

**SET THE MARGINS TO 1/2" AT TOP AND BOTTOM
AND 2" ON THE LEFT AND RIGHT SIDES**

**A HARMONY OF THE GOSPELS FOR STUDENTS OF
THE LIFE OF CHRIST**

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1. THE SOURCES OF THE GOSPELS.

**IN THE DEDICATION LUKE EXPLAINS HIS METHOD
OF RESEARCH.**

[Luke 1 verses 1 thru 4.](#)

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

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COMMENTARY ON LUKE 1 VERSES 1 THRU 4: Luke was one of the four historians of the life of Christ

as well as Matthew, Mark and John who had also given us narratives of Christ's work on the Earth. We cannot reproduce all the sources that Luke had at his command, but it is clear that both Matthew and Luke made use of Mark's Gospel. And they had other sources also. Luke alone follows the method of ancient historians in dedicating his Gospel, as noted in Acts 1 verse 1 where he mentions a patron who may have assisted. So, Luke as a Gentile Christian wrote his historical introduction in literary Koiné Greek after the fashion of Thucydides and Plutarch. Mark had no formal introduction. Matthew's introduction is genealogical because he is writing for Jewish readers to prove that Jesus is the Messiah of Jewish hope. John, writing last of all, has a theological introduction to meet the Gnostic and philosophical misconceptions concerning the Person of Christ. Thus, he pictures Christ as the Eternal Logos, with God in His pre-incarnate state, who became flesh and thus revealed the Father to men.

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## **2. THE PRE-EXISTENT STATE OF CHRIST AND HIS INCARNATION.**

## IN HIS INTRODUCTION JOHN PICTURES CHRIST AS THE WORD, THE LOGOS OF GOD.

### John 1 verses 1 thru 18.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through Him might believe. He was not that Light but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, and we beheld His

glory, the glory as of the only Begotten of the Father, full of grace and truth. John bare witness of him, and cried, saying, "This was He of whom I spake. He that cometh after me is preferred before me: for He was before me. And of His fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, He hath declared Him."

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3. THE TWO GENEALOGIES IN MATTHEW AND LUKE.

JOSEPH'S GENEALOGY IN MATTHEW AND MARY'S GENEALOGY IN LUKE.

[Matthew 1 verses 1 thru 17.](#)

JOSEPH'S GENEALOGY IN MATTHEW CHAPTER 1 VERSES 1 THRU 17.

The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac and Isaac begat Jacob and Jacob begat Judas and his brethren. And Judas begat Phares and Zara of Tamar and Phares begat

Esrom and Esrom begat Aram. And Aram begat Aminadab and Aminadab begat Naasson and Naasson begat Salmon. And Salmon begat Booz of Rachab and Booz begat Obed of Ruth and Obed begat Jesse. And Jesse begat David the king and David the king begat Solomon of her that had been the wife of Urias. And Solomon begat Roboam and Roboam begat Abia and Abia begat Asa. And Asa begat Josaphat and Josaphat begat Joram and Joram begat Ozias. And Ozias begat Joatham and Joatham begat Achaz and Achaz begat Ezekias. And Ezekias begat Manasses and Manasses begat Amon and Amon begat Josias. And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon. And after they were brought to Babylon, Jechonias begat Salathiel and Salathiel begat Zorobabel. And Zorobabel begat Abiud and Abiud begat Eliakim and Eliakim begat Azor. And Azor begat Sadoc and Sadoc begat Achim and Achim begat Eliud. And Eliud begat Eleazar and Eleazar begat Matthan and Matthan begat Jacob. And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. So all the generations from Abraham to David are fourteen generations and from David until the carrying away into Babylon are fourteen

generations and from the carrying away into Babylon unto Christ are fourteen generations.

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### **COMMENTARY ON MATTHEW 1 VERSES 1 THRU**

**17:** The 42 generations come from the genealogy of Christ as recorded in Matthew chapter one. It goes from Abraham to Jesus Christ and has 42 generations by the record of scripture itself. Matthew 1:17 says, "So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations." However, notice that the verse does not specifically state that there are 42 generations. It says rather that there are three groups of 14 generations. This is important because when someone counts through the generations, only 41 can be found in a straight count. But notice the wording of Matthew 1:17. David is included in both the first list of 14 names and the second list of 14 names. He is the fourteenth generation from Abraham, but he is the beginning of another set of 14. That is why the straight count only gives 41 names. This genealogy is distinct in other ways as well. It mentions five women: Tamar, Rahab, Ruth, Bathsheba who had

been the wife of Uriah, and Mary. Not only is this unusual in a Jewish genealogy, but all of them had a tarnished reputation in some way or another. Tamar had her children by acting as a prostitute. Rahab was a prostitute before she joined the Israelites. Ruth was of Moab, a hated people in scripture. Bathsheba had an adulterous affair with David. Mary, though pure, was with child out of wedlock, which have been considered as scandalous in that day. Rahab and Ruth were also Gentiles; something a Jew would not expect in the line of the Messiah. Certainly, the grace of God is displayed in this record. Several generations of kings are omitted in the genealogy of Matthew. The kings Ahaziah, Joash, and Amaziah are omitted from between Jehoram and Uzziah. Jehoiakim is left out between Josiah and Jehoiachin. This is not unusual in Jewish genealogies because a grandson is considered a son. Jesus Himself is called the son of David even though there are more than 30 generations between them. We do not know why these particular kings were omitted. We must understand, that though this genealogy is a true record, it is written to be instructive. Therefore, the facts are presented in such a way as to teach what God desires to teach. This is true in any presentation of truth. Why, then, the 42 generations? Perhaps it has to do with

numerology. Quite often in scripture, numbers teach us something and their study can bring much profit. The number 42 is six times seven. Six is the number of man and seven is the number of completion or perfection. Matthew begins his genealogy with Abraham who received the promise and a covenant from God, and counts 42 generations (7 x 6), which comes to the perfect man (represented by the number 7) Jesus Christ (represented by the number 6).

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MARY'S GENEALOGY IN LUKE.

Luke 3 verses 23 thru 38.

And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, the son of Heli, the son of Matthat, the son of Levi, the son of Melchi, the son of Janna, the son of Joseph, the son of Mattathias, the son of Amos, the son of Naum, the son of Esli, the son of Nagge, the son of Maath, the son of Mattathias, the son of Semei, the son of Joseph, the son of Juda, the son of Joanna, the son of Rhesa, the son of Zorobabel, the son of Salathiel, the son of Neri, the son of Melchi, the son of Addi, the son of Cosam, the son of Elmodam, the son of Er, the son of Jose, the son of Eliezer, the son of Jorim, the son of

Matthat, the son of Levi, the son of Simeon, the son of Juda, the son of Joseph, the son of Jonan, the son of Eliakim, the son of Melea, the son of Menan, the son of Mattatha, the son of Nathan, the son of David, the son of Jesse, the son of Obed, the son of Booz, the son of Salmon, the son of Naasson, the son of Aminadab, the son of Aram, the son of Esrom, the son of Phares, the son of Juda, the son of Jacob, the son of Isaac, the son of Abraham, the son of Thara, the son of Nachor, the son of Saruch, the son of Ragau, the son of Phalec, the son of Heber, the son of Sala, the son of Cainan, the son of Arphaxad, the son of Sem, the son of Noe, the son of Lamech, the son of Mathusala, the son of Enoch, the son of Jared, the son of Maleleel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, the son of God.

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## **MARY'S GENEALOGY IN LUKE.**

### **Luke 3 verses 23 thru 38.**

NOTE: This is the list of just the names of Jesus' genealogy through His earthly father Joseph. Heli. Matthat. Levi. Melchi. Jannai. Joseph. Mattathias. Amos. Nahum. Esli. Naggai. Maath. Mattathias.

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

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MARY'S GENEALOGY IN LUKE.

[Luke 3 verses 23 thru 38.](#)

COMMENTARY ON LUKE 3 VERSES 23 THRU 38:

Notice how Luke 3 gives the genealogy of Jesus through Mary. Luke 3:23 says, "And Jesus himself began to be about thirty years of age, being, as was supposed, the son of Joseph, the son of Heli. Here, two things need to be recognized. First, the Bible usage of the phrase, the son of, is not nearly as strong as the direct word "begat" which is used in the genealogy found in the first chapter of Matthew. One who is the son of someone in the Bible may be a grandson, a descendant of many generations, an adopted son, or a son-in-law. Therefore, Joseph could easily be the son-in-law of

Heli and the wording would be accurate. Second, since genealogies were naturally given through the fathers, it would be understandable for Joseph to stand in for his wife Mary when her genealogy was given. Matthew 1:16 says, "And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ". We can see that the wording of Matthew is much stronger and could not refer to Mary's genealogy. At the end of the line, Jacob begat Joseph. That is a statement which definitely refers to biological birth. This Joseph was the husband of the Mary of whom Jesus was born. But there are other reasons for accepting the genealogy of Luke as that of Mary. For one thing, the two genealogies are so different that they have to be of different lines. Since they both point to Jesus, one has to be that of Joseph and the other of Mary. As already argued, Luke's has wording that much more readily admits the possibility of being Mary's line. The genealogy of Matthew deals with the official line and the legal right of Jesus to be King of the Jews through Joseph His supposed father. This would satisfy the Jewish traditions. However, Luke gives His right to reign in God's eyes through Mary who provides His human nature. This line bypasses the ancient royal lineup entirely and comes through David's son Nathan as listed in Luke 3:31. In this manner, Jesus was both

legally qualified, through Joseph's line, and spiritually qualified, through Mary's line, to be the King of the Jews.

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#### **4. THE ANNUNCIATION OF THE BIRTH OF JOHN THE BAPTIST TO ZACHARIAS.**

**In Jerusalem, in the Temple. Probably BC 7.**

**[Luke 1 verses 5 thru 25.](#)**

There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia and his wife was of the daughters of Aaron, and her name was Elisabeth. 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 Elisabeth was barren, and they both were now well stricken in years. And it came to pass, that while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when

Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, "Fear not, Zacharias, for thy prayer is heard and thy wife Elisabeth shall bear thee a son, and thou shalt call his name "John". And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord and shall drink neither wine nor strong drink and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias to turn the hearts of the fathers to the children and the disobedient to the wisdom of the just to make ready a people prepared for the Lord." And Zacharias said unto the angel, "Whereby shall I know this? For I am an old man and my wife well stricken in years." And the angel answering said unto him, "I am Gabriel that stand in the presence of God and am sent to speak unto thee and to shew thee these glad tidings. And behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed because thou believest not my words which shall be fulfilled in their season." And the people waited for Zacharias and marvelled that he tarried so long in the

temple. And when he came out he could not speak unto them and they perceived that he had seen a vision in the temple for he beckoned unto them and remained speechless. And it came to pass that as soon as the days of his ministration were accomplished, he departed to his own house. And after those days his wife Elisabeth conceived and hid herself five months saying, "Thus hath the Lord dealt with me in the days wherein He looked on me to take away my reproach among men."

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4. THE ANNUNCIATION OF THE BIRTH OF JOHN THE BAPTIST TO ZACHARIAS.

**In Jerusalem, in the Temple. Probably BC 7.
[Luke 1 verses 5 thru 25.](#)**

COMMENTARY ON LUKE 1 VERSES 5 THRU 25 -

PART 1: Notice how the Gospels give us three annunciations of the coming birth of Christ. The first is to Zacharias; the second is to Mary; and the third is to Joseph. Luke gives us the first two; to Zacharias and to Mary; and Matthew gives the third to Joseph. [see Luke 1 verse 19, 26], In Luke 1:19 and 1:26, Luke reveals that the angel's name is "Gabriel" and says that he has come from the very presence of God Himself. Matthew simply says that

it was "an angel of the Lord". It is certain that Luke tells the infancy stories from Mary's standpoint while Matthew writes from Joseph's account. Luke could have seen Mary, if still alive, or could have obtained it from one of Mary's friends, either orally or in manuscript form. Luke, if familiar with the current account as seen in Matthew, apparently felt that he owed it to Mary to record her story of her great experience. The first two chapters of Luke's Gospel are a richly woven tapestry of interlacing stories replete with allusions to the Old Testament. Of the four Gospels, only Luke begins with the story of the birth of John the Baptist to Zechariah and Elizabeth. It is the story of a couple getting on in years, the wife thought to be barren and with no hope of ever having children of their own. Then comes the incredible promise of a child which was to be born to them. And what a spectacular announcement of an amazing child that it would be! If this plot sounds familiar, it should, for it is very similar to the beginning of the story of Abraham and Sarah in Genesis. From the very beginning of his Gospel, Luke reminds us of an even earlier beginning, the beginning of the story of God's relationship with God's people Israel. Luke places his story within this larger story of faith - the story that began when God called Abraham and Sarah to leave their homeland and go to the place

that God would show them, when God promised them a child and many descendants. From the outset, the Biblical story is one of God choosing unlikely candidates and unexpected ways to accomplish God's purposes. Both Abraham and Sarah laughed when they first heard the promise that they would have a son. With Sarah being 90 years old and Abraham nearly 100, the promise seemed utterly absurd. They had long before given up hope of having children of their own. Sarah had given Abraham her maid-servant Hagar so that he could produce a child by her. Despite Abraham and Sarah's skepticism and their attempts to take matters into their own hands, God's promise proves true. Sarah conceives in her old age and gives birth to a son, who is named Isaac, which means in Hebrew, "he laughs" or "laughter". In Genesis 21:6, Sarah exclaimed, "God has brought laughter for me and everyone who hears about this will laugh with me!" Similarly, Zechariah and Elizabeth are rather unlikely candidates to play a crucial role in the fulfillment of God's promises. They, too, are old and childless, and Elizabeth is thought to be barren. In biblical times, the absence of children in a marriage was always assumed to be due to the wife's "barrenness." Zechariah is a priest from the hill country near Jerusalem. Two weeks out of the year his division of priests is to

be on duty at the Jerusalem temple. This is where we find him at the beginning of Luke's story, faithfully going about his ordinary priestly duties. But when he is chosen by lot to enter the sanctuary and offer the incense offering, his service quickly becomes anything but ordinary! The angel Gabriel appears to him to announce that Elizabeth will conceive and bear a son, to be named John, who will bring them joy and gladness. He will be filled with the Holy Spirit and set apart for a special purpose, to prepare the way of the Lord, and to make ready a people prepared for the Lord (see Luke 1:13-17 and also Malachi 3:1; 4:5). Like Abraham and Sarah before him, Zechariah is skeptical when he hears the promise of a son to be born. In Luke 1:13, he asks, "How shall I know that this is so? For I am an old man, and my wife is getting on in years" His question could have also be phrased as, "But that is impossible!" because of the answer which Gabriel says to him, "Behold, thou shalt not be able to speak because thou believest not my words!" This was perhaps not exactly the sign that Zechariah was hoping for! Nevertheless, his wife Elizabeth conceives just as Gabriel had said. Perhaps Elizabeth, like Sarah, recognized the Lord's hand in these events as she exclaimed, "This is what the Lord has done for me when He looked favorably on me to take away the

disgrace I have endured among my people". It is not until his son is born, circumcised and named that Zechariah is able to speak again. In his long silence, Zechariah has had plenty of time to ponder Gabriel's words. And when he does finally speak again, the first words out of his mouth, probably to no one's surprise, are words of praise, the words known as Zechariah's song in Luke 1:68: "Blessed be the Lord God of Israel, for he has looked favorably upon his people and redeemed them." In Luke 1:70-72, Zechariah recognizes that in the birth of his son John, God has looked with favor not only upon him and Elizabeth, but upon the whole people of Israel, to fulfill the promises made long ago to their ancestors. God is raising up a Savior for His people and Zechariah's son John will go before this Savior to prepare his ways, "To give knowledge of salvation to God's people by the forgiveness of their sins". The entire story of God's covenant relationship with Israel, beginning with the promise to Abraham and Sarah, is coming to fulfillment in this story Luke tells, this story that begins, once again, with a promise and a birth, against all odds. Fulfillment has been a long time coming. Israel has been through wars, captivity, exile, and domination by foreign rulers, and in Luke's time, the nation was being crushed by the Romans. But remembering how God has proven faithful in the

past, even when all hope seemed lost, builds confidence that God can be trusted in the present and the future. Even while Herod and Caesar rule with an iron fist, God's reign of justice and mercy is breaking into this world in the unlikely births of two infants in obscure Judean villages: John the Baptist, and then Jesus. There are times in our own lives, and in our life together as God's people, when problems mount and it is difficult to see a way forward, when it seems as though all hope for the future has reached a dead end. But in the Bible, we are encountered by a God for whom there are no dead ends. Yes, detours, perhaps, but not dead ends. In Scripture we are encountered by a God who always works for good, even when we mess things up - a God who specializes in making a way in the wilderness, opening up a future when none seems possible. Often we don't understand God's ways or God's timing. Often we are filled with doubt and tempted to despair. Yet our story of faith reminds us that God always proves faithful in the end, turning despair to hope, doubt to faith, sorrow to laughter and rejoicing. God proves faithful by working in unexpected ways and through unlikely candidates, even such unlikely candidates as you and me. God works against all odds, despite our weaknesses, despite our doubts, despite our

resistance, to create faith in us and to accomplish God's purposes.

COMMENTARY ON LUKE 1 VERSES 5 THRU 25 -

PART 2: Luke's gospel begins with his acknowledgement that he is not an eyewitness but a researcher, corresponder and narrator of what he will share with us. The author has done his homework. Seen as a unit, Luke and Acts reveal a keen awareness of important theological themes that are deeply grounded in the first testament of scripture. For example, the author knows and articulates that in the age of the Messiah, Elijah comes first. So Luke's author spends even more real estate on the birth of John than on Jesus. John's birth signals that we are close to entering the age of the Messiah. Matthew specifies that John is Elijah; Luke's vision however, is far more reaching in that John is but one of many who might be Elijah-esque in this age of the Spirit (4:23-26 and Acts 8:26-39). Perhaps the story he tells of John's advent is a dress rehearsal for the birth of Jesus or perhaps he is lengthening the drama to build suspense. More likely, he is reminding us that God has been setting the stage for some time and has worked in the narratives of a huge cast of characters whose faith and stories loom large for people of faith. For people of faith who are

grounded in the old stories, this story is delightfully familiar and has God's movements – God's fingerprints – left all over it. Israel has long been pregnant with God's Son. If the creation is groaning with Braxton-Hicks variety pre-contractions and convulsions for the sons and daughters of God to be revealed, imagine how eager we are as readers to see and hear that God is once again on the move. Second, the author reveals that we are now in the age of the Spirit. For him, that age is anticipated and announced (in both books) by angels. Both Luke and Acts begin with some degree of "faithful-emptiness". In Luke, this is expressed by the sturdy fidelity of an elderly couple which in the line of Aaron, yet is barren. Verse 7 has heavy redundancy to make a point: no children, barren, and getting on in years. Translated this means: triple whammy, dead end. End of human possibilities and end of human initiative; only God could do something new. In Acts, it is a small group of disciples who are eyewitnesses to resurrection and ascension, but who have no idea what to with it. Live Messiah, but humanly speaking, another dead end. Both narratives reveal ripeness for the Spirit of God to hover over emptiness and speak and do something new. That newness cannot be brought to birth without God's intervention. This leaves the church

at the kind of dead-end where all you can do is pray. While at prayer, the church is free to wonder when and how God's next intervention will take place. A practical implication here is that the modern church tends to fear the small, the quiet and the empty; we also have real doubts whether prayer is of productive value. Our experience with God and our texts teach us that these are exactly the places in which God often prefers to work. Will we ever get used to the way God likes to show up among us in surprising places, with such odd and unexpected people, in utterly absurd ways? Story summary – reading between the lines. The author's introduction of the aged couple and their pedigree is important to him. Luke is the only gospel where the couple is named and he goes out of his way to narrate their story in light of the story of Israel. They are an impeccable couple; observant, part of Aaron's line, righteous, blameless, and barren. If the priestly rotation cited in 1 Chronicles 24:1-19 is active here, it was Zechariah's district's turn to serve. Although selected by lot (a practice cited again at the beginning of Luke's sequel, Acts 1:26), Zechariah by no means drew the short straw. Although living in the hill country (vs. 39), those who served lived for a time in the temple's parsonage. Reminiscent of Moses, Zechariah did his priestly work inside while

the people prayed outside. While living with and pondering this text, it might be a good exercise for the preacher to ponder what that might have been like for the one inside and the ones outside. Were they all praying the same thing? Were they praying for Elijah or the Messiah? Whatever it was he or they were asking for, the appearance of the angel and the words that follow signal, "your prayer has been answered." What a moment and what a miracle; but like us, when a prayer is actually answered, he – and we – are dumbfounded either that faith makes a difference or that God responds. The angel is named and brings news that is too good to be true. We know Gabriel only from the book of Daniel (9-10) and Luke's Gospel. He stands in the presence of God and is sent by God to bring interpretations and messages and does so now to Zechariah and later to Mary. His message of answered prayer has five components: 1. You will have a son named John. 2. He will give joy and gladness to you because he is great in the Lord. 3. He will stand in the tradition of the Nazarites. 4. He will have the Holy Spirit before birth. 5. He will be in the Spirit and power of Elijah and turn people back and prepare them for God's coming. Zechariah's seemingly innocent question, "How can this be and how can I know this?" is heard as doubt and a need for some other sign. Informed

readers will hear echoes of the dismay and the astonishment of Abraham and Sarah. Gabriel regards it as no laughing matter and the question earns Zechariah silence until the day he writes John's name on a tablet. Zechariah's muted voice – and undoubted look of astonishment as he emerged from the temple – told other worshippers something was afoot. The text ends with their return to the hill country in seclusion and Elizabeth's own statement of faith that God has taken away her disgrace (recall Psalm 113). The need for pastoral sensitivity. I am convinced that the only thing harder than preaching on Mother's Day is preaching a text that has a barren woman in it. One of the homiletical tragedies of our time is that most preachers will only touch it by saying, "In those days, a failure to have children was seen as the absence of God's favor and a threat to a woman's future without heirs to care for her." Many of us have heard it; worse, many of us have said it. Yet anyone who knows first or secondhand the experience of barrenness and its accompanying lost dreams (and unanswered prayers) would never speak of Zechariah and Elizabeth's darkness so glibly. I think it best if preachers just acknowledge the elephant that is in the text that is there for anyone who is trying (or has tried) to get pregnant and cannot. Texts like

this one awaken old feelings for those who have lost a baby – or child – or wishes that they could have one, yet cannot. Texts like these stir deep pains and deeper yearnings. Naming it ahead of the scripture reading can defang some of the potency of the venom of loss and disappointment. Nonetheless, preachers would do well to go there and not avoid naming the deep wound of God’s ever-bleeding-and-yearning –to-conceive people. The barren woman in scripture is the powerful starting point for the Spirit of God to begin working in his people. Hearers cannot help but bring to mind Sarah, Rachel, Rebekah, Hannah, and Samson’s mother, each of whom pleaded with God to fill their emptiness. God’s Spirit seems to hover over places that are humanly-hopeless. These empty voids seem to draw God’s attention in ways where he speaks and announces something new. In this story, we hear the familiar refrain of old people who need to blush with the embarrassment of a promise that is in the midst of its fulfillment. Entry points to the text and sermon. Faithful Christians are often bored and tired with what seems like the unchangeability of our lives and circumstances. The text before us is a reminder that everyday faithfulness matters and it matters much. In what could seemingly be the dull routine of the ordinary, God shows up and lives are

changed – forever. This is particularly relevant when this text has the feel of a first testament story that reads, “In those days, the Word of the Lord was rare.” This story has that kind of feel to it as God is beginning again. Second, it seems that any revolution, historical renovation, reformation, or renaissance seems to be anticipated by prayer. Like us, Zechariah is astonished when his prayers are answered, but perhaps his variety of persistent prayer is what is needed. This suggests that seemingly hopeless prayers for recovery, healing, and even pregnancies are not out of place. Third, another point of contact with text and the congregation is the heaviness of fatigue and exhaustion. Israel had prayed its heart out and nothing happened. They had waited for a sign of the coming of God to change their circumstances; circumstances that were not only beyond their control, but much larger than they imagined were repairable. Many of the established churches in the US and Canada are tired and weary in the face of epic social, technological, and cultural change in the last few decades. More than ever, once thriving churches wonder about their survival. This text brings a bit of news; news that is too good to be true. The news is too good to be true that God’s promises are reliable and unpredictable. The news reveals is God’s Spirit is hovering and speaking

over places that are dead or dying and speaking a new word. The news promises that “even before he is born he will be filled with the Holy Spirit.” It is unbelievable, laughable, and absurd – but that is the way God moves. And when he does, that movement stirs, silences, and mobilizes. It removes shame and disgrace and replaces these with wonder. God’s interruptions fill emptiness with hope and promise where there is none. Only God could do that. The best illustrations for a text like this one will likely be “home grown” ones from the life of the local congregation. It is there – in the small and unexpected places – that the ancient promises of God are made fresh and new. Luke’s gospel begins with his acknowledgement that he is not an eyewitness but a researcher, corresponder and narrator of what he will share with us. The author has done his homework. Seen as a unit, Luke and Acts reveal a keen awareness of important theological themes that are deeply grounded in the first testament of scripture. For example, the author knows and articulates that in the age of the Messiah, Elijah comes first. So Luke’s author spends even more real estate on the birth of John than on Jesus. John’s birth signals that we are close to entering the age of the Messiah. Matthew specifies that John is Elijah; Luke’s vision however, is far more reaching in that

John is but one of many who might be Elijah-esque in this age of the Spirit (4:23-26 and Acts 8:26-39). Perhaps the story he tells of John's advent is a dress rehearsal for the birth of Jesus or perhaps he is lengthening the drama to build suspense. More likely, he is reminding us that God has been setting the stage for some time and has worked in the narratives of a huge cast of characters whose faith and stories loom large for people of faith. For people of faith who are grounded in the old stories, this story is delightfully familiar and has God's movements – God's fingerprints – left all over it. Israel has long been pregnant with God's Son. If the creation is groaning with Braxton-Hicks variety pre-contractions and convulsions for the sons and daughters of God to be revealed, imagine how eager we are as readers to see and hear that God is once again on the move. Second, the author reveals that we are now in the age of the Spirit. For him, that age is anticipated and announced (in both books) by angels. Both Luke and Acts begin with some degree of "faithful-emptiness". In Luke, this is expressed by the sturdy fidelity of an elderly couple which in the line of Aaron, yet is barren. Verse 7 has heavy redundancy to make a point: no children, barren, and getting on in years. Translated this means: triple whammy, dead end.

End of human possibilities and end of human initiative; only God could do something new. In Acts, it is a small group of disciples who are eyewitnesses to resurrection and ascension, but who have no idea what to do with it. Live Messiah, but humanly speaking, another dead end. Both narratives reveal ripeness for the Spirit of God to hover over emptiness and speak and do something new. That newness cannot be brought to birth without God's intervention. This leaves the church at the kind of dead-end where all you can do is pray. While at prayer, the church is free to wonder when and how God's next intervention will take place. A practical implication here is that the modern church tends to fear the small, the quiet and the empty; we also have real doubts whether prayer is of productive value. Our experience with God and our texts teach us that these are exactly the places in which God often prefers to work. Will we ever get used to the way God likes to show up among us in surprising places, with such odd and unexpected people, in utterly absurd ways? Story summary – reading between the lines. The author's introduction of the aged couple and their pedigree is important to him. Luke is the only gospel where the couple is named and he goes out of his way to narrate their story in light of the story of Israel. They are an impeccable couple;

observant, part of Aaron's line, righteous, blameless, and barren. If the priestly rotation cited in 1 Chronicles 24:1-19 is active here, it was Zechariah's district's turn to serve. Although selected by lot (a practice cited again at the beginning of Luke's sequel, Acts 1:26), Zechariah by no means drew the short straw. Although living in the hill country (vs. 39), those who served lived for a time in the temple's parsonage. Reminiscent of Moses, Zechariah did his priestly work inside while the people prayed outside. While living with and pondering this text, it might be a good exercise for the preacher to ponder what that might have been like for the one inside and the ones outside. Were they all praying the same thing? Were they praying for Elijah or the Messiah? Whatever it was he or they were asking for, the appearance of the angel and the words that follow signal, "your prayer has been answered." What a moment and what a miracle; but like us, when a prayer is actually answered, he – and we – are dumbfounded either that faith makes a difference or that God responds. The angel is named and brings news that is too good to be true. We know Gabriel only from the book of Daniel (9-10) and Luke's Gospel. He stands in the presence of God and is sent by God to bring interpretations and messages and does so now to Zechariah and later to Mary. His message

of answered prayer has five components: 1. You will have a son named John. 2. He will give joy and gladness to you because he is great in the Lord. 3. He will stand in the tradition of the Nazarites. 4. He will have the Holy Spirit before birth. 5. He will be in the Spirit and power of Elijah and turn people back and prepare them for God's coming.

Zechariah's seemingly innocent question, "How can this be and how can I know this?" is heard as doubt and a need for some other sign. Informed readers will hear echoes of the dismay and the astonishment of Abraham and Sarah. Gabriel regards it as no laughing matter and the question earns Zechariah silence until the day he writes John's name on a tablet. Zechariah's muted voice – and undoubted look of astonishment as he emerged from the temple – told other worshippers something was afoot. The text ends with their return to the hill country in seclusion and Elizabeth's own statement of faith that God has taken away her disgrace (recall Psalm 113). The need for pastoral sensitivity. I am convinced that the only thing harder than preaching on Mother's Day is preaching a text that has a barren woman in it. One of the homiletical tragedies of our time is that most preachers will only touch it by saying, "In those days, a failure to have children was seen as the absence of God's favor and a threat to a

woman's future without heirs to care for her." Many of us have heard it; worse, many of us have said it. Yet anyone who knows first or secondhand the experience of barrenness and its accompanying lost dreams (and unanswered prayers) would never speak of Zechariah and Elizabeth's darkness so glibly. I think it best if preachers just acknowledge the elephant that is in the text that is there for anyone who is trying (or has tried) to get pregnant and cannot. Texts like this one awaken old feelings for those who have lost a baby – or child – or wishes that they could have one, yet cannot. Texts like these stir deep pains and deeper yearnings. Naming it ahead of the scripture reading can defang some of the potency of the venom of loss and disappointment. Nonetheless, preachers would do well to go there and not avoid naming the deep wound of God's ever-bleeding-and-yearning -to-conceive people. The barren woman in scripture is the powerful starting point for the Spirit of God to begin working in his people. Hearers cannot help but bring to mind Sarah, Rachel, Rebekah, Hannah, and Samson's mother, each of whom pleaded with God to fill their emptiness. God's Spirit seems to hover over places that are humanly-hopeless. These empty voids seem to draw God's attention in ways where he speaks and announces something new. In

this story, we hear the familiar refrain of old people who need to blush with the embarrassment of a promise that is in the midst of its fulfillment. Entry points to the text and sermon. Faithful Christians are often bored and tired with what seems like the unchangeability of our lives and circumstances. The text before us is a reminder that everyday faithfulness matters and it matters much. In what could seemingly be the dull routine of the ordinary, God shows up and lives are changed – forever. This is particularly relevant when this text has the feel of a first testament story that reads, “In those days, the Word of the Lord was rare.” This story has that kind of feel to it as God is beginning again. Second, it seems that any revolution, historical renovation, reformation, or renaissance seems to be anticipated by prayer. Like us, Zechariah is astonished when his prayers are answered, but perhaps his variety of persistent prayer is what is needed. This suggests that seemingly hopeless prayers for recovery, healing, and even pregnancies are not out of place. Third, another point of contact with text and the congregation is the heaviness of fatigue and exhaustion. Israel had prayed its heart out and nothing happened. They had waited for a sign of the coming of God to change their circumstances; circumstances that were not only beyond their

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religion, farther than it promoted his secular interests and ambition. Thus, for the first time, the throne of Judah was filled by a person not of Jewish extraction, who had been forced upon the people by the Roman government. Hence it appears plain that the prophecy of Jacob, Genesis 49:10, was now fulfilled; for the sceptre had departed from Judah: and now was the time, according to another prophecy, to look for the governor from Bethlehem, who should rule and feed the people of Israel: Micah 5:1-2. See a large account of the family of the Herods, in Clarke's note on "Matthew 2:1". This was before Christ six years. The course of Abiah — When the sacerdotal families grew very numerous, so that all could not officiate together at the tabernacle, David divided them into twenty-four classes, that they might minister by turns, 1 Chronicles 24:1 each family serving a whole week, 2 Kings 11:7; 2 Chronicles 23:8. Abiah was the eighth in the order in which they had been originally established: 1 Chronicles 24:10. These dates and persons are particularly mentioned as a full confirmation of the truth of the facts themselves; because any person, at the time this Gospel was written, might have satisfied himself by applying to the family of John the Baptist, the family of our Lord, or the surrounding neighbours. What a full proof of the Gospel history!

It was published immediately after the time in which these facts took place; and among the very people, thousands of whom had been eye-witnesses of them; and among those, too, whose essential interest it was to have discredited them if they could; and yet, in all that age, in which only they could have been contradicted with advantage, no man ever arose to call them in question! What an absolute proof was this that the thing was impossible; and that the truth of the Gospel history was acknowledged by all who paid any attention to the evidences it produced! Of the daughters of Aaron — That is, she was of one of the sacerdotal families. This shows that John was most nobly descended: his father was a priest and his mother the daughter of a priest; and thus, both by father and mother, he descended from the family of Amram, of whom came Moses, Aaron, and Miriam, the most illustrious characters in the whole Jewish history. Zechariah, the father of John the Baptist, was a priest. Because all male descendants of Aaron were priests, there were, even in Old Testament times, too many priests for the amount of work to be done. David therefore divided them into twenty-four divisions, and each division served for two weeks each year. Zechariah belonged to the division of Abijah (Luke 1:5; 1 Chronicles 24:1-19). (All priests would be

required for duty during the Feasts of Passover, Pentecost and Tabernacles, which together would account for the remaining four weeks of the year; Exodus 23:14-17.) Each morning and each evening one priest was chosen by lot to go into the temple and burn incense while the people outside prayed. Priests valued this duty as something they would probably do only once in a lifetime; but for Zechariah the joy of the occasion was mixed with personal disappointment, as his own prayers had not been answered. He and his wife Elizabeth had prayed for many years that God would give them a child, but they were still childless (Luke 1:6-10). While Zechariah was carrying out his priestly duties, God showed him that his prayers would now be answered. Elizabeth would have a child, to be named John, who would become a special messenger from God to his people. He would be equipped by God's Spirit for his ministry, and he would live under the restrictions of a person set apart for God (Luke 1:11-15; Numbers 6:1-8). John's task was to call the people of Israel to repentance. If they responded to his preaching, they would be united in spirit with their ancestors Abraham, Isaac and Jacob, and would be ready to welcome the Messiah (Luke 1:16-17; Malachi 4:5-6). Although Zechariah had the faith to pray, he did not have the faith to believe the answer to his prayer. As a

chastisement for his lack of faith, he became dumb for a period (Luke 1:18-22). God did not, however, withdraw his promise. When Zechariah's time of service at the temple was over, he returned to his home, and soon Elizabeth became pregnant (Luke 1:23-25). Herod is the Roman ruler known historically as Herod the Great, a savage Idumean, who had acquired the kingship of several provinces in Palestine from the Roman Senate, influenced by Octavius, to whom Herod had given large sums of money. He was a descendent of Esau and fully as profane as his progenitor. Technically, he reigned from 40 B.C. to the year of his death in 4 B.C.; but his actual control of the country dates from 37 B.C. The event narrated here occurred in either 7 B.C. or 5 B.C., depending upon the exact date assigned to the birth of our Lord. The reckoning of time from the birth of Christ began a long time after the event of his birth, the error remaining long undetected; and this accounts for the paradox that Christ was born in a year called B.C. The uncertainty of the exact year stems from Matthew's statement that Herod slew all the children "two years old" and under (Matthew 2:16). If the two years were those lost by the Wise Men in finding Jesus (which would suppose the star to have appeared two years before he was born), then the date would be 4 B.C.; but if the two years

represented the two-year period while Herod searched for Jesus, then his birth would have been no later than 6 B.C. One thing is sure, Jesus was born before the death of Herod on April 1, 4 B.C. Zacharias, of the course of Abijah whose name of this priest means "Jehovah is renowned." Following the events of this chapter, there is no further mention of him in the New Testament. The course of Abijah was one of 24 classes of priests who were rotated in the service of the temple. The great numbers of priests necessitated that particular choice for various functions should be made by casting lots; and no one was allowed to burn incense more than once, many never being permitted to do so at all. Elisabeth was also a descendent of Aaron, her name meaning "God is an oath." It is significant that she was a relative, a cousin of the mother of our Lord (Luke 1:36); but this does not mean that Mary also belonged to the tribe of Levi, for "Male descent alone determined the tribe, and Mary may have been related to Elizabeth on her mother's side." Of the course of Abia - When the priests became so numerous that they could not at once minister at the altar, David divided them into 24 classes or courses, each one of which officiated for a week, 1 Chronicles 24. The class or course (shift) of Abia was the "eighth" in order, 1 Chronicles 24:10. Compare 2 Chronicles

8:14. The word "course" means the same as "class," or order. The Greek-based word "Abia" is the same as the Hebrew-based word "Abijah." His wife was of the daughters of Aaron - A descendant of Aaron, the first high priest of the Jews; so that "John the Baptist" was descended, on the father's and the mother's side, from priests. Our Saviour was not on either side. John would have been legally entitled to a place among the priests; our Saviour, being of the tribe of Judah, would not. Luke very properly begins his Gospel with John the Baptist, just as a person who was going to speak about the daylight would commence with the dawn. For, like the dawn, he went before the Sun of Righteousness, which was shortly to arise. Others also mention him, but they bring him forward as already discharging his office. Luke secures our respect for him, while he is yet unborn, by announcing the miracles of divine power which took place at the earliest period of his existence, and by showing that he had a commission from heaven to be a prophet, ere it was possible for men to know what would be his character. His object was that John might afterwards be heard with more profound veneration, when he should come forth invested with a public office to exhibit the glory of Christ. In the days of Herod who was the son of Antipater, whom his father elevated to

the throne, and labored with such assiduity and toil to advance, that he was afterwards surnamed Herod the Great. Some think that he is here mentioned by Luke, because he was their first foreign king; and that this was a suitable time for their deliverance, because the scepter had passed into a different nation. But they who speak in this manner do not correctly understand Jacob's prophecy, (Genesis 49:10,) in which the advent of the Messiah is promised not merely after the royal authority had been taken from the Jews, but after it had been removed from the tribe of Judah. The holy patriarch did not even intimate that the tribe of Judah would be stripped of its supremacy, but that the government of the people would steadily remain in it until Christ, in whose person its permanency would at length be secured. When the Maccabees flourished, the tribe of Judah was reduced nearly to a private rank; and shortly afterwards, John, the latest leader of that race, was slain. But even at that time, its power was not completely annihilated; for there still remained the Sanhedrim, or Council selected out of the family and descendants of David, which possessed great authority, and lasted till the time of Herod, who, by a shocking slaughter of the judges, revenged the punishment formerly inflicted on himself, when he was condemned for murder, and forced to

undergo voluntary exile, in order to escape capital punishment. It was not, therefore, because he was of foreign extraction, that the reign of Herod broke the scepter of the tribe of Judah, (Genesis 49:10;) but because whatever relics of superior rank still lingered in that tribe were entirely carried off by his robbery. That its royal dignity had crumbled down long before, and that by slow degrees its supremacy had nearly given way, does not imply such a discontinuance as to be at variance with Jacob's prophecy. For God had promised two things seemingly opposite; that the throne of David would be eternal, (Psalms 89:29) and that, after it had been destroyed, he would raise up its ruins, (Amos 9:11;) that the sway of his kingly power would be eternal, and yet that there should come forth a rod out of the stem of Jesse (Isaiah 11:1.) Both must be fulfilled. That supremacy, therefore, which God had bestowed on the tribe of Judah, was suffered by him to be broken down for a time, that the attention of the people might be more strongly directed to the expectation of Christ's reign. But when the destruction of the Sanhedrim appeared to have cut off the hope of believers, suddenly the Lord shone forth. Now, it belongs to the arrangement of history to mark the date of the transaction; but for no light reason did the word king mark, at the same time, the wretchedness of

that period, in order to remind the Jews, that their eyes ought now to be turned to the Messiah, if they would sincerely keep the covenant of God. Zacharias, of the course of Abia we learn from sacred history, (1 Chronicles 24:3,) that the families of the priests were arranged by David in certain classes. In this matter David attempted nothing contrary to what the law enjoined. God had bestowed the priesthood on Aaron and his sons, (Exodus 28:1.) The other Levites were set apart to inferior offices, (Numbers 3:9.) David made no change in this respect; but his object was, partly to secure that nothing should be done in tumult and disorder, partly to oppose ambition, and at the same time to provide that it should not be in the power of a few persons, by taking the whole service into their own hands, to leave the greater number unemployed at home. Now in that arrangement, Abijah, son of Eleazar, held the eighth rank, (1 Chronicles 24:10.) Zacharias, therefore, belonged to the priestly family, and to the posterity of Eleazar who had succeeded his father in the high priest's office, (Numbers 20:28.) In what manner Elisabeth, who was of the daughters of Aaron, could be Mary's cousin, (v. 36) I will explain in the proper place. It is certainly by way of respect that Luke mentions the genealogy of Elisabeth; for Zacharias was permitted by the

law to take to wife a daughter of any private Levite. From the equal marriage, therefore, it is evident that he was a man respected among his own rank. Luke, the author of this third gospel, was called by Paul the apostle "the beloved physician." There is some speculation that his patron was a man by the name of Theophilus. In those days physicians were often slaves. And there are some who theorize that Luke was Theophilus' personal physician and servant. Whether or not that be so is only a matter of speculation, and thus, worthless to delve into. Luke was a Greek. And he is the only Gentile to have the privilege of placing scripture in that holy canon of scripture, which we recognize as inspired of God. And there are two New Testament books that are ascribed to Luke. Of course, the gospel according to Luke and then the Acts of the apostles, which he begins again addressing himself to Theophilus saying, "The former treatise have I made unto thee, O Theophilus, of all that Jesus began both to do and to teach" (Acts 1:1). There are some who say that the word Theophilus is not actually a person at all, but just the word in Greek, Theophilao is "lover of God". And so that Luke is actually addressing his letter to the lovers of God. However, the people were usually named after hopes or aspirations or whatever of their parents, and there is no real

reason to believe that Theophilus was not an actual person. In fact, being addressed as the most excellent Theophilus indicates that he was actually a ruler in the Roman Empire, as that is a title that is given to men who had a ruling position within the Roman Empire. Luke introduces the gospel to Theophilus in the first four verses of chapter one. Forasmuch as many have taken in hand to set forth in an orderly fashion those things which are most surely believed among us, even as they delivered them onto us, which from the beginning were eyewitnesses, and ministers of the word; It seemed good to me also, having had a complete understanding of all of these things from the very first, to write unto thee an orderly progression, most excellent Theophilus. That you may know the certainty of those things, wherein you have been instructed (Luke 1:1-4). So Luke here declares that he has heard the message from those persons who were actually the eyewitnesses to these things. Now Luke, no doubt, interviewed personally Mary, in order that he might get a complete understanding concerning the circumstances that were surrounding the birth of Jesus. Luke, being a doctor, would be interested in various aspects that bordered on the medical profession. And it is obvious that he received the information of chapters one and two directly from

Mary. And so from his interview with Mary and his questioning of Mary, he got the information for chapters one and two. And the information in these two chapters is not found in detail like this in the other gospels. He had heard Peter and John and those who had been with Jesus, those who were eyewitnesses, he heard their stories, as they told of their relationship with Jesus and of the work and the ministry that Jesus performed. And then he, no doubt, questioned them more thoroughly to get a more complete understanding. And having what he feels to be a complete understanding of the story, he then proceeds to write to this man Theophilus, in order that he might realize the certainty of those things that he had heard. Now Luke begins then the actual story of the gospel of Jesus by dealing with the birth, first of all, of John the Baptist, who was to be the forerunner of Jesus Christ. And so there was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth (Luke 1:5). So immediately we are introduced to the persons that will be involved in the first part of his narrative here. Zacharias of the tribe of Levi, making him then one of the priests. He was of the family of Abirim. His wife was also of the tribe of Levi. She was a descendent from the family of

