history, prepared by one eminently qualified, both intellectually and morally, for the work, and who, with diligent care and pains, furnished himself for this special task.

2. This history exhibits a singular and unexampled consciousness in the mind of Jesus—a consciousness that he was entirely sinless ; that he was perfectly wise ; that he possessed supernatural power; and that he sustained a peculiar and most intimate relation to God and to man.

3. The testimony of consciousness is, to the subject himself,

the highest that can be furnished; and if its existence **can** be disclosed to others, where the subject is pre-eminently calm, sober, and rational, its evidence is scarcely less conclusive to them.

4. In the case of Christ, his consciousness not only manifests itself in the evident integrity, artlessness, and candor which mark his whole character, but the *truth* of its testimony is *confirmed* to us by his life, his doctrine, and his works: his life marked by no trace of sin, and by the presence, in beautiful symmetry and proportion, of every positive virtue and excellence; his wisdom demonstrated by the fulfillment of his numerous prophecies, and by the matchless superiority and perfection of his moral and religious teaching—embracing all spiritual truth and excluding all error; his works, not only supernatural in their character, but godlike in the mode of their performance, and in the limitations to which he restricted them; and his Sonship indicated by its very consistency with his life, his wisdom, and his miracles, and made certain by his own explicit testimony.

From all which we conclude, that the gospel according to Luke, though not written by an eye-witness, furnishes, nevertheless, the strongest possible testimony that Jesus of Nazareth is the Christ, the Son of the living God. If, in the providence of God, no other gospel had been preserved to us, a profound study of the facts narrated in this, and which are of such a character that they could not have been imagined—combined, as such study would be, with the confirmatory history of the outgrowing church and of the succeeding ages of the world—could not fail to leave, in the mind of the candid and unbiased student, an abiding conviction that the story is true. So peculiar is its construction ; so sure and easy of application are the tests to which it may be subjected; so intimately interlinked is the ordinary with the extraordinary; and so numerous and weighty are the evidences of Christ's supernatural goodness, wisdom, and power—not only possessed in godlike measure, but displayed in godlike way—that the story can not be wholly false: we *must* believe *some* of it; and the belief of some requires the belief of the whole. This is so because all the parts cohere and stand together as mutual supports; the work approving the doctrine, and the doctrine the work; the life

demonstrating the superhuman nature, and this desiderating the supernatural conception; the unprecedented claims demanding a corresponding life and history, and these uniformly and perfectly responding to the demand. In short, the reasons for believing it are so numerous, so various, and so powerful, so satisfactory to the intellect and to the heart, that with praise and gratitude we acknowledge that Luke's object in writing it has been fully accomplished; enabling us, as it was designed to enable Theophilus, to "*know the certainty* of those things which are *mod surely believeo* among us."