Aaron. Now at this particular time in Israel, there were around 20,000 descendants from Levi, male descendants, involved in the priesthood. And in as much as it was, of course, impossible for all 20,000 to serve continually in the temple, each family had their turn to serve, and they served twice during the year for one-week periods. And when it was the turn of your family to serve, they would cast lots to determine what particular aspect of the service you would be engaged in. And maybe once in a lifetime the priest would have his lot to fall upon the offering of the incense before the altar of incense before the Lord. This was usually just a once in a lifetime; one day in your life you get this glorious privilege of going in with the incense before the altar of incense to offer it before the Lord for the people. And so this was surely a significant and a special day for Zacharias, who during the time that he was serving there, the lot fell on him for this particular task. Now we are told concerning Zacharias and Elisabeth that they were both righteous before God, they walked in all of the commandments and the ordinances of the Lord blameless (Luke 1:6). Two beautiful, righteous people who are quite insignificant as far as the world is concerned. People who loved the Lord, people who walked with the Lord, people you would have never heard

about, unless they had been so involved in the story of Jesus Christ. The people, because of their involvement, we are told of them. Now we are also told that they had no child, because Elisabeth was barren and they were both now well stricken in years (Luke 1:7). That is, the years had taken their toll they were bent over. They had become feeble. And the idea of well stricken in years is that of feebleness as the result of age. In that culture it was considered a curse for a woman not to bear a child. And it was legal grounds for divorce. Had Zacharias desire to put away Elisabeth because of her inability to bear children, no one would have questioned him. It would have been accepted by everybody. But, no doubt, there was a tremendous love that they shared together, and they shared this grief and this sorrow together that they were unable to have children. Now it came to pass, that, while he was fulfilling the priest office before God in the order of his course (Luke 1:8), they had the priestly orders, and this was one of the weeks that he had to come in for his particular duty of service. According as was the custom of the priest office, his lot fell that he might burn incense when he went into the temple of the Lord (Luke 1:9). And you can imagine the excitement of this old man, probably the only day in his life. And he probably had given up by now ever having the

opportunity of burning incense. When the lots were drawn, his was that lot to burn the incense before the Lord that day. And the whole multitude of people were praying outside at the time of incense (Luke 1:10). They would go in before the altar of incense, and they would take this little golden bowl that had burning coals that had been taken from the altar where they had offered the sacrifice. The lamb was offered in the morning and in the evening. And they would take the coals from the altar, put it in this little golden bowl, and then they would put the incense on top. And they would go in swinging this little incense burner before the altar incense, and the smoke, the sweet smelling smoke, would ascend up, and it was a beautiful symbolism of how God receives the prayers of His people. Our prayers that we offer to God arise before God as a sweet smelling odor, pleasant, beautiful. In the book of Revelation, chapter 5, when the lamb takes the scroll out of the right hand of Him who is sitting upon the throne, John said, "And the twenty-four elders came forth with their little golden bowls, full of odors, which are the prayers of the saints, and they offered them before the throne of God" (Revelation 5:8). Now you remember that when God gave to Moses the instructions for building the tabernacle, and all of these furnishings, and the methods of worship

were established, the Lord told Moses over, and over, "Now be careful that you make it exactly according to plan." And the reason why he was to make it exactly according to the plan that was given to him was because this whole thing was a model of what is in heaven. If you want to know what the heavenly scene, the throne of God and all looks like, you can study the tabernacle. And it was a model of heavenly things. So, as the priest on earth would take this little golden bowls and fill them with incense and the incense would arise as the prayer, a sweet smelling savor before God, so in heaven. Chapter 5 of Revelation, we see it fulfilled in the heavenly scene, as the twenty-four elders offer their little golden bowls full of odors, which are the prayers of the saints. So a beautiful symbolism there. And so in offering the incense before the altar of incense, which was in the inner court of the temple, in the holy place, not the holy of holies, only the high priest went in there once a year, but the holy place which was just outside of the holy of holies. And while he was there, the multitude of people were waiting outside. Because it was then customary when he came out to place the blessing of God upon the people. It was a special occasion, and the people would wait for the priest to come out and give them this blessing. And there appeared onto him an angel of the Lord

standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard (Luke 1:11-13). What prayer? For years he had been praying, "Lord, please give me a son." It really gives to us encouragement for persistence in prayer. He didn't give up. Even though he was now old. Well stricken with years. He was still praying, "Oh, Lord, I'd love to have a son. "Thy prayer is heard and thy wife Elisabeth shall bear thee a son and thou shalt call his name, Johanam (Luke 1:13). Which means the Lord is gracious. It is shortened to John, but the full name is actually Johanam. And thou shalt have joy and gladness; and many will rejoice at his birth. For he shall be great in the side of the Lord, and he shall drink neither wine, nor strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him [that is the Messiah] in the spirit and in the power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord (Luke 1:14-17). Now the last word of God to man prior to this was in Malachi, the fourth chapter. And the last word of God to man was in Malachi 4:5

,"Behold, I will send you Elijah the prophet before the coming of the great and awesome day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." That was the last word of God to man in the old covenant period, prior to the angel meeting Zacharias there at the altar of the Lord. And it is interesting though the Lord has been silent for four hundred years, that very promise, which was the last promise of the old testament, is the first word of the Lord in the new testament, which is the fulfillment of that prophesy, which is about to take place, as this child that will be born, will go forth in the spirit and in the power of Elijah. Now there is a lot of confusion as regards to John the Baptist, and the prophesy of the coming of Elijah. In John's gospel we are told that as John was baptizing at the Jordan River, the Pharisees came out and they demanded of him his authority, and who gave him the authority to do these things. They said, "Are you the Messiah?" He said, "No." They said, "Are you Elijah?" He said, "No." "Then who are you?" He said, "I am just the voice of one crying in the wilderness; prepare ye the way of the Lord, make straight His path" (John 1:20-23). And yet, here the angel of the Lord tells his father that he will be going forth in the Spirit and in the power

of Elijah. Now the confusion exists in the fact that there were two comings of the Messiah. The first coming that we find recorded here in the gospel. The second coming for which we presently wait. And even as Elijah will appear before Jesus comes again. So John the Baptist came in the Spirit and in the power of Elijah. And if a person is able to accept it, he was the fulfillment of that promise of Elijah coming before the Lord, to cause the hearts of the children to turn to their fathers, and their fathers to their children. So the confusion lies in the fact that there are two comings of the Messiah, as well as the two comings of Elijah, both of them to prepare the people for the coming of the Lord. He shall be great in the sight of the Lord. He was to be as a Nazarene. Not drinking wine or strong drink, but filled with the Holy Spirit, from his mother's womb. In a little bit we will be studying where Mary, when she received word that she was to be the instrument through which the Messiah was to be born, went to this little village of Juda, the home of Elisabeth, who at that point was six months pregnant. And when Mary walked in and greeted Elisabeth, Elisabeth felt the baby leap in her womb, and Elisabeth was filled with the Holy Spirit. So at that time, no doubt, John was also filled with the Holy Spirit, a prenatal experience, which is quite interesting indeed. Even from his

mother's womb. Now though Zacharias had been praying that he might have a son, the prayers had not really been prayers of faith anymore, just of a hardly even a glimmering hope. Because when this angel told him that he was to have a son, he didn't believe it. And he challenged the angel. Zacharias said onto the angel, "Whereby shall I know this? For I am an old man and my wife is well stricken in years." And the angel answering said onto him, "I am Gabriel that stand in the presence of God and I've been sent to speak to thee and to show thee this glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because you did not believe my words, which shall be fulfilled in their season" Luke 1:18-20). It is interesting to me that we so often put such great emphasis upon our faith that God will do a certain thing. As though God is almost impotent apart from man's faith, to operate, or to work. But here with Zacharias, the angel said, "Alright, you want a sign? You're not going to be able to speak until the day the child is born, because you didn't believe." The things that God is going to perform, whether you believe it or not, God is going to do it. Your unbelief will not stop the work of God. It will not hinder the purposes of God. And so many times they put heavy trips on us. You know, as though God's work

is totally responsible upon my hanging in there and believing, and I feel so guilty because maybe I failed God, and thus, people are lost, or whatever, because I failed God. No, God's purposes shall stand, whether I believe it or not. You see, your believing or not believing doesn't really hinder the work of God. He is going to do what He is going to do, in spite of us. And that's sort of comforting, because I'd hate to think that God's work depended on me and my faithfulness. You remember when the children of Israel were threatened with extinction because of Haman's getting the king to sign the degree that all the Jews were to be put to death on a certain day. And Mordecai sent a message to Esther that she should go in before the king and plead the cause of her people. And she responded, "You just don't do that, that's not the protocol of the court. Even as his wife I can't go in there anytime I want to see him. I can't go in there unless he calls me in. And if anyone would there to go in before the king, not being called, you're putting your own life in jeopardy. Because if he doesn't raise the scepter, they'll put you to death immediately. And so Mordecai sent an answer back, "Do you think that if this degree goes through that you're going to escape? How do you know, Esther, but what God didn't bring you to the kingdom for just this purpose?" And then he said,

"If you altogether fail, then their deliverance will arise from another corner." God is going to deliver His people. His purposes are going to stand. God is going to deliver His people. But you will lose out completely. Now God's work is going to be done. You may lose out on those rewards and blessings that you could have experienced, had you've been faithful. But your unfaithfulness is not going to stop that which God has purposed to do. And so here is Zacharias, filled with unbelief. "How can I know this? I am old man, my wife is an old woman. What do you mean I am going to have a son?" "I am Gabriel." The last appearance of Gabriel to our knowledge on the earth was about a little over five hundred years prior to this particular event when Gabriel appeared to the prophet Daniel and gave to Daniel one of the clearest prophecies concerning the time of the coming of the Messiah. It was Gabriel who said unto Daniel that there are seventy sevens determined upon the nation of Israel, to finish the transgression, to make an end of iniquity. To bring in the everlasting righteousness. To anoint the most holy place. To complete the prophetic picture. And no one understand from the time the commandment goes forth to restore and rebuild Jerusalem, to the coming of the Messiah, the prince, will be seven sevens and sixty-two sevens. The walls should be

built again in troublous times. And after the sixty-nine sevens will the Messiah be caught off, and receive nothing for Himself, and the people will be dispersed. And so this amazing prediction of the time of the coming of the Messiah was given by none other than our friend Gabriel. Sort of a timeless fellow, because now it's over five hundred years later, and he shows up on the scene again. Probably looking as young and fresh as ever. Announcing now to Zacharias that his wife Elisabeth was to bear the son, which was to be the forerunner of the Messiah, as he will go forth in the Spirit and in the power of Elijah to fulfill the prophesy of sending the messenger before the face of the Lord. It would appear that as God has set in order the things of the universe, that He probably placed Gabriel as the overseer in charge of the details of getting His Son into the world. Preparing the people on the earth, preparing Mary, because it was Gabriel who appeared to Mary. Preparing here Zacharias. It would seem that he has a hard time keeping secrets. He appeared five hundred years earlier and spilled the beans to Daniel of a time that the Messiah would be coming. And so here he is again, some five hundred years later. It will be interesting to meet Gabriel, looking young and fresh as ever, as he is one of those special angels to whom God has committed great

responsibilities. And I for one am quite anxious to meet Gabriel. Now, I don't expect him to sit on my bed and pet my dog. And for you who have read that book, you know what I am talking about. Now the people waited for Zacharias, [They were waiting outside for that blessing from the priest.] and they marveled that he tarried so long in the temple. And when he came out, he could not speak unto them: and so they perceived that he had seen a vision in the temple; for he beckoned unto them, and he remained speechless. And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house (Luke 1:21-23). So, because they only served for a week at the time. In just a few days he left there, Jerusalem, and went to Judea, which is nearby Jerusalem, actually. And after those days his wife Elisabeth conceived, and she hid herself for five months, saying, Thus has the Lord dealt with me in the days wherein he looked on me, to take away my reproach from among men (Luke 1:24-25). Her inability to bear children caused her to be a reproach. But the Lord, she says, has taken that away. And in the sixth month [the same fellow] the angel Gabriel was sent from God to a city of Galilee, named Nazareth. To a virgin who was espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary

(Luke 1:26-27). Three terms we need to deal with: engaged, espoused, and married. A person could become engaged when they were two years old, because for the most part, marriage was by arrangement. So parents would get together, they would be friends. You have a pretty little girl, your friends would have a nice little boy, and we're friends with each other, "Why don't we have your son marry my daughter?" And we make the arrangements. And so here these little kids, they are four years old, walking around saying, "Well, we're engaged." Because the arrangements had been made by their parents that they would have each other as husband and wife. They felt that decisions as important as marriage should never be left to the capriciousness of youth. They felt that young people didn't have enough wisdom to choose their mates. Now as they became older, and usually they were married by the age of fifteen or sixteen years old. And as they became older, one year before they had the marriage ceremony, they entered into a period known as espousal, where they were as though they were married, in that they were committed completely to each other, but there was never a consummation of the marriage during this period of time. However, once they entered into the period of espousal, they were considered married to the extent that if the fellow

wanted to break it off, he had to actually get a divorce, even though the marriage at this point had never been consummated. So Mary and Joseph were in this period of espousal. Where they were totally committed to each other and to the marriage of each other, and yet, the marriage was not to be consummated until the ceremony at a later time. And so, "To the virgin who was espoused," she was in this period of the one year before the actual consummation of the marriage, "to a man whose name was Joseph of the house of David, and the virgin's name was Mary." And the angel Gabriel came in unto her, and said, "Hail Mary, thou art highly favored. The Lord is with you. Blessed art thou among women." And when she saw him, she was troubled at what he was saying, and thought in her mind what kind of a greeting is this. And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jehoshua (Luke 1:28-31). Which in Greek is Jesus, but in Hebrew Jehoshua, which means, Jehovah is salvation. Now you remember in Matthew's gospel when Joseph found out that Mary was pregnant, and he was really troubled by it, because they were espoused. He thought he might just give her a bill of divorcement, put her away privately, because if he

would her expose her publicly she'd be stoned to death. And the angel of the Lord came to Joseph at night and said, "Fear not to take Mary as your wife. That which is conceived in her is of the Holy Spirit, and thou shalt call His name Jehoshua" (Matthew 1:20-21). So both Mary and Joseph were instructed by the angel of the Lord in the naming of Jesus. But when he told Joseph, "Call his name Jehoshua," he said, "For He shall save His people from their sins." So the name is extremely significant because it expresses the mission of Jesus, and that is bringing God's salvation to men. Jehoshua, the Lord is become our salvation. Then the angel Gabriel went on to say, "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 (Luke 1:32). And, of course, throughout the Old Testament prophecies, there was that promise that the Messiah would sit upon the throne of David, to order it, and to establish it in righteousness and in judgment, from henceforth, even forever. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end (Luke 1:33). In the book of Revelation, again, that glorious song that Handel has put to music, "King of Kings and Lord of Lords, forever and ever, hallelujah, hallelujah." So the angel is telling about the eternal reign of Jesus

Christ. Then said Mary unto the angel, How shall this be, seeing I know not a man? (Luke 1:34). Now there is a vast difference between the question of Zacharias and the question of Mary. Zacharias was questioning the word of the Lord. Mary was only asking information on the procedures. "How is this to be, seeing I know not a man?" Hers was not the question of doubt. Hers was only an inquiring question as to the manner by which it should be fulfilled. She believed. And that is pointed out a little later as Elisabeth said, "Blessed art thou who hast believed the words that the Lord spoke to thee." She believed the word that the Lord spoke to her. However, she didn't know by what process it was to be fulfilled, and that really was her question. "How is this going to be, seeing I am a virgin, I know not a man?" And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy one which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, has also conceived a son in her old age; and this is the sixth month of her pregnancy, who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her (Luke 1:35-38). There is sometimes within

the Protestant circles, perhaps a backlash to that position that the Catholics have sought to place Mary in as the intercessor, and even some today, the co-redemptress, and there is that backlash among Protestants, oftentimes, to sort of put Mary down. However, as the angel said unto her that she was highly favored, that the Lord was with her and she was blessed among women. Surely when God chose an instrument by which to send His Son into the world, I am certain that He chose an instrument that He has thoroughly prepared. And I believe that Mary must have been one of the most beautiful of character of any woman who has ever lived. And I think that we can demonstrate this actually in the text. That she was a extremely unique individual. Now remember it is possible that at this point she was only about sixteen years old. And yet, there is such a depth of character that is demonstrated in her. And it begins right here as when the angel tells her all of these remarkable, unusual things that are bound to create problems, as they did with Joseph her espoused husband, she said, "Behold the handmaid of the Lord, be it unto me according to thy word." With other words, she submitted herself to the purpose of God. "Here I am, let the Lord do as He pleases in my life." That kind of commitment. And I am just intrigued. And Mary is another one that I want to meet. What an

unusually remarkable person. Surely the most blessed of any woman who has ever lived. Now culturally it was the dream, the hope, the desire of every Jewish girl to be the instrument through which God would send the Messiah into the world. And thus, many young Jewish girls, when they had a boy born to them, would call his name Joshua. Hoping that maybe God would use that child to be the instrument of His salvation. And that was a reason, one of the reasons why being barren was considered such a curse. You have no opportunity to be the mother of the Messiah if you are barren. And that was the hope of every young Jewish girl to be the instrument that God would use, the dream, the hope. And with Elisabeth being barren, she had lost that hope. And, of course, everyone who was barren, they would lose the hope. "Oh, I can't be the instrument." And that was a very disappointing thing to them, to feel, "I can't be the instrument that God uses to accomplish His purpose." Oh, that we would be concerned about being the instrument through which God accomplishes His purposes. Such was the hope of every young girl in Israel. And the fulfillment of that hope came to one, a young girl from Nazareth. A beautiful young girl in character and spirit named Mary. And Mary arose in those days, and went into the hill country with haste, to the city of

Juda; and she entered into the house of Zacharias, and she greeted Elisabeth (Luke 1:39-40). So she entered into the house of Zacharias and greeted Elisabeth. And it came to pass, that, when Elisabeth heard the [greeting] salutations of Mary, that the baby leaped in her womb; and Elisabeth was filled with the Holy Spirit: and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as I heard the voice of your greeting sounding in my ears, the babe leaped in my womb for joy. And blessed is she that believes: for there shall be a performance of those things which were told her from the Lord (Luke 1:41-45). There was John the Baptist six months along, and yet, there was some kind of a recognition, for when Mary spoke, he responded it to it in the womb. We are told that as the child is in the womb, that it begins to understand and to recognize voices. That you pregnant mothers should talk to your child. For if you are talking to them while you are still pregnant, they will be comforted by your voice after they are born, because they have learned to recognize it. More and more are we discovering interesting facets of that fetal development. And here at six months with John there was that capacity to leap for joy in

his mother's womb when he heard the voice of Mary. Now remember she is speaking by the Holy Spirit. And thus, we have the word of the Holy Spirit that the child leaped for joy, at the word of Mary. Now Elisabeth said unto her, "Blessed is she that believed (Luke 1:45). Mary believed (Luke 1:45-46), And here we now get an insight into the beautiful depth of this young girl, as she began to just worship the Lord. "My soul doth magnify the Lord and my spirit hath rejoiced in God my Savior. For he has regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. For his mercy is on them that fear him from generation to generation. For he hath shown strength with his arm; he hath scattered the proud and the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He has filled the hungry with good things; and the rich he hath sent empty away. He's helped his servant Israel, in remembrance of his mercy; And as he spake to our fathers, to Abraham, and to his seed for ever [in a reference to the promise of God to Abraham, that through thy seed all nations of the earth will be blessed]. And Mary stayed with her for about three months probably until the time that John was born. And

then she returned to her own house. Probably stayed to help during this period of pregnancy. Now she speaks here, beginning with verse Luke 1:51, of the revolution that God creates. First of all, "He has scattered the proud and the imagination of their hearts." And so the first revolution is really an individual revolution of God scattering the proud. The second, "He put down the might from their thrones, and exalted them of low degree." And then thirdly, "Filled the hungry with good things, and sent the rich away empty," an economic revolution. Now Elisabeth's full time came that she should be delivered; and she brought forth a son. And her neighbors and her cousins heard how the Lord had shown great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; they called him Zacharias, after his father. But his mother answered and said, Not so; he shall be called Johanan [God is gracious]. And they said unto her, There is none of your family that is called by that name. And they made signs to his father, how he would have him to be named. He asked for a writing tablet, and he wrote, saying, His name is John [or Johanan]. And all of them marveled (Luke 1:57-63). Now when a woman was in labor, the neighbors would begin to gather, they would bring their musical

instruments, and they would bring food and they prepare for a great party when the child was born. And when the child was born, and they would say, "It's a boy," the musicians would start playing, and they all dance, and they would have a big party. If when the child was born, and they said, "It's a girl," they take their musical instruments, fold them up, and go home. In those days it was considered a great blessing to have a boy born in the home. But girls were sort of disregarded. It took really the teachings of Jesus Christ to elevate women to their proper level. Placing upon them that glory, honor that they deserve. Women should be extremely thankful for Jesus Christ. All you have to do is go into a culture where the gospel of Christ has not had a strong influence, and look at the role of the woman, and you will appreciate more and more what Jesus Christ has done for you. Look at the Bedouin society, look at the Indian culture, look at the culture of those people in New Guinea. Read the book, "Lords Of The Earth", it's a tremendous sociological insight into the culture of the New Guineans before the coming of Christianity. You'll really appreciate what Jesus Christ has done, in His elevation of womanhood, to its beautiful, proper place. Now as soon as he had written on the tablet, "His name is John". His mouth was opened, and his tongue was loosed, and he spoke,

and praised God. And fear came on all those that dwelled about them: and all of these sayings were noised abroad throughout all of the hill country of Judea. And all they that heard them laid them up in their hearts, saying, What kind of a kid is this going to be? For the hand of the Lord was with him. And his father Zacharias was filled with the Holy Spirit (Luke 1:64-67). Now Elisabeth was filled with the Holy Spirit when Mary greeted her. Now Zacharias is filled with the Holy Spirit and he prophesied, saying, "Blessed be the Lord God of Israel for He has visited and redeemed His people. Blessing God for, first of all, the fact that God has visited His people. Jesus Christ is God, manifested in the flesh. And through the inspiration of the Holy Spirit, as he is prophesying, the first declaration is that God, the Lord God of Israel, has visited His people. "In the beginning was the Word, the Word was with God. The same was in the beginning with God, and the Word was made flesh, and dwelt among us" (John 1:1-2 & John 1:14). He visited His people. But the purpose of His visit was redemption. He was visited and redeemed His people. Jesus, in announcing His purpose, declared, "For the Son of man has come to seek and to save that which was lost" (Luke 19:10). Redemption, the purpose of the coming of Christ. The Lord has raised up a power of salvation. The

horn was always symbolic of power. And so He's raised up the power to salvation in the house of His servant David. Paul said, "I am not ashamed of the gospel of Jesus Christ: it is the power of God unto salvation to those that believe" (Romans 1:16). The preaching of the cross is to them that perish, foolishness, but unto us who are saved, thereby it is the power of God. Oh, blessed be God. He has visited His people. God has come to bring redemption, to give power for salvation through the house of His servant David. As he spoke by the mouth of the holy prophets, which have been since the world began (Luke 1:70). Recognizing that the prophecies concerning the Savior, concerning the Messiah, have been in existence from the beginning of men's existence from the beginning of the fall, actually from the time of the fall, when God said to the woman, "Cursed be the serpent. Crawl upon the earth." But then He said that the seed of the woman will bruise his head. That sin would be destroyed by the seed of the woman. Blessed be God, He has brought now the power of salvation. He has redeemed through the seed of the woman, through the virgin-born child. For God is performing the mercies that he has promised to our fathers, and he is remembering his holy covenant; the oath which he swore to our father Abraham (Luke 1:72-73) "Through thy seed shall all

the nations of the earth be blessed." That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear (Luke 1:74). Salvation is more than being saved from. Yes, God has delivered us from the hand of our enemy, but He has saved us for the purpose that we might serve Him, without fear. In holiness and in righteousness (Luke 1:75) both holiness and righteousness have as their root idea that of being right. But holiness is a rightness of character, whereas righteousness is a rightness in conduct. But the one springs out of the other. Holiness is the root. Righteousness is the fruit that springs forth from the root. The difficulty that so many people have today is their endeavor to be right without holiness. But ultimately, any endeavor to be right will break down, for there is no motive strong enough to maintain righteousness, other than holiness. You've got to be pure at the core. You've got to have the holiness, the right attitude, if you are to have the right actions or activities. And so it is God's purpose, first of all, that we walk before Him, or serve Him in holiness. That God does that work within our heart, changing our character, our life, in order that we might also serve Him in righteousness. The Pharisees had a system of righteousness apart from holiness, and it was total failure. And Jesus remarked on the

failure. He said, "Unless your righteousness exceeds that of the scribes and the Pharisees, you're not going to enter the kingdom of heaven" (Matthew 5:20). So to the disciples that must have been one of the most shocking statements that Jesus had ever made. Because who was more right, who did the things more right than did the Pharisees? And yet, unless your righteousness exceeds those, you're not going to make it, Jesus said. Why? Because theirs was a righteousness without holiness. It wasn't from the heart. Their attitudes were stinking according to Jesus. "The outside you're like a whitened sepulchre, but inside dead man's smelly bones. The outside of the platter is all clean, but the inside of the cup is filled with vermon. You may clean the outside, but the inside you have a righteousness without holiness, totally unaccepted. And unless your righteousness exceeds the scribes and the Pharisees, you are not going to make into the kingdom of heaven." Because you have to have a righteousness that springs from holiness. The holiness of character. And God's purpose that we serve Him in holiness and in righteousness all the days of our life (Luke 1:75). And now addressing the child. This is a prophecy concerning the one that the child is to go before, but concerning the child himself, little John lying there. And thou, child, shall be called the

prophet of the Highest (Luke 1:76). Jesus said, of all the prophets born of woman, there hasn't been a greater one than arise than John. "Thou 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 onto his people, by the remission of their sins. Through the tender mercy of our God; whereby the sunrising from on high hath visited us [Or the dayspring, or the sunrising, or the rising of the sun], to give light to those that sit in darkness and in the shadow of death, to guide our feet in the way of peace [again referring to Christ] (Luke 1:76-79). God, by His tender mercy, has sent the sunrise from on high to visit us, that He might give us light, for those who are sitting in darkness, and in the shadows. That He might guide our feet in the way of peace. Peace with God. And so the child grew, and waxed strong in spirit, and was in the desert until the day of his showing onto Israel (Luke 1:80)." Herod the Great ruled over Judea, the large Roman province that included all of Israel, from 37 B.C. to A.D. 4. Luke pointed out that both of John's parents had a priestly heritage. The priests in Israel had the great privilege of intimate association with God through their worship and service in the sanctuary. Zechariah's name means "Yahweh remembers" and is significant here because the

birth of John was a fulfillment of a prophecy that God would send a forerunner before Israel's Messiah. The etymological derivation of Elizabeth's name is unclear, but possibly it means "God's covenant." [Note: Bailey, p. 107.] Normally John would have become a priest and served in the temple as his father did. David had divided the priesthood into 24 divisions and had placed the leader of one priestly family at the head of each group (1 Chronicles 23-24). "Actually only four divisions returned from the Exile (Ezra 2:36-39), but the four were subdivided to make up twenty-four again with the old names." Abijah was the leader of the division to which Zechariah belonged (1 Chronicles 24:10). The Exile had interrupted these divisions, but Israel's leaders established them again following the restoration as best they could. In Zechariah's day, each division served for one week twice a year plus during the major festivals. There are striking parallels to this account in the Old Testament. Zechariah and Elizabeth were similar to Abraham and Sarah, to Jacob and Rachel, to Elkanah and Hannah, and to Samson's parents. In each case there was a divine announcement of the birth of an unusual child. 1:1-4 Since many have set their hands to the task of drawing up an account of the events which were completed amongst us, telling the story just as

those who were the original eye-witnesses and who became the servants of the word handed it down to us, I too made up my mind to carry out a careful investigation of all things from the beginning, and to write to you, Theophilus, your excellency, an orderly account of them, so that you might have in your mind a full and reliable account of the things in which you have been instructed. Luke's introduction is unique in the first three gospels because it is the only place where the author steps out upon the stage and uses the pronoun "I." There are three things to note in this passage. It is the best bit of Greek in the New Testament. Luke uses here the very form of introduction which the great Greek historians all used. Herodotus begins, "These are the researches of Herodotus of Halicarnassus." A much later historian, Dionysius of Halicarnassus, tells us at the beginning of his history, "Before beginning to write I gathered information, partly from the lips of the most learned men with whom I came into contact, and partly from histories written by Romans of whom they spoke with praise." So Luke, as he began his story in the most sonorous Greek, followed the highest models he could find. It is as if Luke said to himself, "I am writing the greatest story in the world and nothing but the best is good enough for it." Some of the

ancient manuscripts are very beautiful productions, written in silver ink on purple vellum; and often the scribe, when he came to the name of God or of Jesus, wrote it in gold. Dr. Boreham tells of an old workman who, every Friday night, took the newest and shiniest coins out of his pay packet for Sunday's offering in church. The historian, the scribe and the workman were all filled with the same idea - only the best is good enough for Jesus. They always gave their utmost for the highest. It is most significant that Luke was not satisfied with anyone else's story of Christ. He must have his own. Real religion is never a second-hand thing. It is a personal discovery. Luke had to rediscover Jesus Christ for himself. There is no passage of the Bible which sheds such a floodlight on the doctrine of the inspiration of scripture. No one would deny that the gospel of Luke is an inspired document; and yet Luke begins by affirming that it is the product of the most careful historical research. God's inspiration does not come to the man who sits with folded hands and lazy mind and only waits, but to the man who thinks and seeks and searches. True inspiration comes when the seeking mind of man joins with the revealing Spirit of God. The word of God is given, but it is given to the man who is seeking for it. "Seek and you shall find" (Matthew 7:7). Zacharias,

the central character in this scene, was a priest. He belonged to the section of Abia. Every direct descendant of Aaron was automatically a priest. That meant that for all ordinary purposes there were far too many priests. They were therefore divided into twenty-four sections. Only at the Passover, at Pentecost and at the Feast of Tabernacles did all the priests serve. For the rest of the year each course served two periods of one week each. Priests who loved their work looked forward to that week of service above all things; it was the highlight of their lives. A priest might marry only a woman of absolutely pure Jewish lineage. It was specially meritorious to marry a woman who was also a descendant of Aaron, as was Elizabeth, the wife of Zacharias. There was as many as twenty thousand priests altogether and so there were not far short of a thousand in each section. Within the sections all the duties were allocated by lot. Every morning and evening sacrifice was made for the whole nation. A burnt offering of a male lamb, one year old, without spot or blemish was offered, together with a meat offering of flour and oil and a drink offering of wine. Before the morning sacrifice and after the evening sacrifice incense was burned on the altar of incense so that, as it were, the sacrifices might go up to God wrapped in an envelope of sweet-

smelling incense. It was quite possible that many a priest would never have the privilege of burning incense all his life; but if the lot did fall on any priest that day was the greatest day in all his life, the day he longed for and dreamed of. On this day the lot fell on Zacharias and he would be thrilled to the core of his being. One thing stands out here. It was in God's house that God's message came to Zacharias. We may often wish that a message from God would come to us. On the eighth day the boy was circumcised and received his name. Girls could be named any time within thirty days of their birth. In Palestine names were descriptive. They sometimes described a circumstance attending the birth as Esau and Jacob do (Genesis 25:25-26). They sometimes described the child. Laban, for instance, means white or blonde. Sometimes the child received the parental name. Often the name described the parents' joy. Saul and Samuel, for instance, both mean "asked for." Sometimes the name was a declaration of the parents' faith. Elijah for instance, means "Jehovah is my God." Thus, in a time of Baal-worship, Elijah's parents asserted their faith in the true God. Elizabeth, to the neighbours' surprise, said that her son must be called John and Zacharias indicated that that was also his desire. John is a shorter form of the name Jehohanan, which means "Jehovah's gift" or "God

is gracious." It was the name which God had ordered to be given to the child and it described the parents' gratitude for an unexpected joy. It was the question of the neighbours and of all who had heard the amazing story, "What will this child turn out to be?" Every child is a bundle of possibilities. There was an old Latin schoolmaster who always bowed gravely to his class before he taught them. When he was asked why, he answered, "Because you never know what one of these lads will turn out to be." The entry of a child into a family is two things. First, it is the greatest privilege which life can offer a man and wife. It is something for which to thank God. Second, it is one of life's supreme responsibilities, for that child is a bundle of possibilities, and on parents and teachers depends how these possibilities will or will not be realized. Zacharias was filled with the Holy Spirit and prophesied like this: "Blessed be the Lord, the God of Israel, because he has graciously visited his people and wrought deliverance for them. He has raised the horn of salvation for us in the house of David, his servant--as long ago he said he would through the mouth of his holy prophets--even deliverance from our enemies and from the hand of all who hate us, in that he has shown mercy to us as he did to our fathers and has remembered his holy covenant,

the pledge which he gave to Abraham our father, to grant to us that we, being delivered from the hands of our enemies, should fearlessly serve him, in holiness and righteousness before him, all our days. And you, child, shall be called the prophet of the Most High; for you will walk before the Lord to prepare his ways, in order to give the knowledge of salvation to His people together with forgiveness of their sins, through the mercy of our God, in which the dawn from on high has graciously visited us, to shine upon those who sit in darkness and in the shadow of death, and to direct our feet in the way of peace." And the child grew and was strengthened by the Spirit; and he lived in the desert places until the day when he was displayed to Israel. Zacharias had a great vision for his son. He thought of him as the prophet and the forerunner who would prepare the way of the Lord. All devout Jews hoped and longed for the day when the Messiah, God's anointed king, would come. Most of them believed that, before he came, a forerunner would announce his coming and prepare his way. The usual belief was that Elijah would return to do so (Malachi 4:5). Zacharias saw in his son the one who would prepare the way for the coming of God's king. Luke 1:75-77 give a great picture of the steps of the Christian way. There is preparation. All life is a preparation to lead us to

Christ. When Sir Walter Scott was young his aim was to be a soldier. An accident made him slightly lame and that dream had to be abandoned. He took to reading the old Scottish histories and romances and so became the master novelist. In life God is working all things together to bring us to Christ. There is knowledge. It is the simple fact that men did not know what God was like until Jesus came. The Greeks thought of a passionless God, beyond all joy and sorrow, looking on men in calm unmoved detachment--no help there. The Jews thought of a demanding God, whose name was law and whose function was that of judge--nothing but terror there. Jesus came to tell that God was love, and in staggered amazement men could only say, "We never knew that God was like that." One of the great functions of the incarnation was to bring to men the knowledge of God. There is forgiveness. We must be clear about one thing regarding forgiveness. It is not so much the remission of penalty as the restoration of a relationship. Nothing can deliver us from certain consequences of our sins; the clock cannot be put back; but estrangement from God is turned to friendship. The distant God has become near and the God we feared has become the lover of the souls of men. There is walking in the ways of peace. Peace in Hebrew does not mean merely freedom from

trouble; it means all that makes for a man's highest good; and through Christ a man is enabled to walk in the ways that lead to everything that means life, and no longer to all that means death. This is not so much said in commendation of Zacharias, that he took a wife of the same tribe, and of the priestly line: for it was lawful for the tribe of Levi to take a wife of any other, because it did not make any alteration in the inheritances of tribes; and it a rule with the Jews a, that priests, Levites, and Israelites, might marry with one another; as Mary, who was of the tribe of Judah, was akin to Elizabeth: but to point the original of John, and show of what extraction he was, his father and mother being both of the family of Aaron. And her name was Elizabeth; the same name as the wife of Aaron, Exodus 6:23, and whom the Septuagint interpreters there call, as here, Elisabeth: and this being the name of Aaron's wife, it is very probable it might be a common name among the daughters of Aaron, in succeeding generations. The two preceding evangelists had agreed to begin the gospel with the baptism of John and his ministry, which commenced about six months before our Saviour's public ministry (and now, things being near a crisis, six months was a deal of time, which before was but a little), and therefore this evangelist, designing to give a more

particular account than had been given of our Saviour's conception and birth, determines to do so of John Baptist, who in both was his harbinger and forerunner, the morning-star to the Sun of righteousness. The evangelist determines thus, not only because it is commonly reckoned a satisfaction and entertainment to know something of the original extraction and early days of those who afterwards prove great men, but because in the beginning of these there were many things miraculous, and presages of what they afterwards proved. In these verses our inspired historian begins as early as the conception of John The Baptist. Now observe here the account given of his parents (Luke 1:5; Luke 1:5): They lived in the days of Herod the king, who was a foreigner, and a deputy for the Romans, who had lately made Judea a province of the empire. This is taken notice of to show that the sceptre was quite departed from Judah, and therefore that now was the time for Shiloh to come, according to Jacob's prophecy, Genesis 49:10. The family of David was now sunk, when it was to rise, and flourish again, in the Messiah. Note, None ought to despair of the reviving and flourishing of religion, even when civil liberties are lost. Israel enslaved, yet then comes the glory of Israel. Now the father of John Baptist was a priest, a son of Aaron; his name Zacharias.

No families in the world were ever so honoured of God as those of Aaron and David; with one was made the covenant of priesthood, with the other that of royalty; they had both forfeited their honour, yet the gospel again puts honour upon both in their latter days, on that of Aaron in John The Baptist, on that of David in Christ, and then they were both extinguished and lost. Christ was of David's house, his forerunner of Aaron's; for his priestly agency and influence opened the way to his kingly authority and dignity. This Zacharias was of the course of Abia. When in David's time the family of Aaron was multiplied, he divided them into twenty-four courses, for the more regular performances of their office, that it might never be either neglected for want of hands or engrossed by a few. The eighth of those was that of Abia (1 Chronicles 24:10), who was descended from Eleazar, Aaron's eldest son; but Dr. Lightfoot suggests that many of the families of the priests were lost in the captivity, so that after their return they took in those of other families, retaining the names of the heads of the respective courses. The wife of this Zacharias was of the daughters of Aaron too, and her name was Elisabeth, the very same name with Elisheba the wife of Aaron, Exodus 6:23. The priests (Josephus saith) was very careful to marry within their own family, that they

might maintain the dignity of the priesthood and keep it without mixture. Now that which is observed concerning Zacharias and Elisabeth is they were a very religious couple (Luke 1:6; Luke 1:6): They were both righteous before God; they were so in his sight whose judgment, we are sure, is according to truth; they were sincerely and really so. They are righteous indeed that are so before God, as Noah in his generation, Genesis 7:1. They approved themselves to Him, and He was graciously pleased to accept them. It is a happy thing when those who are joined to each other in marriage are both joined to the Lord; and it is especially requisite that the priests, the Lord's ministers, should with their yoke-fellows be righteous before God, that they may be examples to the flock, and rejoice their hearts. They walked in all the commandments and ordinances of the Lord, blameless. Their being righteous before God was evidenced by the course and tenour of their conversations; they showed it, not by their talk, but by their works; by the way they walked in and the rule they walked by. They were of a piece with themselves; for their devotions and their conversations agreed. They walked not only in the ordinances of the Lord, which related to divine worship, but in the commandments of the Lord, which have reference to all the instances of a good

conversation and must be regarded. They were universal in their obedience; not that they never did in anything come short of their duty, but it was their constant care and endeavor to come up to it. Herein, though they were not sinless, yet they were blameless; nobody could charge them with any open scandalous sin; they lived honestly and inoffensively, as ministers and their families are in a special manner concerned to do, that the ministry be not blamed in their blame. That they had been long childless, Luke 1:7; Luke 1:7. Children are a heritage of the Lord. But there are many of his heirs in a married state, that yet are denied this heritage; they are valuable desirable blessings; yet many there are, who are righteous before God, and, if they had children, would bring them up in his fear, who yet are not thus blessed, while the men of this world are full of children (Psalms 17:14), and send forth their little ones like a flock, Job 21:11. Elisabeth was barren, and they began to despair of ever having children, for they were both now well stricken in years, when the women that have been most fruitful leave off bearing. Many eminent persons were born of mothers that had been long childless, as Isaac, Jacob, Joseph, Samson, Samuel, and so here John The Baptist, to make their birth the more remarkable and the blessing of it the more

valuable to their parents, and to show that when God keeps his people long waiting for mercy he sometimes is pleased to recompense them for their patience by doubling the worth of it when it comes. The appearing of an angel to his father Zacharias, as he was ministering in the temple, Luke 1:8-11; Luke 1:8-11. Zechariah the prophet was the last of the Old Testament that was conversant with angels, and Zacharias the priest the first in the New Testament. Observe, how Zacharias was employed in the service of God (Luke 1:8; Luke 1:8): He executed the priest's office, before God, in the order of his course; it was his week of waiting, and he was upon duty. Though his family was not built up, or made to grow, yet he made conscience of doing the work of his own place and day. Though we have not desired mercies, yet we must keep close to enjoined services; and, in our diligent and constant attendance on them, we may hope that mercy and comfort will come at last. Now it fell to Zacharias's lot to burn incense morning and evening for that week of his waiting, as other services fell to other priests by lot likewise. The services were directed by lot, that some might not decline them and others engross them, and that, the disposal of the lot being from the Lord, they might have the satisfaction of a divine call to the work. This was not the high priest burning incense

on the day of atonement, as some have fondly imagined, who have thought by that to find out the time of our Saviour's birth; but it is plain that it was the burning of the daily incense at the altar of incense (Luke 1:11), which was in the temple (Luke 1:9), not in the most holy place, into which the high priest entered. The Jews say that one and the same priest burned not incense twice in all his days (there were such a multitude of them), at least never more than one week. It is very probable that this was upon the sabbath day, because there was a multitude of people attending (Luke 1:10), which ordinarily was not on a week day; and thus God usually puts honour upon his own day. And then if Dr. Lightfoot reckon, with the help of the Jewish calendars, that this course of Abia fell on the seventeenth day of the third month, the month Sivan, answering to part of May and part of June, it is worth observing that the portions of the law and the prophets which were read this day in synagogues were very agreeable to that which was doing in the temple; namely, the law of the Nazarites (Numbers 6:1-27), and the conception of Samson, Judges 13:1-25. While Zacharias was burning incense in the temple, the whole multitude of the people were praying without, Luke 1:10. Dr. Lightfoot says that there were constantly in the temple, at the hour of prayer, the priests of the

course that then served, and, if it were the sabbath day, those of that course also that had been in waiting the week before, and the Levites that served under the priests, and the men of the station, as the Rabbin call them, who were the representatives of the people, in putting their hands upon the head of the sacrifices, and many besides, who, moved by devotion, left their employments, for that time, to be present at the service of God; and those would make up a great multitude, especially on sabbaths and feast-days: now these all addressed themselves to their devotions (in mental prayer, for their voice was not heard), when by the tinkling of a bell they had notice that the priest was gone in to burn incense. Now observe here, the true Israel of God always were a praying people; and prayer is the great and principal piece of service by which we give honour to God, fetch in favours from him, and keep up our communion with him. When ritual and ceremonial appointments were in full force, as this of burning incense, yet moral and spiritual duties were required to go along with them, and were principally looked at. David knew that when he was at a distance from the altar his prayer might be heard without incense, for it might be directed before God as incense, Psalms 141:2. But, when he was compassing the altar, the incense could not be

accepted without prayer, any more than the shell without the kernel. It is not enough for us to be where God is worshipped, if our hearts do not join in the worship, and go along with the minister, in all the parts of it. If he burn the incense ever so well, in the most pertinent, judicious, lively prayer, if we be not at the same time praying in concurrence with him, what will it avail us? All the prayers we offer up to God here in his courts are acceptable and successful only in virtue of the incense of Christ's intercession in the temple of God above. To this usage in the temple-service there seems to be an allusion (Revelation 8:1; 3 & 4) where we find that there was silence in heaven, as there was in the temple, for half an hour, while the people were silently lifting up their hearts to God in prayer; and that there was an angel, the angel of the covenant, who offered up much incense with the prayers of all saints before the throne. We cannot expect an interest in Christ's intercession if we do not pray, and pray with our spirits, and continue instant in prayer. Nor can we expect that the best of our prayers should gain acceptance, and bring in an answer of peace, but through the mediation of Christ, who ever lives, making intercession. How, when he was thus employed, he was honoured with a messenger, a special messenger sent from heaven to him (Luke

1:11): There appeared unto him an angel of the Lord. Some observe, that we never read of an angel appearing in the temple, with a message from God, but only this one to Zacharias, because there God had other ways of making known his mind, as the Urim and Thummim, and by a still small voice from between the cherubim; but the ark and the oracle were wanting in the second temple, and therefore, when an express was to be sent to a priest in the temple, an angel was to be employed in it, and thereby the gospel was to be introduced, for that, as the law, was given at first very much by the ministry of angels, the appearance of which we often read of in the Gospels and the Acts, though the design both of the law and of the gospel, when brought to perfection, was to settle another way of correspondence, more spiritual, between God and man. This angel stood on the right side of the altar of incense, the north side of it, saith Dr. Lightfoot, on Zacharias's right hand; compare this with Zechariah 3:1, where Satan stands at the right hand of Joshua the priest, to resist him; but Zacharias had a good angel standing at his right hand, to encourage him. Some think that this angel appeared coming out of the most holy place, which led him to stand at the right side of the altar. What impression this made upon Zacharias (Luke 1:12): When Zacharias saw him, it was a surprise upon

him, even to a degree of terror, for he was troubled, and fear fell upon him, Luke 1:12. Though he was righteous before God, and blameless in his conversation, yet he could not be without some apprehensions at the sight of one whose visage and surrounding lustre bespoke him more than human. Ever since man sinned, his mind has been unable to bear the glory of such revelations and his conscience afraid of evil tidings brought by them; even Daniel himself could not bear it, Daniel 10:8. And for this reason God chooses to speak to us by men like ourselves, whose terror shall not make us afraid. The message which the angel had to deliver to him, Luke 1:13. He began his message, as angels generally did, with, "Fear not!" Perhaps it had never been Zacharias's lot to burn incense before; and, being a very serious conscientious man, we may suppose him full of care to do it well, and perhaps when he saw the angel he was afraid lest he came to rebuke him for some mistake or miscarriage; "No," saith the angel, "fear not; I have no ill tidings to bring thee from heaven. Fear not, but compose thyself, that thou mayest with a sedate and even spirit receive the message I have to deliver thee." Let us see what that is. The prayers he has often made shall now receive an answer of peace: Fear not, Zacharias, for thy prayer is heard. If he means his particular prayer

for a son to build up his family, it must be the prayers he had formerly made for that mercy, when he was likely to have children; but we may suppose, now that he and his wife were both well stricken in years, as they had done expecting it, so they had done praying for it: like Moses, it sufficeth them, and they speak no more to God of that matter, Deuteronomy 3:26. But God will now, in giving this mercy, look a great way back to the prayers that he had made long since for and with his wife, as Isaac for and with his, Genesis 25:21. Note, prayers of faith are filed in heaven, and are not forgotten, though the thing prayed for is not presently given in. Prayers made when we were young and coming into the world may be answered when we are old and going out of the world. But, if he means the prayers he was now making, and offering up with his incense, we may suppose that those were according to the duty of his place, for the Israel of God and their welfare, and the performance of the promises made to them concerning the Messiah and the coming of his kingdom: "This prayer of thine is now heard: for thy wife shall shortly conceive him that is to be the Messiah's forerunner." Some of the Jewish writers themselves say that the priest, when he burnt incense, prayed for the salvation of the whole world; and now that prayer shall be heard. Or, in

general, "The prayers thou now makest, and all thy prayers, are accepted of God, and come up for a memorial before him" (as the angel said to Cornelius, when he visited him at prayer, Acts 10:31); "and this shall be the sign that thou are accepted of God, Elisabeth shall bear thee a son." Note, it is very comfortable to praying people to know that their prayers are heard; and those mercies are doubly sweet that are given in answer to prayer. He shall have a son in his old age, by Elisabeth his wife, who had been long barren, that by his birth, which was next to miraculous, people might be prepared to receive and believe a virgin's bringing forth of a son, which was perfectly miraculous. He is directed what name to give his son: "His name is John", in Hebrew Johanan, a name we often meet in the Old Testament: it signifies gracious. The priests must beseech God that he will be gracious (Malachi 1:9), and must so bless the people, Numbers 6:25. Zacharias was now praying thus, and the angel tells him that his prayer is heard, and he shall have a son, whom, in token of an answer to his prayer, he shall call Gracious, or, The Lord will be gracious, Isaiah 30:18 & 19. This son shall be the joy of his family and of all his relations, Luke 1:14. He shall be another Isaac, thy laughter; and some think that is partly intended in his name, John. He shall be a

welcome child. Thou for thy part shall have joy and gladness. Note, Mercies that have been long waited for, when they come at last, are the more acceptable. "He shall be such a son as thou shalt have reason to rejoice in; many parents, if they could foresee what their children will prove, instead of rejoicing at their birth, would wish they had never been; but I will tell thee what thy son will be, and then thou wilt not need to rejoice with trembling at his birth, as the best must do, but mayest rejoice with triumph at it." Nay, and many shall rejoice at his birth; all the relations of the family will rejoice in it, and all its well-wishers, because it is for the honour and comfort of the family, Luke 1:58. All good people will rejoice that such a religious couple as Zacharias and Elisabeth have a son, because they will give him a good education, such as, it may be hoped, will make him a public blessing to his generation. Yea, and perhaps many shall rejoice by an unaccountable instinct, as a presage of the joyous days the gospel will introduce. This son shall be a distinguished favourite of Heaven, and a distinguished blessing to the earth. The honour of having a son is nothing to the honour of having such a son. He shall be great in the sight of the Lord; those are great indeed that are so in God's sight, not those that are so in the eye of a vain and carnal world. God

will set him before his face continually, will employ him in his work and send him on his errands; and that shall make him truly great and honourable. He shall be a prophet, yea more than a prophet, and upon that account as great as any that every were born of women, Matthew 11:11. He shall live very much retired from the world, out of men's sight, and, when he makes a public appearance, it will be very mean; but he shall be much, he shall be great, in the sight of the Lord. He shall be a Nazarite, set apart to God from everything that is polluting; in token of this, according to the law of Nazariteship, he shall drink neither wine nor strong drink,--or, rather, neither old wine nor new; for most think that the word here translated strong drink signifies some sort of wine, perhaps those that we call made wines, or any thing that is intoxicating. He shall be, as Samson was by the divine precept (Judges 13:7), and Samuel by his mother's vow (1 Samuel 1:11), a Nazarite for life. It is spoken of as a great instance of God's favour to his people that he raised up of their sons for prophets, and their young men for Nazarites (Amos 2:11), as if those that were designed for prophets were trained up under the discipline of the Nazarites; Samuel and John Baptist were; which intimates that those that would be eminent servants of God, and employed in eminent services, must learn to live a life of self-

denial and mortification, must be dead to the pleasures of sense, and keep their minds from everything that is darkening and disturbing to them. He shall be abundantly fitted and qualified for those great and eminent services to which in due time he shall be called: He shall be filled with the Holy Ghost, even from his mother's womb, and as soon as it is possible he shall appear to have been so. Observe, [1.] Those that would be filled with the Holy Ghost must be sober and temperate, and very moderate in the use of wine and strong drink; for that is it that fits him for this. Be not drunk with wine, but be filled with the Spirit, with which that is not consistent, Ephesians 5:18. It is possible that infants may be wrought upon by the Holy Ghost, even from their mother's womb; for John Baptist even then was filled with the Holy Ghost, who took possession of his heart betimes; and an early specimen was given of it, when he leaped in his mother's womb for joy, at the approach of the Saviour; and afterwards it appeared very early that he was sanctified. God had promised to pour out his Spirit upon the seed of believers (Isaiah 44:3), and their first springing up in a dedication of themselves betimes to God is the fruit of it, Luke 1:4 & 5. Who then can forbid water, that they should not be baptized who for aught we know (and we can say no more of the

adult, witness Simon Magus) have received the Holy Ghost as well as we, and have the seeds of grace sown in their hearts? Acts 10:47. He shall be instrumental for the conversion of many souls to God, and the preparing of them to receive and entertain the gospel of Christ, Luke 1:16 & 17. He shall be sent to the children of Israel, to the nation of the Jews, to whom the Messiah also was first sent, and not to the Gentiles; to the whole nation, and not the family of the priests only, with which, though he was himself of that family, we do not find he had any particular intimacy or influence. He shall go before the Lord their God, that is, before the Messiah, whom they must expect to be, not their king, in the sense wherein they commonly take it, a temporal prince to their nation, but their Lord and their God, to rule and defend, and serve them in a spiritual way by his influence on their hearts. Thomas knew this, when he said to Christ, My Lord and my God, better than Nathanael did, when he said, Rabbi, thou art the king of Israel. John shall go before him, a little before him, to give notice of his approach, and to prepare people to receive him. He shall go in the spirit and power of Elias. That is, First, He shall be such a man as Elias was, and do such work as Elias did,--shall, like him, preach the necessity of repentance and reformation to a very corrupt and degenerate

age,--shall, like him, be bold and zealous in reproving sin and witnessing against it even in the greatest, and be hated and persecuted for it by a Herod and his Herodias, as Elijah was by an Ahab and his Jezebel. He shall be carried on in his work, as Elijah was, by a divine spirit and power, which shall crown his ministry with wonderful success. As Elias went before the writing prophets of the Old Testament, and did as it were usher in that signal period of the Old-Testament dispensation by a little writing of his own (2 Chronicles 21:12), so John Baptist went before Christ and his apostles, and introduced the gospel dispensation by preaching the substance of the gospel doctrine and duty, Repent, with an eye to the kingdom of heaven. Secondly, He shall be that very person who was prophesied of by Malachi under the name of Elijah (Malachi 4:5), who should be sent before the coming of the day of the Lord. Behold, I send you a prophet, even Elias, not Elias the Tishbite but a prophet in the spirit and power of Elias, as the angel here expounds it. He shall turn many of the children of Israel to the Lord their God, shall incline their hearts to receive the Messiah, and bid him welcome, by awakening them to a sense of sin and a desire of righteousness. Whatever has a tendency to turn us from iniquity, as John's preaching and baptism had, will turn us to Christ

as our Lord and our God; for those who through grace are wrought upon to shake off the yoke of sin, that is, the dominion of the world and the flesh, will soon be persuaded to take upon them the yoke of the Lord Jesus. Hereby he shall turn the hearts of the fathers to the children, that is, of the Jews to the Gentiles; shall help to conquer the rooted prejudices which the Jews have against the Gentiles, which was done by the gospel, as far as it prevailed, and was begun to be done by John Baptist, who came for a witness, that all through him might believe, who baptized and taught Roman soldiers as well as Jewish Pharisees, and who cured the pride and confidence of those Jews who gloried in their having Abraham to their father, and told them that God would out of stones raise up children unto Abraham (Matthew 3:9), which would tend to cure their enmity to the Gentiles. Dr. Lightfoot observes, It is the constant usage of the prophets to speak of the church of the Gentiles as children to the Jewish church. When the Jews that embraced the faith of Christ were brought to join in communion with the Gentiles that did so too, then the heart of the fathers was turned to the children. And he shall turn the disobedient to the wisdom of the just, that is, he shall introduce the gospel, by which the Gentiles, who are now disobedient, shall be turned, no so much to their

fathers the Jews, but to the faith of Christ, here called the wisdom of the just, in communion with the believing Jews; or thus, He shall turn the hearts of the fathers with the children, that is, the hearts of old and young, shall be instrumental to bring some of every age to be religious, to work a great reformation in the Jewish nation, to bring them off from a ritual traditional religion which that had rested in, and to bring them up to substantial serious godliness: and the effect of this will be, that enmities will be slain and discord made to cease; and they are at variance, being united in his baptism, will be better reconciled one to another. This agrees with the account Josephus gives of John Baptist, "That he was a good man, and taught the Jews the exercise of virtue, in piety towards God, and righteous towards one another, and that they should convene and knit together in baptism." And he saith, "The people flocked after him, and were exceedingly delighted in his doctrine." Thus he turned the hearts of fathers and children to God and to one another, by turning the disobedient to the wisdom of the just. Observe, First, True religion is the wisdom of just men, in distinction from the wisdom of the world. It is both our wisdom and our duty to be religious; there is both equity and prudence in it. Secondly, it is not possible but that those who have been unbelieving

and disobedient may be turned to the wisdom of the just; divine grace can conquer the greatest ignorance and prejudice. Thirdly, The great design of the gospel is to bring people home to God, and to bring them nearer to one another; and on this errand John Baptist is sent. In the mention that is twice made of his turning people, there seems to be an allusion to the name of the Tishbite, which is given to Elijah, which, some think, does not denote the country or city he was of, but has an appellative signification, and therefore they render it Elijah the converter, one that was much employed, and very successful, in conversion-work. The Elias of the New Testament is therefore said to turn or convert many to the Lord their God. Hereby he shall make ready a people prepared for the Lord, shall dispose the minds of people to receive the doctrine of Christ, that thereby they may be prepared for the comforts of his coming. Note, first, all that are to be devoted to the Lord, and made happy in him, must first be prepared and made ready for him. We must be prepared by grace in this world for the glory in the other, by the terrors of the law for the comforts of the gospel, by the spirit of bondage for the Spirit of adoption. Secondly, nothing has a more direct tendency to prepare people for Christ than the doctrine of repentance received and submitted to.

When sin is thereby made grievous, Christ will become very precious. Zacharias's unbelief of the angel's prediction, and the rebuke he was laid under for that unbelief. He heard all that the angel had to say, and should have bowed his head, and worshipped the Lord, saying, Be it unto thy servant according to the word which thou hast spoken; but it was not so. We are here told, What his unbelief spoke, Luke 1:18. He said to the angel, Whereby shall I know this? This was not a humble petition for the confirming of his faith, but a peevish objection against what was said to him as altogether incredible; as if he should say, "I can never be made to believe this." He could not but perceive that it was an angel that spoke to him; the message delivered, having reference to the Old-Testament prophecies, carried much of its own evidence along with it. There are many instances in the Old Testament of those that had children when they were old, yet he cannot believe that he shall have this child of promise: "For I am an old man, and my wife hath not only been all her days barren, but is now well stricken in years, and not likely ever to have children." Therefore he must have a sign given him, or he will not believe. Though the appearance of an angel, which had long been disused in the church, was sign enough,--though he had this notice given him in the temple, the

place of God's oracles, where he had reason to think no evil angel would be permitted to come,-- though it was given him when he was praying, and burning incense,--and though a firm belief of that great principle of religion that God has an almighty power, and with him nothing is impossible, which we ought not only to know, but to teach others, was enough to silence all objections,--yet, considering his own body and his wife's too much, unlike a son of Abraham, he staggered at the promise, Romans 4:19 & 20. How his unbelief was silenced, and he silenced for it. The angel stops his mouth, by asserting his authority. Doth he ask, Whereby shall I know this? Let him know it by this, I am Gabriel, Luke 1:19. He puts his name to his prophecy, doth as it were sign it with his own hand, teste meipso--take my word for it. Angels have sometimes refused to tell their names, as to Manoah and his wife; but his angel readily saith, I am Gabriel, which signifies the power of God, or the mighty one of God, intimating that the God who bade him say this was able to make it good. He also makes himself known by this name to put him in mind of the notices of the Messiah's coming sent to Daniel by the man Gabriel, Daniel 8:16 & 9:21. "I am the same that was sent then, and am sent now in pursuance of the same intention." He is Gabriel, who stands in the presence of God, an immediate

attendant upon the throne of God. The prime ministers of state in the Persian court are described by this, that they saw the king's face, Esther 1:14. "Though I am now talking with thee here, yet I stand in the presence of God. I know his eye is upon me, and I dare not say any more than I have warrant to say. But I declare I am sent to speak to thee, sent on purpose to show thee these glad tidings, which, being so well worthy of all acceptation, thou oughtest to have received cheerfully." The angel stops his mouth indeed, by exerting his power: "That thou mayest object no more, behold thou shalt be dumb, Luke 1:20. If thou wilt have a sign for the support of thy faith, it shall be such a one as shall be also the punishment of thine unbelief; thou shalt not be able to speak till the day that these things shall be performed," thou shalt be both dumb and deaf; the same word signifies both, and it is plain that he lost his hearing as well as his speech, for his friends made signs to him (Luke 1:62), as well as he to them, Luke 1:22. Now, in striking him dumb, God dealt justly with him, because he had objected against God's word. Hence we may take occasion to admire the patience of God and his forbearance toward us, that we, who have often spoken to his dishonour, have not been struck dumb, as Zacharias was, and as we had been if God had

dealt with us according to our sins. God dealt kindly with him, and very tenderly and graciously. For, first, Thus he prevented his speaking any more such distrustful unbelieving words. If he has thought evil and will not himself lay his hands upon his mouth, nor keep it as with a bridle, God will. It is better not to speak at all than to speak wickedly. Secondly, thus he confirmed his faith; and, by his being disabled to speak, he is enabled to think the better. If by the rebukes we are under for our sin we be brought to give more credit to the word of God, we have no reason to complain of them. Thirdly, thus he was kept from divulging the vision, and boasting of it, which otherwise he would have been apt to do, whereas it was designed for the present to be lodged as a secret with him. Fourthly, it was a great mercy that God's words should be fulfilled in their season, notwithstanding his sinful distrust. The unbelief of man shall not make the promises of God of no effect, they shall be fulfilled in their season, and he shall not be forever dumb, but only till the day that these things shall be performed, and then thy lips shall be opened, that thy mouth may show forth God's praise. Thus, though God chastens the iniquity of his people with the rod, yet his loving kindness he will not take away. The return of Zacharias to the people, and at length to his family, and the

conception of this child of promise, the son of his old age. The people staid, expecting Zacharias to come out of the temple, because he was to pronounce the blessing upon them in the name of the Lord; and, though he staid beyond the usual time, yet they did not, as is too common in Christian congregations, hurry away without the blessing, but waited for him, marvelling that he tarried so long in the temple, and afraid let something was amiss, Luke 1:21. When he came out, he was speechless, Luke 1:22. He was now to have dismissed the congregation with a blessing, but was dumb and not able to do it, that the people may be minded to expect the Messiah, who can command the blessing, who blesseth indeed, and in whom all the nations of the earth are blessed. Aaron's priesthood is now shortly to be silenced and set aside, to make way for the bringing in of a better hope. He made a shift to give them to understand that he had seen a vision, by some awful signs he made, for he beckoned to them, and remained speechless, Luke 1:22. This represents to us the weakness and deficiency of the Levitical priesthood, in comparison with Christ's priesthood and the dispensation of the gospel. The Old Testament speaks by signs, gives us some intimations of divine and heavenly things, but imperfect and uncertain; it beckons to us, but

remains speechless. It is the gospel that speaks to us articulately, and gives us a clear view of that which the Old Testament was seen through a glass darkly. He staid out the days of his ministration; for, his lot being to burn incense, he could do that, though he was dumb and deaf. When we cannot perform the service of God so well as we would, yet, if we perform it as well as we can, God will accept of us in it. At the same time Luke, the writer of this gospel, apprises us of his motives, instead of presenting a bare and needless statement of the revelation he had received. "It seemed good to me also," etc., is in contrast with these many that had taken it in hand. They had done the work in their fashion, he after another sort, as he proceeds next to explain. Clearly he does not refer to Matthew or Mark, but to accounts that were then handed about among Christians. It could not be otherwise than that many would essay to publish a relation of facts so weighty and engrossing, which, if they had not themselves seen, They had gathered from eye-witnesses conversant with the Lord. These memoirs were floating about. The Holy Ghost distinguishes the writer of this Gospel from these men quite as much as joins him with them. He states that they depended upon those who from the beginning were eye-witnesses and ministers of the word. He says

nothing of the kind about himself, as has been rashly inferred from the phrase "to me also," etc., but, as is evident, proceeds to give a wholly different source for his own handling of the matter. In short, he does not intimate that his account of these things was derived from eye-witnesses, yet speaks of his thorough acquaintance with all from the very first, without telling us how he came by it. As for the others, they had taken in hand to "set forth in order a declaration of these things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses." He does not impute falsehood; he affirms that their histories were derived from the traditions of men who saw, heard, and waited on Christ here below; but he attributes no divine character to these numerous writers, and intimates the need of a surer warrant for the faith and instruction of disciples. This he claims to give in his gospel. His own qualification for the task was, as one that had perfect understanding of all things from the very first, to write unto Theophilus in order that he "might know the certainty of those things wherein he had been instructed." In that expression, "from the very first," he lets us into a difference between his own gospel and the memoirs current among Christians. "From the

very first", means that it was an account from the origin or outset, and is fairly rendered in our version. So it is that we find in Luke that he traces things with great fulness, and lays before the reader the circumstances that preceded and that accompanied the whole life of our Lord Jesus Christ up to His ascension to heaven. Now, he does not enter more than other inspired writers do into an assertion or explanation of his inspired character, which Scripture assumes everywhere. He does not tell us how it was he acquired his perfect understanding of all he communicates. It is not the way of inspired writers to do either. They speak "with authority," even as our Lord taught "with authority;" "not as the scribes" or tradition-mongers. He claims indeed the fullest acquaintance with the subject, and the statement of which would not suit any other evangelist but Luke. It is one who, though inspired like the rest, was drawing his friend and brother with the cords of a man. Inspiration does not as a rule in the least degree interfere with the individuality of the man; still less would it here where Luke is writing of the Son of God as man, born of a woman, and this to another man. Hence he brings out in the preface his own thoughts, feelings, materials for the work, and the blessed aim contemplated. This is the only gospel addressed to a man. This naturally fits, and

lets us into the character of the gospel. We are here about to see our Lord Jesus preeminently set forth as man, man most really as such not so much the Messiah, though, of course, that He is; nor even the minister; but the man. Undoubtedly, even as man He is the Son of God, and so He is called in the very first chapter of this gospel. The Son of God He was, as born into the world; not only Son of God before He entered the world, but Son of God from everlasting. That holy thing which should be born of the virgin was to be called the Son of God. Such was His title in that point of view, as having, a body prepared Him, born of a woman, even of the Virgin Mary. Clearly, therefore, this indicates, from the beginning of the gospel, the predominance given to the human side of the Lord Jesus here. What was manifest in Jesus, in every work and in every word of His, displayed what was divine; but He was none the less man; and He is here viewed as such in everything. Hence, therefore, it was of the deepest interest to have the circumstances unerringly marked out in which this wondrous man entered the world, and walked up and down here. The Spirit of God deigns by Luke to open the whole scene, from those that surrounded the Lord with the various occasions that appealed to His heart, till His ascension. But there is another reason also for the peculiar

beginning of St. Luke. Thus, as he of the evangelists most of all approaches the great apostle of the Gentiles, of whom to a certain extent he was the companion, as we know from the Acts of the Apostles, counted by the apostle one of his fellow-labourers, too, we find him acting, by the Holy Ghost's guidance, upon that which was the great distinguishing character of the apostle Paul's service and testimony "To the Jew first, and also to the Gentile." Accordingly our gospel, although it is essentially Gentile, as it was addressed to a Gentile and written by a Gentile, begins with an announcement that is more Jewish than any other of the four gospels. It was precisely so with Paul in his service. He began with the Jew. Very soon the Jews proceeded to reject the word, and prove themselves unworthy of eternal life. Paul turned to the Gentiles. The same thing is true of our gospel, so akin to the apostle's writings, that some of the early Christian writers imagined that this was the meaning of an expression of the apostle Paul, far better understood of late. I refer to it now, not because of any truth in that notion, for the remark is totally false; but at the same time, it shows that there was a kind of feeling of the truth underneath the error. They used to imagine that Paul meant the gospel of Luke when he said, " My [or our] Gospel." Happily most of my hearers understand

the true bearing of the phrase enough to detect so singular an error; but still it does show that even the dullest of men could not avoid perceiving that there was a tone of thought, and current of feeling, in the gospel of Luke which harmonized very largely with the apostle Paul's testimony. Yet it was not at all as bringing out what the apostle Paul calls his gospel, or "the mystery of the gospel," etc.; but certainly it was the great moral groundwork through which it lay at any rate, which most thoroughly accorded with, and prepared for it. Hence it is, after presenting Christ in the richest grace to the godly Jewish remnant, that we have first and fully given by Luke the account of God's bringing the first-begotten Son into this world, having it in His purpose to put in relation with Him the whole human race, and most especially preparing the way for His grand designs. and counsels with regard to the Gentiles. Nevertheless, first of all, He justifies Himself in His ways, and shows that He was ready to accomplish every promise that He had made to the Jews. What we have, therefore, in the first two chapters of Luke, is God's vindication in the Lord Jesus presented as the One in whom He was ready to make good all His old pledges to Israel. Hence the whole scene agrees with this feeling on God's part towards Israel. A priest is seen righteous

according to the law, but his wife without that offspring which the Jews looked for as the mark of God's favour towards them. Now God was visiting the earth in grace; and, as Zechariah ministered in the priest's office, an angel, even there a stranger, except for purposes of pity towards the miserable betimes (John 5:1-47), but long unseen as the witness of the glorious ways of God, announced to him the birth of a son, the forerunner of the Messiah. The unbelief even of the godly in Israel was apparent in the conduct of Zacharias; and God reproved it with inflicted dumbness, but failed not in His own grace. This, however, was but the harbinger of better things; and the angel of the Lord was despatched on a second errand, and re-announces that most ancient revelation of a fallen paradise, that mightiest promise of God, which stands out from all others to the fathers and in the prophets, and which, indeed, was to compass within itself the accomplishment of all the promises of God. He makes known to the virgin Mary a birth no way connected with nature, and yet the birth of a real man; for that man was the Son of the Highest a man to sit upon the throne, so long vacant, of His father David. Such was the word. I need not say that there were truths still more blessed and profounder than this of the throne of Israel, accompanying that

announcement, on which it is impossible to dwell now, if we are tonight to traverse any considerable part of our gospel. Suffice it to say, we have thus all the proofs of God's favour to Israel, and faithfulness to His promises, both in the forerunner of the Messiah, and in the birth of the Messiah Himself. Then follows the lovely burst of praise from the mother of our Lord, and soon after, when the tongue of him that was smitten dumb was loosed, Zacharias speaks, first of all to praise the Lord for His infinite grace. Luke 2:1-52 pursues the same grand truths: only there is more at hand. The opening verses bring this before us. God was good to Israel, and was displaying His faithfulness accordingly to, not the law, but His promises. How truly the people were in bondage. Hostile Gentiles had the upper hand. The last great empire predicted in Daniel was then in power. "It came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed [or enrolled]. (And this taxing [or enrolment] was first made when Cyrenius was governor of Syria.) And all went to be taxed, everyone to his own city." Such was the thought of the world, of the imperial power of that day, the great Roman beast or empire. But if there was a decree from Caesar, there was a most gracious purpose in God. Caesar might indulge his pride,

and count the world his own, in the exaggerated style of human ambition and self-complacency; but God was now manifesting what He was, and oh, what a contrast. The Son of God, by this very deed, providentially enters the world at the promised place, Bethlehem. He enters it after a different sort from what we could have ever drawn from the first gospel, where we have Bethlehem still more significantly mentioned: at any rate, prophecy is cited on the occasion as to the necessity of its being there. That information even the scribes could render to the Magi who came to adore. Here there is nothing of the sort. The Son of God is found not even in an inn, but in the manger, where the poor parents of the Saviour laid him. Every mark follows of the reality of a human birth, and of a human being; but it was Christ the Lord, the witness of the saving, healing, forgiving, blessing grace of God. Not only is His cross thus significant, but His birth, the very place and circumstances being all most evidently prepared. Nor this only; for although we see not here Magi from the East, with their royal gifts, their gold, and frankincense, and myrrh, laid at the feet of the infant king of the Jews, here we have, what I am persuaded was yet more beautiful morally, angelic converse; and suddenly, with the angel (for heaven is not so far off), the choirs of heaven praising God, while the

shepherds of earth kept their flocks in the path of humble duty. Impossible, without ruining, to invert these things! Thus you could not transplant the scene of the Magi into Luke, neither would the introduction of the shepherds, thus visited by the grace of God by night, be so proper in Matthew. What a tale this last told of where God's heart is! How evident from the very first it was, that to the poor the gospel was preached, and how thoroughly in keeping with this Gospel! and we might truly affirm the same I will not say of the glory that Saul saw and taught but most certainly of the grace of God which Paul preached also. This does not hinder that still there is a testimony to Israel; although sundry signs and tokens, the very introduction of the Gentile power, and the moral features of the case, also make it evident that there is something more than a question of Israel and their King. Nevertheless, there meets us here the fullest witness of grace to Israel. So even in the words, somewhat weakened in our version, where it is said, "Fear not: for, behold, I bring you glad tidings of great joy, which shall be," not to all people, but "to all the people." This passage does not go beyond Israel. Manifestly this is entirely confirmed by the context, even if one did not know a word of that language, which, of course, proves what I am now advancing. In the next verse it is, "For unto

you is born this day in the city of David a Saviour, which is Christ the Lord." It is evident that, as far as this goes, He is introduced strictly as the One who was to bring in His own person the accomplishment of the promises to Israel. The angels go farther when they say, "Glory to God in the highest, and on earth peace, good will in men." It is not exactly good will toward men, which is here the point. The word expresses God's good will and complacency in men; it does not say exactly in man, as if it were only in Christ, though surely this was true in the very highest sense. For the Son of God became, not an angel, but really a man, according to Hebrews ii. It was not the cause of angels that He undertook, or was interested about: it was men He took up. But here appears a good deal more: it is God's delight in man now that His Son is become a man, and witnessed by that astonishing truth. His delight in men, because His Son becoming a man was the first immediate personal step in that which was to introduce His righteousness in justifying sinful men by the cross and resurrection of Christ, which is at hand. Thereby in virtue of that ever-accepted person, and the efficacy of His work of redemption, He could have also the selfsame delight in those that were once guilty sinners, now the objects of His grace forever. But here, at any rate, the person,

and the condition of the person too, by whom all this blessing was to be procured and given, were before His eyes. By the condition of the person is meant, of course, that the Son of God was now incarnate, which even in itself was no small proof, as well as pledge, of the complacency of God in man. Afterwards Jesus is shown us circumcised, the very offering that accompanied the act proving also still more the earthly circumstances of His parents their deep poverty. Then comes the affecting scene in the temple, where the aged Simon lifts up the child in his arms; for it had been "revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ." So he goes by the Spirit into the temple at this very time. "And when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." It is evident that the whole tone is not what we may call formal; it was not that the work was done; but undoubtedly there was virtually in Christ "God's salvation" a most suitable truth and phrase for the companion of him whose fundamental point was "God's righteousness." The Spirit might not yet say "God's righteousness", but He could say "God's

salvation." It was the person of the Saviour, viewed according to the prophetic Spirit, who would, in due time, make good everything as to God and man. "Thy salvation which thou hast prepared before the face of all people: a light to lighten", or rather to reveal "the Gentiles;" a light for the revelation of the Gentiles- "and the glory of thy people Israel." I do not regard the former as a millennial description. In the millennium the order would be exactly inverse; for then God will assuredly assign to Israel the first place, and to the Gentiles the second. The Spirit gives Simeon a little advance upon the terms of the prophetic testimony in the Old Testament. The babe, Christ, was a light, he says, for the revelation of the Gentiles, and for the glory of His people Israel. The revelation of the Gentiles, that which was about to follow full soon, would be the effect of the rejection of Christ. The Gentiles, instead of lying hidden as they had been in the Old Testament times, unnoticed in the dealings of God, and instead of being put into a subordinate place to that of Israel, as they will be by and by in the millennium, were, quite distinctly from both, now to come into prominence, as no doubt the glory of the people Israel will follow in that day. Here, indeed, we see the millennial state; But the light to lighten the Gentiles far more fully finds its answer in the

remarkable place which the Gentiles enter now by the excision of the Jewish branches of the olive tree. This, I think, is confirmed by what we find afterwards. Simeon does not pretend to bless the child; but when he blesses the parents, he says to Mary, "Behold, this child is set for the fall and rising again of many in Israel." It is plain that the Spirit gave him to set forth the Messiah cut off, and the effect of it, "for a sign," he adds, "that shall be spoken against. Yea, a sword shall pierce through thy own soul also" a word that was accomplished in the feelings to Mary at the cross of the Lord Jesus. But there is more: Christ's shame acts as a moral probe, as it is said here "That the thoughts of many hearts may be revealed." May I not ask, where could we find such language, except in Luke? Tell me, if you can, any other of the evangelists, whom it would suit for a moment? Nor is it only to these words I would call your attention, as eminently characteristic of our gospel. Take the mighty grace of God revealed in Christ, on the one hand; on the other, take the dealing with the hearts of men as the result of the cross morally. These are the two main peculiarities which distinguish the writings of Luke. Accordingly also we find that, the note of grace being once struck in the heart of Simeon, as well as of those immediately connected with our Lord

Jesus in His birth, it extends itself widely, for joy cannot be stifled or hid. So the good news must flow from one to another, and God takes care that Anna the prophetess should come in; for here we have the revival, not only of angel visits, but of the prophetic Spirit in Israel. "And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age," and had waited long in faith, but, as ever, was not disappointed. "She was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant," etc. How good the Lord is in thus ordering circumstances, no less than preparing the heart! "She, coming in that instant, gave thanks likewise unto the Lord, and spake of Him to all them that looked for redemption in Jerusalem." Nor is this all the Spirit gives here. The chapter closes with a picture of our Saviour that is admirably consonant to this gospel, and to no other; for what gospel would it suit to speak of our Lord as a youth? To give us a moral sketch of this wondrous One, now no longer the babe of Bethlehem, but in the lowly company of Mary and Joseph, grown up to the age of twelve years? He is found, according to the order of the law, duly with His parents in Jerusalem for the great feast; but He is there as one to whom the

word of God was most precious, and who had more understanding than His teachers. For Him, viewed as man, there was not only the growth of the body, but also development in every other way that became man, always expanding, yet always perfect, as truly man as God. "He increased in wisdom and stature, and in favour with God and man." But there is more than this; for the inspired writer lets us know how He was reproached by His parents, who could but little understand what it was for Him even then to find His meat in doing the will of God. As they journeyed from Jerusalem, missing Him, they return, and find Him in the midst of the doctors. A delicate place it might seem for a youth, but in Him how beautiful was all! And what propriety! "Both hearing them", it is said, "and asking them questions." Even the Saviour, though full of divine knowledge, does not take the place now of teaching with authority never, of course, as the scribes. But even though consciously Son and the Lord God, still was He the child Jesus; and as became One who deigned to be such, in the midst of those older in years, though they knew infinitely less than Himself, there was the sweetest and most comely lowliness. "Both hearing them, and asking them questions." What grace there was in the questions of Jesus! what infinite wisdom in the presence of the darkness of these famous

teachers! Still, which of these jealous rabbis could discern the smallest departure from exquisite and absolute propriety? Nor this only; for we are told that "his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And He said unto them, How is it that ye sought me? Know ye not that I must be about my Father's business?" The secret thus early comes out. He waited for nothing. He needed no voice from heaven to tell Him that He was the Son of God; He needed no sign of the Holy Ghost descending to assure Him of His glory or mission. These were, no doubt, seen and heard; and it was all right in its season, and important in its place; but I repeat that He needed nothing to impart the consciousness that He was the Son of the Father. He knew it intrinsically, and entirely independent of a revelation from another. There was, no doubt, that divine gift imparted to Him afterwards, when the Holy Ghost sealed the man Christ Jesus. "Him hath God the Father sealed," as it is said, and surely quite right. But the notable fact here is, that at this early age, when a youth twelve years old, He has the distinct consciousness that He was the Son, as no one else was or could be. At the same time He returns with His parents, and is as dutiful in obedience to them as if He were only an unblemished child of man

their child. The Son of the Father He was, as really as the Son of man. "He came to Nazareth, and was subject unto them." It is the divine person, but the perfect man, perfect in every relation suitable for such a person. Both these truths, therefore, prove themselves to be true, not more in doctrine than in fact. Then a new scene opens in Luke 3:1-38. "In the fifteenth year of the reign of Tiberius Caesar" (for men soon pass away, and slight is the trace left by the course of earth's great ones), "Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness." How strange is this state of things! Not only have we the chief power of the world passed into another hand; not only do we see the Edomite a political confusion in the land, but a religious Babel too. What a departure from all divine order! Whoever heard of two high priests before? Such were the facts when the manifestation of the Christ drew near, "Annas and Caiaphas being, the high priests." No changes in the world, nor abasement in the people of the Lord, nor strange conjunction of the priests, nor mapping, out of the land by the stranger, would

interfere with the purposes of grace; which, on the contrary, loves to take up men and things at their worst, and shows what God is towards the needy. So John the Baptist goes forth here, not as we traced him in the gospels of Matthew and Mark, but with a special character stamped upon him akin to the design of Luke. "He came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." Here we see the remarkable largeness of his testimony. "Every valley shall be filled," he says, "and every mountain and hill shall be brought low." Such a quotation puts him virtually in connection with the Gentiles, and not merely with the Jew or Jewish purposes. "All flesh," it is therefore added, "shall see the salvation of God." It is evident that the terms intimate the widening of divine grace in its sphere. This is apparent in the manner in which John the Baptist speaks. When he addresses the multitude, observe how he deals with them. It is not a question now of reproving Pharisees and Sadducees coming to his baptism, as in Matthew, but while he here solemnly warns the multitude, the evangelist records his words to each class. They were the same as in the days of the prophets; they were no better after all. Man was far from God: he was a sinner; and, without repentance and faith, what could avail their religious privileges? To

what corruption had they not been led through unbelief? "O generation of vipers," he says, "who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, 'We have Abraham to our father'". This, again, accounts for the details of the different classes that come before John the Baptist, and the practical dealing with the duties of each an important thing, I believe, for us to bear in mind; for God thinks of souls; and whenever we have real moral discipline according to His mind, there is a dealing with men as they are, taking them up in the circumstances of their every-day life. Publicans, soldiers, people they each hear respective]y their own proper word. So in that repentance, which the gospel supposes as its invariable accompaniment, it is of moment to bear in mind that, while all have gone astray, each has also followed his own way. But, again, we have his testimony to the Messiah. "And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not; John answered, saying unto them all, "I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: 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." "And many other things in his exhortation preached he unto the people." And here, too, you will observe an evident and striking illustration of Luke's manner. Having introduced John, he finishes his history before he turns to the subject of the Lord Jesus. Therefore he adds the fact, that "Herod the tetrarch, being reprov'd by him, added yet this above all the evil that he had done, that he shut up John in prison." Hence it is clear that the order of Luke is not here, at any rate, that of historic fact. This is nothing peculiar. Anyone who is at all acquainted with historians, either ancient or modern, must know that they do the same thing. It is common and almost inevitable. Not that they all do so, any more than all the evangelists; but still it is the way of many historians, who are reckoned amongst the most exact, not to arrange facts like the mere chroniclers of an annual register, which confessedly is rather a dull, rude way of giving us information. They prefer to group the facts into classes, so as to bring out the latent springs, and the consequences even though unsuspected, and, in short, all they desire of moment in the most distinct and powerful manner. Thus Luke, having introduced John here, does not care to interrupt the subsequent account of our Lord, till the

embassy of John's messengers fell into the illustration of another theme. There is no room left for misunderstanding this brief summary of the Baptist's faithful conduct from first to last, and its consequences. So true is this, that he records the baptism of our Lord by John immediately after the mention that John was put in prison. Chronological sequence here manifestly yields to graver demands. Next comes the baptism of those who resorted to John, and above all of Christ. "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph," etc. Now, at first sight, the insertion of a pedigree at this point seems irregular enough; but Scripture is always right, and wisdom is justified of her children. It is the expression of a weighty truth, and in the most fitting, place. The Jewish scene closes. The Lord has been fully shown to the righteous remnant, i.e. what He was to Israel. God's grace and faithfulness to His promises had presented to them an admirable testimony; and the more so, as it was in the face of the last great or Roman empire. We have had the priest fulfilling his function in the sanctuary; then the angel's visits to Zechariah, to Mary, and, finally, to the shepherds. We have had also the great prophetic sign of Immanuel born of the virgin, and now the forerunner, greater than any prophet, John the

Baptist, the precursor of the Christ. It was all vain. They were a generation of vipers even as John himself testified about them. Nevertheless, on the part of Christ, there was ineffable grace wherever any heeded the call of John albeit the faintest working of divine life in the soul. The confession of the truth of God against themselves, the acknowledgment that they were sinners, drew the heart of Jesus to them. In Him was no sin, no, not the smallest taint of it, nor connection with it: nevertheless, Jesus was with those who repared to the baptism of John. It was of God. No necessity of sin brought Him there; but, on the contrary, grace the pure fruit of divine grace in Him. He who had nothing to confess or repent was none the less the One that was the very expression of the grace of God. He would not be separated from those in whom there was the smallest response to the grace of God. Jesus, therefore does not for the present take people out of Israel, so to speak, any more than from among men severally into association with Himself; He associates Himself with those who were thus owning the reality of their moral condition in the sight of God. He would be with them in that recognition, not of course for Himself, as if He personally needed, but their companion in His grace. Depend upon it, that this same truth connects itself with the whole career

of the Lord Jesus. Whatever the changes may have been before or at His death, they only illustrated increasingly this mighty and fruitful principle. Who, then, was the baptised man on whom, as He prayed, heaven opened, and the Holy Ghost descended, and a voice from heaven said, "Thou art My beloved Son: in Thee I am well pleased"? It was One whom the inspiring Spirit here loves to trace finally up thus: "Which was the Son of Adam, which was the Son of God." One that was going to be tried as Adam was tried yea, as Adam never was tried; for it was in no Paradise that this Second Adam was going to meet the tempter, but in the wilderness. It was in the wreck of this world; it was in the scene of death over which God's judgment hung; it was under such circumstances where it was no question of innocence but of divine power in holiness surrounded by evil, where One who was fully man depended on God, and, where no food, no water was, lived by the word of God. Such, and far far more, was this man Christ Jesus. And hence it is that the genealogy of Jesus seems to me precisely where it ought to be in Luke, as indeed it must be whether we see it or not. In Matthew its insertion would have been strange and inappropriate had it there come after His baptism. It would have no suitableness there, because what a Jew wanted first of all to know was the birth of

Jesus according to the Old Testament prophecies. That was everything, we may say, to the Jew in the first place, to know the Son that was given, and the child that was born, as Isaiah and Micah predicted. Here we see the Lord as a man, and manifesting this perfect grace in man a total absence of sin; and yet the very One who was found with those who were confessing sin! "The Son of Adam, who was the Son of God." That means, that He was One who, though man, proved that He was God's Son. Luke 4:1-44 is grounded upon this; and here it is not merely after the dispensational style of Matthew that we find the quotation given, but thoroughly in a moral point of view. In the gospel of Matthew, in the first temptation, our Lord owns Himself to be man, living not by mere natural resource, but by the word of God; in the second He confesses and denies not Himself further to be Messiah, the temptation being addressed to Him as in this capacity; the last clearly contemplates the glory of the "Son of man." This I clearly call dispensational. No doubt it was exactly the way in which the temptation occurred. The first temptation was to leave the position of man. This Christ would not do. "Man", He says, "shall not live by bread alone, but by every word that proceedeth out of the mouth of God." It is much more important to keep God's word than to live; and, at

any rate, the only living He valued was living as man by God's word. This is perfection. Faith holds it for certain that God knows how to take care of man. It was man's business to keep God's word: God would not fail to watch over and protect him. Satan, therefore, was foiled. Then Satan tempted by a quotation from Psalms 91:1-16, which clearly describes the Messiah; assuredly Jesus was not going to deny that. He believed and acted upon it. If He were the Messiah, why not, according to this word, prove God? But the Lord Jesus equally refuted him here, though I need not enter now into the particulars of that which we have already looked at. Then came the last temptation addressed to Him, not as Messiah according to a psalm that refers to it, but rather in His quality of the Son of man about to have all the kingdoms of the world. Here Satan's temptation was, "Why do you not come into their possession and enjoyment now?" Jesus would take them only from God, as the rejected of man, and the sufferer for sin, too; not as the living Messiah here below, as if in a hurry to have the promises fulfilled to Him. In vain was the snare spread in His sight; God alone could give, whoever might actually hold, the kingdoms of the world. The price was too dear to pay, the price of worshipping the devil. Jesus thereon denounces the tempter as Satan. But this is not what we have

in our gospel. Here there is no dispensational order of the temptation suitable to the gospel of Matthew. Such an order, which is here that of the facts also, is exactly according to the design of the Holy Spirit in Matthew. But it suits no other gospel. Mark was not called to furnish more than the record of the temptation, with a graphic touch which reveals its dreary scene, and passes on to the active ministry of our blessed Lord. On the other hand, Luke purposely changes the order a bold step, in appearance, to take, and the more if he knew, as I suppose, what was given by the evangelists who preceded him. But it was necessary to his design, and God, I hope to show, puts His own seal upon this deviation from mere time. For, first of all, we have Jesus tried here as man. This must be in every account of the temptation. It is, of course, as man that even the Son of God was tempted of Satan. Here, however, we have, in the second place, the offer of the kingdoms of the world. This, it will be perceived, does not give prominence, like Matthew, to that momentous change of dispensation which ensued on His rejection by the Jew; it does illustrate what the Holy Ghost here puts forward the temptations rising one above the other in moral weight and import. Such I believe to be the key to the changed order of Luke. The first was a temptation to His

personal wants Hath God said you shall not eat of anything? Surely you are at liberty to make the stones bread! Faith vindicates God, remains dependent on Him, and is sure of His appearing for us in due time. Then comes the offer of the kingdoms of the world. If a good man wants to do good, what an offer! But Jesus was here to glorify God. Him He would worship, Him only would He serve. Obedience, obeying God's will, worshipping Him such is the shield against all such overtures of the enemy. Lastly comes the third temptation, through the word of God, on the pinnacle of the temple. This is not the worldly appeal, but one addressed to His spiritual feeling. Need I remark, that a spiritual temptation is to a holy person far subtler and deeper than anything which connected itself with either our wants or our wishes as to the world? Thus there was a personal or bodily, a worldly, and a spiritual temptation. To attain this moral order Luke abandons the sequence of time. Occasionally Matthew, and indeed no one more than he, deserts the simple order of fact whenever it is required by the Spirit's purpose; but in this case Matthew preserves that order; for it so is that by this means he gives prominence to dispensational truth; while Luke, by arranging the acts of temptation otherwise, brings out their moral bearing in the most admirable and

instructive way. Accordingly, from Luke 4:8, "Get thee behind me, Satan: for" disappears in the best authorities. The change of order necessitates the omission. The copyists as often added to Luke what is really the language of Matthew; and even some critics have been so undiscerning as not to detect the imposition. As it stands in the received Greek text and the English version, Satan is told to go, and seems to stand his ground and again tempt the Lord, stultifying His command. But the clause I have named (and not merely the word "for," as Bloomfield imagines) is well known to have no claim to stand, as being destitute of adequate authority. There are good manuscripts that contain the clause, but the weight, for antiquity and for variety of the old versions, is on the other side, not to speak of the internal evidence, which would be decisive with much inferior external evidence. Hence, too, Satan could hardly be spoken of here as going away like one driven off by indignation, as in Matthew. "And when the devil had ended all the [every] temptation, he departed from him for a season." This lets us into another very material truth, that Satan only went off till another season, when he should return. And this he did for a yet severer character of trial at the end of the Lord's life, the account of which is given us with peculiar elaborateness by Luke; for it is his

province above all to show the moral import of the agony in the garden of Gethsemane. Jesus then returned in the power of the Spirit to Galilee. Man was victor over Satan. Unlike the first Adam, the Second Man comes off with energy proved triumphant in obedience. How does He use this power? Jesus demonstrates that He was able to overcome that which befalls everyone from the beginning, "the lust of the flesh, the lust of the eyes and the pride of life." And there went out a fame of him to all the region round about. And he taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up." The fact that follows is mentioned here, and here only, with any detail; whatever allusion there may be to it elsewhere, it is here only we have, by the Spirit of God, this most living and characteristic portrait of our Lord Jesus entering upon His ministry among men according to the purpose and ways of divine grace. Deeds of power are but the skirts of His glory. It is not, as Mark opens it out to us, teaching as nobody ever taught, and then dealing with the unclean spirit before them all. This is not the inauguration we have in Luke, any more than a crowd of miracles, at once the herald and the seal of His doctrine, as in Matthew. Neither is it individual dealing with souls, as in John, who shows Him attracting the

hearts of those that were with the Baptist or at their lawful occupations, and calling them to follow Him. Here He goes into the synagogue, as His custom was, and stands up to read. "And there was delivered unto him the book of the prophet Esaias." What a moment! He who is God was become man, and deigns to act as such among men. "And when he had opened the book, he found the place where it is written, The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor." It is the man Christ Jesus. The Spirit of the Lord was not upon Him as God, but as man, and so anointed Him to preach the gospel to the poor. How thoroughly suitable to what we have already seen. "He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this Scripture fulfilled in you ears." A real man was there and then the vessel of the grace of God upon the earth, and the Scripture designates this most fully. But where could we find this most apt application of the prophet except in Luke, to whom in point of fact it

is peculiar? The entire gospel develops or, at least, accords with it. "They all bare him witness, and wondered at the gracious words which proceeded out of his mouth," but immediately they turn to unbelief, saying, "Is not this Joseph's son?" "And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country." He had been already at work in what Matthew calls "his city;" but the Spirit of God here passes over entirely what had been done there. He would thus ensure the fullest lustre to the "grace of the Lord Jesus Christ, who, though he was rich, yet for our sakes became poor, that we, through his poverty, might be made rich." This is what we have in Luke. Our Lord then shows the moral root of the difficulty in their minds. "Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow." Our Lord does not yet call a publican or receive a Gentile, as in Luke 5:1-39; Luke 5:1-39; Luke 7:1-50; but He tells of the grace of God in that word which they read and heard, but understood not. It was His answer

to the incredulity of the Jews, His brethren after the flesh. How solemn are the warnings of grace! It was a Gentile, and not a Jewish widow, who during the days of Israel's apostacy became the marked object of God's mercy. So, too, "many lepers were in Israel in the time of Eliseus the prophet, and none of them was cleansed, saving Naaman the Syrian." At once the hostile rage of the natural man is roused, and his jealousy of divine goodness to the stranger. Those that wondered the moment before at His gracious words are now filled with fury, ready to rend Him. "And they rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way, and came down to Capernaum, and taught them on the Sabbath days. And they were astonished at his doctrine: for his word was with power." It is the word that has especial prominence in Luke; and justly so, because the word is the expression of what God is to man, even as it is the word which tries him. These are the two qualities, therefore, of the gospel: what God is towards man; and what man is, now revealed and proclaimed and brought home by the word of God. Thereby God's grace shines out; thereby, too, the evil of man is morally proved not merely by the law, but yet more by the

word that comes in, and by the person of Christ. Man, however, hates it, and no wonder; for, however full of mercy, it leaves no room for the pride, the vanity, the self-righteousness, in short, the importance of man in any way. There is one good, even God. But this is not all the truth; for the power of Satan is active on the earth. It was then too plain, too universal, to be overlooked; and if man was so unbelieving as to the glory of Jesus, Satan at least felt the power. So it was with the man who had an unclean spirit. "He cried out with a loud voice, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God." Remark here how Jesus, the fulfilment and fulfiller of God's word, accomplishes law and promise, the prophets and the Psalms. Devils own Him as the Holy One of God and again, we shall see presently, as the Anointed (Christ), the Son of God. In Luke 5:1-39 He is seen acting rather as Jehovah. "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." This proves, therefore, that there was in Christ not only grace towards man's necessities, but power over Satan. He had vanquished Satan, and proceeds to use His power in behalf of man. He then enters into

Simon's house, and heals his wife's mother. "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 that he was Christ." Here we coalesce with the earlier gospels. When this attracted the attention of men He departs. Instead of using what people call "influence", He will not hear of the people's desire to retain Him in their midst. He walks in faith, the Holy One of God, content with nothing that made man an object to obscure His glory. If followed into a desert place, away from the crowd that admired Him, He lets them know that He must preach the kingdom of God to other cities also; for therefore was He sent. "And he was preaching in the synagogues of Galilee." And now we have, in the beginning, of the fifth chapter, a fact taken entirely out of its historical place. It is the call of the earlier apostles, more particularly of Simon, who is singled out, just as we have seen one blind man, or one demoniac, brought into relief, even though there might be more. So the son of Jonas is the great object of the Lord's grace here, although others were called at the same time. There were

companions of his leaving all for Christ; but we have his case, not theirs, dealt with in detail. Now, from elsewhere, we know that this call of Peter preceded the Lord's entrance into Simon's house, and the healing of Simon's wife's mother. We also know that John's gospel has preserved for us the first occasion when Simon ever saw the Lord Jesus, as Mark's gospel shows when it was that Simon was called away from his ship and occupation. Luke had given us the Lord's grace with and towards man, from the synagogue at Nazareth down to His preaching everywhere in Galilee, casting out devils, and healing diseases by the way. This is essentially a display in Him of the power of God by the word, and this over Satan and all the afflictions of men. A complete picture of all this is given first; and in order to leave it unbroken, the particulars of Simon's call are left out of its time. But as the way of the Lord on that occasion was of the deepest value as well as interest to be given, it was reserved for this place. This illustrates the method of classifying facts morally, instead of merely recording them as they came to pass, which is characteristic of Luke. "It came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and he saw two ships standing by the lake: but the fishermen were gone out of them,

and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And 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." It is plain that the word of Jesus was the first great trial. Simon had already and long, toiled; but the word of Jesus is enough. "And when they had this done, they enclosed a great multitude of fishes: and their net broke. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink." Next, we have the moral effect. "When Simon Peter saw it, he fell down at Jesus, knees, saying, 'Depart from me; for I am a sinful man, O Lord.'" It was the most natural thing possible for a soul arrested, not merely by the mighty deed which the Lord had wrought, but by such a proof that His word could be trusted implicitly that divine power answered to the word of the man Christ Jesus. His sinfulness glared on his conscience. Christ's word let the light of God into his soul: "Depart from me; for I am a sinful

man." There was real sense of sin and confession; yet the attitude of Peter at the feet of Jesus shows that nothing was farther from his heart than that the Lord should leave him, though his conscience felt that so it ought to be. He was convicted more deeply of his sinful state than he had ever been before. Already a real attraction had knit Simon's heart to Christ. He was born of God, as far as we can judge, before this. He had really for some while known and heard the voice of Jesus. This was not the first time, as John gives us to see. But now the word so penetrated and searched him out, that this utterance was the feeling of his soul an apparent contradiction to draw near to the feet of Jesus, saying, "Depart from me", but not in the root of things an inconsistency only on the surface of his words; for his innermost feeling, was one of desire after and delight in Jesus, clinging to Him with all his soul, but with the strongest conviction that he had not the slightest claim to be there that he could even pronounce condemnation on himself otherwise in a certain sense, though quite contrary to all his wishes. The more he saw what Jesus was, the less fit company he felt himself to be for such an One as He. This is precisely what grace does produce in its earlier workings. I say not, in its earliest, but in its earlier workings; for we must not be in too great a hurry with the ways

of God in the soul. Astonished at this miracle, Peter thus speaks to the Lord; but the gracious answer sets him at ease. "Fear not," says Christ; "from henceforth thou shalt catch men." My object in referring to the passage is for the purpose of pointing out the moral force of our Gospel. It was a divine person who, if He displayed the knowledge and power of God, revealed Himself in grace, but also morally to the conscience, though it cast out fear. Then follows the cure of the leper, and subsequently the forgiveness of the palsied man: again the exhibition that Jehovah was there, and fulfilling the Spirit of Psalms 103:1-22; but He was the Son of man too. Such was the mystery of His person present in grace, which was proved by the power of God in one wholly dependent on God. Finally, there is the call of Levi the publican; the Lord showing, also, how well aware He was of the effect on man of introducing among those accustomed to law the reality of grace. In truth, it is impossible to mingle the new wine of grace with the old bottles of human ordinances. The Lord adds what is found in no gospel but Luke's, that man prefers, in presence of the new thing from God, the old religious feelings, thoughts, ways, doctrines, habits, and customs. "No man", He says, "having drunk old wine straightway desireth new: for he saith, The old is better." Man prefers the

dealing of law with all its dimness, uncertainty, and distance from God, to that divine grace infinitely more blessed, which in Christ displays God to man, and brings man, by the blood of His cross, to God. In Luke 6:1-49 this is followed up. We see the Lord on the two Sabbath days: the defence of the disciples for plucking the ears of corn, and the well-nigh defiant cure of the withered hand in the synagogue. The Lord does not pluck the ears of corn Himself; but He defends the guiltless, and this on moral ground. We do not here meet with the particulars set forth dispensationally as in Matthew's gospel: though the reference is to the same facts, they are not so reasoned upon. There the subject is much more the approaching change of economy: here it is more moral. A similar remark applies to the ease of healing the withered hand. The Sabbath, or seal of the old covenant, was never given of God, thou, abused by man, to hinder His goodness to the needy and wretched. But the Son of man was Lord of the Sabbath: and grace is free to bless man and glorify God. Immediately after this, clouds gather over the devoted head of our Lord; "They were filled with madness; and communed one with another what they might do to Jesus." The Lord retires to a mountain, continuing all night in prayer to God. On the next day, out of the disciples He chooses twelve who were pre-

eminently to represent Him after His departure. That is, He nominates the twelve apostles. At the same time He delivers what is commonly called "The Sermon On The Mount". But there are striking differences between the manner of Luke and Matthew, in conveying that sermon to us; for Luke brings two contrasts together; one of which was dropped by Matthew at any rate in this, the beginning of his gospel. Luke couples the blessings and the woes; Matthew reserves his woes for another occasion, for that one would affirm that the Lord did not proclaim the woes of Matthew 13:1-58 on another and later occasion; but it may be safely said, that the first evangelist passed by all questions of woes for the discourse on the mount. Luke, on the contrary, furnishes both. Who can fail to recognize in this circumstance a striking mark; both of the evangelists, and of the special designs of Him who inspired them? Luke does not confine himself to the bright side, but adds also the solemn. There is a warning for conscience, as much as there is grace which appeals to the heart. It is Luke that gives it and most gloriously. Besides, there is another difference. Matthew presents Christ alone as the lawgiver. No doubt greater than Moses He was; He was Jehovah, Emmanuel. Therefore He takes the place of deepening, enlarging, and ever bringing in principles so

infinitely better as to eclipse what was said to them of old. Thus, while the authority of the law and prophets is maintained, there is now an incalculable change, in advance of all before, suitably to the presence of His glory who then spoke, and to the revelation of the Father's name. More even was yet to be; but this was reserved for the presence in power of the Holy Ghost, as we are told in John 16:1-33. Here, in the gospel of Luke, another course is pursued. It is not as One who lays down principles or describes the classes that can have part in the kingdom, as "Blessed the poor" etc.: but the Lord views, and speaks to, His disciples, as those immediately concerned; "Blessed ye poor: for yours is the kingdom of God." It is all personal, in view of the godly company that then surrounded Him. So He says, "Blessed ye that hunger now: for ye shall be filled. Blessed ye that weep now" etc. It was sorrow and suffering now; for He who fulfilled the promises, and psalms, and prophets was rejected; and the kingdom could not yet come in power and glory. "He must first suffer many things."

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Thus all through it is not description alone, but a direct address to the heart In Matthew it was most appropriately a general discourse. Here it is made immediately applicable. That is, He looks at the persons then before Him, and pronounces a blessing upon them distinctly and personally.

For that reason, as also for others, He says nothing about suffering for righteousness' sake here In Matthew there are the two characters those blessed when persecuted for righteousness' sake, and yet more those who were persecuted for His name's sake. Luke omits the righteousness: all persecution here noticed is on account of the Son of man. How blessed it is in Luke to find that the great witness of grace acts Himself in the spirit of

that grace, and makes this to be the one distinguishing feature. Both sufferers are surely blessed; each is in his own season precious; but the least portion is not that which characterizes the word of the Lord in his gospel who has mainly in view us who were poor sinners of the Gentiles.

In Luke the points pressed are not detailed contrasts with the law, nor the value of righteousness in secret with the Father, nor trust in His loving care without anxiety, but practical grace in loving our enemies, merciful as our Father is merciful, and so children of the Highest, with the assurance of corresponding recompence. Then comes the warning parable of the blindness of the religious world's leaders and the value of personal reality and obedience, instead of moralising for others, which would end in ruin. In the chapter that follows (Luke 7:1-50) we shall see the Lord still more evidently proving that grace cannot be tied to Jewish limits, that His was a power which the Gentile owns to be absolute over all yea, over death as well as nature.

But before we pass on, let me observe that there is another feature also that strikes us in Luke, though it does not call for many words now. It appears that various portions of the sermon on the mount were reserved for insertion here and

there, where they would it in best for comment on or connection with facts. The reason is, that moral grouping of conversations which has been already shown to be according to the method of Luke. Here there is not at all the same kind of formal order of discourse as in Matthew. There were, I doubt not, questions asked during its course; and the Holy Ghost has been pleased to give us specimens of this in the gospel of Luke. I may show on another occasion, that this which occurs not infrequently throughout the whole central part of Luke is found in him only. It is for the most part made up of this association of facts, with remarks either growing out of what has occurred, or suitable to them, and therefore transplanted from elsewhere.

In chapter 7 the healing of the centurion's servant is recounted, with very striking differences from the form in which he had it in Matthew. Here we are told that the centurion, when he heard of Jesus, sent unto Him the elders of the Jews. The man who does not understand the design of the gospel, and has only heard that Luke wrote especially for the Gentiles, is at once arrested by this. He objects to the hypothesis that this fact is irreconcilable with a Gentile bearing, and is, on the contrary, rather in favour of a Jewish aim, at least here; because in Matthew you find nothing about

the embassy of the Jews, while here it is in Luke. His conclusion is, that one gospel is as much Jewish or Gentile as another, and that the notion of special design is baseless. All this may sound plausible to a superficial reader; but in truth the twofold fact, when duly stated, remarkably confirms the different scope of the gospels, instead of neutralizing it; for the centurion in Luke was led, both being Gentiles, to honour the Jews in the special place God has put them in. He therefore sets a value on this embassy to the Jews. The precise contrast of this we have in Romans 11:1-36; Romans 11:1-36, where the Gentiles are warned against high-mindedness and conceit. It was because of Jewish unbelief, no doubt, that certain branches were broken off; but the Gentiles were to see that they abode in God's goodness, not falling into similar and worse evil, or else they also should be cut off. This was most wholesome admonition from the apostle of the uncircumcision to the saints in the great capital of the Gentile world. Here the Gentile centurion shows both his faith and his humility by manifesting the place which God's people had in his eyes. He did not arrogantly talk of looking only to God.

Allow me to say, brethren, that this is a principle of no small value, and in more ways than one. There is often a good deal of unbelief not open, of course, but covert which cloaks itself under the profession of superior and sole dependence on God, and boasts itself aloud of its leaving any and every man out of account. Nor do I deny that there are, and ought to be, cases where God alone must act, convince, and satisfy. But the other side is true also; and this is precisely what we see in the case of the centurion. There was no proud panacea of having to do only with God, and not man. On the contrary, he shows, by his appeal to and use of the Jewish elders, how truly he bowed to the ways and will of God. For God had a people, and the Gentile owned the people as of His choice, spite of their unworthiness; and if he wanted the blessing for his servant, he would send for the elders of the Jews that they might plead for him with Jesus. To me there seems far more of faith, and of the lowliness which faith produces, than if he had gone personally and alone. The secret of his action was, that he was a man not only of faith, but of faith-wrought humility; and this is a most precious fruit, wherever it grows and blooms. Certainly the good Gentile centurion sends his ambassadors of Israel, who go and tell what was most true and proper (yet I can hardly think it what the centurion ever

put in their mouth). "And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: for he loveth our nation, and he hath built us a synagogue." He was a godly man; and it was no new thing, this love for the Jews, and the practical proof of it.

It will be observed, again, that Matthew has not a word about this fact; and cannot but feel how blessed is the omission there. Had Matthew been writing merely as a man for the Jews, it was just the thing he would have surely fastened on; but the inspiring power of the Spirit wrought, and grace, I do not doubt, also, in Matthew as well as in Luke, and thus only have we the fruit now apparent in their accounts. It was fitting that the evangelist for the Jews should both leave out the (Gentile's strong expression of respect for Israel, and dwell upon the warning to the proud children of the kingdom. Equally fitting was it that Luke, in writing for Gentile instruction, should especially let us see the love and esteem for God's sake which a godly Gentile had for the Jews. Here was no scorn for their low estate, but so much the more compassion; yea, more than compassion, for his desire after their mediation proved the reality of his respect for the chosen nation. It was not a new feeling; he had long loved them, and built them

a synagogue in days when he sought nothing at their hands; and they remember it now. The faith of this Gentile was such, that the Lord avows He had not seen the like in Israel. Not only does Matthew report this a weighty admonition even for the believers of Israel but also Luke, for the encouragement of the Gentiles. This common point was most worthy of record, and attached to the new creation, not to the old. How beautiful the scene is in both gospels' how much is that beauty increased when we more closely inspect the wisdom and grace of God shown out in Matthew's presentation of Gentile blessing and Jewish warning for the Israelites; and withal, in Luke's presentation of respect for the Jews, and the absence here of all notice of Jewish excision, which might so easily be perverted to Gentile self-complacency!

The next scene (verses 11-17) is peculiar to Luke. The Lord not only heals, but with a grace and majesty altogether proper to Himself, brings in life for the dead, yet with remarkable consideration for human woe and affection. Not only did He, in His own quickening power, cause the dead to live, but He sees in him, whom they were even then carrying out to burial, the only son of his widowed mother; and so He stays the bier, bids the

deceased to arise, and delivers him to his mother. No sketch can be conceived more consonant with the spirit and aim of our gospel.

Then we have the disciples of John introduced, for the special purpose of noting the great crisis that was at hand, if not come. So severe was the shock to antecedent feeling and expectation, that even the very forerunner of the Messiah was himself shaken and offended, it would seem, because the Messiah did not use His power on behalf of Himself and His own followers did not protect every godly soul in the land did not shed around light and liberty for Israel far and wide. Yet who could gainsay the character of what was being done? A Gentile had confessed the supremacy of Jesus over all things: disease must obey Him absent or present! If not the working of God's own gracious power, what could it be? After all, John the Baptist was a man; and what is he to be accounted of? What a lesson, and how much needed at all times. The Lord Jesus not only answers with His wonted dignity, but at the same time with the grace that could not but yearn over the questioning and stumbled mind of His forerunner no doubt meeting, too, the unbelief of John's followers; for there need be little doubt, that if there was weakness in John, there was far more in his disciples.

Thereupon our Lord introduces His own moral judgment of the whole generation. At the close of this is the most remarkable exemplification of divine wisdom conferred by grace where one might least look for it, in contrast with the perverse folly of those who thought themselves wise. "But wisdom is justified of all her children," no matter who or what they may have been, as surely as it will be justified in the condemnation of all who have rejected the counsel of God against themselves. Indeed, the evil side as well as the good are almost equally salient at the house of Simon the Pharisee; and the Holy Ghost led Luke to furnish here the most striking possible commentary on the folly of self-righteousness, and the wisdom of faith. He adduces exactly a case in point. The worth of man's wisdom appears in the Pharisee, as the true wisdom of God, which comes down from above, appears where His own grace alone created it; for what depositary seemed more remote than a woman of ruined and depraved character? yea, a sinner whose very name God withholds? On the other hand, this silence, to my mind, is an evidence of His wonderful grace. If no worthy end could be reached by publishing the name of her who was but too notorious in that city of old, it was no less worthy of God that He should make manifest in her the riches of His grace.

Again, another thing: not only is grace best proved where there is most need of it, but its transforming power appears to the greatest advantage in the grossest and most hopeless cases.

"If any man be in Christ, he is a new creature." Such is the operation of grace, a new creating, no mere change or bettering of the old man according to Christ, but a real life with a new character altogether. See it in this woman, who was the object of grace. It was to the house of the Pharisee who had invited Jesus that this woman repaired attracted by the Saviour's grace, and truly penitent, full of love to His person, but not yet with the knowledge of her sins forgiven; for this was what she needed, and what He meant her to have and know. It is not the exhibition of a soul starting upon the knowledge of forgiveness, but the ways of grace leading one into it.

What drew her heart was not the acceptance of the gospel message, nor the knowledge of the believer's privilege. That was what Christ was about to give; but what won her, and drew her so powerfully even to that Pharisee's house, was something deeper than any acquaintance with conferred blessings: it was the grace of God in Christ Himself. She felt instinctively that in Him

was not more truly all that purity and love of God Himself, than the mercy she needed for herself. The predominant feeling in her soul, what riveted her was, that, spite of the sense she had of her sins, she was sure she might cast herself on that boundless grace she saw in the Lord Jesus. Hence she could not stay away from the house where He was, though she well knew she was the last person in the town the master of it would welcome there. What excuse could she make? Nay, that sort of thing was over now; she was in the truth. What business, then, had she in Simon's house? Yes, her business was with Jesus, the Lord of glory for eternity, albeit there; and so complete was the mastery of His grace over her soul, that nothing could keep her back. Without asking for Simon's leave, without a Peter or a John to introduce her, she goes where Jesus was, taking with her an alabaster box of ointment, "and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment."

This drew out the religious reasoning, of Simon's heart, which, like all other reasoning of the natural mind on divine things, is only infidelity. "He spake within himself, saying, This man, if he were a

prophet." How hollow the fair-looking Pharisee was! He had asked the Lord there; but what was the value of the Lord in Simon's eyes? "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." Indeed, she was a sinner. This was not wrong but that. The root of the worst wrong is just that depreciation of Jesus. Simon within himself doubted that He was even a prophet. Oh, how little thought he that it was God Himself in the person of that lowly man, the Son of the Highest! Herein was the starting-point of this most fatal error. Jesus, however, proves that He was a prophet, yea, the God of the prophets; and reading the thoughts of his heart, He answers his unuttered question by the parable of the two debtors.

I will not dwell now on that which is familiar to all. Suffice it to say, that this is a scene peculiar to our gospel. Might I not ask, where possibly could it be found harmoniously except here? How admirable the choice of the Holy Ghost, thus shown in displaying Jesus according, to all we have seen from the beginning of this gospel! The Lord here pronounces her sins to be forgiven; but it is well to observe, that this was at the close of the interview, and not the occasion of it. There is no

ground to suppose that she knew that her sins were forgiven before. On the contrary, the point of the story appears to me lost where this is assumed. What confidence His grace gives the one that goes straight to Himself! He speaks authoritatively, and warrants forgiveness. Till Jesus said so, it would have been presumption for any soul at this time to have acted upon the certainty that his sins were forgiven. Such seems to me the express object of this history a poor sinner truly repenting, and attracted by His grace, which draws her to Himself, and hears from Him His own direct word, "Thy sins are forgiven thee." Her sins, which were many, were forgiven. There was no hiding, therefore, the extent of her need; for she loved much. Not that I would explain this away. Her loving much was true before, as well as after, she heard the forgiveness. There was real love in her heart already. She was transported by the divine grace in His person, which inspired her by the Spirit's teaching with love through His love; but the effect of knowing from His own lips that her sins were forgiven must have been to increase that love. The Lord is here before us as One that thoroughly sounded the evil heart of unbelief, that appreciated, as truly as He had effected, the work of grace in the believer's heart, and speaks out

before all the answer of peace with which He entitled such an one to depart.

In the last chapter (Luke 8:1-56) on which I am to speak tonight, the Lord is seen not only going forth now to preach, but with a number of men and women in His train, children of wisdom surely, the poor but real witnesses of His own rich grace, and thus devoted to Him here below. "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 of their substance." Here, too, is it not a wonderfully characteristic picture of our Lord Jesus, and so only found in Luke? Entirely above the evil of men, He could and did walk in the perfect calm of His Father's presence, but withal according to the activity, in this world, of God's grace.

Hence, He is here presented in our gospel as speaking of the sower, even as He was then scattering the seed of "the word of God;" for so it is called here. In the gospel of Matthew, where the same parable appears as introducing the kingdom of heaven, it is called "the word of the kingdom." Here, when the parable is explained, the seed is

"the word of God." Thus it is not a question of the kingdom in Luke; in Matthew it is. Nothing can be more simple than the reason of the difference. Remark that the Spirit of God in recording does not limit Himself to the bare words that Jesus spoke. This I hold to be a matter of no little importance in forming a sound judgment of the Scriptures. The notion to which orthodox men sometimes shut themselves up, in zeal for plenary inspiration, is, to my mind, altogether mechanical: they think that inspiration necessarily and only gives the exact words that Christ uttered. There seems to me not the slightest necessity for this. Assuredly the Holy Spirit gives the truth, the whole truth, and nothing but the truth. The differences are owing to no infirmity, but to His design; and what He has given us is incomparably better than a bare report by so many hands, all meaning to give the same words and facts. Take the chapter before us to illustrate what I mean. Matthew and Luke alike give us the same parable of the sower; but Matthew calls it "the word of the kingdom;" while Luke calls it "the word of God." The Lord Jesus may have employed both in His discourse at this time. I am not contending that He did not; but what I affirm is, that, whether He did or did not employ both, the Spirit of God did not give us to have both in the same gospel, but acts with divine

sovereignty. He does not lower the evangelists into mere literal reporters, such as may be found by dint of skill among men. No doubt their object is to get the precise words which a man utters, because there is no such power or person to effect the will of God in the world. But the Spirit of God can act with more freedom, and can drive this part of the utterance to one evangelist, and that part to another. Hence, then, the mere mechanical system can never explain inspiration. It finds itself entirely baffled by the fact that the same words are not given in all the gospels. Take Matthew, as we have just seen, saying, "Blessed are the poor," and Luke, saying, "Blessed are ye poor." This is at once an embarrassing difficulty for the mechanical scheme of inspiration; it is none at all for those who hold to the Holy Ghost's supremacy in employing different men as the vessels of its various objects. There is no attempt in any of the gospels to furnish a reproduction of all the words and works of the Lord Jesus. I have no doubt, therefore, that although in each gospel we have nothing but the truth, we have not all the facts in any Gospel, or in all of them. Hence, the richest fulness results from the method of the Spirit. Having the absolute command of all truth, He just gives the needed word in the right place, and by

the due person, so as the better to display the Lord's glory.

After this parable we have another, like Matthew's, but not relating to the kingdom, because this is not the point here; for dispensation is not the topic before us as in Matthew. Indeed, this parable is one not found in Matthew at all. What Matthew gives is complete for the purposes of his gospel. But in Luke it was of great importance to give this parable; for when a man has been laid hold of by the word of God, the next thing is testimony. The disciples, not the nation, were given to know the mysteries of the kingdom of God. Enlightened themselves, the next thing was to give light to others. "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 may see the light. For nothing is secret, that shall not be made manifest; neither anything hid, that shall not be known and come abroad. Take 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." Thus responsibility in the use of light is enforced.

What follows here is the slight of natural ties in divine things, the approval of nothing but a

relationship founded on the word of God heard and done. Flesh is valueless; it profits nothing. So when people said unto Him, "Thy mother and thy brethren stand without desiring to see thee; he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it." Still it is the word of God. It is not as Matthew puts it after the formal giving up the nation to apostacy and a new relationship brought in; here it is simply God's approval of those who keep and value His word. The place that the word of God has morally meets the mind of Christ.

But Christ does not exempt His witnesses from troubles here below. The next is the scene on the lake, and the disciples manifesting their unbelief and the Lord His grace and power. Passing, to the other side we see Legion who spite of this awful evil has a deep divine work wrought in his soul. It is not so much a question of making him a servant of God. That we have in Mark and much detailed. Here we have Him rather as a man of God; first the object of the delivering power and favour of the Lord; then, delighting in Him who thus made God known to him. No wonder when the devils were cast out the man besought that he might be with Jesus. It was a feeling natural so to speak, to grace and to the new relationship with God into

which he had entered. "But Jesus sent him away saying, Return to thine own house, and show how great things God hath done unto thee. And he went his way and published throughout the whole city how great things Jesus had done unto him."

The account of Jairus's appeal for his daughter follows. While the Lord is on His way to heal the daughter of Israel, who meanwhile dies He is interrupted by the touch of faith; for whoever went to Him found healing. The Lord however while He perfectly meets the case of any needy soul at the present time does not fail in the long run to accomplish the purposes of God for the revival of Israel. He will restore Israel; for in God's mind they are not dead but sleep.

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## **5. THE ANNUNCIATION TO THE VIRGIN MARY OF THE BIRTH OF JESUS.**

**In Nazareth. Probably BC 7 or 6.**

**[Luke 1 verses 26 thru 38.](#)**

**And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and**

the virgin's name was Mary. And the angel came in unto her, and said, "Hail, thou that art highly favoured, the Lord is with thee. Blessed art thou among women!" And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, "Fear not, Mary! For thou hast found favour with God. 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. And He shall reign over the house of Jacob forever; 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?" And the angel answered and said unto her, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore also that Holy Thing which shall be born of thee shall be called 'The Son of God'. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age. And this is the sixth month with her, who was called barren. For with God nothing shall be impossible!" And Mary said, "Behold the handmaid of the Lord. Be it unto

me according to thy word." And the angel departed from her.

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## 6. THE SONG OF ELISABETH TO MARY UPON HER VISIT.

In the hill country of Judea. BC 7 or 6.

[Luke 1 verses 39 thru 45.](#)

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

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## 7. THE MAGNIFICAT OF MARY.

In the hill country of Judea. BC 7 or 6.

[Luke 1 verses 46 thru 56.](#)

And Mary said, "My soul doth magnify the Lord  
and my spirit hath rejoiced in God my Savior.  
For He hath regarded the low estate of His  
handmaiden. For behold, from henceforth all  
generations shall call me blessed. For He that  
is mighty hath done to me great things and  
Holy is His Name and His mercy is unto  
generations and generations on them that fear  
Him. He hath shewed strength with His arm. He  
hath scattered the proud in the imagination of  
their heart. He hath put down the mighty from  
their thrones and hath exalted them of low  
degree. The hungry He hath filled with good  
things and the rich He hath sent empty away.  
He hath helped Israel His servant, that He  
might remember mercy as He spoke unto our  
fathers to Abraham and his seed for ever. And  
Mary abode with her about three months and  
returned unto her house.

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COMMENTARY ON LUKE 1 VERSES 46 THRU 56:

We note that Mary was a humble young woman who

wanted nothing more than to give all praise and glory to God. She did not want to be noticed. She did not want to be recognized. And she definitely did not want to receive the praise and adoration that she sometimes receives. She was all about being humble and giving all glory to God. This is what we see in Luke 1:26-56. We learn about the thoughtfulness of Mary in three ways. First, let us begin in Luke 1:26 where the stage is set, and we are introduced to Mary and the Messenger from Heaven. We learn so much in these verses about Mary! We learn that she was not very prominent because she was living in Nazareth. Nazareth was a little town in the middle of nowhere. The Scriptures tells us that nobody of any importance ever came from Nazareth. But that is where Mary was. We also learn that she was pure because she was a virgin. We learn that she was promised or betrothed to Joseph, who was of the house of David. This was probably an arranged marriage, and Joseph was probably much older than Mary. He could have been in his late twenties, or thirties, some even think he was in his forties. She was probably in her early to mid teens. She was probably 14 or 15, though she could have been as young as twelve. But the most important thing that we learn about here in Luke 1:28, is that she was praised. In verse 28, the angel greets her with a

blessing. He says, "Rejoice, highly favored one, the Lord is with you; blessed are you among women!" What would your response be if an angel appeared to you and said this to you? Suppose you are reading your Bible and all of a sudden, an angel appears to you, and says, "Rejoice, highly favored one. The Lord is with you, blessed are you among all people." What would you do? What would you think? Would you get puffed up with pride? Would you call your neighbors and tell them what had happened? "Well, you'll never believe what happened to me. I was doing my devotions the other morning, and an angel appeared to me and told me that I was more blessed than anyone else on earth!" Second, Luke 1:29-38 says Mary was thoughtful about God's Word because her song in verses 47-55 is full of Scriptural truths from the Old Testament. We also know from the rest of her life, that she is very careful to know and obey the law of God and the Old Testament regulations. She made sure that after Jesus was born he was circumcised on the eighth day and was presented at the temple. They also took Him yearly to the Passover in Jerusalem. Mary knew her from reading God's Word, which is what we now call the "Old Testament" that blessings are not an end in themselves. God is very liberal with His blessings, but He does not intend to bless just so that we can

be blessed. Mary knew that when God bestows divine blessings upon His people, the blessing was always for the purpose of greater responsibility. God's blessings are not just blessings for ourselves. They are for the purpose of giving greater responsibility. God never blesses just for the sake of blessing. He blesses us because He wants us to do something with those blessings. And the greater the blessing, the greater the responsibility. If He gives us the blessing of having children it is so that we can raise them up to be Godly offspring. Godly men and women who will serve Him with their lives. He gives the blessing of resources and our positions to help other people and to help the Good News of salvation through Jesus Christ be spread to nations that are still in spiritual darkness. The angel told Mary that God was going to greatly bless her but she was troubled. She was so young for such great demands upon her life. Although she was pure before God, she knew that she was a sinner, and she didn't know if she was up to such great responsibility. She knew from reading God's Word that when an angel appears to give you a message from God, it will be no small task that God is asking. And it wasn't. As we all know, God was asking her to be the "mother" of God. Can you imagine such a task? In Luke 1:34 Mary asks of the

angel, "How can this be, since I do not know a man?" Now, this should remind us of a very similar statement Zacharias made to Gabriel. In both instances, the angel Gabriel had come from the very presence of God to pronounce a tremendous blessing to both Zacharias and Mary. Both asks questions about his message. But Zacharias' response was one of doubt and criticism. Zacharias did not really believe that the promise would come true through him as evidence by Gabriel's response "Behold, thou shalt not be able to speak because thou believest not my words!". And Zacharias was indeed unable to speak until after John was born. When Mary asked her question, she is not asking out of unbelief and doubt as Zacharias was, but out of faith and trust. She is not doubting that the angels words will come to pass. Her question reveals that she believes it will happen but she is just curious how it will happen. Note that she asks, "How can this be since I do not know a man?" It is never wrong to try to seek understanding, to try to work things out logically, to try to ask God what He is doing, and how He is doing it, and why He is doing it. The questions are not wrong. But we need to recognize that when God clearly gives a promise, we should not question the promise. We can ask HOW God is going to bring it about, but we should not think that

God is NOT going to bring it about. We need to trust God's Word even when we don't know the particulars. It's never wrong to ask for the particulars, but even when we ask, we need to know that He may or may not give us the answers. As the old saying goes, sometimes God says, "Yes" and sometimes He says "No" and sometimes He just says, "Not right NOW!" But in answer to Mary's questions, she does kind of get an answer to her question as Gabriel tells her that the Holy Spirit is going to cause it to happen. In other words, it will be a tremendous miracle! He goes on to tell her that God had performed a miracle with Elizabeth as well. She is going to have a son in her old age, even though she was barren. Luke 1:37 is the key to both answers because, "With God nothing will be impossible." If He wants to allow a barren woman to have a child in her old age, well past her years of fertility, that is an easy thing for Him to do. If He wants a virgin to be with child, that is also an easy thing for Him to do. If He wants to part the Red Sea, if He wants to raise people from the dead, if He wants to feed 5,000 men (not including the women and children) with just five loaves and two fish, it is an easy thing for Him to do as well. So also, perhaps in your life, you are facing a "God-sized" challenge. Very likely, there are circumstances which you feel are almost

impossible. Do you have an unsaved relative who has no interest in the things of God? Do you have a financial need which, without God's help, it seems that it will be impossible to meet? Do you have a disease or illness which you think will never improve? Whatever it might be, let your requests be made known to God, for He delights in doing the impossible. But, on the other hand, be sure not take this verse out of context or use it as a proof-text for bad theology. Just because God CAN do the impossible, does not mean He always WILL. Anything God determines to do He can accomplish, because there is nothing impossible with God. But that does not mean He will do everything we demand Him to do, because some things are not included in His plan. Yes, God can do the impossible, but He only does it when it accomplishes His purposes. Finally, Mary was thoughtful of others. We read that she went from Nazareth to the hill country of Judah which is nearly identical to the journey she will make about 9 months later when she and Joseph go to Bethlehem for the census. Mary was thoughtful about Elizabeth and left Nazareth to go and help her. Elizabeth was well past the normal age for child bearing. And being pregnant is not easy for any woman of any age. But Elizabeth was older and needed help. Maybe she even needed someone to

talk to as Zacharias still couldn't talk until John was born. We are told in that some of Elizabeth's relatives were there until his birth, but we aren't really told who. And so Mary remained with her about three months, and then returned to her house. Mary was also thoughtful of Joseph and didn't want her pregnancy to damage his reputation. During that time, it was a very shameful thing for a woman to get pregnant out of wedlock, and it was even more shameful if she got pregnant while she was betrothed, and even more shameful still if the man she was pregnant by was not the man she was betrothed to! In such a case, it was shameful for both the man and the woman. Mary's pregnancy, when found out, would be shameful both for her and for Joseph. Both would become the objects of ridicule and scorn. She wanted to spare Joseph this ridicule if she could, and so she left as soon as possible, and went far away to go visit Elizabeth before it became obvious to anyone that she was pregnant. Probably she and Elizabeth talked about what she would tell Joseph and what he might do when he found out she was pregnant. And they probably decided that Mary should return home and face whatever was to be. If God had given her this blessing and the responsibility that came along with it, and if that meant not getting married, then so be it. But she

was confident that God knew what He was doing. Mary was about to go through a great trial in her life. A time when people talked about her behind her back. A time when people pointed the finger at her and told lies about her. A time when people spread gossip and rumors about her. And so, after helping Elizabeth for a time, Mary returned home. Mary was indeed very thoughtful. She was thoughtful about God's Word, and she was thoughtful about others.

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## **8. THE BIRTH AND CHILDHOOD OF THE BAPTIST AND HIS DESERT LIFE.**

**In the hill country of Judea. BC 7 or 6.**

**[Luke 1 verses 57 thru 80.](#)**

**Now Elisabeth's full time came that she should be delivered; and she brought forth a son. And her neighbors and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, "Not so; but he shall be called 'John'. And they said unto her, "There is**

none of thy kindred that is called by this name." And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, "His name is 'John'". And they marveled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them and all these sayings were noised abroad throughout all the hill country of Judaea. And all they that heard them laid them up in their hearts, saying, "What manner of child shall this be?" And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, "Blessed be the Lord God of Israel; for He hath visited and redeemed His people. And hath raised up an horn of salvation for us in the house of His servant David. As He spake by the mouth of His holy prophets, which have been since the world began that we should be saved from our enemies, and from the hand of all that hate us to perform the mercy promised to our fathers, and to remember His holy covenant, the oath which He swore to our father Abraham, that He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear. In holiness and righteousness

before Him, all the days of our life. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways to give knowledge of salvation unto His people by the remission of their sins through the tender mercy of our God; whereby the dayspring from on high hath visited us to give light to them that sit in darkness and in the shadow 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.

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## 9. THE ANNUNCIATION TO JOSEPH OF THE BIRTH OF JESUS.

In Nazareth.

[Matthew 1 verses 18 thru 25.](#)

Now the birth of Jesus Christ was this. When his mother Mary had been betrothed to Joseph, before they came together, she was found with Child of the Holy Ghost. And Joseph her husband, being a righteous man and not willing to make her a public example, was minded to put her away privily. But when he thought on

these things, behold, an angel of the Lord appeared unto him in a dream, saying, "Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son; and thou shalt call his name Jesus for it is He that shall save His people from their sins." Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet Isaiah saying, 'Behold, the virgin shall be with child and she shall bring forth a son. And they shall call His name Immanuel, which is, being interpreted, 'God with us'.'" And Joseph arose from his sleep and did as the angel of the Lord commanded him and took unto him his wife and he knew her not till she had brought forth a son. And he called His name "Jesus".

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10. THE BIRTH OF JESUS.

In Bethlehem. Probably BC 6 or 5.

[Luke 2 verses 1 thru 7.](#)

Now it came to pass in those days, there went out a decree from Cæsar Augustus that all the world should be enrolled. This was the first

enrolment made when Quirinius was governor of Syria. And all went to enroll themselves, everyone to his own city and hometown. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David; to enroll himself with Mary, who was betrothed to him, being great with child. And it came to pass, while they were there, the days were fulfilled that she should be delivered. And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

NOTE: Observe how the ruler of the civilized world is unconsciously bringing it about that the Messiah, the son of David, shall be born at Bethlehem, though his mother's home was Nazareth.

11. THE PRAISE OF THE ANGELS AND THE HOMAGE OF THE SHEPHERDS.

Near Bethlehem.

[Luke 2 verses 8 thru 20.](#)

And there were shepherds in the same country abiding in the fields keeping watch over their flock by night. And an angel of the Lord stood by them, and the glory of the Lord shone round about them and they were very afraid. And the angel said unto them, "Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people! For there is born to you this day in the city of David, a Savior, which is Christ the Lord! And this is the sign unto you; ye shall find a babe wrapped in swaddling clothes and lying in a manger." And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, "Glory to God in the highest! And on Earth, peace, goodwill among men in whom He is well pleased." And it came to pass when the angels went away from them into Heaven, the shepherds said one to another, "Let us now go even unto Bethlehem and see this thing that has come to pass which the Lord hath made known unto us!" And they went with haste and found both Mary and Joseph and the babe lying in the manger. And when they saw it, they made known concerning the saying which was spoken to them about this child. And all that heard it wondered at the things which were spoken unto them by the shepherds. But Mary kept all

these sayings, pondering them in her heart.
And the shepherds returned, glorifying and
praising God for all the things that they had
heard and seen, even as it was spoken unto
them.

12. THE CIRCUMCISION OF JESUS.

In Bethlehem.

[Luke 2 verse 21.](#)

And when eight days were fulfilled for
circumcising Him, His name was called Jesus,
which was so called by the angel before He was
conceived in the womb.

13. THE PRESENTATION IN THE TEMPLE WITH THE HOMAGE OF SIMEON AND ANNA.

In Jerusalem.

[Luke 2 verses 22 thru 38.](#)

And when the days of their purification
according to the law of Moses were fulfilled,
they brought Him up to Jerusalem, to present
Him to the Lord as it is written in the law of the

Lord, "Every male that opens the womb shall be called Holy to the Lord and to offer a sacrifice according to that which is said in the law of the Lord 'A pair of turtledoves, or two young pigeons.'" *[see Exodus 13 and Leviticus 12]*. And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel and the Holy Spirit was upon him. And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. And he came in the Spirit into the temple and when the parents brought in the child Jesus that they might do concerning Him after the custom of the law, then he received Him into his arms, and blessed God, and said, "Now let thou thy 1servant depart O Lord, according to Thy Word, in peace! For mine eyes have seen Thy salvation which Thou hast prepared before the face of all peoples 'A light for revelation to the Gentiles and the glory of thy people Israel.'" *[see Isaiah 42 verse 6, 49 verse 6 and 52 verse 10]*. And His father and His mother were marveling at the things which were spoken concerning Him. And Simeon blessed them and said unto Mary His mother, "Behold, this child is set for the falling and rising up of many in

Israel and for a sign which is spoken against. And a sword shall pierce through thine own soul that thoughts out of many hearts may be revealed." And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher, of a great age, having lived with a husband seven years from her virginity and she had been a widow even for fourscore and four years, who departed not from the temple, worshipping with fastings and supplications night and day. And coming up at that very hour, she gave thanks unto God, and spake of Him to all them that were looking for the redemption of Jerusalem.

14. MAGI VISIT THE NEWBORN KING OF THE JEWS.

In Jerusalem and Bethlehem.

[Matthew 2 verses 1 thru 12.](#)

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the east came to Jerusalem, saying, "Where is He that is born King of the Jews? For we saw His star in the east and are come to worship Him. [*see Numbers 24 verse*

17]. And when Herod the king heard it, he was troubled and all Jerusalem with him. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. And they said unto him, "In Bethlehem of Judea for thus it is written by the prophet, "And thou Bethlehem, land of Judah, art in no wise least among the princes of Judah. For out of thee shall come forth a governor which shall be shepherd of My people Israel. *[see Micah 5 verses 1 thru 2]*. Then Herod privily called the wise men and learned of them carefully what time the star appeared. And he sent them to Bethlehem and said, "Go and search out carefully concerning the young child and when ye have found Him, bring me word, that I also may come and worship Him." And they, having heard the king, went their way. And lo, the star which they saw in the east went before them till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary His mother and they fell down and worshipped Him and opening their treasures they offered unto Him gifts gold and frankincense and myrrh. And being warned of God in a dream that they

should not return to Herod, they departed into their own country another way.

15. THE CHILD JESUS CARRIED TO EGYPT AND THE CHILDREN AT BETHLEHEM SLAIN.

In Bethlehem. Probably BC 5.

[Matthew 2 verses 13 thru 18.](#)

Now when they were departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, "Arise and take the young child and His mother and flee into Egypt and be thou there until I tell thee. For Herod will seek the young child to destroy Him. And he arose and took the young child and His mother by night and departed into Egypt and was there until the death of Herod that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Out of Egypt did I call my Son". [*see Hosea 11 verse 1*]. Then Herod, when he saw that he was mocked of the wise men was exceeding wroth and sent forth and slew all the male children that were in Bethlehem and in all the borders thereof from two years old and under according to the time which he had carefully learned of the wise men. Then was

fulfilled that which was spoken by Jeremiah the prophet, saying, "A voice was heard in Ramah, weeping and great mourning. Rachel weeping for her children and she would not be comforted because they are not. [*see Jeremiah 31 verse 15*].

16. THE CHILD BROUGHT FROM EGYPT TO NAZARETH.

**In Nazareth. Probably BC 4.
[Matthew 2 verses 19 thru 23.](#)**

But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, "Arise and take the young child and His mother and go into the land of Israel for they are dead that sought the young child's life." And he arose and took the young child and His mother and came into the land of Israel. But when he heard that Archelaus was reigning over Judea in the room of his father Herod, he was afraid to go thither; and being warned of God in a dream, he withdrew into the parts of Galilee, and came and dwelt in a city called Nazareth that it might be fulfilled which was

spoken by the prophets that he should be called a Nazarene.

COMMENTARY ON MATTHEW 2 VERSES 19 THRU

23: Matthew 2 verse 23 says about Jesus, “He went and lived in a town called Nazareth. So was fulfilled what was said through the prophets, that He would be called a Nazarene.” But where is this prophecy found in the Old Testament? Matthew is obviously not quoting a prophecy directly, as there is no Old Testament passage with the wording he uses. Three major options exist for interpreting this verse. First, it may be that Matthew is associating the word Nazarene with the Hebrew word “netser” (meaning “branch or sprout”). The word for “branch” was a common term for the Messiah, such as in Isaiah 11 verse 1 “A shoot will come up from the stump of Jesse. From his roots a branch will bear fruit.” Hebrew was written with only consonants, and “netser” would have appeared as “NZR”—the same main consonants as Nazareth. In fact, in Aramaic, the common language of Jesus’ day, the word for “Nazareth” and the Hebrew word for “branch” sounded very much alike. Matthew’s point could be that Jesus was “sprouting up” from an obscure village in Galilee and Jesus was the “branch” predicted by the prophets. The name of the town He grew up in

sounds like the prophets' word for "branch." A second option is that Matthew uses the word Nazarene in reference to a person who is "despised and rejected." In the first century, Nazareth was a small town about 55 miles north of Jerusalem, and it had a negative reputation among the Jews. Galilee was generally looked down upon by Judeans, and Nazareth of Galilee was especially despised [see *John 1 verse 46*]. If this was Matthew's emphasis, the prophecies Matthew had in mind could include these two passages concerning the Messiah, "But I am a worm and not a man, scorned by everyone, despised by the people. All who see me mock me; they hurl insults, shaking their heads" [see *Psalms 22 verses 6-7*]. It's true that Nazarenes were "scorned by everyone," and so one could see this messianic prophecy as an allusion to Jesus' hometown of Nazareth, "He was despised and rejected by mankind, a man of suffering, and familiar with pain. Like one from whom people hide their faces, He was despised, and we held Him in low esteem" [see *Isaiah 53 verse 3*]. Again, in Jesus' day, Nazarenes were "despised and rejected," and so Isaiah's prophecy could be viewed as an indirect reference to Jesus' background as the supposed son of a carpenter from Nazareth. If *Psalms 22 verses 6-7* and *Isaiah 53 verse 3* are the prophecies that

Matthew had in mind, then the meaning of "He shall be called a Nazarene" is something akin to "He shall be despised and mocked by His own people." Jesus not only identified with humanity by coming to our world; He also identified with the lowly of this world. His upbringing in an obscure and despised town served as an important part of His mission. Jesus identified Himself as "Jesus of Nazareth" during His encounter with Saul on the road to Damascus [*see Acts 22 verses 7-8*]. After his conversion, Paul mentioned Jesus of Nazareth [*see Acts 26 verse 9*]. One of the names of the early Christians was "Nazarenes" [*see Acts 24 verse 5*], and the term "Nasara", meaning "Nazarene", is still used today by Muslims to identify a Christian. A third option is that Matthew is citing a prophecy not found in the Old Testament but in some other unknown source. If so, Matthew referred to a prophecy known to his original audience yet unknown to us today. However, this is unlikely and it is an argument from silence.

[Luke 2 verse 39.](#)

And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city of Nazareth.

17. THE CHILDHOOD OF JESUS AT NAZARETH.

In Nazareth. Probably BC 4 to A.D. 7.

[Luke 2 verse 40.](#)

And the child grew, and waxed strong, filled with wisdom and the grace of God was upon Him.

NOTE: This simple statement of Luke tells more in one sentence than all the apocryphal Gospels of the Infancy, with their silly legends about the miraculous prowess of the child Jesus.

18. THE VISIT OF THE BOY JESUS TO JERUSALEM WHEN TWELVE YEARS OLD.

In Jerusalem. Probably A.D. 7 or 8.

[Luke 2 verses 41 thru 50.](#)

And His parents went every year to Jerusalem at the Feast of the Passover. [*see Exodus 23 verses 14 thru 17 and Deuteronomy 16 verses 1 thru 8*]. And when He was twelve years old, they went up after the custom of the feast and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in

Jerusalem; and His parents knew it not but supposing Him to be in the company they went a day's journey and they sought for Him among their kinsfolk and acquaintance and when they found Him not they returned to Jerusalem seeking for Him. And it came to pass, after three days they found Him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions and all that heard Him were amazed at His understanding and His answers. And when they saw Him, they were astonished and His mother said unto Him, "Son, why hast thou thus dealt with us? Behold, thy father and I sought Thee sorrowing." And He said unto them, "How is it that ye sought Me? Know ye not that I must be in My Father's house?" And they understood not the saying which He spake unto them.

19. THE EIGHTEEN YEARS AT NAZARETH.

In Nazareth. Probably A.D. 7 to A.D. 26 (or 6 to 25).

[Luke 2 verses 51 and 52.](#)

And He went down with them and came to Nazareth and He was subject unto them and His mother kept all these sayings in her heart.

**And Jesus advanced in wisdom and stature,
and in favour with God and men. [*see 1 Samuel
2 verse 26*].**

NOTE: After the return to Nazareth, we know nothing of Jesus' life at that place beyond the general statements of Luke 2 verse 52, with the knowledge and dispositions indicated in the narrative and the fact that He was a carpenter until He comes forth to be baptized by John, His forerunner.

20. THE BEGINNING OF JOHN THE BAPTIST'S MINISTRY.

**In the wilderness of Judea and beside the
Jordan. Probably A.D. 25.**

[Mark 1 verse 1.](#)

**The beginning of the gospel of Jesus Christ,
the Son God.**

21. THE TIME OF THE BEGINNING.

**In the wilderness of Judea and beside the
Jordan. Probably A.D. 25.**

[Luke 3 verses 1 and 2.](#)

Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate was the governor of Judea and Herod was the tetrarch of Galilee and his brother Philip tetrarch of the region of Ituræa and Trachonitis and Lysaniasb the tetrarch of Abilene in the highpriesthood of Annas and Caiaphas. The word of God came unto John the son of Zacharias in the wilderness.

NOTE: Luke follows the custom of ancient historians in dating events by the names of the rulers. As the son of a priest, John was probably thirty years old when he came forth to begin his ministry.

22. THE MESSAGE AND THE MESSENGER.

In the wilderness of Judea and beside the Jordan. Probably A.D. 25.

[Mark 1 verses 2 thru 6.](#)

Even as it is written in Isaiah the prophet, "Behold, I send my messenger before thy face, who shall prepare thy way? The voice of one crying in the wilderness, 'Make ye ready the

way of the Lord! Make his paths straight!" *[see Malachi 3 verse 1 and Isaiah 40 verse 3].* John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins. And there went out unto him all the country of Judea and all they of Jerusalem and they were baptized of him in the river Jordan, confessing their sins. And John was clothed with camel's hair and had a leathern girdle about his loins and did eat locusts and wild honey.

Matthew 3 verses 1 thru 6.

And in those days cometh John the Baptist, preaching in the wilderness of Judea, saying, "Repent ye; for the kingdom of heaven is at hand! For this is he that was spoken of by Isaiah the prophet, saying, "The voice of one crying in the wilderness, "Make ye ready the way of the Lord! Make his paths straight!" *[see Malachi 3 verse 1 and Isaiah 40 verse 3].* Now John himself had his raiment of camel's hair and a leathern girdle about his loins and his food was locusts and wild honey. Then went out unto him Jerusalem and all Judea and all the region round about Jordan and they were

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

Luke 3 verses 3 thru 6.

And he came into all the region round about Jordan, preaching the baptism of repentance unto remission of sins. As it is written in the book of the words of Isaiah the prophet, "The voice of one crying in the wilderness. Make ye ready the way of the Lord! Make his paths straight! Every valley shall be filled and every mountain and hill shall be brought low and the crooked shall become straight and the rough ways smooth. And all flesh shall see the salvation of God." *[see Malachi 3 verse 1 and Isaiah 40 verses 3 thru 5].*

23. A SPECIMEN OF JOHN'S PREACHING.

In the wilderness of Judea and beside the Jordan. Probably A.D. 25.

Matthew 3 verses 7 thru 10.

But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto

them, "Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruit worthy of repentance and think not to say within yourselves, 'We have Abraham to our father' for I say unto you that God is able of these stones to raise up children unto Abraham. And even now is the axe laid unto the root of the trees. Every tree therefore that bringeth not forth good fruit is hewn down and cast into the fire!"

Luke 3 verses 7 thru 14.

He said therefore to the multitudes that went out to be baptized of him, "Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance and begin not to say within yourselves, 'We have Abraham to our father', for I say unto you that God is able of these stones to raise up children unto Abraham. And even now is the axe also laid unto the root of the trees. Every tree therefore that bringeth not forth good fruit is hewn down and cast into the fire". And the multitudes asked him, saying, "What then must we do?" And he answered and said unto them, "He that hath two coats, let him impart to him that hath none and he that hath

food, let him do likewise." And there came also publicans to be baptized, and they said unto him, "Master, what must we do?" And he said unto them, "Extort no more than that which is appointed you." And the soldiers also asked him, saying, "And what about us? What must we do?" And he said unto them, "Do violence to no man, neither exact anything wrongfully. And be content with your wages."

24. THE FORERUNNER'S PICTURE OF THE MESSIAH BEFORE SEEING HIM.

Mark 1 verses 7 and 8.

And he preached, saying, "There cometh after me He that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose. I baptized you with water; but He shall baptize you with the Holy Ghost."

Matthew 3 verses 11 and 12.

"I indeed baptize you with water unto repentance. But He that cometh after me is mightier than I, whose shoes I am not worthy to bear. He shall baptize you with the Holy

Ghost and with fire, whose fan is in His hand and He will thoroughly cleanse His threshing floor. And He will gather His wheat into the garner but the chaff He will burn up with unquenchable fire.”

Luke 3 verses 15 thru 18.

And as the people were in expectation and all men reasoned in their hearts concerning John whether he were the Christ. John answered, saying unto them all, “I indeed baptize you with water but there cometh He that is mightier than I, the latchet of whose shoes I am not worthy to unloose. He shall baptize you with the Holy Ghost and with fire, whose fan is in His hand to cleanse His threshing floor and to gather the wheat into His garner. But the chaff He will burn up with unquenchable fire.” With many other exhortations therefore preached he good tidings unto the people.

**25. THE BEGINNING OF CHRIST'S PUBLIC
MINISTRY.**

THE YEAR OF OBSCURITY. Probably Part of A.D. 26 and 27.

26. JESUS BAPTIZED BY JOHN IN THE JORDAN.

In Bethany beyond the Jordan. Probably A.D. 26.

[Mark 1 verses 9 thru 11.](#)

And it came to pass in those days, that Jesus came from Nazareth of Galilee and was baptized of John in the Jordan. And straightway coming up out of the water, He saw the heavens rent asunder and the Spirit as a dove descending upon Him. And a voice came out of the heavens, "Thou art my beloved Son, in Thee I am well pleased" [*see Psalms 2 verse 7 and Isaiah 42 verse 1*].

[Matthew 3 verses 13 thru 17.](#)

Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. But John would have hindered Him, saying, "I have need to be baptized of Thee, and comest Thou to me?" But Jesus answering said unto him, "Suffer it now for thus it becometh us to fulfil

all righteousness." Then he allowed him and Jesus, when He was baptized, went up straightway from the water and lo, the heavens were opened unto Him, and He saw the Spirit of God descending as a dove and coming upon Him and lo, a voice out of the heavens, saying, "This is my beloved Son, in whom I am well pleased."

Luke 3 verses 21 thru 23.

Now it came to pass, when all the people were baptized, that Jesus also having been baptized, and praying, the Heaven was opened. And the Holy Ghost descended in a bodily form, as a dove, upon Him. And a voice came out of Heaven, "Thou art my beloved Son; in Thee I am well pleased." And Jesus himself, when He began to teach, was about thirty years of age.

27. THE THREE TEMPTATIONS OF JESUS.

In the wilderness of Judea. Probably A.D. 26.

Mark 1 verses 12 and 13.

And straightway the Spirit drove Him forth into the wilderness. And He was in the wilderness

forty days tempted of Satan and He was with the wild beasts and the angels ministered unto Him.

Matthew 4 verses 1 thru 11.

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when He had fasted forty days and forty nights, He afterward hungered. And the tempter came and said unto Him, "If thou art the Son of God, command that these stones become bread." But He answered and said, "It is written, 'Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.'" [*see Deuteronomy 8 verse 3*]. Then the devil taketh Him into the holy city; and he set Him on the pinnacle of the temple and saith unto Him, "If thou art the Son of God, cast Thyself down. For it is written, 'He shall give His angels charge concerning Thee. And on their hands they shall bear Thee up lest Thou dash Thy foot against a stone.'" [*see Psalm 91 verses 11 thru 12*]. But Jesus said unto him, "Again it is written, 'Thou shalt not tempt the Lord thy God.'" [*see Deuteronomy 6 verse 16*]. Again, the devil taketh Him unto an exceeding high mountain and showed Him all the kingdoms of the world

and the glory of them. And he said unto Him, "All these things will I give Thee if Thou wilt fall down and worship me." Then saith Jesus unto him, "Get thee hence, Satan. For it is written, 'Thou shalt worship the Lord thy God, and Him only shalt thou serve.'" [see *Deuteronomy 6 verse 13*]. Then the devil feft Him and behold angels came and ministered unto Him.

Luke 4 verses 1 thru 13.

And Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit in the wilderness during forty days, being tempted of the devil. [see *Hebrews 4 verse 15*]. And He did eat nothing in those days and when they were completed, He hungered. And the devil said unto Him, "If thou art the Son of God, command this stone that it become bread." And Jesus answered unto him, "It is written, 'Man shall not live by bread alone.' [see *Deuteronomy 8 verse 3*]. And he led Him up and shewed Him all the kingdoms of the world in a moment of time. And the devil said unto Him, "To Thee will I give all this authority and the glory of them. For it hath been delivered unto me and to whomsoever I will I give it. If Thou therefore wilt worship before me, it shall

all be Thine." And Jesus answered and said unto him, "It is written, 'Thou shalt worship the Lord thy God, and Him only shalt thou serve.'" *[see Deuteronomy 6 verse 13]*. And he led Him to Jerusalem and set Him on the pinnacle of the temple and said unto Him, "If thou art the Son of God, cast Thyself down from hence. For it is written, 'He shall give His angels charge concerning Thee to guard Thee. And on their hands they shall bear Thee up lest Thou dash Thy foot against a stone.' *[see Psalm 91 verses 11 thru 12]*. And Jesus answering said unto him, "It is said, 'Thou shalt not tempt the Lord thy God.'" *[Deuteronomy 6 verse 16]*. And when the devil had completed every temptation, he departed from him for a season.

28. THE TESTIMONY OF THE BAPTIST TO THE COMMITTEE OF THE SANHEDRIN.

At Bethany beyond Jordan.

[John 1 verses 19 thru 28.](#)

And this is the witness of John when the Jews sent unto him from Jerusalem priests and Levites to ask him, "Who art thou?" And he confessed, and denied not; and he confessed, "I

am not the Christ." And they asked him, "What then? Art thou Elijah?" And he saith, "I am not." And they said, "Art thou the prophet?" And he answered, "No." They said therefore unto him, "Who art thou that we may give an answer to them that sent us? What sayest thou of thyself?" He said, "I am the voice of one crying in the wilderness, 'Make straight the way of the Lord!'" As said by Isaiah the prophet. [*see Isaiah 40 verse 3*]. And they who had been sent from the Pharisees asked him, "Why then baptizest thou if thou art not the Christ, neither Elijah, neither the prophet?" John answered them, saying, "I baptize with water. In the midst of you stands one whom ye know not, even He that cometh after me, the latchet of whose shoe I am not worthy to unloose." These things were done in Bethany beyond Jordan, where John was baptizing.

29. JOHN'S IDENTIFICATION OF JESUS AS THE MESSIAH.

At Bethany beyond the Jordan.

[John 1 verses 29 thru 34.](#)

On the morrow, he seeth Jesus coming unto him, and saith, "Behold, the Lamb of God which taketh away the sin of the world! [*see Isaiah 53 verse 7*] "This is He of whom I said, 'After me, cometh a Man which is become before me for He was before me.' And I knew Him not; but that He should be made manifest to Israel, for this cause came I baptizing with water." And John bare witness, saying, "I have beheld the Spirit descending as a dove out of heaven and it abode upon Him. And I knew Him not but He that sent me to baptize with water, He said unto me, 'Upon whomsoever thou shalt see the Spirit descending and abiding upon Him, the same is He that baptizes with the Holy Spirit.' And I have seen, and have borne witness that this is the Son of God."

30. JESUS MAKES HIS FIRST DISCIPLES.

At Bethany beyond the Jordan.

[John 1 verses 35 thru 51.](#)

Again on the morrow, John was with two of his disciples and he looked upon Jesus as He walked, and saith, "Behold, the Lamb of God!" [*see Isaiah 53 verse 7*]. And the two disciples

heard him speak and they followed Jesus. And Jesus turned and beheld them following and saith unto them, "What seek ye?" And they said unto Him, "Rabbi, which is to say, being interpreted, "Master", where abidest thou?" He saith unto them, "Come, and ye shall see." They came therefore and saw where He abode and they abode with Him that day. It was about the tenth hour. One of the two that heard John speak and followed him was Andrew, Simon Peter's brother. He findeth first his own brother Simon and saith unto him, "We have found the Messiah!", which is, being interpreted, "Christ". He brought him unto Jesus and Jesus looked upon him, and said, "Thou art Simon, the son of John. Thou shalt be called "Cephas", which is by interpretation, "Peter"." On the morrow, He was minded to go forth into Galilee and He findeth Philip and Jesus saith unto him, "Follow me." Now Philip was from Bethsaida, of the city of Andrew and Peter. Philip findeth Nathanael and saith unto him, "We have found Him of whom Moses in the law and the prophets did write, "Jesus of Nazareth, the son of Joseph". And Nathanael said unto him, "Can anything good come out of Nazareth?" Philip saith unto him, "Come and see!" Jesus saw Nathanael coming to Him, and

saith of him, "Behold, an Israelite indeed, in whom is no guile!" Nathanael saith unto Him, "Whence doest thou knowest me?" Jesus answered and said unto him, "Before Philip called thee, when thou was under the fig tree, I saw thee." Nathanael answered him, "Rabbi, thou art the Son of God; thou art the King of Israel!" *[see 2 Samuel 7 verse 14 and Psalm 2 verse 7].* Jesus answered and said unto him, "Because I said unto thee, 'I saw thee underneath the fig tree', believest thou? Thou shalt see greater things than these!" And he saith unto him, "Verily, verily, I say unto you, ye shall see the heaven opened and the angels of God ascending and descending upon the Son of man!" *[see Genesis 28 verse 12].*

31. JESUS WORKS HIS FIRST MIRACLE.

At Cana in Galilee.

[John 2 verses 1 thru 11.](#)

And the third day there was a marriage in Cana of Galilee and the mother of Jesus was there and Jesus also was bidden, and his disciples, to the marriage. And when the wine failed, the mother of Jesus saith unto him, "They have no

wine." And Jesus saith unto her, "Woman, what have I to do with thee? Mine hour is not yet come." His mother saith unto the servants, "Whatsoever He saith unto you, do it." Now there were six waterpots of stone set there after the Jews' manner of purifying, containing two or three firkins apiece. Jesus saith unto them, fill the waterpots with water. And they filled them up to the brim. And He saith unto them, "Draw out now, and bear unto the ruler of the feast." And they bare it. And when the ruler of the feast tasted the water now become wine and knew not whence it was (but the servants which had drawn the water knew), the ruler of the feast calleth the bridegroom and saith unto him, "Every man first serves the good wine; and when men have drunk freely, then serves that which is worse. But thou hast kept the good wine until now." This was the beginning of Jesus miracles which He did in Cana of Galilee and manifested His glory. And His disciples believed on him.

32. JESUS MAKES A FIRST SOJOURN AT CAPERNAUM, ACCOMPANIED BY HIS KINDRED AND HIS EARLY DISCIPLES.

Later Capernaum will become His home.

[John 2 verse 12.](#)

After this He went down to Capernaum, He, and his mother, and his brethren, and his disciples and there they abode not many days.

33. THE FIRST CLEANSING OF THE TEMPLE AT THE PASSOVER.

Jerusalem in probably A.D. 27.

[John 2 verse 13 thru 22.](#)

And the Passover of the Jews was at hand, and Jesus went up to Jerusalem. And He found in the Temple those that sold oxen and sheep and doves and the changers of money sitting and He made a scourge of cords and cast all out of the temple, both the sheep and the oxen, and He poured out the changers' money and overthrew their tables. And to them that sold the doves He said, "Take these things hence. Make not My Father's house a house of merchandise." His disciples remembered that it was written, "The zeal of thine house shall eat me up". (see Psalm 69 verse 9). The Jews therefore answered and said unto Him, "What sign show Thou unto us, seeing Thou doest

these things"? Jesus answered and said unto them, "Destroy this temple, and in three days I will raise it up." The Jews therefore said, "Forty and six years was this temple in building, and wilt Thou raise it up in three days?" But He spake of the temple of His body. When therefore He was raised from the dead, His disciples remembered that He spoke this and they believed the scripture and the word which Jesus had said.

COMMENTARY ON JOHN 2 VERSES 13 THRU 22:

Many scholars consider this the same incident as that in the Synoptic Gospels and placed by them in Passion Week probably on Monday. It is urged that Jesus would not have repeated such an act and hence one must follow either the order of John or of the Synoptics. But there is no inherent difficulty in the repetition of such an act when one reflects on the natural indignation of Jesus at the desecration of the temple on His visit during His ministry and considers that Jesus may have wished to make one last protest at the close of His ministry. Certainty, of course, is not possible in such an argument one way or the other. And observe the successive *scenes* of this early ministry beside the Jordan, on the eastern side, at Cana of Galilee, at Capernaum, at Jerusalem, in

Judea, in Samaria. This is the first of the Passovers in John's Gospel. There may have been another.

34. THE INTERVIEW OF NICODEMUS WITH JESUS.

At Jerusalem during the Passover.

[John 2 verse 23 to John 3 verse 21.](#)

Now when He was in Jerusalem at the Passover, during the feast, many believed on His name, beholding His signs which He did. But Jesus did not trust Himself unto them for that He knew all men, and because He needed not that anyone should bear witness concerning man; for He Himself knew what was in man. Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews. the same came unto Him by night, and said to Him, "Rabbi, we know that thou art a teacher come from God for no man can do these signs that thou doest, except God be with him. Jesus answered and said unto him, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." Nicodemus saith unto Him, "How can a man be born when he is old? Can he enter a second time into his mother's womb,

and be born again?" Jesus answered, "Verily, verily, I say unto thee, except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again. The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth so is every one that is born of the Spirit." Nicodemus answered and said unto Him, "How can these things be?" Jesus answered and said unto him, "Art thou the teacher of Israel, and understandest not these things? Verily, verily, I say unto thee, We speak that We do know, and bear witness of that We have seen; and ye receive not Our witness. If I told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things? And no man hath ascended into Heaven, but He that descended out of heaven, even the Son of man, which is in Heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up that whosoever believeth may in Him have eternal life. [*see Numbers 21 verse 8 and 9*], For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not

perish, but have eternal life. For God sent not His Son into the world to judge the world; but that the world should be saved through Him. He that believeth on Him is not judged but he that believeth not has been judged already, because he hath not believed on the Name of the only begotten Son of God. And this is the judgment, that the Light is come into the world, and men loved the darkness rather than the Light; for their works were evil. For every one that doeth evil hateth the Light, and cometh not to the Light, lest his works should be revealed. But he that doeth the truth cometh to the Light, that his works may be made manifest, that they have been wrought in God.”

35. THE PARALLEL MINISTRY OF JESUS AND JOHN WITH JOHN'S LOYALTY TO JESUS.

John 3 verses 22 thru 36.

After these things came Jesus and His disciples into the land of Judea; and there He tarried with them, and baptized. And John also was baptizing in Enon near to Salim, because there was much water there and they came, and were baptized. For John was not yet cast

into prison. There arose therefore a questioning on the part of John's disciples with a Jew about purifying. And they came unto John, and said to him, "Rabbi, He that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to Him." John answered and said, "A man can receive nothing, except it have been given him from Heaven. Ye yourselves bear me witness, that I said, 'I am not the Christ, but, that I am sent before Him'. He that hath the bride is the bridegroom but the friend of the bridegroom, which standeth and heareth Him, rejoiceth greatly because of the bridegroom's voice. This my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all. He that is of the Earth is of the Earth, and of the Earth He speaketh, He that cometh from Heaven is above all. What He hath seen and heard, of that He beareth witness and no man receiveth His witness. He that hath received His witness hath set his seal to this, that God is true. For He whom God hath sent speaketh the words of God for He giveth not the Spirit by measure. The Father loveth the Son, and hath given all things into His hand. He that believeth on the Son hath eternal life; but he that obeyeth not the Son

shall not see life, but the wrath of God abideth on him.”

36. CHRIST'S REASONS FOR LEAVING JUDEA.

John 4 verses 1 thru 4.

When therefore the Lord knew how that the Pharisees had heard that Jesus was making and baptizing more disciples than John (although Jesus Himself baptized not, but His disciples did), He left Judea, and departed again into Galilee. And He must needs pass through Samaria.

Luke 3 verses 19 and 20.

But Herod the tetrarch, being reprov'd by him for Herodias his brother's wife, and for all the evil things which Herod had done, added yet this above all, that he shut up John in prison.

Mark 1 verse 14.

Now after that John was delivered up, Jesus came into Galilee.

Matthew 4 verse 12.

Now when He heard that John was delivered up, He withdrew into Galilee.

Luke 4 verse 14.

And Jesus returned in the power of the Spirit into Galilee.

37. JESUS IN SAMARIA.

At Jacob's Well and in Sychar.

John 4 verse 5 thru 42.

So He cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph and Jacob's well was there. Jesus therefore, being wearied with His journey, sat thus by the well. It was about the sixth hour. There cometh a woman of Samaria to draw water. Jesus saith unto her, "Give me to drink." For his disciples were gone away into the city to buy food. The Samaritan woman therefore saith unto Him, "How is it that Thou, being a Jew, askest drink of me, which am a Samaritan woman?" (For Jews have no dealings with Samaritans.) Jesus answered and said unto her, "If thou knewest the gift of

God and who it is that saith to thee, 'Give me to drink'; thou wouldest have asked of Him and He would have given thee LIVING water." The woman saith unto him, "Sir, thou hast nothing to draw with, and the well is deep. From whence then hast Thou that living water? Art Thou greater than our father Jacob, which gave us this well and drank thereof himself and his sons and his cattle?" Jesus answered and said unto her, "Everyone that drinketh of this water shall thirst again. But whosoever drinketh of the water that I shall give him shall never thirst. But the water that I shall give him shall become in him a well of water springing up unto eternal life." The woman saith unto him, "Sir, give me this water that I thirst not neither come all the way hither to draw." Jesus saith unto her, "Go, call thy husband and come hither." The woman answered and said unto Him, "I have no husband." Jesus saith unto her, "Thou saidst well, 'I have no husband' for thou hast had five husbands and he whom thou now hast is not thy husband. This hast thou said truly." The woman saith unto him, "Sir, I perceive that Thou art a prophet. Our fathers worshipped in this mountain and Ye say, that in Jerusalem is the place where men ought to worship." Jesus saith unto her, "Woman,

believe Me, the hour cometh when neither in this mountain nor in Jerusalem shall ye worship the Father. Ye worship that which ye know not. We worship that which we know for salvation is from the Jews. But the hour cometh, and now is when the true worshippers shall worship the Father in spirit and truth for such doth the Father seek to be His worshippers. God is a Spirit and they that worship Him must worship in spirit and truth." The woman saith unto Him, "I know that the Messiah cometh (which is called the Christ) when He is come, He will declare unto us all things." Jesus saith unto her, "I that speak unto thee am *He*." And upon this came his disciples and they marvelled that He was speaking with a woman. Yet no man said, 'What seekest thou?' or, 'Why speakest thou with her?' So the woman left her waterpot and went away into the city, and saith to the men, "Come, see a man, which told me all things that *ever* I did. Can this be the Christ?" They went out of the city and were coming to him. In the meanwhile the disciples prayed him, saying, "Rabbi, eat." But he said to them, "I have meat to eat that ye know not. The disciples therefore said one to another, 'Hath any man brought him *aught* to eat?" Jesus saith unto them, "My meat

is to do the will of Him that sent Me and to accomplish His work. Say not ye, "There are yet four months and *then* cometh the harvest?" Behold, I say unto you, "Lift up your eyes, and look on the fields that they are white already unto harvest. He that reapeth receiveth wages and gathereth fruit unto life eternal that he that soweth and he that reapeth may rejoice together. For herein is the saying true, 'One soweth, and another reapeth.' I sent you to reap that whereon ye have not laboured verse others have laboured, and ye are entered into their labour." And from that city many of the Samaritans believed on Him because of the word of the woman who testified, "He told me all things that *ever* I did." So when the Samaritans came unto him, they besought Him to abide with them and he abode there two days. And many more believed because of His word; and they said to the woman, "Now we believe, not because of thy speaking verse for we have heard for ourselves and know that this is indeed the Savior of the world."

COMMENTARY ON JOHN 4 VERSES 5 THRU 42:

Notice that John also had recently been preaching to Samaritans and compare hereafter Philip's

work in the city of Samaria (Acts 8 verse 5). In this early ministry, Jesus allowed Himself to be regarded as the Messiah by His first disciples and personally declared that He was the Messiah to the woman at the well (John 4 verse 26) which many other Samaritans also personally believed (John 4 verse 39, 42). He never declared this to the Jewish rulers at Jerusalem till the very end, doubtless because such an avowal would lead them to kill Him and so must not be made till His work in teaching the people and training His disciples should be completed. Compare what He says later to Peter in Matthew 16 verse 17 thru 20. At the baptism and the temptation of Jesus, it was clear that Jesus knew that He was the Son of God, the Messiah and was so regarded by John the Baptist. Events in Judea and Galilee change the early policy of Jesus and lead to silence on His part in the use of the word "Messiah" though many of the people know that He makes Messianic claims and the rulers in Jerusalem come to suspect Him and to fear Him.

38. THE ARRIVAL OF JESUS IN GALILEE

[John 4 verse 43 thru 45.](#)

And after the two days He went forth from thence into Galilee. For Jesus Himself testified that a prophet hath no honour in his own country. So when He came into Galilee, the Galileans received Him, having seen all the things that He did in Jerusalem at the feast for they also went unto the feast.

39. THE GREAT GALILEAN MINISTRY

**Probably Autumn of A.D. 27 to Spring of 29
(Apparently about a year and a half)**

COMMENTARY: There is great fulness of detail in Mark's gospel for this period and a condensed report in Luke's while Matthew's is chiefly topical in this portion. Mark plunges at once into the Great Galilean Ministry. Compare Peter's summary of Christ's life in Acts 10 verse 36 thru 43 to the household of Cornelius. The mass of material makes clear grouping difficult, but there is progress in the development of events.

1. The Rejection at Nazareth and the New Home in Capernaum.

2. The First Tour of Galilee with the Four Fishermen and the Call of Matthew (Levi) on the Return with the Growing Fame of Jesus.

3. The Sabbath Controversy in Jerusalem and in Galilee.

4. The Choice of the Twelve and the Sermon on the Mount.

5. The Spread of Christ's Influence and the Inquiry from John in prison.

6. The Second Tour of Galilee (now with the Twelve) and the Intense Hostility of the Pharisees.

7. The First Great Group of Parables with the Visit to Gerasa and to Nazareth.

8. The Third Tour of Galilee (following the Twelve) and the effect on Herod Antipas.

We cannot confidently determine the length of the ministry in Galilee. We are not sure whether it began in summer or late autumn. If the feast of John 5 verse 1 was a passover or there is an unknown passover, the Galilean ministry lasted at least sixteen months, for it ended when another passover was near (John 6 verse 4). Otherwise we should not certainly know that it lasted more than some six or eight months. About the two

subsequent periods of our Lord's ministry we shall find no room to question that each lasted six months; but here we have to admit much uncertainty as to the time. After all, a determination of the time employed would be a matter of very little importance to our study of this period. But the immense amount of material in this period argues for a length of over a year. Throughout this great ministry in Galilee, and the periods that will follow after, the reader ought to trace carefully the *progress* of the history along several lines as the Savior's progressive self thru manifestation; the gradual training of The Twelve who are to carry on his teaching and work after his death; and the deepening and spreading hostility of the Jewish influential classes and official rulers. By constantly observing these parallel lines of progress, it will be seen that the history and teachings of our Lord exhibit a vital growth, moving on to an end by him foreseen when the hostility of the rulers will culminate as He before the Sanhedrin proclaims Himself to be the Messiah, and The Twelve will be almost prepared to succeed him. In sections 38 thru 43 (the Rejection at Nazareth and a new home in Capernaum) Jesus revisits Cana and Nazareth, recalls the four fishermen by the Sea of Galilee, and begins his ministry of teaching and healing in Capernaum.

40. GENERAL ACCOUNT OF HIS TEACHING IN GALILEE

Mark 1:14-15

Now after that John was delivered up, Jesus came into Galilee, preaching the gospel of God, and saying, "The time is fulfilled, and the kingdom of God is at hand. "Repent ye and believe in the gospel."

Matthew 4:17

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

Luke 4:14-15

And Jesus returned in the power of the Spirit into Galilee and a fame went out concerning him through all the region round about. And he taught in their synagogues, being glorified of all.

41. THE HEALING AT CANA OF THE SON OF A COURTIER OF CAPERNAUM

John 4 verse 46 thru 54

He came therefore again unto Cana of Galilee, where he changed the water into wine. And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought *him* that he would come down, and heal his son; for he was at the point of death. Jesus therefore said unto him, Except ye see signs and wonders, ye will in no wise believe. The nobleman saith unto him. Sir, please come now lest my child die. Jesus saith unto him, Go thy way. Thy son liveth. The man believed the word that Jesus spake unto him, and he went his way. And as he was now going down, his servants met him, saying, that his son lived. So he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever left him. So the father knew that *it was* at that hour in which Jesus said unto him, Thy son liveth and himself believed, and his whole house. This is again the second sign that Jesus did, having come out of Judea into Galilee.

42. THE FIRST REJECTION AT NAZARETH

[Luke 4 verse 16 thru 31](#)

And he came to Nazareth, where he had been brought up verse and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Isaiah. And he opened the book and found the place where it was written, "The Spirit of the Lord is upon me because He anointed me to preach good tidings to the poor. He hath sent me to proclaim release to the captives and recovering of sight to the blind; to set at liberty them that are bruised; to proclaim the acceptable year of the Lord. And He closed the book and gave it back to the attendant and sat down and the eyes of all in the synagogue were fastened on him. And He began to say unto them, "Today hath this scripture been fulfilled in your ears". And all bare him witness and wondered at the words of grace which proceeded out of His mouth and they said, "Is not this Joseph's son? And He said unto them, "Doubtless ye will say unto Me this parable, 'Physician, heal thyself', whatsoever we have

heard done at Capernaum, do also here in thine own country." And he said, "Verily I say unto you, No prophet is acceptable in his own country But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land [1 Kings 17:1 & 18:1 & 2] and unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto a woman that was a widow [1 Kings 17:8 & 9]. And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian [2 Kings 5:1-14]. And they were all filled with wrath in the synagogue, as they heard these things and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong. But he passing through the midst of them went his way. And he came down to Capernaum, a city of Galilee.

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43. THE NEW HOME IN CAPERNAUM

Matthew 4 verse 13 thru 16

13 And leaving Nazareth,^a he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali verse 14 that it might be fulfilled which was spoken¹ by Isaiah the prophet [*see Isa. 8 verse 23; 9 verse 1 thru 2*], saying,

The land of Zebulun and the land of Naphtali,

²Toward the sea, beyond Jordan,

Galilee of the³ Gentiles,

16 The people which sat in darkness

Saw a great light,

And to them which sat in the region and shadow of death,

To them did light spring up.

¹ Or, *through*.

² Gr. *The way of the sea.*

³ Gr. *nations verse* and so elsewhere.

^a Nazareth was never the Savior's residence during his public ministry. After the wedding at Cana he lived a short time at *Capernaum*, and henceforth that city will be his abode, till he leaves Galilee six months before the crucifixion—most of the time, however, being actually spent in several journeys throughout Galilee, together with a trip to Jerusalem, and retirement to districts around Galilee.

44. JESUS FINDS FOUR FISHERS OF MEN IN FOUR FISHERMEN^a

By the Sea of Galilee, near Capernaum

Mark 1 verse 16 thru 20	Matthew 4 verse 18 thru 22	Luke 5 verse 1 thru 11
16 And passing along by the sea of Galilee, he saw Simon	18 And walking by the sea of Galilee, he saw two	1 Now it came to pass, while the multitude pressed upon

<p>and Andrew the brother of Simon casting a net in the sea verse for they were fishers. 17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. 18 And straightway they left the nets, and followed him. 19 And going on a little further, he saw James</p>	<p>brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. 19 And he saith unto them, Come ye after me, and I will make you fishers of men. 20 And they straightway left the nets, and followed him. 21 And going on from thence</p>	<p>him and heard the word of God, that he was standing by the lake of Gennesaret; 2 and he saw two boats standing by the lake verse but the fishermen had gone out of them, and were washing their nets. 3 And he entered into one of the boats, which was Simon's and asked him to put out a little</p>
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<p>the <i>son</i> of Zebedee, and John his brother, who also were in the boat mending the nets. 20 And straightway he called them verse and they left their father Zebedee in the boat with the hired servants, and went after him.</p>	<p>he saw other two brethren, ¹James the <i>son</i> of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them. 22 And they straightway left the boat and their father, and followed him.^a</p>	<p>from the land. And he sat down and taught the multitudes out of the boat. 4 And when he had left speaking, he said unto Simon, Put out into the deep, and let down your nets for a draught. 5 And Simon answered and said, Master, we toiled all night, and took nothing verse but at thy word I will let down the</p>
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		<p>nets. 6 And when they had this done, they inclosed a great multitude of fishes; and their nets were breaking; 7 and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink. 8 But Simon Peter, when</p>
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		he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. 9 For he was amazed, and all that were with him, at the draught of the fishes which they had taken; 10 and so were also James and John, sons of Zebedee, which were partners with Simon. And Jesus said unto Simon,
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		<p>Fear not; from henceforth thou shalt ²catch men. ¶ And when they had brought their boats to land, they left all, and followed him.</p>
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¹ Or, *Jacob verse* and so elsewhere.

² Gr. *take alive*.

^a Three of these two pairs of brothers (Andrew and Peter, John and James) had already become disciples of Jesus at Bethany beyond Jordan (James probably soon afterwards), but now they leave their prosperous fish business and follow Jesus continuously as many business men since have given up a lucrative business for the ministry. They, along with Philip and Nathaniel, had been with Jesus in the early ministry (the year of obscurity).

45. THE EXCITEMENT IN THE SYNAGOGUE BECAUSE OF THE TEACHING OF JESUS AND THE HEALING OF A DEMONIAK ON THE SABBATH

Mark 1 verse 21 thru 28	Luke 4 verse 31 thru 37
<p>21 And they go into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught. 22 And they were astonished at his teaching verse for he taught them as having authority, and not as the scribes. 23 And straightway there was in their synagogue a man with an unclean spirit; 24 and he cried out, saying, What have we to do with</p>	<p>31 [And he came down to Capernaum, a city of Galilee.] And he was teaching them on the sabbath day verse 32 and they were astonished at his teaching; for his word was with authority. 33 And in the synagogue there was a man, which had a spirit of an unclean ³devil; and he cried out with a loud voice, 34 ⁴Ah! what have we to do with</p>

thee, thou Jesus of Nazareth?
art thou come to destroy us? I know thee who thou art, the Holy One of God. 25 And Jesus rebuked ¹him, saying, Hold thy peace, and come out of him. 26 And the unclean spirit, ²tearing him and crying with a loud voice, came out of him. 27 And they were all amazed, insomuch that they questioned among themselves, saying, What is this? a new teaching! with authority he commandeth even the unclean

thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art [*see Ps. 16 verse 10*], the Holy One of God. 35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the ³devil had thrown him down in the midst, he came out of him, having done him no hurt. 36 And amazement came upon all, and they spake together, one with another, saying, What is ⁵this word? for with authority and power he

spirits, and they obey him. 28 And the report of him went out straightway everywhere into all the region of Galilee round about.	commandeth the unclean spirits, and they come out. 37 And there went forth a rumour concerning him into every place of the region round about.
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¹ Or, *it*.

² Or, *convulsing*.

³ Gr. *demon*.

⁴ Or, *Let alone*.

⁵ Or, *this word, that with authority ... come out?*

46. HE HEALS PETER'S MOTHER thru IN thru LAW AND MANY OTHERS

At Capernaum, in Peter's Home

Mark 1 verse 29 thru 34	Matthew 8 verse 14 thru 17	Luke 4 verse 38 thru 41
29 And straightway		38 And he rose

<p>³when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John. 30 Now Simon's wife's mother lay sick of a fever; and straightway they tell him of her verse 31 and he came and took her by the hand, and raised her up; and</p>	<p>14 And when Jesus was come into Peter's house, he saw his wife's mother lying sick of a fever. And he touched her hand, and the fever left her; and she arose, and ministered unto him. 16 And when even was come, they brought</p>	<p>up from the synagogue, and entered into the house of Simon. And Simon's wife's mother was holden with a great fever; and they besought him for her. 39 And he stood over her, and rebuked the fever; and it left her verse and immediately she rose up and ministered unto them.</p>
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<p>the fever left her, and she ministered unto them. 32 And at even, when the sun did set, they brought unto him all that were sick, and them that were ¹possessed with devils. 33 And all the city was gathered together at the door. 34 And he healed many that were sick with</p>	<p>unto him many ¹possessed with devils verse and he cast out the spirits with a word, and healed all that were sick verse 17 that it might be fulfilled which was spoken ²by Isaiah the prophet [<i>see Isa. 53 verse 4</i>], saying, Himself took our infirmities, and bare our diseases.</p>	<p>40 And 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. 41 And ⁴devils also came out from many, crying out, and saying, Thou art the Son of God. And</p>
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<div data-bbox="391 121 636 793"> <p>divers diseases, and cast out many ⁴devils; and he suffered not the ⁴devils to speak, because they knew him.⁵</p> </div>		<div data-bbox="961 121 1218 667"> <p>rebuking them, he suffered them not to speak, because they knew that he was the Christ.</p> </div>
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¹ Or, *demoniacs*.

² Or, *through*.

³ Some ancient authorities read *when he was come out of the synagogue, he came &c.*

⁴ Gr. *demons*.

⁵ Many ancient authorities add *to be Christ*. See [Luke 4 verse 41](#).

In sections 44 thru 52 Jesus makes his first tour of Galilee with the Four Fishermen whom he has now called to follow him continuously. On the return to Capernaum Matthew is called and various miracles arouse the enthusiasm of the multitudes and the hostility of the Pharisees to Christ's teachings.

47. THE FIRST TOUR OF GALILEE WITH THE FOUR FISHERMEN

<p>Mark 1 verse 35 thru 39</p>	<p>Matthew 4 verse 23 thru 25</p>	<p>Luke 4 verse 42 thru 44</p>
<p>35 And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed. 36 And Simon and they that were with him followed after him; 37 and they found</p>	<p>23 And ¹Jesus</p>	<p>42 And when it was day, he came out and went into a desert place verse and the multitudes sought after him, and came unto him, and would have stayed him, that he should not go from them. 43 But he said</p>

<p>him, and say unto him, All are seeking thee.</p> <p>38 And he saith unto them, Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth. 39 And he went into their synagogues throughout all Galilee, preaching and casting out ⁴devils.</p>	<p>went about in all Galilee,^a teaching in their synagogues, and preaching the ²gospel of the kingdom, and healing all manner of disease and all manner of sickness among the the people.</p> <p>24 And the report of him went forth into all Syria verse and they brought unto him all that were sick, holden with</p>	<p>unto them, I must preach the ⁵good tidings of the kingdom of God to the other cities also verse for therefore was I sent.</p> <p>44 And he was preaching in the synagogues of ⁶Galilee.</p>
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	<p>divers diseases and torments, ³possessed with devils, and epileptic, and palsied; and he healed them. 25 And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judea and <i>from</i> beyond Jordan.</p>	
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¹ Some ancient authorities read *he*.

² Or, *good tidings verse* and so elsewhere.

³ Or, *demoniacs*.

⁴ Gr. *demons*.

⁵ Or, *gospel*.

⁶ Very many ancient authorities read *Judea*.

^a This journey about all Galilee included a *great mass* of teaching and healing (dwell on Matthew 4 verse 23 thru 25), of which only a few specimens are recorded, and these apparently occurred at Capernaum, his headquarters. The journey given by Luke only ([8 verse 1 thru 3](#)) is probably distinct from this, and if so it would be a *second*, while that of [Luke 9 verse 1 thru 6 \(= Mark 6 verse 6 thru 13 = Matthew 9 verse 35 thru 11 verse 1\)](#), which is quite certainly distinct, would then be a *third* journey about Galilee. The reader ought to expand his imagination and take in these extended labors.

48. A LEPER HEALED, AND MUCH POPULAR EXCITEMENT

Mark 1 verse 40 thru 45	Matthew 8 verse 2 thru 4	Luke 5 verse 12 thru 16
40 And there cometh to him a leper, beseeching him, and kneeling down to him,	2 And behold, there came to him a leper and worshipped him,	12 And it came to pass, while he was in one of the cities, behold, a man

<p>and saying unto him, If thou wilt, thou canst make me clean.</p> <p>41 And being moved with compassion, he stretched forth his hand, and touched him, and saith unto him, I will; be thou made clean. 42 And straightway the leprosy departed from him, and he was</p>	<p>saying, Lord, if thou wilt, thou canst make me clean.</p> <p>3 And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed.</p> <p>4 And Jesus saith unto him, See thou tell</p>	<p>full of leprosy verse and when he saw Jesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. 13 And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway the leprosy departed from him.</p> <p>14 And he charged him</p>
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<p>made clean. 43 And he ²strictly charged him, and straightway sent him out, 44 and saith unto him, See thou say nothing to any man verse but go thy way, shew thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony unto them.</p>	<p>no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.</p>	<p>to tell no man verse but go thy way, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them [<i>see</i> <i>Lev.</i> <i>13 verse 49; 14</i> <i>verse 2 thru</i> <i>32].</i> But so much the more went abroad the report concerning him</p>
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<p>45 But he went out, and began to publish it much, and to spread abroad the ³matter, insomuch that ⁴Jesus could no more openly enter into ⁵a city, but was without in desert places</p> <p>verse and they came to him from every quarter.</p>		<p>verse and great multitudes came together to hear, and to be healed of their infirmities. 16 But he withdrew himself in the deserts, and prayed.</p>
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¹ Some ancient authorities omit *and kneeling down to him*.

² Or, *sternly*.

³ Gr. *word*.

⁴ Gr. *he*.

⁵ Or, *the city*.

49. THROGGED IN CAPERNAUM, HE HEALS A PARALYTIC LOWERED THROUGH THE ROOF OF PETER'S HOUSE

Mark 2 verse 1 thru 12	Matthew 9 verse 1 thru 8	Luke 5 verse 17 thru 26
1 And when he entered again into Capernaum after some days, it was noised that he was ⁴ in the house. 2 And many were gathered together, so that there was no longer room	1 And he entered into a boat, and crossed over, and came into his own city. 2 And behold,	17 And it came to pass on one of those days, that he was teaching; and there were Pharisees and doctors of the law sitting by, which were come out of every

<p><i>for them, no,</i> not even about the door verse and he spake the word unto them. 3 And they come, bringing unto him a man sick of the palsy, borne of four. 4 And when they could not ⁵come nigh unto him for the crowd, they uncovered the roof where he was verse and when they had broken it up,</p>	<p>they brought to him a man sick of the palsy, lying on a bed verse and Jesus seeing their faith said unto the sick of the palsy, ¹Son, be of good</p>	<p>village of Galilee and Judea and Jerusalem verse and the power of the Lord was with him ⁶to heal. 18 And behold, men bring on a bed a man that was palsied verse and they sought to bring him in, and to lay him before him. 19 And not finding by what <i>way</i> they might bring him in because of</p>
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<p>they let down the bed whereon the sick of the</p> <p>palsy lay. 5 And Jesus seeing their faith saith unto the sick of the palsy, 'Son, thy sins are forgiven. 6 But there were certain of the scribes sitting there, and reasoning in their hearts, 7 Why doth this man thus speak? he</p>	<p>cheer; thy sins are forgiven. 3 And behold, certain of the scribes said within themselves, This man blasphemeth.</p> <p>4 And Jesus ²knowing their thoughts said,</p> <p>Wherefore think ye evil in your hearts? 5 For whether is easier,</p>	<p>the multitude, they went up to the housetop, and let him down through the tiles with his couch into the midst before Jesus. 20 And seeing their faith, he said, Man, thy sins are forgiven thee. 21 And the scribes and the Pharisees began to reason, saying, Who is this that</p>
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<p>blasphemeth verse who can forgive sins but one, <i>even</i> God? 8 And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts? 9 Whether is easier, to say to the sick of the palsy, Thy sins are forgiven; or to</p>	<p>to say, Thy sins are forgiven; or to say, Arise, and walk? 6 But that ye may know that the Son of man hath ³power on earth to forgive sins (then saith he to the sick of the palsy), Arise, and take up thy bed, and go unto thy house. 7 And</p>	<p>speaketh blasphemies? Who can forgive sins, but God alone? 22 But Jesus perceiving their reasonings, answered and said unto them, ⁷What reason ye in your hearts? 23 Whether is easier, to say, Thy sins are forgiven thee; or to say, Arise and</p>
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<p>say, Arise, and take up thy bed, and walk? 10 But that ye may know that the Son of man hath ³power on earth to forgive sins (he saith to the sick of the palsy),^a If I say unto thee, Arise, take up thy bed, and go unto thy house. 12 And he</p>	<p>he arose, and departed to his house. 8 But when the multitudes saw it, they were afraid, and glorified God, which had given such ³power unto men.</p>	<p>walk? 24 But that ye may know that the Son of man hath ³power on earth to forgive sins (he said unto him that was palsied), I say unto thee, Arise, and take up thy couch, and go unto thy house. 25 And immediately he rose up before them, and took up that</p>
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<p>took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.</p>		<p>whereon he lay, and departed to his house, glorifying God. 26 And amazement took hold on all, and they glorified God; and they were filled with fear, saying, We have seen strange things to thru day.</p>
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¹ Gr. *Child*.

² Many ancient authorities read *seeing*.

³ Or, *authority*.

⁴ Or, *at home*.

⁵ Many ancient authorities read *bring him unto him*.

⁶ Gr. *that he should heal*. Many ancient authorities read *that he should heal them*.

⁷ Or, *Why*.

^a Note the parenthetic explanation of the writers in the middle of the saying of Jesus. It is proof that

each of the Gospels had the same written source here or rather, as we know otherwise, that Matthew and Luke had Mark before them.

50. THE CALL OF MATTHEW (LEVI) AND HIS RECEPTION IN HONOR OF JESUS

Capernaum

Mark 2 verse 13 thru 17	Matthew 9 verse 9 thru 13	Luke 5 verse 27 thru 32
<p>13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.</p> <p>14 And as he passed by, he saw Levi the <i>son</i></p>	<p>9 And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of</p>	<p>27 And after these things he went forth, and beheld a publican, named Levi, sitting at the place of toll, and said unto him, Follow me.</p>

<p>of Alphæus sitting at the place of toll, and he saith unto him, Follow me. And he arose and followed</p> <p>him. And it came to pass, that he was sitting at meat in his house, and many ⁴publicans and sinners sat down with Jesus and his disciples verse for</p>	<p>toll verse and he saith unto him, Follow me. And he arose, and followed him.</p> <p>10 And it came to pass, as he ¹sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and his disciples.</p> <p>11 And when the Pharisees saw it, they said unto</p>	<p>28 And he forsook all, and rose up and followed him.</p> <p>29 And Levi made him a great feast in his house verse and there was a great multitude of publicans and of others that were sitting at meat with them.</p> <p>30 And ⁸the Pharisees and their scribes murmured against his disciples,</p>
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<p>there were many, and they followed him.</p> <p>16 And the scribes ⁵of the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples, ⁶He eateth ⁷and drinketh with publicans and sinners.</p> <p>17 And when Jesus heard it, he saith unto them, They that are ³whole</p>	<p>his disciples, Why eateth your ²Master with the publicans and sinners?</p> <p>12 But when he heard it, he said, They that are ³whole have no need of a physician, but they that are sick.</p> <p>13 But go ye and learn what <i>this</i> meaneth,^a I desire mercy, and not</p>	<p>saying, Why do ye eat and drink with the publicans and sinners?</p> <p>31 And Jesus answering said unto them, They that are ³whole have no need of a physician; but they that are sick.</p> <p>32 I am not come to call the righteous but sinners to repentance.</p>
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<p>have no need of a physician, but they that are sick verse I came not to call the righteous, but sinners.</p>	<p>sacrifice verse for I came not to call the righteous, but sinners.</p>	
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¹ Gr. *reclined verse* and so always.

² Or, *Teacher*.

³ Gr. *strong*.

⁴ That is, *collectors or renters of Roman taxes verse* and so elsewhere.

⁵ Some ancient authorities read *and the Pharisees*.

⁶ Or, How is it *that he eateth ... sinners?*

⁷ Some ancient authorities omit *and drinketh*.

⁸ Or, *the Pharisees and the scribes among them*.

^a Hos. 6 verse 6.

51. JESUS IN THREE PARABLES DEFENDS HIS DISCIPLES FOR FEASTING^a INSTEAD OF FASTING

<p>Mark 2 verse 18 thru 22</p>	<p>Matthew 9 verse 14 thru 17</p>	<p>Luke 5 verse 33 thru 39</p>
<p>18 And John's disciples and the Pharisees were fasting verse and they come and say unto him, Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not? 19 And Jesus said unto them, Can the sons of the bride thru chamber fast,</p>	<p>14 Then come to him the disciples of John, saying, Why do we and the Pharisees fast 'oft, but thy disciples fast not? And Jesus said unto them, Can the sons of the bride thru chamber mourn, as long as the bridegroom is with them?</p>	<p>33 And they said unto him, The disciples of John fast often, and make supplications; likewise also the <i>disciples</i> of the Pharisees; but thine eat and drink. 34 And Jesus said unto them, Can ye make the sons of the bride thru chamber fast while the bridegroom is</p>

<p>while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. 20 But the days will come, when the bridegroom shall be taken away from them, and then they will fast in that day.</p>	<p>but the days will come, when the bridegroom shall be taken away from them, and then will they fast.</p>	<p>with them? 35 But the days will come; and when the bridegroom shall be taken away from them, then will they fast in those days.</p>
<p>21 No man seweth a piece</p>	<p>16 And no man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment,</p>	<p>36 And he spake also a parable^b unto them; No man rendeth a piece from a new garment and putteth it upon an old</p>

<p>of undressed cloth on an old garment verse else that which should fill it up taketh from it, the new from the old, and a worse rent is made. 22 And no man putteth new wine into old ²wine thru skins verse else the wine will burst the skins, and the wine perisheth, and the skins verse</p>	<p>and a worse rent is made. 17 Neither do <i>men</i> put new wine into old ²wine thru skins verse else the skins burst, and the wine is spilled, and the skins perish verse but they put new wine into fresh wine thru skins, and both are preserved.</p>	<p>garment; else he will rend the new, and also the piece from the new will not agree with the old. 37 And no man putteth new wine into old ²wine thru skins; else the new wine will burst the skins, and itself will be spilled, and the skins will perish. 38 But new wine must be put into</p>
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<p>but <i>they put</i> new wine into fresh wine thru skins.</p>		<p>fresh wine thru skins. 39 And no man having drunk old <i>wine</i> desireth new verse for he saith, The old is ³good.</p>
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¹ Some ancient authorities omit *oft*.

² That is, *skins used as bottles*.

³ Many ancient authorities read *better*.

^a It was probably the presence of the disciples of Christ at Matthew's feast on one of the Jewish fast days that occasioned the complaint of John's disciples and the Pharisees. It is sad to see disciples of John aligned with the Pharisees against Jesus.

^b Note the use of the term parable in Luke. There are three parables (the sons of the bride thru chamber, the new patch on an old garment, the new wine in old wine thru skins) here together. A few isolated ones have already occurred as in [John 2 verse 19](#).

In sections 49 to 51 we see the Pharisees attacking Jesus both in Jerusalem and in Galilee with great hostility and with the purpose of killing him because of violation of the Pharisaic regulations about the Sabbath. Jesus defends himself and his disciples by various arguments and personal claims.

52. AT A FEAST IN JERUSALEM (POSSIBLY THE PASSOVER) JESUS HEALS A LAME MAN ON THE SABBATH AND DEFENDS THIS ACTION TO THE PHARISEES IN A GREAT DISCOURSE

John 5 verse 1 thru 47

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

2 Now there is in Jerusalem by the sheep *gate* a pool, which is called in Hebrew ²Bethesda, having five porches. 3 In these lay a multitude of them that were sick, blind, halt, withered³. 5 And a certain man was there, which had been thirty and eight years in his infirmity. 6 When Jesus saw him lying, and knew that he had been now a long time *in that case*, he saith unto him, Wouldst thou be made whole? 7 The sick man answered him, ⁴Sir, I have no man, when the water is troubled, to put me into

the pool verse but while I am coming, another steppeth down before me. 8 Jesus saith unto him, Arise, take up thy bed, and walk. 9 And straightway the man was made whole, and took up his bed and walked.

Now it was the sabbath on that day. 10 So the Jews said unto him that was cured, It is the sabbath, and it is not lawful for thee to take up thy bed [*see Ex. 20 verse 10; Deut. 5 verse 14*]. 11 But he answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. 12 They asked him, Who is the man that said unto thee, Take up *thy bed*, and walk? 13 But he that was healed wist not who it was verse for Jesus had conveyed himself away, a multitude being in the place. 14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole verse sin no more, lest a worse thing befall thee. The man went away, and told the Jews that it was Jesus which had made him whole. 16 And for this cause did the Jews persecute Jesus, because he did these things on the sabbath. 17 But Jesus answered them, My Father worketh even until now, and I work. 18 For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God.

19 Jesus therefore answered and said unto them,

Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing verse for what things soever he doeth, these the Son also doeth in like manner. 20 For the Father loveth the Son, and sheweth him all things that himself doeth verse and greater works than these will he shew him, that ye may marvel. 21 For as the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom he will. 22 For neither doth the Father judge any man, but he hath given all judgement unto the Son; 23 that all may honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which sent him. 24 Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgement, but hath passed out of death into life. 25 Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. 26 For as the Father hath life in himself, even so gave he to the Son also to have life in himself verse 27 and he gave him authority to execute judgement, because he is ⁵the Son of man. 28 Marvel not at this verse for the hour cometh, in which all that are in the tombs shall

hear his voice, 29 and shall come forth; they that have done good, unto the resurrection of life; and they that have ⁶done ill, unto the resurrection of judgement.

30 I can of myself do nothing verse as I hear, I judge verse and my judgement is righteous; because I seek not mine own will, but the will of him that sent me. 31 If I bear witness of myself, my witness is not true. 32 It is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. 33 Ye have sent unto John, and he hath borne witness unto the truth. 34 But the witness which I receive is not from man verse howbeit I say these things, that ye may be saved. 35 He was the lamp that burneth and shineth verse and ye were willing to rejoice for a season in his light. 36 But the witness which I have is greater than *that of* John verse for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. 37 And the Father which sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form. 38 And ye have not his word abiding in you verse for whom he sent, him ye believe not. 39 ⁷Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear

witness of me; 40 and ye will not come to me, that ye may have life. 41 I receive not glory from men. 42 But I know you, that ye have not the love of God in yourselves. 43 I am come in my Father's name, and ye receive me not verse if another shall come in his own name, him ye will receive. 44 How can ye believe, which receive glory one of another, and the glory that *cometh* from ⁸the only God ye seek not? 45 Think not that I will accuse you to the Father verse there is one that accuseth you, *even* Moses, on whom ye have set your hope. 46 For if ye believed Moses, ye would believe me; for he wrote of me. 47 But if ye believe not his writings, how shall ye believe my words?^c

¹ Many ancient authorities read *the feast*.

² Some ancient authorities read *Bethsaida*, others *Bethzatha*.

³ Many ancient authorities insert, wholly or in part, *waiting for the moving of the water verse 4 for an angel of the Lord went down at certain seasons into the pool, and troubled the water verse whosoever then first after the troubling of the water stepped in was made whole, with whatsoever disease he was holden*.

⁴ Or, *Lord*.

⁵ Or, *a son of man*.

⁶ Or, *practised*.

⁷ Or, *Search the scriptures.*

⁸ Some ancient authorities read *the only one.*

^a This feast of John 5 verse 1 was *most probably* a Passover (see note at end of volume, [note 7](#)). If so, we should know that our Lord's public ministry lasted three years and a fraction, and that the great ministry in Galilee lasted some 18 to 20 months. Otherwise, we should know of only two years and a fraction for the former, and 6 to 8 months for the latter; as John gives three passovers beyond question ([John 2 verse 13](#); [6 verse 4](#); [12 verse 1](#)), and our Lord's ministry began some time before the first of these. If the feast of 5 verse 1 was not a passover, it is quite impossible to determine what other feast it was. While one would be glad to settle these questions, if it were possible, yet it really does not matter as regards understanding our Lord's *recorded* history and teachings during the great ministry in Galilee, the only point of difference being that if this feast was a Passover (or if there is an unmentioned Passover) we should conceive of the three journeys about Galilee as occupying a longer time, and including more extensive *unrecorded* labors in preaching and healing.

^b It is to be noted that John's Gospel gives the Jerusalem Ministry of Jesus almost entirely except

Galilee in [ch. 2](#), Samaria and Galilee in [ch. 4](#), Galilee in [ch. 6](#) and again in [ch. 21](#). It seems clear that John wrote with full knowledge of the Synoptic Gospels and supplements them at certain points. Both Luke and John were thus critics of the Gospel records.

° Observe that here more than a year before the crucifixion, and probably two years (*i.e.* if the feast of 5 verse 1 was a passover or if an unnamed passover is granted), the hostility of the Jews *at Jerusalem* (comp. [John 4 verse 1](#)) has reached the point of a desire to kill him, as a sabbath breaker and a blasphemer (5 verse 16 thru 18). So we shall find him staying away from Jerusalem at the passover of [John 6 verse 4](#), and until the Tabernacles six months before the crucifixion ([John 7 verse 1 thru 10](#)). Meantime, the hostility will go on increasing in other parts of the country ([Mark 3 verse 6](#), etc.).—Notice also that in this discourse at Jerusalem our Lord repeatedly declares himself in a high sense the Son of God, and the appointed judge of mankind (ver. 27), and says that Moses wrote concerning him (ver. 46). All this indicated that he was the Messiah, but he did not here expressly assert it as he did in Samaria ([John 4 verse 26](#)). That would have precipitated the collision, for to claim to be the

Messiah would in the view of the Jewish rulers involve *political*/consequences. Comp. [John 11 verse 48](#).

53. ANOTHER SABBATH CONTROVERSY WITH THE PHARISEES WHEN THE DISCIPLES PLUCK EARS OF GRAIN IN THE FIELDS

Probably in Galilee on the Way Back from Jerusalem^a

Mark 2 verse 23 thru 28	Matthew 12 verse 1 thru 8	Luke 6 verse 1 thru 5
23 And it came to pass, that he was going on the sabbath day through the cornfields; and his disciples ³ began, as they went, to	1 At that season Jesus went on the sabbath day through the cornfields; and his disciples were an hungred, and began to pluck ears of	1 Now it came to pass on a ⁵ sabbath, that he was going through the cornfields [<i>see Deut. 23 verse 25</i>]; and his disciples plucked the ears of

<p>pluck the ears of corn. 24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? 25 And he said unto them, Did ye never read what David did, when he had need, and was an hungred, he, and they that were with</p>	<p>corn, and to eat. 2 But the Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do upon the sabbath. 3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; 4 how</p>	<p>corn, and did eat, rubbing them in their hands. 2 But certain of the Pharisees said, Why do ye that which is not lawful to do on the sabbath day [<i>see John 5 verse 10; Ex. 20 verse 10</i>; <i>Deut. 5 verse 14</i>]? 3 And Jesus answering them said, Have ye not read even this, what David did, when he</p>
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<p>him? 26 How he entered into the house of God ⁴when Abiathar was high priest, and did eat the shewbread, which is not lawful to eat, save for the priests, and gave also to them that were with him?</p>	<p>he entered into the house of God, and ¹did eat the shewbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests? 5 Or have ye not read in the law, how that on the sabbath day the priests in the temple profane the sabbath</p>	<p>was an hungred, he, and they that were with him [<i>see Lev. 24 verse 9; 1 Sam. 21 verse 1 thru 6</i>]; ⁴ how he entered into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat save for the priests alone?</p>
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<p>27 And he said unto them, The sabbath was made for man, and not man for the sabbath verse 28 so that the Son of man is lord even of the sabbath.^b</p>	<p>[see Num. 28 verse 9 thru 10], and are guiltless? 6 But I say unto you, that ²one greater than the temple is here. 7 But if ye had known what this meaneth [see Hos. 6 verse 6], I desire mercy, and not sacrifice, ye would not have condemned the guiltless. 8 For the Son of man is</p>	<p>5 And he said unto them, The Son of man is lord of the sabbath.</p>
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	lord of the sabbath.	
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¹ Some ancient authorities read *they did eat*.

² Gr. *a greater thing*.

³ Gr. *began to make their way plucking*.

⁴ Some ancient authorities read *in the days of Abiathar the high priest*.

⁵ Many ancient authorities insert *second thru first*.

^a Because in [Mark 3 verse 7](#) Jesus withdraws to the Sea of Galilee.

^b Note the five arguments made by Jesus in defence of the conduct of the disciples on the Sabbath (the historical appeal in the conduct of David, the appeal to the law about the temple service, the voice of prophecy, the purpose of God in the Sabbath, and the lordship of the Messiah over the Sabbath). Jesus had already ([John 5 verse 17](#)) argued that he was equal to the Father and hence had the right to do certain things (acts of mercy) on the Sabbath.

54. A THIRD^a SABBATH CONTROVERSY WITH THE PHARISEES OVER THE HEALING OF A MAN WITH A WITHERED HAND IN A SYNAGOGUE

In Galilee

Mark 3 verse 1 thru 6	Matthew 12 verse 9 thru 14	Luke 6 verse 6 thru 11
<p>1 And he entered again into the synagogue; and there was a man there which had his hand withered.</p> <p>2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.</p> <p>3 And he</p>	<p>9 And he departed thence, and went into their synagogue verse 10 and behold, a man having a withered hand.</p> <p>And they asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him.</p> <p>11 And he</p>	<p>6 And it came to pass on another sabbath, that he entered into the synagogue and taught verse and there was a man there, and his right hand was withered.</p> <p>7 And the scribes and the Pharisees watched</p>

<p>saith unto the man that had his hand withered, 'Stand forth. 4 And he saith unto them, Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill? But they held their peace. 5 And when he had looked round about on them with anger, being grieved at the</p>	<p>said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? 12 How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day.</p>	<p>him, whether he would heal on the sabbath; that they might find how to accuse him. 8 But he knew their thoughts; and he said to the man that had his hand withered, Rise up, and stand forth in the midst. And he arose and stood forth. 9 And Jesus said unto</p>
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<p>hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth <i>verse</i> and his hand was restored.</p>	<p>13 Then saith he to the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole,</p>	<p>them, I ask you, Is it lawful on the sabbath to do good, or to do harm? to save a life, or to destroy it? 10 And he looked round about on them all,</p>
<p>6 And the Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him.^b</p>	<p>as the other. 14 But the Pharisees went out, and took counsel against him, how they might destroy him.</p>	<p>and said unto him, Stretch forth thy hand. And he did <i>so</i> <i>verse</i> and his hand was restored.</p> <p>11 But they were filled</p>

		with ² madness; and communed one with another what they might do to Jesus.
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¹ Gr. *Arise into the midst.*

² Or, *foolishness.*

^a On three other later occasions controversies arise with the Pharisees concerning Sabbath observance ([John 9 verse 1 thru 34](#); [Luke 13 verse 10 thru 21](#); [14 verse 1 thru 24](#)). In John [7 verse 20 thru 24](#) Jesus refers to the miracle in [John 5](#) and adds another argument (circumcision on the Sabbath) for his conduct on the Sabbath.

^b Here at some point near the sea of Galilee, there is already a plot to kill him, as some had wished to do in Jerusalem (comp. on [49](#)).

In sections 52 to 54 we see Christ choosing the Twelve Apostles and delivering the Sermon on the Mount to them and to the multitudes.

55. JESUS TEACHES AND HEALS GREAT MULTITUDES BY THE SEA OF GALILEE

<p>Mark 3 verse 7 thru 12</p>	<p>Matthew 12 verse 15 thru 21</p>
<p>7 And Jesus with his disciples withdrew to the sea verse and a great multitude from Galilee followed verse and from Judea, 8 and from Jerusalem, and from Idumæa, and beyond Jordan, and about Tyre and Sidon,^a a great multitude, hearing ²what great things he did, came unto him. 9 And he spake to his disciples, that a little boat should wait</p>	<p>And Jesus perceiving <i>it</i> withdrew from thence verse and many followed him;</p> <p>and he healed them all,</p>

on him
because of the crowd,
lest they
should throng him
verse 10 for he had
healed many; insomuch
that as
many as had ³plagues
⁴pressed
upon him that they
might touch
him. 11 And the unclean
spirits,
whenever they
beheld him, fell
down before him, and
cried,
saying, Thou art the
Son of God.
12 And he charged them
much
that they should not
make him
known.

16 and
charged them that they
should
not make him known
verse 17 that it
might be fulfilled which
was spoken
¹by Isaiah^b the prophet,
saying,
18 Behold, my servant
whom I
have chosen;
My beloved in whom
my soul
is well pleased verse
I will put my Spirit
upon him,
And he shall declare
judgement
to the Gentiles.
19 He shall not strive,
nor cry
aloud;
Neither shall any one
hear his
voice in the streets.
20 A bruised reed shall

	<p>he not break, And smoking flax shall he not quench, Till he send forth judgement unto victory. 21 And in his name shall the Gentiles hope.</p>
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¹ Or, *through*.

² Or, *all the things that he did*.

³ Gr. *scourges*.

⁴ Gr. *fell*.

^a Note the wide territory from which the crowds now come, from Idumea in the south to Phoenicia in the north and from Perea in the east.

^b Isaiah 42 verse 1 thru 4.

56. AFTER A NIGHT OF PRAYER, JESUS SELECTS TWELVE APOSTLES

Mark 3 verse 13 thru 19	Luke 6 verse 12 thru 16
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13 And he goeth up into the mountain, and calleth unto him whom he himself would verse and they went unto him. 14 And he appointed twelve¹, that they might be with him, and that he might send them forth to preach, and to have authority to cast out² devils; 16³ and Simon he surnamed Peter; 17 and James the *son* of Zebedee, and John the brother of James; and them he surnamed Boanerges, which is, Sons of thunder verse 18 and Andrew, and Philip, and

12 And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God. 13 And when it was day, he called his disciples verse and he chose from them twelve, whom also he names apostles;^a 14 Simon, whom he also named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew, and Matthew and Thomas, and James *the son* of

<p>Bartholomew, and Matthew, and Thomas, and James the <i>son</i> of Alphæus, and Thaddæus, and Simon the ⁴Cananæan, ¹⁹ and Judas Iscariot, which also betrayed him.</p>	<p>Alphæus, and Simon which was called the Zealot, ¹⁶ and Judas, <i>the</i> ⁵<i>son</i> of James, and Judas Iscariot, which was the traitor.</p>
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¹ Some ancient authorities add *whom also he named apostles*. See Luke 6 verse 13.

² Gr. *demons*.

³ Some ancient authorities insert *and he appointed twelve*.

⁴ Or, *Zealot*. See Luke 6 verse 15; Acts 1 verse 13.

⁵ Or, brother. See Jude 1.

^a Matthew postpones giving the names of the Twelve till they are sent out to preach in Galilee (Matthew 10 verse 1 thru 4. [70](#)). There is a fourth list in Acts 1 verse 13. See the four compared in note at the end of this volume, [note 8](#).

57. THE SERMON ON THE MOUNT. PRIVILEGES AND REQUIREMENTS OF THE MESSIANIC REIGN. CHRIST'S STANDARD OF RIGHTEOUSNESS

Matthew, chapters 5 thru 7. Luke 6 verse 17 thru 49^a

A level place on a mountain, not far from Capernaum

^a There is little doubt that the discourses given by Matthew and Luke are the same, Matthew locating it on "the mountain," and Luke "on a level place," which might easily be a level spot on a mountain. (See note at end of this book, [note 9](#).) Observe that they begin and end alike, and pursue the same general order. Luke omits various matters of special interest to Matthew's Jewish readers (*e.g.* Matthew 5 verse 17 thru 42), and other matters that he himself will give elsewhere (*e.g.* [Luke 11 verse 1 thru 4](#); [12 verse 22 thru 31](#)); while Luke has a few sentences (as ver. 24 thru 26, 38 thru 40), which are not given by Matthew.

The Place and the Audience

Matthew 5 verse 1 thru 2	Luke 6 verse 17 thru 19
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1 And seeing the multitudes, he went up into the mountain verse and when he had sat down, his disciples came unto him verse 2 and he opened his mouth and taught them, saying,

17 And he came down with them, and stood on a level place, and a great multitude of his disciples, and a great number of the people from all Judea and Jerusalem, and the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;
18 and they that were troubled with unclean spirits were healed.
19 And all the multitude sought to touch him verse for power came forth from him, and healed *them* all.

The Introduction verse The Beatitudes and the Woes. Privileges of the Messiah's Subjects

Matthew 5 verse 3 thru 12	Luke 6 verse 20 thru 26
<p>3 Blessed are the poor in spirit verse for theirs is the kingdom of heaven. 4 'Blessed are they that mourn [<i>see Isa. 61 verse 3</i>] verse for they shall be comforted. 5 Blessed are the meek verse for they shall inherit the earth [<i>see Ps. 37 verse 11</i>]. 6 Blessed are they that hunger and thirst after righteousness verse for they shall be filled [<i>see Ps. 55</i>]. 7 Blessed are the merciful verse for they</p>	<p>20 And he lifted up his eyes on his disciples, and said, Blessed <i>are</i> ye poor verse for yours is the kingdom of God. 21 Blessed <i>are</i> ye that hunger now verse for ye shall be filled. Blessed <i>are</i> ye that weep now verse for ye shall laugh. 22 Blessed are ye, when men shall hate you, and when they shall separate you <i>from their company</i>, and reproach you,</p>

shall obtain
mercy [*see Ps. 18 verse
25; Prov. 11 verse 17*].
8 Blessed are the pure in
heart verse for
they shall see God [*see
Ps. 24 verse 3 thru 5*].
9 Blessed are the
peacemakers verse for
they shall be called sons
of God.
10 Blessed are they that
have been
persecuted for
righteousness' sake verse
for theirs is the kingdom
of
heaven. 11 Blessed are ye
when
men shall reproach you,
and
persecute you, and say all
manner
of evil against you falsely,
for my
sake. 12 Rejoice, and be
exceeding

and cast out
your name as evil,
for the Son of
man's sake. 23
Rejoice in that day,
and leap *for joy*
verse for behold,
your
reward is great in
heaven verse for in
the same manner did
their fathers
unto the prophets.
24 But woe
unto you that are
rich! for ye
have received your
consolation.
25 Woe unto you, ye
that are full
now! for ye shall
hunger. Woe *unto*
you, ye that laugh
now! for ye
shall mourn and
weep. 26 Woe
unto you, when all

glad verse for great is
your reward in
heaven verse for so
persecuted they the
prophets which were
before you.

men shall
speak well of you! for
in the same
manner did their
fathers to the
false prophets.

¹ Some ancient authorities transpose verses 4 and 5.

The Theme of the Sermon verse Christ's Standard of Righteousness in Contrast with that of the Scribes and Pharisees

Matthew 5 verse 13 thru 20

13 Ye are the salt of the earth verse but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men [*see [Mark 9 verse 50](#); Jesus often repeated his sayings*]. 14 Ye are the light of the world. A city set on a hill cannot be hid. Neither do *men* light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house [*see [Mark 4 verse 21](#); [Luke 8 verse 16](#)*]. 16 Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 Think not that I came to destroy the law or the prophets verse I came not to destroy, but to fulfil.
18 For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven verse but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. 20 For I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

Christ's Ethical Teaching Superior to that of the Scribes (both the Old Testament and the Oral Law) in Six Items or Illustrations (Murder, Adultery, Divorce, Oaths, Retaliation, Love of Enemies)

Matthew 5 verse 21 thru 48

21 Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgement [*see Ex. 20 verse 13; Deut. 5 verse 17*] verse 22 but I say unto you, that every one who is angry with his brother¹

shall be in danger of the judgement; and whosoever shall say to his brother, ²Raca, shall be in danger of the council; and whosoever shall say, ³Thou fool, shall be in danger ⁴of the ⁵hell of fire.

23 If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, 24 leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. 25 Agree with thine adversary quickly, whiles thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge ⁶deliver thee to the officer, and thou be cast into prison. 26 Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.

27 Ye have heard that it was said, Thou shalt not commit adultery [*see Ex. 20 verse 14; Deut. 5 verse 18*] verse 28 but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart. 29 And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee verse for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into ⁷hell. 30 And if thy right hand causeth thee to stumble, cut it off, and cast it from thee verse for it is

profitable for thee that one of thy members should perish, and not thy whole body go into ⁷hell. 31 It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement [*see Deut. 24 verse 1*] verse 32 but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress verse and whosoever shall marry her when she is put away committeth adultery.^a

33 Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths [*see Lev. 19 verse 12; Num. 30 verse 2; Ex. 20 verse 7; Deut. 5 verse 11; 23 verse 21*] verse 34 but I say unto you, Swear not at all [*see [Matthew 26 verse 63 thru 64](#)*]; neither by the heaven, for it is the throne of God; 35 nor by the earth, for it is the footstool of his feet; nor ⁸by Jerusalem, for it is the city of the great King [*see Isa. 66 verse 1*]. 36 Neither shalt thou swear by thy head, for thou canst not make one hair white or black [*see Ps. 48 verse 2*]. 37 ⁹But let your speech be, Yea, yea; Nay, nay verse and whatsoever is more than these is of ¹⁰the evil one.

38 Ye have heard that it was said, An eye for an eye, and a tooth for a tooth [*see Ex. 21 verse 24; Lev. 24 verse 20; Deut. 19 verse 21*] verse 39 but I

say unto you, Resist not ¹¹him that is evil verse but whosoever smiteth thee on thy right cheek, turn to him the other also [*see [John 18 verse 23](#)*]. 40 And if any man would go to law with thee, and take away thy coat, let him have thy cloke also. 41 And whosoever shall ¹²compel thee to go one mile, go with him twain. 42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 Ye have heard that it was said, Thou shalt love thy neighbour [*see [Lev. 19 verse 18](#); [Deut. 23 verse 6](#); [25 verse 19](#)*],

Matthew 5 verse 21 thru 48	Luke 6 verse 27 thru 30, 32 thru 36
and hate thine enemy verse 44 but I say unto you [<i>see Luke 23 verse 34</i>], Love your enemies, and pray for them that persecute you; 45 that ye may be sons of your Father which is in heaven verse for he maketh his sun to rise on the	27 But I say unto you which hear, Love your enemies, do good to them that hate you, 28 bless them that curse you, pray for them that despitefully use you. 29 To him that smiteth thee on the <i>one</i> cheek

evil and the good, and
sendeth
rain on the just and the
unjust.

46 For if ye love them
that love
you, what reward have
ye? do
not even the ¹³publicans
the
same? 47 And if ye
salute your
brethren only, what do
ye more
than others? do not
even the
Gentiles the same? 48
Ye therefore
shall be perfect, as your
heavenly
Father is perfect.

offer also the other;
and from
him that taketh away
thy cloke
withhold not thy coat
also.

30 Give to every one
that asketh
thee; and of him that
taketh
away thy goods ask
them not
again. 32 And if ye love
them
that love you, what
thank have
ye? for even sinners
love those
that love them. 33 And
if ye do
good to them that do
good to
you, what thank have
ye? for
even sinners do the
same. 34 And
if ye lend to them of

whom ye
hope to receive, what
thank have
ye? even sinners lend
to sinners,
to receive again as
much. 35 But
love your enemies, and
do *them*
good, and lend,¹⁴ never
despairing;
and your reward shall
be
great, and ye shall be
sons of the
Most High verse for he
is kind toward
the unthankful and evil.
36 Be ye
merciful, even as your
Father is
merciful.

¹ Many ancient authorities insert *without cause*.

² An expression of contempt.

³ Or, *Moreh*, a Hebrew expression of condemnation.

⁴ Gr. *unto* or *into*.

⁵ Gr. *Gehenna of fire*.

- ⁶ Some ancient authorities omit *deliver thee*.
- ⁷ Gr. *Gehenna*.
- ⁸ Or, *toward*.
- ⁹ Some ancient authorities read *But your speech shall be*.
- ¹⁰ Or, *evil verse* as in ver. 39; 6 verse 13.
- ¹¹ Or, *evil*.
- ¹² Gr. *impress*.
- ¹³ That is, *collectors or renters of Roman taxes verse* and so elsewhere.
- ¹⁴ Some ancient authorities read *despairing of no man*.
- ^a See further [Mark 9 verse 43 thru 47](#); [10 verse 11 thru 12](#); [Matthew 18 verse 8 thru 9](#); [19 verse 9](#).

The Practice of Real Righteousness unlike the Ostentatious Hypocrisy of the Pharisees, as in Almsgiving, Prayer, Fasting

Matthew 6 verse 1 thru 18

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

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

5 And when ye pray, ye shall not be as the hypocrites verse for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. 6 But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee. 7 And in praying use not vain repetitions, as the Gentiles do verse for they think that they shall be heard for their much speaking. 8 Be not therefore like unto them verse for your Father knoweth what things ye have need of, before ye ask him. 9 After this manner therefore pray ye verse Our Father which art in heaven, Hallowed by thy name. 10 Thy kingdom come. Thy will be done, as in heaven, so on earth. 11 Give us this day ²our daily bread. 12 And

forgive us our debts, as we also have forgiven our debtors. 13 And bring us not into temptation, but deliver us from ³the evil *one*.⁴ 14 For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

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

¹ Some ancient authorities read *God your Father*.

² Gr. *our bread for the coming day*.

³ Or, *evil*.

⁴ Many authorities, some ancient, but with variations, add *For thine is the kingdom, and the power, and the glory, for ever. Amen*.

Single thru hearted Devotion to God, as Opposed to Worldly Aims and Anxieties

Matthew 6 verse 19 thru 34

19 Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves 'break through and steal verse 20 but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not 'break through nor steal verse 21 for where thy treasure is, there will thy heart be also. 22 The lamp of the body is the eye verse if therefore thine eye be single, thy whole body shall be full of light. 23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness! 24 No man can serve two masters verse for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon. 25 Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? 26 Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? 27 And which of you by being anxious can

add one cubit unto his ²stature? 28 And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin verse 29 yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. 30 But if God doth so clothe the grass of the field, which to thru day is, and to thru morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? 31 Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32 For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. 33 But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. 34 Be not therefore anxious for the morrow verse for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

¹ Gr. *dig through*.

² Or, *age*.

Captious Criticism, or Judging Others

Matthew 7 verse 1 thru 6	Luke 6 verse 37 thru 42
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1 Judge not, that ye be not judged.

2 For with what judgement ye judge, ye shall be judged verse and with what measure ye mete, it shall be measured unto you.

3 And why beholdest thou the mote that is in thy brother's eye,

37 And judge not, and ye shall not be judged verse and condemn not, and ye shall not be condemned verse release, and ye shall be released verse

38 give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom.

For with what measure ye mete it shall be measured to you again.

39 And he spake also a parable unto them, Can the blind guide the blind? shall they not both fall into a pit? 40 The

but considerest not
the beam that
is in thine own eye? 4
Or how wilt
thou say to thy
brother, Let me
cast out the mote out
of thine
eye; and lo, the beam
is in thine
own eye? 5 Thou
hypocrite, cast
out first the beam out
of thine
own eye; and then
shalt thou see
clearly to cast out the
mote out
of thy brother's eye.
6 Give not that which
is holy
unto the dogs, neither
cast your
pearls before the
swine, lest haply
they trample them
under their

disciple is
not above his ^lmaster
verse but every
one when he is
perfected shall
be as his ^lmaster. 41 And
why
beholdest thou the mote
that is in
thy brother's eye, but
considerest
not the beam that is in
thine
own eye? 42 Or how
canst thou
say to thy brother,
Brother, let me
cast 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

feet, and turn and rend you.	eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye.
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¹ Or, *teacher*.

Prayer, and the Golden Rule

Matthew 7 verse 7 thru 12	Luke 6 verse 31
<p>7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you verse 8 for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 9 Or what man is there of you, who, if his son shall ask him for a loaf, will give</p>	<p>31 And as ye would</p>

him a stone; 10 or if he shall ask for a fish, will give him a serpent?

11 If ye then, being evil, know how

to give good gifts unto your children,

how much more shall your Father

which is in heaven give good things

to them that ask him? 12 All things

therefore whatsoever ye would

that men should do unto you,

even so do ye also unto them verse for

this is the law and the prophets.

that men should do to you, do ye also to them likewise.

The Conclusion of the Sermon. The Lesson of Personal Righteousness Driven Home by Powerful Parables

<p>Matthew 7 verse 13 to 8 verse 1</p>	<p>Luke 6 verse 43 thru 49</p>
<p>13 Enter ye in by the narrow gate verse for wide ¹is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. 14 ²For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it. Beware of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves. 16 By their fruits ye shall know them. Do <i>men</i> gather grapes of thorns, or figs of</p>	<p>43 For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit. 44 For each tree is known by its own fruit.</p>

thistles? 17 Even
so every good tree
bringeth forth
good fruit verse but
the corrupt tree
bringeth forth evil fruit.
18 A good
tree cannot bring forth
evil fruit,
neither can a corrupt
tree bring
forth good fruit. 19
Every tree that
bringeth not forth good
fruit is
hewn down, and cast
into the fire.
20 Therefore by their
fruits ye shall
know them. 21 Not every
one that
saith unto me, Lord,
Lord, shall
enter the kingdom of
heaven; but
he that doeth the will of
my Father

For of thorns men do
not gather
figs, nor of a bramble
bush gather
they grapes. 45 The
good man out
of the good treasure of
his heart
bringeth forth that
which is good;
and the evil *man* out of
the evil
treasure bringeth forth
that which
is evil verse for out of
the abundance of
the heart his mouth
speaketh.
46 And why call ye me,
Lord,
Lord, and do not the
things which
I say?

47 Every one that
cometh unto

which is in heaven. 22
Many will say
to me in that day, Lord,
Lord, did
we not prophesy by thy
name, and
by thy name cast out
³devils, and
by thy name do many
⁴mighty
works? 23 And then will
I profess
unto them, I never knew
you verse depart
from me, ye that work
iniquity.
24 Every one therefore
which
heareth these words of
mine, and
doeth them, shall be
likened unto
a wise man, which built
his
house upon the rock
verse 25 and the
rain descended, and the

me, and heareth my
words, and
doeth them, I will shew
you to
whom he is like verse
48 he is like a man
building a house, who
dugged and
went deep, and laid a
foundation
upon a rock verse and
when a flood
arose, the stream
brake against
that house, and could
not shake
it verse ⁵because it
had been well
builded. 49 But he that
heareth,
and doeth not, is like a
man that
built a house upon the
earth
without a foundation;
against
which the stream

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

brake, and
straightway it fell in;
and the
ruin of that house was
great.

when Jesus ended these words, the multitudes were astonished at his teaching verse 29 for he taught them as <i>one</i> having authority, and not as their scribes. 1 And when he was come down from the mountain, great multitudes followed him.	
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¹ Some ancient authorities omit *is the gate*.

² Many ancient authorities read *How narrow is the gate, &c.*

³ Gr. *demons*.

⁴ Gr. *powers*.

⁵ Many ancient authorities read *for it had been founded upon the rock verse* as in Matthew 7 verse 25.

In sections 55 to 58 we see the rapid spread of Christ's influence and the inquiry from the Baptist in prison.^a

^a Here we have only Matthew and Luke, a block from the Logia of Matthew.

58. JESUS HEALS A CENTURION'S SERVANT AT CAPERNAUM

Matthew 8 verse 5 thru 13	Luke 7 verse 1 thru 10
<p>5 And when he was entered into Capernaum, there came unto him a centurion,</p> <p>beseeching him, 6 and saying, Lord, my ¹servant lieth in the house sick of the palsy, grievously tormented.</p>	<p>1 After he had ended all his sayings in the ears of the people, he entered into Capernaum.</p> <p>2 And a certain centurion's ⁵servant, who was ⁸dear unto him, was sick and at the point of death. 3 And when he heard concerning Jesus, he sent unto him elders of the Jews, asking</p>

7 And he saith
unto him, I will come and
heal
him.

8 And the centurion
answered
and said, Lord, I am not
²worthy
that thou shouldest come
under
my roof verse but only
say ³the word,
and my ¹servant shall be
healed.

9 For I also am a man
⁴under
authority, having under
myself
soldiers verse and I say
to this one, Go,
and he goeth; and to
another, Come,

him that he would
come and
save his ⁵servant. 4
And they,
when they came to
Jesus,
besought him
earnestly, saying,
He is worthy that
thou shouldest
do this for him verse
5 for he loveth
our nation, and
himself built us
our synagogue. 6 And
Jesus went
with them. And when
he was
now not far from the
house, the
centurion sent
friends to him,
saying unto him,
Lord, trouble
not thyself verse for
I am not ²worthy
that thou shouldest

and he cometh; and to my
⁵servant,
Do this, and he doeth it.
10 And when Jesus heard
it,
he marvelled, and said to
them
that followed, Verily I say
unto
you, ⁶I have not found so
great
faith, no, not in Israel. 11
And I
say unto you, that many
shall come
from the east and the
west, and
shall ⁷sit down with
Abraham, and
Isaac, and Jacob, in the
kingdom of
heaven [*see Ps. 107 verse
3; Isa. 49 verse 12*] verse
12 but the sons of the
kingdom
shall be cast forth into
the outer

come under
my roof verse 7
wherefore neither
thought I myself
worthy to come
unto thee verse but
say ³the word,
and my ¹servant shall
be healed.
8 For I also am a
man set under
authority, having
under myself
soldiers verse and I
say to this one,
Go, and he goeth; and
to another,
Come, and he
cometh; and to my
⁵servant, Do this, and
he doeth
it. 9 And when Jesus
heard these
things, he marvelled
at him, and
turned and said unto
the multitude

darkness verse there shall be weeping and gnashing of teeth. 13 And Jesus said unto the centurion, Go thy way; as thou hast believed ^{so} be it done unto thee. And the ¹servant was healed in that hour.

that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the ⁵servant whole.

¹ Or, *boy*.

² Gr. *sufficient*.

³ Gr. *with a word*.

⁴ Some ancient authorities insert *set verse* as in Luke 7 verse 8.

⁵ Gr. *bondservant*.

⁶ Many ancient authorities read *With no man in Israel have I found so great faith.*

⁷ Gr. *recline.*

⁸ Or, *precious to him; or, honourable with him.*

59. HE RAISES A WIDOW'S SON AT NAIN

Luke 7 verse 11 thru 17

11 And it came to pass ¹soon afterwards, that he went to a city called Nain; and his disciples went with him, and a great multitude. 12 Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow verse and much people of the city was with her. 13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not. 14 And he came nigh and touched the bier verse and the bearers stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he gave him to his mother. 16 And fear took hold on all verse and they glorified God, saying, A great prophet is arisen among us verse and, God hath visited his people. 17 And this report went forth

concerning him in the whole of Judea, and the region round about.

¹ Many ancient authorities read *on the next day*.

60. THE MESSAGE^a FROM THE BAPTIST AND THE EULOGY OF JESUS

Galilee

Matthew 11 verse 2 thru 19	Luke 7 verse 18 thru 35
2 Now when John heard in the prison ^b the works of the Christ, he sent by his disciples, 3 and said unto him, Art thou he that cometh, or look we for another?	18 And the disciples of John told him of all these things. 19 And John calling unto him ¹⁰ two of his disciples sent them to the Lord, saying, Art thou he that cometh, or look we for another? 20 And when the men were come

4 And Jesus answered and said unto them, Go your way and tell John the things which ye do hear and see verse 5 the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have ^lgood tidings preached to them. 6 And blessed is he, whosoever shall find none occasion of

unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another? 21 In that hour he cured many of diseases and ^{ll}plagues and evil spirits; and on many that were blind he bestowed sight. 22 And he answered and said unto them, Go your way, and tell John what things ye have seen and heard [*see Isa. 29 verse 18 thru 19; 35 verse 5 thru 6; 61 verse 1*]; the blind receive their sight, the lame

stumbling in me.
7 And as these went
their way,
Jesus began to say
unto the
multitudes
concerning John,
What
went ye out into the
wilderness
to behold? a reed
shaken with
the wind? 8 But what
went ye
out for to see? a man
clothed
in soft *raiment*?
Behold, they
that wear soft
raiment are in
kings' houses. 9 ²But
wherefore
went ye out? to see a
prophet?
Yea, I say unto you,
and much
more than a prophet.

walk, the lepers are
cleansed,
and the deaf hear, the
dead are
raised up, the poor have
'good
tidings preached to them.
23 And
blessed is he, whosoever
shall find
none occasion of
stumbling in me.
24 And when the
messengers of
John were departed, he
began
to say unto the multitudes
concerning John, What
went ye out
into the wilderness to
behold? a
reed shaken with the
wind? 25 But
what went ye out to see?
a man
clothed in soft *raiment*?
Behold,

10 This is he,
of whom it is written,
Behold, I send my
messenger
before thy face,
Who shall prepare
thy way
before thee.

11 Verily I say unto
you, Among
them that are born of
women
there hath not arisen
a greater
than John the Baptist
verse yet he
that is ³but little in
the kingdom
of heaven is greater
than he.

12 And from the days
of John the
Baptist until now the
kingdom of
heaven suffereth
violence, and men
of violence take it by

they which are
gorgeously
apparelled, and live
delicately, are
in kings' courts. 26 But
what went
ye out to see? a prophet?
Yea,

I say unto you, and much
more
than a prophet. 27 This is
he of
whom it is written,
Behold, I send my
messenger
before thy face,
Who shall prepare thy
way
before thee [*see Mal. 3
verse 1*].

28 I say unto you, Among
them
that are born of women
there is
none greater than John
verse yet he
that is ³but little in the

force [*see Luke 16 verse 17*]. 13 For all the prophets and the law prophesied until John. 14 And if ye are willing to receive ⁴it, this is Elijah, which is to come [*see Mal. 4 verse 5*]. He that hath ears ⁵to hear, let him hear.

16 But whereunto shall I liken this generation? It is like^c unto children sitting in the marketplaces, which call unto their fellows, and

kingdom of God is greater than he.

29 And all the people when they heard, and the publicans, justified God, ¹²being baptized with the baptism of John. 30 But the Pharisees and the lawyers rejected for themselves the counsel of God, ¹³being not baptized of him. 31 Whereunto then shall I liken the men of

say, 17 We piped unto you, and ye did not dance; we wailed, and ye did not ⁶mourn.

18 For John came neither eating nor drinking, and they say, He hath a ⁷devil. 19 The Son of man came eating and drinking, and they say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners!

And wisdom ⁸is justified by her ⁹works.

this generation, and to what are they like? 32 They are like unto children that sit in the marketplace, and call one to another; which say, We piped unto you, and ye did not dance; we wailed, and ye did not weep. 33 For John the Baptist is come eating no bread nor drinking wine; and ye say, He hath a ⁷devil. 34 The Son of man is come eating and drinking; and ye say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners! 35 And wisdom ⁸is

	justified of all her children.
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¹ Or, *the gospel*.

² Many ancient authorities read *But what went ye out to see? a prophet?*

³ Gr. *lesser*.

⁴ Or, him.

⁵ Some ancient authorities omit *to hear*.

⁶ Gr. *beat the breast*.

⁷ Gr. *demon*.

⁸ Or, *was*.

⁹ Many ancient authorities read *children verse* as in Luke 7 verse 35.

¹⁰ Gr. *certain two*.

¹¹ Gr. *scourges*.

¹² Or, *having been*.

¹³ Or, *not having been*.

^a Observe that his fame as having raised the dead, and as being "a great prophet," spread widely, and reaching John, led to his message of inquiry (connect [Luke 7 verse 17](#) and 18).

^b John's prison was at Machærus, east of the Dead Sea. Jesus was somewhere in Galilee, probably near Nain, which was in the southern part of Galilee.

° Parable of the Children Playing in the Market Place.

61. WOES UPON THE CITIES OF OPPORTUNITY. THE CLAIMS OF CHRIST AS THE TEACHER ABOUT THE FATHER.

Galilee

Matthew 11 verse 20 thru 30

20 Then began he to upbraid the cities wherein most of his ¹mighty works were done, because they repented not. 21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the ¹mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. 22 Howbeit I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgement, than for you [*see Isa. 14 verse 13 thru 15*]. 23 And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt ²go down unto Hades verse for if the ¹mighty works had been done in Sodom which were done in thee, it would have remained until this day. 24 Howbeit I say unto you, that it shall be more tolerable for the land of

Sodom in the day of judgement, than for thee [*see Gen. 19 verse 24*].

25 At that season Jesus answered and said, I³ thank thee, O Father [*see [John 3 verse 35; 17 verse 2](#)*], Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes verse 26 yea, Father, ⁴for so it was well thru pleasing in thy sight. 27 All things have been delivered unto me of my Father verse and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal *him*. 28 Come unto me, all ye that labour and are heavy laden, and I will give you rest. 29 Take my yoke^a upon you, and learn of me; for I am meek and lowly in heart verse and ye shall find rest unto your souls. 30 For my yoke is easy, and my burden is light [*see Jer. 6 verse 16; Sirach 51 verse 23*].

¹ Gr. *powers*.

² Many ancient authorities read *be brought down*.

³ Or, *praise*.

⁴ Or, *that*.

^a Rabbinical figure for going to school. Jesus thus definitely pictures himself as the expert on God in a Johannean passage (*cf. [Luke 10 verse 21 thru](#)*

[24](#)). He conceives himself as the Teacher who alone is able to interpret the Father.

62. THE ANOINTING^a OF CHRIST'S FEET BY A SINFUL WOMAN IN THE HOUSE OF SIMON A PHARISEE. THE PARABLE OF THE TWO DEBTORS

Galilee

Luke 7 verse 36 thru 50

36 And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and sat down to meat. 37 And behold, a woman which was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought ¹an alabaster cruse of ointment, 38 and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and ²kissed 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 ³a prophet, would have perceived who and what manner of woman this is which toucheth him, that she is a sinner. 40 And

Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, ⁴Master, say on. 41 A certain lender had two debtors verse the one owed five hundred ⁵pence, and the other fifty. 42 When they had not *wherewith* to pay, he forgave them both. Which of them therefore will love him most? 43 Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly judged. 44 And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet verse but she hath wetted my feet with her tears, and wiped them with her hair. 45 Thou gavest me no kiss verse but she, since the time I came in, hath not ceased to ⁶kiss my feet. 46 My head with oil thou didst not anoint verse but she hath anointed my feet with ointment. 47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much verse but to whom little is forgiven, *the same* loveth little. 48 And he said unto her, Thy sins are forgiven. 49 And they that sat at meat with him began to say ⁷within themselves, Who is this that even forgiveth sins? 50 And he said unto the woman, Thy faith hath saved thee; go in peace.

¹ Or, *a flask*.

² Gr. *kissed much*.

³ Some ancient authorities read *the prophet*. See [John 1 verse 21, 25](#).

⁴ Or, *Teacher*.

⁵ The word in the Greek denotes a coin worth about seventeen cents.

⁶ Gr. *kiss much*.

⁷ Or, *among*.

^a This anointing in Galilee must be distinct from the anointing at Bethany, near Jerusalem, more than a year later. This sinful and penitent woman is represented by a very late tradition as being Mary Magdalene, and hence all the popular uses of the term Magdalen. But that notion has no historical support whatever, and it becomes violently improbable when we find that in the very next paragraph Luke introduces Mary Magdalene as a new figure in the history. Some men even identify Mary of Bethany with this woman that was a sinner and also with Mary Magdalene, a medley of medieval mysticism.

In sections 60 to 63 Jesus makes a second (three in all) tour of Galilee, this time with all the Twelve. Intense hostility of the Pharisees is aroused by the work. They make the blasphemous accusation that Jesus is in league with Satan. Even the kindred of Jesus fear that he is beside himself because of the excitement and the charges.

63. THE SECOND TOUR OF GALILEE

Luke 8 verse 1 thru 3

1 And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the ¹good tidings of the kingdom of God, and with him the twelve, ²and certain women which had been healed of evil spirits and infirmities, Mary that was called Magdalene, from whom seven ²devils had gone out, ³and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto ³them of their substance.

¹ Or, *gospel*.

² Gr. *demons*.

³ Many ancient authorities read *him*.

Notice that the events of 61 thru 66 all occurred on the same day, called the Busy Day.^a

^a This "Busy Day" is just one of many such days in the Master's Ministry. See, for instance, the last day of his public ministry in the temple in Jerusalem. Observe Jesus in the *forenoon* teaching a crowded audience ([Mark 3 verse 19](#)).

some of whom insult and blaspheme him, and others demand a sign, and at length his mother and brethren try to carry him off as insane (comp. [Mark 3 verse 21](#)); in the *afternoon* giving a group of most remarkable parables, several of which he interprets; towards night crossing the Lake in a boat, so tired and worn that he sleeps soundly amid the alarming storm; then healing the Gadarene demoniacs, and returning by boat, apparently the same evening. What a day of toil and trial.

64. BLASPHEMOUS ACCUSATION OF LEAGUE WITH BEELZEBUB

Galilee

Mark 3 verse 19 thru 30	Matthew 12 verse 22 thru 37
<p>19 And he cometh into a house.</p> <p>20 And the multitude cometh together again, so that they could not so much as eat</p>	

bread. 21 And when his friends heard it, they went out to lay hold on him verse for they said, He is beside himself.

22 And the scribes which came down from Jerusalem said, He hath Beelzebub, and, ³By the prince of the ²devils casteth he out the ²devils. 23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan? 24 And if a kingdom be divided against itself,

22 Then was brought unto him ¹one possessed with a devil, blind and dumb verse and he healed him, insomuch that the dumb man spake and saw. 23 And all the multitudes were amazed, and said, Is this the son of David? 24 But when the Pharisees heard it, they said, This man doth not cast out ²devils, but ³by Beelzebub the prince of the ²devils [*see [John 7 verse 20; 8 verse 48, 52; 10 verse 20](#)*].^a 25 And knowing their thoughts he said unto them, Every

that kingdom cannot stand. 25 And if a house be divided against itself, that house will not be able to stand. 26 And if Satan hath risen up against himself, and is divided, he cannot stand, but hath an end.

27 But no one can enter into the house of the strong *man*, and spoil his goods, except he first bind the strong *man*; and then he will spoil his house.

kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand verse 26 and if Satan casteth out Satan, he is divided against himself; how then shall his kingdom stand? 27 And if I ³by Beelzebub cast out ²devils, ³by whom do your sons cast them out? therefore shall they be your judges. 28 But if I ³by the Spirit of God cast out ²devils, then is the kingdom of God come upon you. 29 Or how

28 Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewithsoever they shall blaspheme verse 29 but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin verse 30 because they said, He hath an unclean spirit.

can one enter into the house of the strong *man*, and spoil his goods, except he first bind the strong *man*? and then he will spoil his house. 30 He that is not with me is against me; and he that gathereth not with me scattereth. 31 Therefore I say unto you, Every sin and blasphemy shall be forgiven ⁴unto men; but the blasphemy against the Spirit shall not be forgiven. 32 And whosoever shall speak a word against the Son of man, it shall be forgiven him; but

whosoever
shall speak against the
Holy
Spirit, it shall not be
forgiven
him, neither in this
⁵world, nor
in that which is to come.
33 Either
make the tree good, and
its fruit
good; or make the tree
corrupt, and
its fruit corrupt verse
for the tree is known
by its fruit. 34 Ye
offspring of
vipers, how can ye, being
evil, speak
good things? for out of
the abundance
of the heart the mouth
speaketh.
35 The good man out of
his
good treasure bringeth
forth good

	things verse and the evil man out of his evil treasure bringeth forth evil things. 36 And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgement. 37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.
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¹ Or, *a demoniac*.

² Gr. *demons*.

³ Or, *in*.

⁴ Some ancient authorities read *unto you men*.

⁵ Or, *age*.

^a Luke ([11 verse 14 thru 36](#)) gives another blasphemous accusation later in Judea. Matthew ([9 verse 27 thru 34](#)) also has another blasphemous accusation. Note Christ's use of parables in replying to the accusations.

65. SCRIBES AND PHARISEES DEMAND A SIGN

Same day. Galilee

Matthew 12 verse 38 thru 45

38 Then certain of the scribes and Pharisees answered him, saying, ¹Master, we would see a sign from thee. 39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet verse 40 for as Jonah was three days and three nights in the belly of the ²whale; so shall the Son of man be three days and three nights in the heart of the earth [*see Jonah 1 verse 17; 2 verse 1 thru 2; 3 verse 5; 4 verse 3; 1 Kings 10 verse 1 thru 10*]. 41 The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it verse for they repented at the preaching of Jonah; and behold, ³a greater than Jonah is here. 42 The queen of the south shall rise up in the judgement with this generation, and shall condemn it verse for she came from the ends of the earth to hear the wisdom of Solomon; and behold, ³a greater than Solomon is here. 43 But the unclean spirit, when

⁴he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. 44 Then ⁴he saith, I will return into my house whence I came out; and when ⁴he is come, ⁴he findeth it empty, swept, and garnished. 45 Then goeth ⁴he, and taketh with ⁵himself seven other spirits more evil than ⁵himself, and they enter in and dwell there verse and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation.

¹ Or, *Teacher*.

² Gr. *sea thru monster*.

³ Gr. *more than*.

⁴ Or, *it*.

⁵ Or, *itself*.

66. CHRIST'S MOTHER AND BRETHREN SEEK TO TAKE HIM HOME

Same day. Galilee

Mark 3 verse 31 thru 35	Matthew 12 verse 46 thru 50	Luke 8 verse 19 thru 21
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<p>31 And there come his mother and his brethren; and, standing without, they sent unto him, calling him.</p> <p>32 And a multitude was sitting about him; and they say unto him, Behold, thy mother and thy brethren without seek for thee.</p> <p>33 And he answereth them, and</p>	<p>46 While he was yet speaking to the multitudes, behold, his mother and his brethren stood without, seeking to speak to him.</p> <p>47 ¹And one said unto him, Behold, thy mother and thy brethren stand without, seeking to speak to thee.</p> <p>48 But he answered and said unto him that told him,</p>	<p>19 And there came to him his mother and brethren, and they could not come at him for the crowd.</p> <p>20 And it was told him, Thy mother and thy brethren stand without, desiring to see thee.</p> <p>21 But he answered and said unto them,</p>
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<p>saith, Who is my mother and my brethren? 34 And looking round on them which sat round about him, he saith, Behold, my mother and my brethren! 35 For whosoever shall do the will of God,</p> <p style="padding-left: 40px;">the same is my brother, and sister, and mother.</p>	<p>Who is my mother? and who are my brethren? 49 And he stretched forth his hand towards his disciples, and said, Behold, my mother and my brethren! 50 For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother.</p>	<p>My mother and my brethren are these which hear the word of God, and do it [<i>see John 15 verse 14</i>].</p>
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¹ Some ancient authorities omit ver. 47.

In 64 to 69 we have the first great group of Parables with the visit to Gerasa and the return to Nazareth.

67. THE FIRST GREAT GROUP OF PARABLES^a

Same day. Beside the Sea of Galilee. Introduction to the Group

Mark 4 verse 1, 2	Matthew 13 verse 1 thru 3	Luke 8 verse 4
1 And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered a boat, and sat in the sea; and all the multitude were by	1 On that day went Jesus out of the house, and sat by the sea side. 2 And there were gathered unto him great multitudes, so that he entered into a boat, and sat; and all the	4 And when a great multitude came together, and they of every city resorted unto him, he spake

the sea on the land. 2 And he taught them many things in parables, and said unto them in his teaching, Hearken verse	multitude stood on the beach. 3 And he spake to them many things in parables, saying,	by a parable verse
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^a We have met various *separate* parables heretofore, but here is a *group* of at least ten. Two other great groups will occur hereafter, one group given in Luke only, and the last group during the last week of our Lord's public ministry.

To the Crowds by the Sea

Parable of the Sower

Mark 4 verse 3 thru 25	Matthew 13 verse 3 thru 23	Luke 8 verse 5 thru 18
3 Behold, the sower went forth to	3 Behold, the sower went forth to	5 The sower went forth to sow

<p>sow verse 4 and it came to pass, as he sowed, some <i>seed</i> fell by the way side, and the birds came and devoured it. 5 And other fell on the rocky <i>ground</i>, where it had not much earth; and straightway it sprang up, because it had no deepness of earth verse 6 and when the sun</p>	<p>sow; 4 and as he sowed, some <i>seeds</i> fell by the way side, and the birds came and devoured them verse 5 and others fell upon the rocky places, where they had not much earth verse and straightway they sprang up, because they had no deepness of earth verse 6 and when the sun was risen, they were</p>	<p>his seed verse and as he sowed, some fell by the way side; and it was trodden under foot, and the birds of the heaven devoured it. 6 And other fell on the rock; and as soon as it grew, it withered away, because it had no moisture.</p>
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<p>was risen, it was scorched; and because it had no root, it withered away. 7 And other fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit. 8 And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a</p>	<p>scorched; and because they had no root, they withered away. 7 And others fell upon the thorns; and the thorns grew up, and choked them verse 8 and others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty.</p>	<p>7 And other fell amidst the thorns; and the thorns grew with it, and choked it. 8 And other fell into the good ground, and grew, and brought forth fruit a hundredfold. As he said these things, he cried, He that hath ears to hear, let him</p>
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<p>hundredfold. 9 And he said, Who hath ears to hear, let him hear. 10 And when he was alone, they that were about him with the twelve asked of him the parables. 11 And he said unto them, Unto you is given the mystery of the kingdom of God verse but unto them that are without, all things are done in</p>	<p>9 He that hath ears¹, let him hear. 10 And the disciples came, and said unto him, Why speakest thou unto them in parables? 11 And he answered and said unto them, Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given. 12 For whosoever</p>	<p>hear. 9 And his disciples asked him what this parable might be. 10 And he said, Unto you it is given to know the mysteries of the kingdom of God verse but to the rest</p>
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<p>parables verse 12 that</p>	<p>hath, to him shall be given, and he shall have abundance verse but whosoever hath not, from him shall be taken away even</p>	<p>in parables; that seeing they may not see, and hearing they may not</p>
<p>seeing they may see, and not perceive; and hearing they may hear, and not understand; lest haply they should turn again, and it should be forgiven^a them. 13 And</p>	<p>that which he hath. 13 Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they understand. 14 And</p>	<p>understand. 11 Now the parable is this verse The seed is the word of God. 12 And those by the way side are they that have heard; then cometh the devil, and taketh</p>

<p>he saith unto them, Know ye not this parable? and how shall ye know all the parables? 14 The sower soweth the word. And these are they by the way side, where the word is sown; and when they have heard, straightway cometh Satan, and taketh away the word which hath been</p>	<p>unto them is fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear, and shall in no wise understand; And seeing ye shall see, and shall in no wise perceive verse For this people's heart is waxed gross, And their ears are dull of hearing, And their eyes they have closed; Lest haply they should</p>	<p>away the word from their heart, that they may not believe and be saved.</p>
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sown in them.
16 And
these in like
manner
are they that
are

perceive
with their
eyes,
And hear with
their
ears,
And understand
with
their heart,
And should turn
again,
And I should
heal them
*[see Isa. 6
verse 9 thru
10].*

16 But blessed
are
your eyes, for
they see;
and your ears,
for they
hear. 17 For
verily I say
unto you, that
many
prophets and

13 And
those on the
rock *are*
they which,
when

<p>sown upon the rocky <i>places</i>, who, when they have heard the word, straightway receive it with joy; 17 and they have no root in themselves, but endure for a while;</p>	<p>righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not. 18 Hear then ye the parable of the sower. 19 When any one heareth the word of the kingdom, and understandeth it not, <i>then</i> cometh the evil <i>one</i>, and snatcheth away that which hath been sown</p>	<p>they have heard, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. 14 And that which fell among the thorns, these are they that have heard, and as they go on their way they are</p>
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<p>then, when tribulation or persecution ariseth because of the word, straightway they stumble. 18 And others are they that are sown among the thorns; these are they that have heard the word, 19 and the cares of the ²world, and the deceitfulness of riches, and the lusts of other things entering in,</p>	<p>in his heart. This is he that was sown by the way side. 20 And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it; 21 yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word,</p>	<p>choked with cares and riches and pleasures of <i>this</i> life, and bring no fruit to perfection. And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.</p>
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<p>choke the word, and it becometh unfruitful. 20 And those are they that were sown upon the good ground; such as hear the word, and accept it, and bear fruit, thirtyfold, and sixtyfold, and a hundredfold.</p> <p>21 And he said unto them, Is the lamp^b brought to be put under</p>	<p>straightway he stumbleth. 22 And he that was sown among the thorns, this is he that heareth the word; and the care of the ²world, and the deceitfulness of riches,</p> <p>choke the word, and he becometh unfruitful. 23 And he that was sown upon the good ground, this is he that</p>	<p>16 And no man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but putteth it on a stand, that they which enter in may see the light. 17 For nothing is hid, that shall not be made manifest; nor <i>anything</i> secret, that shall not be known and come to light. 18 Take</p>
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<p>the bushel, or under the bed, <i>and</i> not to be put on the stand?</p> <p>22 For there is nothing hid, save that it should be manifested; neither was <i>anything</i> made secret, but that it should come to light.</p> <p>23 If any man hath ears to hear, let him hear.</p> <p>24 And he said unto them, Take heed what ye hear verse</p>	<p>heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.</p>	<p>heed therefore how ye hear verse for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he ³thinketh he hath.</p>
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with what measure ye mete it shall be measured unto you verse and more shall be given unto you. 25 For he that hath, to him shall be given verse and he that hath not, from him shall be taken away even that which he hath.		
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¹ Some ancient authorities add here, and in ver. 43, *to hear verse* as in Mark 4 verse 9; Luke 8 verse 8.

² Or, *age*.

³ Or, *seemeth to have*.

^a Observe that Jesus spoke these words just after the blasphemous accusation and on the same day ([Matthew 13 verse 1](#)).

^b Note here another brief parable of the lamp to enforce the lesson of the parable of the Sower. Preachers to thru day sometimes tell one story to illustrate another.

Parable of the Seed Growing of Itself

Mark 4 verse 26 thru 29

26 And he said, So is the kingdom of God, as if a man should cast seed upon the earth; 27 and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. 28 The earth ¹beareth fruit of herself; first the blade, then the ear, then the full corn in the ear. 29 But when the fruit ²is ripe, straightway he ³putteth forth the sickle, because the harvest is come [*see Joel 3 verse 13*].

¹ Or, *yieldeth*.

² Or, *alloweth*.

³ Or, *sendeth forth*.

Parable of the Tares

Matthew 13 verse 24 thru 30

24 Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field verse 25 but while men slept, his enemy came and sowed ¹tares also among the wheat, and went away. 26 But when the blade sprang up, and brought forth fruit, then appeared the tares also. 27 And the ²servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? 28 And he said unto them, ³An enemy hath done this. And the ²servants say unto him, Wilt thou then that we go and gather them up? 29 But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. 30 Let both grow together until the harvest verse and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them verse but gather the wheat into my barn.

¹ Or, *darnel*.

² Gr. *bondservants*.

³ Gr. *A man that is an enemy*.

Parable of the Mustard Seed

Mark 4 verse 30 thru 32	Matthew 13 verse 31 thru 32
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30 And he said, How shall we liken the kingdom of God? or in what parable shall we set it forth? 31 ¹It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth, 32 yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.

31 Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field
verse 32 which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree [*see Dan. 4 verse 12, 21*], so that the birds of the heaven come and lodge in the branches thereof.

¹ Gr. *As unto*.

(e) Parable of the Leaven and many such Parables

Mark 4 verse 33 thru 34	Matthew 13 verse 33 thru 35
<p>33 And with many^a such parables spake he the word unto them, as they were able to hear it verse 34 and without a parable spake he not unto them verse but privately to his disciples he expounded all things.</p>	<p>33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three ¹measures of meal, till it was all leavened.</p> <p>34 All these things spake Jesus in parables unto the multitudes; and without^a a parable spake he nothing unto them verse 35 that it might be fulfilled which was spoken ²by the prophet, saying, I will open my mouth in parables;</p>

	<p>I will utter things hidden from the foundation ³of the world [<i>see Ps. 78 verse 2</i>].</p>
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¹ The word in the Greek denotes the Hebrew seah, a measure containing nearly a peck and a half.

² Or, *through*.

³ Many ancient authorities omit *of the world*.

^a Note the expression. Matthew gives nine in Chapter 13 and Mark another. There may have been still others on this day.

To the Disciples in the House

Explanation of the Parable of the Tares

Matthew 13 verse 36 thru 43

36 Then he left the multitudes, and went into the house verse and his disciples came unto him, saying, Explain unto us the parable of the tares of the field. 37 And he answered and said, He that soweth the good seed is the Son of man; 38 and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil *one*; 39 and the enemy that sowed them is the devil verse and the harvest is ¹the end

of the world; and the reapers are angels. 40 As therefore the tares are gathered up and burned with fire; so shall it be in ¹the end of the world. 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, 42 and shall cast them into the furnace of fire verse there shall be the weeping and gnashing of teeth. 43 Then shall the righteous shine forth as the sun in the kingdom of their Father [*see Dan. 12 verse 3*]. He that hath ears, let him hear.

¹ Or, *the consummation of the age.*

The Parable of the Hid Treasure

Matthew 13 verse 44

44 The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and ¹in his joy he goeth and selleth all that he hath, and buyeth that field.

¹ Or, *for joy thereof.*

The Parable of the Pearl of Great Price

Matthew 13 verse 45 thru 46

45 Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls verse 46 and having found one pearl of great price, he went and sold all that he had, and bought it.

The Parable of the Net

Matthew 13 verse 47 thru 50

47 Again, the kingdom of heaven is like unto a ¹net, that was cast into the sea, and gathered of every kind verse 48 which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. 49 So shall it be in ²the end of the world verse the angels shall come forth, and sever the wicked from among the righteous, 50 and shall cast them into the furnace of fire verse there shall be the weeping and gnashing of teeth.

¹ Gr. *dragnet*.

² Or, *consummation of the age*.

(e) The Parable of the Householder

Matthew 13 verse 51 thru 53

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

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

^a Eight of these ten parables go in pairs (the sower and the seed growing of itself, the tares and the net, the mustard seed and the leaven, the hid treasure and the pearl of great price). But nothing can be made out of the number of the parables spoken on this day. We do not even know what the number was. Jesus had spoken various shorter and more or less isolated parables before this occasion. An immediate occasion for the use of so many and such extended parables at this point was the hostility of the Pharisees and the need of special instruction for the disciples who were taught by Jesus how to interpret parables, though they had much difficulty later in applying the instruction about the parabolic teaching.

68. IN CROSSING THE LAKE, JESUS STILLS THE TEMPEST

Same day. Sea of Galilee

Mark 4 verse 35 thru 41	Matthew 8 verse 18, 23 thru 27	Luke 8 verse 22 thru 25
<p>35 And on that day, when even was come, he saith unto them, Let us go over unto the other side.</p> <p>36 And leaving the multitude, they take him with them, even as he was, in the boat. And</p>	<p>18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.</p> <p>23 And when he was entered into a boat, his disciples followed him.</p>	<p>22 Now it came to pass on one of those days, that he entered into a boat, himself and his disciples; and he said unto them, Let us go over to the other side of</p>

<p>other boats were with him.</p> <p>37 And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling. 38 And he himself was in the stern, asleep on the cushion verse and they awake him,</p>	<p>24 And behold, there arose a great tempest in the sea, insomuch that the boat was covered with the waves verse but he was asleep. 25 And they came to him, and awoke him, saying, Save, Lord; we perish. 26 And he saith unto them, Why</p>	<p>the lake verse and they launched forth. 23 But as they sailed he fell asleep verse and there came down a storm of wind on the lake; and they were filling <i>with water</i>, and were in jeopardy.</p> <p>24 And they came to him, and awoke him, saying, Master, master, we perish. And</p>
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<p>and say unto him, Master, carest thou not that we perish? 39 And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. 40 And he said unto them, Why are ye fearful? have ye not yet faith? 41 And they</p>	<p>are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.</p> <p>27 And the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?</p>	<p>he awoke, and rebuked the wind and the raging of the water verse and they ceased, and there was a calm.</p> <p>25 And he said unto them, Where is your faith? And being afraid they marvelled, saying one to another, Who then is this, that he commandeth even the</p>
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feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?		winds and the water, and they obey him?
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69. BEYOND THE LAKE JESUS HEALS THE GERASENE^a DEMONIA^b

Gerasa (Khersa). Same day

Mark 5 verse 1 thru 20	Matthew 8 verse 28 thru 34	Luke 8 verse 26 thru 39
1 And they came to the other side of the sea, into the country	28 And when he was come to the other side into the country	26 And they arrived at the country of the ⁴ Gerasesenes, which is

<p>of the Gerasenes. 2 And when he was come out of the boat, straightway there met him out of the tombs a man with an unclean spirit, 3 who had his dwelling in the tombs verse and no man could any more bind him, no, not with a chain; 4 because that he had been often bound</p>	<p>of the Gadarenes, there met him two ¹possessed with devils, coming forth out of the tombs, exceeding fierce, so that no man could pass by that way.</p>	<p>over against Galilee. 27 And when he was come forth upon the land, there met him a certain man out of the city, who had ²devils; and for a long time he had worn no clothes, and abode not in <i>any</i> house, but in the tombs.</p>
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with
feters and
chains, and
the chains had
been
rent asunder
by him,
and the fetters
broken
in pieces verse
and no man
had strength to
tame
him. 5 And
always,
night and day,
in the
tombs and in
the
mountains, he
was
crying out, and
cutting himself
with
stones. 6 And
when
he saw Jesus

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

28 And
when he saw
Jesus,
he cried out,
and fell
down before
him,
and with a loud
voice
said, What have
I to
do with thee,
Jesus,
thou Son of the
Most
High God? I
beseech thee,
torment

<p>from afar, he ran and worshipped him; 7 and crying out with a loud voice, he saith, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, torment me not. 8 For he said unto him, Come forth, thou unclean spirit, out of the man.</p>	<p>30 Now there was afar off from them a herd of many swine feeding. 31 And the ²devils besought him, saying, If thou</p>	<p>me not. 29 For he commanded the unclean spirit to come out of the man. For ⁵oftentimes it had seized him verse and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven of the ⁶devil into the deserts. 30 And Jesus asked him,</p>
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<p>9 And he asked him, What is thy name? And he saith unto him, My name is Legion; for we are many. 10 And he besought him much that he would not send them away out of the country. 11 Now</p>	<p>cast us out, send us away into the herd of swine. 32 And he said unto them, Go. And they came out, and went into the swine verse and behold, the whole herd rushed down the steep into the sea, and perished in the waters.</p> <p>33 And they that fed them fled, and</p>	<p>What is thy name? And he said, Legion; for many² devils were entered into him. 31 And they intreated him that he would not command them to depart into the abyss. 32 Now there was there a herd of many swine feeding on the mountain verse and they intreated him that he would give</p>
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<p>there was there on the mountain side a great herd of swine feeding. 12 And they besought him, saying, Send us into the swine, that we may enter into them. 13 And he gave them leave. And the unclean spirits came out, and entered into the swine verse and the herd rushed down the</p>	<p>went away into the city, and told everything, and what was befallen to them that were ¹possessed with devils. 34 And behold, all the city came out to meet Jesus verse</p> <p>and</p>	<p>them leave to enter into them. And he gave them leave. 33 And the ²devils came out from the man, and entered into the swine verse and the herd rushed down the steep into the lake, and were choked. 34 And when they that fed them saw what had come to pass, they fled, and told it</p>
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<p>steep into the sea, <i>in number</i> about two thousand; and they were choked in the sea. 14 And they that fed them fled, and told it in the city, and in the country. And they came to see what it was that had come to pass. And they come to Jesus, and behold ³him that was possessed</p>	<p>when they saw him, they besought <i>him</i> that he would depart from their borders.</p>	<p>in the city and in the country. 35 And they went out to see what had come to pass; and they came to Jesus, and found the man, from whom the ²devils were gone out, sitting, clothed and in his right mind, at the feet of Jesus verse and they were afraid. 36 And they</p>
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with devils sitting, clothed and in his right mind, *even* him that had the legion verse and they were afraid. 16 And they that saw it declared unto them how it befell ³him that was possessed with devils, and concerning the swine. 17 And they began to beseech him to depart from their

that saw it told them how he that was possessed with ²devils was ⁷made whole. 37 And all the people of the country of the ⁴Gerasenes round about asked him to depart from them; for they were holden with great fear verse and he entered into a boat, and returned. 38 But the man from

<p>borders. 18 And as he was entering into the boat, he that had been possessed with ²devils besought him that he might be with him. 19 And he suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and <i>how</i> he had</p>		<p>whom the ²devils were gone out prayed him that he might be with him verse but he sent him away, saying, 39 Return to thy house, and declare how great things God hath done for thee. And he went his way, publishing throughout the whole city how great things Jesus had done for him.</p>
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mercy on thee. 20 And he went his way, and began to publish in Decapolis how great things Jesus had done for him verse and all men did marvel. ^c		
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¹ Or, *demoniacs*.

² Gr. *demons*.

³ Or, *the demoniac*.

⁴ Many ancient authorities read *Gergesenes*;
others *Gadarenes*.

⁵ Or, *of a long time*.

⁶ Gr. *demon*.

⁷ Or, *saved*.

^a The long famous instance of "discrepancy" as to the *place* in this narrative has been cleared up in recent years by the decision of textual critics that the correct text in Luke is Gerasenes, as well as in Mark, and by Dr. Thomson's discovery of a ruin on

the lake shore, named Kherasa (Gerasa). If this village was included (a very natural supposition) in the district belonging to the city of Gadara, some miles south thru eastward, then the locality could be described as either in the country of the Gadarenes, or in the country of the Gerasenes.

^b Matthew mentions two demoniacs, Mark and Luke describe one, who was probably the prominent and leading one.

^c Note in Mark the numerous vivid details and fulness of narrative.

70. THE RETURN AND THE HEALING OF JAIRUS' DAUGHTER AND OF THE WOMAN WHO ONLY TOUCHED CHRIST'S GARMENT

Probably Capernaum

Mark 5 verse 21 thru 43	Matthew 9 verse 18 thru 26	Luke 8 verse 40 thru 56
21 And when Jesus had crossed		40 And as Jesus returned, the

<p>over again in the boat unto the other side, a great multitude was gathered unto him verse and he was by the sea. 22 And there cometh one of the rulers of the synagogue, Jairus by name; and seeing him, he falleth at his feet, 23 and beseecheth him much, saying, My little daughter is at the point of</p>	<p>18 While he spake these things unto them,^a behold, there came ¹a ruler, and worshipped him, saying, My daughter is even now dead verse but come and lay thy hand upon her, and she shall live. 19 And Jesus arose, and</p>	<p>multitude welcomed him; for they were all waiting for him. 41 And behold, there came a man named Jairus, and he was a ruler of the synagogue verse and he fell down at Jesus' feet, and besought him to come into his house; 42 for he had an only</p>
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<p>death verse <i>I pray thee,</i> that thou come and lay thy hands on her, that she may be ²made whole, and live. 24 And he went with him; and a great multitude followed him, and they thronged him. 25 And a woman, which had an issue of blood twelve years, 26 and had suffered</p>	<p>followed him, and <i>so</i> <i>did</i> his disciples. 20 And behold, a woman, who had an issue of blood twelve years, came behind him, and touched the border of his garment verse 21 for she said within herself, If I do but touch his garment, I shall be ²made whole.</p>	<p>daughter, about twelve years of age, and she lay a dying. But as he went the multitudes thronged him. 43 And a woman having an issue of blood twelve years, which ⁸had spent all her living upon physicians, and could not be healed of any, came behind him, 44 and touched the</p>
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many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, 27 having heard the things concerning Jesus, came in the crowd behind, and touched his garment. 28 For she said, If I touch but his garments, I shall be² made whole.

border of his garment
verse and immediately the issue of her blood stanchd.

45 And Jesus said, Who

<p>29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of her ⁵plague.</p> <p>30 And straightway Jesus, perceiving in himself that the power <i>proceeding</i> from him had gone forth, turned him about in the crowd, and said, Who touched</p>	<p>22 But Jesus turning and seeing her said, Daughter, be of good cheer; thy faith hath ³made thee whole. And the woman was ²made whole from that hour.</p>	<p>is it that touched me? And when all denied, Peter said, ⁹and they that were with him, Master, the multitudes press thee and crush <i>thee</i>.</p> <p>46 But Jesus said, Some one did touch me verse for I perceived that power had gone forth from me. 47 And when the woman saw that she was not</p>
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<p>my garments? 31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? 32 And he looked round about to see her that had done this thing. 33 But the woman fearing and trembling, knowing what had been done to her, came and fell down before</p>	<p>23 And when Jesus came into the ruler's house, and saw the flute thru players, and the</p>	<p>hid, she came trembling, and falling down before him declared in the presence of all the people for what cause she touched him, and how she was healed immediately. 48 And he said unto her, Daughter, thy faith hath ³made thee whole; go in peace.</p>
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<p>him, and told him all the truth. 34 And he said unto her, Daughter, thy faith hath ³made thee whole; go in peace, and be whole of thy ⁵plague. 35 While he yet spake, they come from the ruler of the <i>synagogue's house</i>, saying, Thy daughter is dead verse why troublest thou the ⁶Master</p>	<p>crowd making a tumult, 24 he said, Give place verse for the damsel is not dead, but sleepeth. And they laughed him to scorn. 25 But when the crowd was put forth, he entered in, and took her by the hand; and the damsel arose. 26 And ⁴the fame hereof went forth into all</p>	<p>49 While he yet spake, there cometh one from the ruler of the <i>synagogue's house</i>, saying, Thy daughter is dead; trouble not the ⁶Master. 50 But Jesus hearing it, answered him, Fear not verse only believe, and she shall be ²made</p>
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<p>any further? 36 But Jesus, ⁷not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only believe. 37 And he suffered no man to follow with him, save Peter, and James, and John the brother of James. 38 And they come to the house of the ruler of the synagogue; and he</p>	<p>that land.</p>	<p>whole. 51 And when he came to the house, he suffered not any man to enter in with him, save Peter, and John, and James, and the father of the maiden and her mother. 52 And all were weeping, and bewailing her verse but he said, Weep not; for she is not dead, but sleepeth. 53 And they</p>
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<p>beholdeth a tumult, and <i>many</i> weeping and wailing greatly. 39 And when he was entered in, he saith unto them, Why make ye a tumult, and weep? the child is not dead, but sleepeth. 40 And they laughed him to scorn. But he, having put them all forth, taketh the father of the child</p>		<p>laughed him to scorn, knowing that she was dead. 54 But he, taking her by the hand, called, saying, Maiden, arise. 55 And her spirit returned, and she rose up immediately verse and he commanded that <i>something</i> be given her to eat. 56 And her parents were amazed verse but he charged them to tell no man</p>
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and her
mother and
them that were
with
him, and goeth
in
where the
child was.
41 And taking
the child
by the hand, he
saith
unto her,
Talitha cumi;
which is, being
interpreted,
Damsel,
I say unto thee,
Arise.
42 And
straightway
the
damsel rose
up, and
walked; for she
was
twelve years

what
had been done.

old. And they were amazed straightway with a great amazement. 43 And he charged them much that no man should know this verse and he commanded that <i>something</i> should be given her to eat.		
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¹ Gr. *one ruler*.

² Or, *saved*.

³ Or *saved thee*.

⁴ Gr. *this fame*.

⁵ Gr. *scourge*.

⁶ Or, *Teacher*.

⁷ Or, *overhearing*.

⁸ Some ancient authorities omit *had spent all her living upon physicians, and.*

⁹ Some ancient authorities omit *and they that were with him.*

^a Broadus felt that the language in Matthew 9 verse 18 compelled him to place 9 verse 18 after 9 verse 17. I do not think so, for "while he spake" may be merely an introductory phrase for a new paragraph. It is best to follow Mark's order, as Luke does, for Matthew is not chronological in this part of his Gospel.

71. HE HEALS TWO BLIND MEN, AND A DUMB DEMONIAK. A BLASPHEMOUS ACCUSATION

Matthew 9 verse 27 thru 34

27 And as Jesus passed by from thence, two blind men followed him, crying out, and saying, Have mercy on us, thou son of David. 28 And when he was come into the house, the blind men came to him verse and Jesus saith unto them, Believe ye that I am able to do this? They say unto him, Yea, Lord. 29 Then touched he their eyes, saying, According to your faith be it done unto you. 30 And their eyes were opened. And Jesus ¹strictly

charged them, saying, See that no man know it. 31
But they went forth, and spread abroad his fame in
all that land.

32 And as they went forth, behold, there was
brought to him a dumb man possessed with a
²devil. 33 And when the ²devil was cast out, the
dumb man spake verse and the multitudes
marvelled, saying, It was never so seen in Israel.
34 But the Pharisees said, ³By the prince of the
⁴devils casteth he out ⁴devils.

¹ Or, *sternly*.

² Gr. *demon*.

³ Or, *in*.

⁴ Gr. *demons*.

72. THE LAST^a VISIT TO NAZARETH

Mark 6 verse 1 thru 6	Matthew 13 verse 54 thru 58
1 And he went out from thence; and he cometh into his own country; and his	54 And coming into his own country he taught them in their

disciples follow him. 2 And when the sabbath was come, he began to teach in the synagogue verse and ³many hearing him were astonished, saying, Whence hath this man these things? and, What is the wisdom that is given unto this man, and *what mean* such ¹mighty works wrought by his hands? 3 Is not this the carpenter, the son of Mary, and brother of James, and James, and Judas, and Simon? and are not his sisters here with

synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these ¹mighty works?

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? 56 And his sisters, are they not all with us? Whence then hath this man all these things? 57 And they were

us? And they were
²offended in
him. 4 And Jesus said
unto them,
A prophet is not without
honour,
save in his own country,
and
among his own kin, and
in his
own house. 5 And he
could there
do no ⁴mighty work, save
that
he laid his hands upon a
few
sick folk, and healed
them. 6 And
he marvelled because of
their
unbelief.

²offended in him. But
Jesus said
unto them, A prophet
is not
without honour, save
in his own
country, and in his
own house.
58 And he did not
many ¹mighty
works there because
of their
unbelief.

¹ Gr. *powers*.

² Gr. *caused to stumble*.

³ Some ancient authorities insert *the*.

⁴ Gr. *power*.

^a There is no sufficient occasion to identify this visit to Nazareth with that described by Luke. That

was at the very beginning of the great ministry in Galilee, and this is near its close. The details are quite different. It is perfectly natural that after a long interval he should give the Nazarenes another opportunity to hear his teaching, and to witness miracles, which he would not work for them when demanded, but now voluntarily works in a few cases, so far as their now *wonderful*unbelief left it appropriate.

In Sections 70 to 71 we have the Third Tour of Galilee (Jesus following the Twelve) and the effect on Herod Antipas.

73. THE THIRD TOUR OF GALILEE AFTER INSTRUCTING THE TWELVE AND SENDING THEM FORTH BY TWOS

Mark 6 verse 6 thru 13	Matthew 9 verse 35 to 11 verse 1	Luke 9 verse 1 thru 6
6 And he went round about the villages	35 And Jesus went about all the cities and	

<p>teaching.</p> <p>7 And he called unto</p>	<p>the villages,^a teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness. 36 But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a</p>	<p>1 And he called the twelve together, and</p>
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<p>him the twelve, and began to send them forth by two and two; and he gave them authority over the unclean spirits; 8 and he charged them</p>	<p>shepherd [<i>see Num. 27 verse 17; Ezek. 34 verse 5</i>]. 37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few. 38 Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. 1 And he called unto him his twelve disciples, and gave them</p>	<p>gave them power and authority over all ³devils, and to cure diseases. 2 And he sent them forth to preach the kingdom of God, and to heal ¹⁹the sick. 3 And he said unto them,</p>
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<p>that they should take nothing for <i>their</i> journey, save a staff only; no bread,</p>	<p>authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness. 2 Now the names of the twelve apostles are these verse The first, Simon, who is called Peter, and Andrew his brother; James the <i>son</i> of Zebedee, and John his brother; 3 Philip, and</p>	<p>Take nothing for your journey, neither staff,</p>
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<p>no wallet, no ¹⁷money in their ¹⁸purse; 9 but <i>to go</i> shod with sandals verse and, <i>said he</i>, put not on two coats.</p>	<p>Bartholomew; Thomas, and Matthew the publican; James the <i>son</i> of Alphæus, and Thaddæus; 4 Simon the ¹Cananæan, and Judas Iscariot, who also ²betrayed him. 5 These twelve Jesus sent forth, and charged them, saying, Go not into <i>any</i> way of the Gentiles, and enter not into any city of the Samaritans</p>	<p>nor wallet, nor bread, nor money; neither have two coats. 4 And into whatsoever house ye enter, there abide, and thence depart. 5 And as many</p>
<p>10 And he said unto them, Wheresoever ye enter into a house, there abide till ye depart thence. 11 And whatsoever place</p>		

<p>shall not receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet for a testimony unto them.</p>	<p>verse 6 but go rather to the lost sheep of the house of Israel. 7 And as ye go, preach, saying, The kingdom of heaven is at hand. 8 Heal the sick, raise the dead, cleanse the lepers, cast out ³devils verse freely ye received, freely give. 9 Get you no gold, nor silver, nor brass in your ⁴purses;</p>	<p>as receive you not, when ye depart from that city, shake off the dust from your feet for a testimony against them.</p>
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	<p>10 no wallet for <i>your</i> journey, neither two coats, nor shoes, nor staff verse for the labourer is worthy of his food.</p> <p>11 And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth.</p> <p>12 And as ye enter into the house, salute it.</p> <p>13 And if the house be worthy, let your</p>	
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peace come
upon it
verse
but if it be not
worthy, let your
peace return to
you.

14 And
whosoever shall
not receive you,
nor
hear your
words, as
ye go forth out
of
that house or
that
city, shake off
the
dust of your
feet.

Verily I say unto
you, It shall be
more
tolerable for the
land
of Sodom and
Gomorrah in the

	day of judgement, than for that city.	
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16 Behold, I send you forth as sheep in the midst of wolves verse be ye therefore wise as serpents, and ⁵harmless as doves. 17 But beware of men verse for they will deliver you up to councils, and in their synagogues they will scourge you; 18 yea and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles. 19 But when they deliver you up, be not anxious how or what ye shall speak verse for it shall be given you in that hour what ye shall speak. 20 For it is not ye that speak, but the Spirit of your Father that speaketh in you. 21 And brother shall deliver up brother to death, and the father his child verse and children shall rise up against parents, and ⁶cause them to be put to death. 22 And ye shall be hated of all men for my name's sake verse but he that endureth to the end, the same shall be saved. 23 But when they persecute

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

24 A disciple is not above his ⁷master, nor a
⁸servant above his lord.

25 It is enough for the disciple that he be as his
⁷master, and the ⁸servant
as his lord. If they have called the master of the
house ⁹Beelzebub, how
much more *shall they call* them of his household!

26 Fear them not
therefore verse for there is nothing covered,
that shall not be revealed; and hid,
that shall not be known. 27 What I tell you in the
darkness, speak ye in
the light verse and what ye hear in the ear,
proclaim upon the housetops. 28 And
be not afraid of them which kill the body, but are
not able to kill the soul verse
but rather fear him which is able to destroy both
soul and body in ¹⁰hell.

29 Are not two sparrows sold for a farthing? and
not one of them shall
fall on the ground without your Father verse 30
but the very hairs of your head

are all numbered. 31 Fear not therefore; ye are of more value than many sparrows. 32 Every one therefore who shall confess ¹¹me before men, ¹²him will I also confess before my Father which is in heaven. 33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I came to ¹³send peace on the earth verse I came not to ¹³send peace, but a sword. 35 For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law verse 36 and a man's foes *shall be* they of his own household [*see Micah 7 verse 6*]. 37 He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. 38 And he that doth not take his cross and follow after me, is not worthy of me. 39 He that ¹⁴findeth his ¹⁵life shall lose it; and he that ¹⁶loseth his ¹⁵life for my sake shall

find it [[see John 12 verse 25](#)].

40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me [[see John 13 verse 20](#)]. 41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. 42 And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

Mark 6 verse 6 thru 13	Matthew 9 verse 35 to 11 verse 1	Luke 9 verse 1 thru 6
12 And they went out, and preached that <i>men</i> should repent. 13 And they	1 And it came to pass, when Jesus had made an end of commanding his twelve	6 And they departed, and went throughout

cast out many ³ devils, and anointed with oil many that were sick, and healed them.	disciples, he departed thence to teach and preach in their cities.	the villages, preaching the gospel, and healing everywhere.
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¹ Or, *Zealot*. See [Luke 6 verse 15](#); Acts 1 verse 13.

² Or, *delivered him up verse* and so always.

³ Gr. *demons*.

⁴ Gr. *girdles*.

⁵ Or, *simple*.

⁶ Or, *put them to death*.

⁷ Or, *teacher*.

⁸ Gr. *bondservant*.

⁹ Gr. *Beelzebul verse* and so elsewhere.

¹⁰ Gr. *Gehenna*.

¹¹ Gr. *in me*.

¹² Gr. *in him*.

¹³ Gr. *cast*.

¹⁴ Or, *found*.

Or, *soul*.

¹⁶ Or, *lost*.

¹⁷ Gr. *brass*.

¹⁸ Gr. *girdle*.

¹⁹ Some ancient authorities omit *the sick*.

^a This is certainly a *second*, and probably a *third* journey about Galilee. Dwell on Matthew 9 verse 35 and 11 verse 1 (end of this section), and try to realize the extent of the Savior's work in teaching and healing. He "crowded into three short years actions and labours of love that might have adorned a century." (Ro. Hall.)

74. THE GUILTY FEARS OF HEROD ANTIPAS IN TIBERIAS ABOUT JESUS BECAUSE HE HAD BEHEADED THE BAPTIST IN MACHÆRUS

Mark 6 verse 14 thru 29	Matthew 14 verse 1 thru 12	Luke 9 verse 7 thru 9
14 And king Herod heard ^a <i>thereof</i> ; for his name had become known verse and ¹ he said, John ² the	1 At that season Herod the tetrarch heard the report concerning Jesus, ² and said	7 Now Herod the tetrarch heard of all that was done verse and he was much perplexed, because that

<p>Baptist is risen from the dead, and therefore do these powers work in him. But others said, It is Elijah. And others said, <i>It is a prophet, even as one of the prophets.</i> 16 But Herod, when he heard <i>thereof</i>, said, John, whom I beheaded, he is risen. 17 For Herod himself had sent forth and laid hold</p>	<p>unto his servants, This is John the Baptist; he is risen from the dead; and therefore do these powers work in him. 3 For Herod had laid hold on John, and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife.</p>	<p>it was said by some, that John was risen from the dead; 8 and by some, that Elijah had appeared; and by others, that one of the old prophets was risen again. 9 And Herod said, John I beheaded verse but who is this, about whom I hear such things? And he sought</p>
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<p>upon John, and bound him in prison for the sake of Herodias, his brother Philip's wife verse for he had married her. 18 For John said unto Herod,^b It is not lawful for thee to have thy brother's wife [see Lev. 18 verse 16; 20 verse 21]. 19 And Herodias set herself against him, and desired to kill him; and she could not; 20 for</p>	<p>4 For John said unto him, It is not lawful for thee to have her. 5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.</p>	<p>to see him.</p>
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Herod
feared John,
knowing
that he was a
righteous
man and a holy,
and kept him
safe.

And when he
heard
him, he ³was
much
perplexed; and
he
heard him
gladly.

21 And when a
convenient day
was
come, that
Herod on
his birthday
made a
supper to his
lords,
and the ⁴high
captains, and

6 But when
Herod's
birthday came,
the
daughter of
Herodias
danced in the
midst,
and pleased
Herod.

7 Whereupon
he
promised with

<p>shalt ask of me, I will give it thee, unto the half of my kingdom.</p> <p>24 And she went out, and said unto her mother, What shall I ask? And she said, The head of John ²the Baptist.</p> <p>25 And she came in straightway with haste unto the king, and asked, saying, I will that thou forthwith give me in a charger the head of</p>	<p>was grieved; but for the sake of his oaths, and of them which sat at meat with him, he commanded it to be given; 10 and he sent, and beheaded John in the prison. 11 And his head was brought in a charger, and given to the damsel verse and she brought it to</p>	
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John ²the Baptist. 26 And the king was exceeding sorry; but for the sake of his oaths, and of them that sat at meat, he would not reject her. 27 And straightway the king sent forth a soldier of his guard, and commanded to bring his head verse and he went and beheaded him in the prison, 28 and

her mother. 12 And his disciples came, and took up the corpse, and buried him; and they went and told Jesus.

brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother. 29 And when his disciples heard <i>thereof</i> , they came and took up his corpse, and laid it in a tomb.		
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¹ Some ancient authorities read *they*.

² Gr. *the Baptizer*.

³ Many ancient authorities read *did many things*.

⁴ Or, *military tribunes*. Gr. *chiliarchs*.

⁵ Some ancient authorities read *his daughter Herodias*.

⁶ Or, *it*.

^a Mark's connection shows that Herod Antipas was impressed by the account of miracles which the disciples had wrought, as well as by those of Jesus himself.

^b Josephus (*Antiquities*, Book XVIII, v., 2) says of John that Herod "thought it best, by putting him to death, to prevent any mischief he might cause, and not bring himself into difficulties, by sparing a man who might make him repent of it when it should be too late." Josephus in no wise controverts the picture in Mark where Herodias appears as the one who prods Antipas to put John out of the way to satisfy her resentment against him for his rebuke of her adulterous marriage. Josephus merely presents the public and political aspects of the imprisonment and death of John.

75. THE SPECIAL TRAINING OF THE TWELVE IN DISTRICTS AROUND GALILEE

Probably Passover in A.D. 29^a to near Tabernacles in A.D. 29 or a year earlier (six months from spring to autumn). Just a year from the beginning of this Period till the Crucifixion. Emphasis now on the King of the Kingdom (the Person of the Messiah).

72 thru 95. Four separate withdrawals^b from Galilee are given, in [72](#), [78](#), [79](#), [81](#). Notice that in every case he keeps out of Herod's territory, and in every case he goes to the mountains.

^a If the ministry of Jesus was three and a half years in length. If there were only three passovers in the ministry, then the year would be A.D. 28. This period begins just before a passover ([John 6 verse 4](#)).

^b There are five reasons for the withdrawals from Galilee. He withdraws from the jealousy of Herod Antipas ([71](#)), from the fanaticism of would thru be followers in Galilee ([John 6 verse 15](#)), and the hostility of the Jewish rulers; and leaving the hot shores of the Lake of Galilee, he spent the summer in mountain districts around, resting, and *instructing the Twelve*.

76. THE FIRST RETIREMENT. THE TWELVE RETURN, AND JESUS RETIRES WITH THEM BEYOND THE LAKE TO REST. FEEDING OF THE FIVE THOUSAND

Mark 6 verse 30 thru 44	Matthew 14 verse 13 thru 21	Luke 9 verse 10 thru 17	John 6 verse 1 thru 13
30 And the apostles gather themselves together unto Jesus; and they told him all things, whatsoever they had done, and whatsoever they had taught. 31 And he saith unto them, Come ye	13 Now when Jesus	10 And the apostles, when they were returned, declared unto him what things they had done.	1 After these things Jesus went away

<p>yourselfs apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat. 32 And they went away in the boat to a desert place apart. 33 And <i>the people</i> saw them going,</p>	<p>heard <i>it</i>, he withdrew from thence in a boat, to a desert place apart verse and when the multitudes heard <i>thereof</i>, they followed him on foot from the cities. 14 And he came forth, and saw a great multitude,</p>	<p>And he took them, and withdrew apart to a city called Bethsaida . ^a 11 But the multitude s perceivin g it followed him verse and he welcomed them, and spake to them of the kingdom of God,</p>	<p>to the other side of the sea of Galilee, which is <i>the sea</i> of Tiberias. 2 And a great multitude followed him, because they beheld the signs which he did on them that were sick. 3 And Jesus went up into the</p>
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<p>and many knew <i>them</i>, and they ran there together 'on foot from all the cities, and outwent them. 34 And he came forth and saw a great multitude, and he had compassion on them, because they were as</p>	<p>and he had compassion on them, and healed their sick.</p> <p>And when even was come, the disciples came to him, saying,</p> <p>The place is desert,</p>	<p>and them that had need of healing he healed.</p> <p>12 And the day began to wear away; and the twelve came, and said unto him, Send the multitude away, that</p>	<p>mountain, and there he sat with his disciples.</p> <p>4 Now the pass thru over, the feast of the Jews was at hand.</p> <p>5 Jesus therefore lifting up his eyes, and</p>
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<p>sheep not having a shepherd verse and he began to teach them many things. 35 And when the day was now far spent, his disciples came unto him, and said, The place is desert, and the day is now far spent</p>	<p>and the time is already past; send the multitudes away, that they may go into the villages, and buy themselves food. 16 But Jesus said unto them, They have no need to go away; give ye them to eat.</p>	<p>they may go into the villages and country round about, and lodge, and get victuals for we are here in a desert place. 13 But he said unto them, Give ye them to eat.</p>	<p>seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy ⁴bread, that these may eat? 6 And this he said to prove him verse for he himself knew what he would do. 7 Philip</p>
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<p>verse 36 send them away, that they may go into the country and villages round about, and buy themselves somewhat to eat. 37 But he answered and said unto them, Give ye them to eat. And they say unto him, Shall</p>	<p>17 And they say unto him, We have here but five loaves, and two fishes. 18 And he said, Bring them hither to me. 19 And he</p>	<p>And they said, We have no more than five loaves and two fishes; except we should go and buy food for all this people. 14 For they were</p>	<p>answered him, Two hundred ³pennywort h of ⁴bread is not sufficient for them, that every one may take a little. 8 One of his disciples, Andrew, Simon Peter's brother, saith unto him, 9 There is a lad here, which hath five</p>
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<p>we go and buy two hundred ³pennyworth of bread, and give them to eat? 38 And he saith unto them, How many loaves have ye? go <i>and</i> see. And when they knew, they say, Five, and two fishes.</p> <p>39 And</p>	<p>commanded the multitudes to ²sit down on the grass;</p> <p>and he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and</p>	<p>about five thousand men. And he said unto his disciples, Make them ²sit down in companies, about fifty each. And they did so, and made them all ²sit down. 16 And he took the five loaves and the two fishes,</p>	<p>barley loaves, and two fishes verse but what are these among so many? 10 Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. 11 Jesus therefore took the</p>
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<p>he commande d them that all should ²sit down by companies upon the green grass. 40 And they sat down in ranks, by hundreds, and by fifties. 41 And he took the five loaves and the two fishes, and looking up to heaven,</p>	<p>brake and gave the loaves to the disciples, and the disciples to the multitudes. 20 And they did all eat, and were filled verse and they took up that which remained over of the broken pieces, twelve baskets</p>	<p>and looking up to heaven, he blessed them, and brake; and gave to the disciples to set before the multitude. 17 And they did eat, and were all filled verse and there was taken up that which</p>	<p>loaves; and having given thanks, distributed to them that were set down; likewise also of the fishes as much as they would. 12 And when they were filled, he saith unto his disciples, Gather up the broken pieces</p>
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<p>he blessed, and brake the loaves; and he gave to the disciples to set before them; and the two fishes divided he among them all. 42 And they did all eat, and were filled. 43 And they took up broken pieces,</p>	<p>full. 21 And they that did eat were about five thousand men, beside women and children.</p>	<p>remained over to them of broken pieces, twelve baskets.</p>	<p>which remain over, that nothing be lost. 13 So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten.^b</p>
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twelve basketfuls, and also of the fishes. 44 And they that ate the loaves were five thousand men.			
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¹ Or, *by land*.

² Gr. *recline*.

³ The word in the Greek denotes a coin worth about seventeen cents.

⁴ Gr. *loaves*.

^a The Bethsaida of Luke 9 verse 10 was evidently the eastern Bethsaida, which the Tetrarch Philip had named Bethsaida Julias, while that of [Mark 6 verse 45](#) was the western Bethsaida, near Capernaum. The territory belonging to Bethsaida Julias would naturally extend some distance down the lake.

^b Note that here for the first time John runs parallel with all the synoptic gospels. All four report this incident. See Passion Week.

77. THE PREVENTION OF THE REVOLUTIONARY PURPOSE TO PROCLAIM JESUS KING (A POLITICAL MESSIAH)

Mark 6 verse 45 thru 46	Matthew 14 verse 22 thru 23	John 6 verse 14 thru 15
45 And straightway he constrained his disciples to enter into the boat, and to go before <i>him</i> unto the other side to Bethsaida, while he himself	22 And straightway he constrained the disciples to enter into the boat, and to go before him unto the other side, till he should send the	14 When therefore the people saw the ^l sign which he did, they said, This is of a truth the prophet that cometh into the world [<i>see Deut. 18 verse 15</i>].

sendeth the multitude away. 46 And after he had taken leave of them, he departed into the mountain to pray.	multitudes away. 23 And after he had sent the multitudes away, he went up into the mountain apart to pray verse and when even was come, he was there alone.	Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew again into the mountain himself alone.
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¹ Some ancient authorities read *signs*.

78. THE PERIL TO THE TWELVE IN THE STORM AT SEA AND CHRIST'S COMING TO THEM ON THE WATER IN THE DARKNESS

<p>Mark 6 verse 47 thru 52</p>	<p>Matthew 14 verse 24 thru 33</p>	<p>John 6 verse 16 thru 21</p>
<p>47 And when even was come, the boat was in the midst of the sea, and he alone on the land. 48 And seeing them distressed in rowing, for the wind was contrary unto them, about the fourth watch of the night he cometh unto them, walking on</p>	<p>24 But the boat 'was now in the midst of the sea, distressed by the waves; for the wind was contrary.</p> <p>25 And in the fourth watch of the night he came unto them, walking upon the sea.</p> <p>26 And when</p>	<p>16 And when evening came, his disciples went down unto the sea; 17 and they entered into a boat, and were going over the sea unto Capernaum. And it was now dark, and Jesus had not yet come to them. 18 And the sea was rising by reason of a</p>

<p>the sea; and he would have passed by them verse 49 but they, when they saw him walking on the sea, supposed that it was an apparition, and cried out verse 50 for they all saw him, and were troubled. But he straightway spake with them, and saith unto them, Be of good cheer verse it is I; be not afraid.</p>	<p>the disciples saw him walking on the sea, they were troubled, saying, It is an apparition; and they cried out for fear. 27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. 28 And Peter answered him and said, Lord, if it be</p>	<p>great wind that blew. 19 When therefore they had rowed about five and twenty or thirty furlongs, they behold Jesus walking on the sea, and drawing nigh unto the boat verse and they were afraid. 20 But he saith unto them, It is I; be not afraid.</p>
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<p>51 And he went up unto them into the boat; and the wind</p>	<p>thou, bid me come unto thee upon the waters. 29 And he said, Come. And Peter went down from the boat, and walked upon the waters, ²to come to Jesus. 30 But when he saw the ³wind, he was afraid; and beginning to sink, he cried out, saying, Lord, save me. 31 And immediately</p>	<p>21 They were willing therefore to receive him into the boat verse and</p>
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<p>ceased verse and they were sore amazed in themselves; 52 for they understood not concerning the loaves, but their heart was hardened.</p>	<p>Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt? 32 And when they were gone up into the boat, the wind ceased. 33 And they that were in the boat worshipped him, saying, Of a truth thou art the Son of God.</p>	<p>straightway the boat was at the land whither they were going.</p>
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¹ Some ancient authorities read *was many furlongs distant from the land*.

² Some ancient authorities read *and came*.

³ Many ancient authorities add *strong*.

79. THE RECEPTION AT GENNESARET

Mark 6 verse 53 thru 56	Matthew 14 verse 34 thru 36
53 And when they had ¹ crossed over, they came to the land unto Gennesaret, and moored to the shore. 54 And when they were come out of the boat, straightway <i>the people</i> knew him, 55 and ran about that whole region, and began to carry about on their beds those	34 And when they had crossed over, they came to the land, unto Gennesaret. 35 And when the men of that place knew him, they sent unto all that region round about, and

that were sick, where they heard he was. 56 And wheresoever^a he entered, into villages, or into cities, or into the country, they laid the sick in the marketplaces, and besought him that they might touch if it were but the border of his garment verse and as many as touched ²him were made whole.

brought unto him all that were sick; 36 and they besought him that they might only touch the border of his garment verse and as many as touched were made whole.

¹ Or, *crossed over to the land, they came unto Gennesaret.*

² Or, *it.*

^a This general characterization applies to the Galilean work as a whole in Part VII rather than to the precise time at this juncture. But one must allow his imagination to enlarge upon the scope of Christ's work.

80. THE COLLAPSE OF THE GALILEAN CAMPAIGN BECAUSE JESUS WILL NOT CONFORM TO POPULAR MESSIANIC EXPECTATIONS

The next day in the Synagogue in Capernaum. The same crowd that had eaten the Loaves and the Fishes leave Christ in disgust on learning that He is the Bread of Life and not a Political Messiah.

John 6 verse 22 thru 71

22 On the morrow the multitude which stood on the other side of the sea saw that there was none other ¹boat there, save one, and that Jesus entered not with his disciples into the boat, but *that* his disciples went away alone 23 (howbeit there came ²boats from Tiberias nigh unto the place where they ate the bread after the Lord had given thanks) verse 24 when the multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the ²boats, and came to Capernaum, seeking Jesus. 25 And when they found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? 26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled.

27 Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you verse for him the Father, *even* God, hath sealed. 28 They said therefore unto him, What must we do, that we may work the works of God? 29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom ³he hath sent. 30 They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee? what workest thou? 31 Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat [*see Ex. 16 verse 4, 15; Ps. 78 verse 24; Neh. 9 verse 15*]. 32 Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. 33 For the bread of God is that which cometh down out of heaven, and giveth life unto the world. 34 They said therefore unto him, Lord, evermore give us this bread. 35 Jesus said unto them, I am the bread of life verse he that cometh to me shall not hunger, and he that believeth on me shall never thirst. 36 But I said unto you, that ye have seen me, and yet believe not. 37 All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out. 38 For I am come down from heaven, not to do mine own will,

but the will of him that sent me. 39 And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day. 40 For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and ⁴¹I will raise him up at the last day.

41 The Jews therefore murmured concerning him, because he said, I am the bread which came down out of heaven. 42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how doth he now say, I am come down out of heaven? 43 Jesus answered and said unto them, Murmur not among yourselves. 44 No man can come to me, except the Father which sent me draw him verse and I will raise him up in the last day. 45 It is written in the prophets [*see Isa. 54 verse 13*], And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me. 46 Not that any man hath seen the Father, save he which is from God, he hath seen the Father. 47 Verily, verily, I say unto you, He that believeth hath eternal life. 48 I am the bread of life. 49 Your fathers did eat the manna in the wilderness, and they died. 50 This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. 51 I am the living bread

which came down out of heaven verse if any man eat of this bread, he shall live for ever verse yea and the bread which I will give is my flesh, for the life of the world.

52 The Jews therefore strove one with another, saying, How can this man give us his flesh to eat? 53 Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. 54 He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. 55 For my flesh is ⁵meat indeed, and my blood is ⁶drink indeed. 56 He that eateth my flesh and drinketh my blood abideth in me, and I in him. 57 As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me. 58 This is the bread which came down out of heaven verse not as the fathers did eat, and died verse he that eateth this bread shall live for ever. 59 These things said he in ⁷the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they heard *this*, said, This is a hard saying; who can hear ⁸it? 61 But Jesus knowing in himself that his disciples murmured at this, said unto them, Doth this cause you to stumble? 62 *What* then if ye

should behold the Son of man ascending where he was before? 63 It is the spirit that quickeneth; the flesh profiteth nothing verse the words that I have spoken unto you are spirit, and are life. 64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who it was that should betray him. 65 And he said, For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father.

66 Upon this many of his disciples went back, and walked no more with him. 67 Jesus said therefore unto the twelve, Would ye also go away? 68 Simon Peter answered him, Lord, to whom shall we go? thou⁹ hast the words of eternal life. 69 And we have believed and know that thou art the Holy One of God. 70 Jesus answered them, Did not I choose you the twelve, and one of you is a devil? 71 Now he spake of Judas *the son* of Simon Iscariot, for he it was that should betray him, *being* one of the twelve.

¹ Gr. *little boat*.

² Gr. *little boats*.

³ Or, *he sent*.

⁴ Or, *that I should raise him up*.

⁵ Gr. *true meat*.

⁶ Gr. *true drink*.

⁷ Or, *a synagogue*.

⁸ Or, *him*.

⁹ Or, *hast words*.

81. PHARISEES FROM JERUSALEM REPROACH JESUS FOR ALLOWING HIS DISCIPLES TO DISREGARD THEIR TRADITIONS ABOUT CEREMONIAL DEFILEMENT OF THE HANDS. A PUZZLING PARABLE IN REPLY

Probably in Capernaum

Mark 7 verse 1 thru 23	Matthew 15 verse 1 thru 20	John 7 verse 1
1 And there are gathered together unto him the Pharisees, and certain of the scribes, which had come from Jerusalem, 2 and had seen that some of his disciples ate their bread with ⁶ defiled,	1 Then there come to Jesus from Jerusalem Pharisees and scribes,	1 And after these things Jesus walked in Galilee verse for he would not walk in Judea, because

<p>that is, unwashen, hands. 3 For the Pharisees, and all the Jews, except they wash their hands ⁷diligently, eat not, holding the tradition of the elders verse 4 and <i>when they come</i> from the marketplace, except they ⁸wash themselves, they eat not verse and many other things there be, which they have received to hold, ⁹washings of cups, and pots, and brasen vessels. ¹⁰ 5 And the Pharisees and the scribes ask him, Why walk not thy</p>	<p>the Jews sought to kill him.</p>	<p>saying, 2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. 3 And he answered and said unto them, 7 Ye hypocrites, well did Isaiah prophesy of you, saying [<i>see Isa. 29 verse 13</i>], 8 This people honoureth</p>
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disciples according
to the tradition of
the elders, but
eat their bread with
^bdefiled
hands? 6 And he said
unto them,
Well did Isaiah
prophecy of you
hypocrites, as it is
written,
This people
honoureth me with
their lips,
But their heart is
far from me.
7 But in vain do they
worship me,
Teaching *as their*
doctrines the
precepts of men.
8 Ye leave the
commandment of
God, and hold fast
the tradition
of men. 9 And he
said unto them,

me with
their lips;
But their heart is far
from me.
9 But in vain do they
worship me,
Teaching *as their*
doctrines the
precepts of men.
3 Why do ye also
transgress the
commandment of God
because
of your tradition?

4 For God
said, Honour thy father
and thy
mother verse and, He
that speaketh
evil of father or mother,
let him
^ldie the death. 5 But ye
say,
Whosoever shall say to his
father or

Full well do ye reject
the
commandment of
God, that ye may
keep your tradition.
10 For Moses
[see Ex. 20 verse 12;
Deut. 5 verse 16]
said,
Honour thy father
and thy mother;
and, He that
speaketh evil of
father or mother, let
him ¹die the
death verse 11 but ye
say, If a man shall
say to his father or
his mother,
That wherewith thou
mightest
have been profited
by me is Corban,
that is to say, Given
to God
[see Ex. 21 verse 17;
Lev. 20 verse 9]; 12

his mother, That
wherewith thou
mightest have been
profited by
me is given *to God*; he
shall not
honour his father². 6 And
ye have

made void the ³word of
God
because of your tradition.

10 And he
called to him the
multitude, and
said unto them, Hear, and
under thru
stand verse 11 Not that
which entereth

into the mouth defileth the
man;
but that which proceedeth
out of
the mouth, this defileth

ye
no longer suffer him
to do aught for
his father or his
mother; 13 making
void the word of God
by your
tradition, which ye
have
delivered verse and
many such like
things
ye do. 14 And he
called to him the
multitude again, and
said unto
them, Hear me all of
you, and
understand verse
there is nothing from
without the man, that
going into
him can defile him
verse but the things
which proceed out of
the man
are those that defile

the man.

12 Then came the
disciples, and said
unto him, Knowest thou
that the
Pharisees were ⁴offended,
when
they heard this saying? 13
But he
answered and said, Every
⁵plant
which my heavenly Father
planted
not, shall be rooted up. 14
Let
them alone verse they
are blind guides.
And if the blind guide the
blind,
both shall fall into a pit.
And
Peter answered and said
unto
him, Declare unto us the
parable.

the man.¹¹

17 And when he was entered into the house from the multitude, his disciples asked of him the parable.

18 And he saith unto them, Are ye so without understanding also? Perceive ye not, that whatsoever from without goeth into the man, it cannot defile him;

16 And he said, Are ye also even yet without understanding? 17

Perceive ye not, that whatsoever goeth into the mouth passeth into the belly, and is cast out into the draught? 18 But the things which proceed out of the mouth come forth out of the heart; and they defile the man. 19 For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings verse

19 because it
goeth not into his
heart, but into
his belly, and goeth
out into the
draught? *This he
said, making
all meats clean.* 20
And he said,
That which
proceedeth out of
the man, that
defileth the man.
21 For from within,
out of the heart
of men, ¹²evil
thoughts proceed,
fornications, thefts,
murders, adulthru
teries, 22 covetings,
wickednesses,
deceit,
lasciviousness, an
evil eye,
railing, pride,
foolishness verse
23 all

20 these are the things
which defile the man
verse
but to eat
with unwashen hands
defileth
not the man.

these evil things proceed from within, and defile the man.	
---	--

¹ Or, *surely die*.

² Some ancient authorities add *or his mother*.

³ Some ancient authorities read *law*.

⁴ Gr. *caused to stumble*.

⁵ Gr. *planting*.

⁶ Or, *common*.

⁷ Or, *up to the elbow*. Gr. *with the fist*.

⁸ Gr. *baptize*. Some ancient authorities read *sprinkle themselves*.

⁹ Gr. *baptizings*.

¹⁰ Many ancient authorities add *and couches*.

¹¹ Many ancient authorities insert ver. 16 *If any man hath ears to hear, let him hear*.

¹² Gr. *thoughts that are evil*.

82. THE SECOND WITHDRAWAL TO THE REGION OF TYRE AND SIDON AND THE HEALING OF THE DAUGHTER OF A SYRO thru PHOENICIAN WOMAN

Mark 7 verse 24 thru 30	Matthew 15 verse 21 thru 28
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24 And from thence he
arose,
and went away into the
borders of
Tyre ³and Sidon. And he
entered
into a house, and would
have
no man know it verse
and he could
not be hid. 25 But
straightway a
woman, whose little
daughter
had an unclean spirit,
having
heard of him, came and
fell down
at his feet. 26 Now the
woman was
a ⁴Greek, a
Syrophenician by
race. And she besought
him that
he would cast forth the
¹devil out
of her daughter.

21 And Jesus went out
thence,
and withdrew into the
parts of
Tyre and Sidon.^a
22 And behold, a
Canaanitish woman
came out
from those borders,
and cried,
saying, Have mercy on
me, O
Lord, thou son of
David; my
daughter is grievously
vexed with
a ¹devil. 23 But he
answered her
not a word. And his
disciples
came and besought
him, saying,
Send her away; for she
crieth
after us. 24 But he
answered
and said, I was not

27 And he said unto her, Let the children first be filled verse for it is not meet to take the children's ²bread and cast it to the dogs. 28 But she answered and saith unto him, Yea, Lord verse even the dogs under the table eat of the children's crumbs. 29 And he said unto her, For this saying go thy way; the ¹devil is gone out of thy daughter. 30 And she went away unto her house,

sent but unto the lost sheep of the house of Israel. 25 But she came and worshipped him, saying, Lord, help me. 26 And he answered and said, It is not meet to take the children's ²bread and cast it to the dogs. 27 But she said, Yea, Lord verse for even the dogs eat of the crumbs which fall from their masters' table. 28 Then Jesus answered and said unto her, O woman, great is thy faith verse be it done unto thee even

and found the child laid upon the bed, and the ¹ devil gone out.	as thou wilt. And her daughter was healed from that hour.
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¹ Gr. *demon*.

² Or, *loaf*.

³ Some ancient authorities omit *and Sidon*.

⁴ Or, *Gentile*.

^a It used to be questioned whether he actually left the land of Israel. Matthew's expression ought to have settled the question, and the corrected text of [Mark 7 verse 31](#) leaves no doubt.

83. THE THIRD WITHDRAWAL NORTH THROUGH PHOENICIA AND EAST TOWARDS HERMON AND SOUTH INTO DECAPOLIS (KEEPING OUT OF THE TERRITORY OF HEROD ANTIPAS) WITH THE HEALING OF THE DEAF AND DUMB MAN AND THE FEEDING OF THE FOUR THOUSAND

Mark 7 verse 31 thru 8 verse 9	Matthew 15 verse 29 thru 38
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31 And again he went out from the borders of Tyre, and came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis.^a

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

33 And he took him aside from the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue; 34 and looking up to heaven, he sighed, and

29 And Jesus departed thence, and came nigh unto the sea of Galilee; and he went up into the mountain, and sat there.

30 And there came unto him great multitudes, having with them the lame, blind, dumb,

saith unto him, Ephphatha, that is, Be opened.
35 And his ears were opened, and the bond of his tongue was loosed, and he spake plain. 36 And he charged them that they should tell no man verse but the more he charged them, so much the more a great deal they published it. 37 And they were beyond measure astonished, saying, He hath done all things well verse he maketh even the deaf to hear, and the dumb to speak.
1 In those days, when

maimed, and many others, and they cast them down at his feet; and he healed them verse 31 insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing verse and they glorified the God of Israel.
32 And Jesus called unto him his disciples, and said, I have compassion on the multitude, because they continue with me now three days and have nothing to eat verse

there was
again^b a great
multitude, and
they had nothing to eat,
he called
unto him his disciples,
and saith
unto them, 2 I have
compassion
on the multitude,
because they
continue with me now
three days,
and have nothing to eat
verse 3 and
if I send them away
fasting to
their home, they will
faint in
the way; and some of
them are
come from far. 4 And
his disciples
answered him, Whence
shall
one be able to fill these
men

and I would not send
them away
fasting, lest haply they
faint in
the way.
33 And the disciples
say
unto him, Whence
should we
have so many loaves in
a desert
place, as to fill so great
a multitude?
34 And Jesus saith unto
them,
How many loaves have
ye? And
they said, Seven, and a
few small
fishes. 35 And he
commanded the
multitude to sit down on
the
ground; 36 and he took
the seven
loaves and the fishes;
and he

with bread here in a
desert place?
5 And he asked them,
How many
loaves have ye? And
they said,
Seven. 6 And he
commandeth the
multitude to sit down
on the
ground verse and he
took the seven
loaves, and having
given thanks,
he brake, and gave to
his disciples,
to set before them; and
they set
them before the
multitude. 7 And
they had a few small
fishes verse and
having blessed them,
he
commanded to set
these also before
them. 8 And they did

gave thanks and brake,
and gave
to the disciples, and the
disciples
to the multitudes.

37 And
they did all eat, and
were filled verse
and they took up that
which
remained over of the
broken pieces,
seven baskets full. 38
And they
that did eat were four
thousand
men, beside women and
children.

eat, and were filled verse and they took up, of broken pieces that remained over, seven baskets. 9 And they were about four thousand verse and he sent them away.	
--	--

¹ Gr. *loaves*.

^a Observe how carefully he keeps away from the territory ruled by Herod Antipas. The tetrarch Philip, who governed the districts east of the Lake of Galilee and of the upper Jordan, was a better man than Antipas, and moreover had no cause to feel uneasy about Jesus.

^b It is to be noted that Mark and Matthew give the feeding of the five thousand and of the four thousand. Mark and Matthew likewise report Jesus as referring to both incidents ([Mark 8 verse 19 thru 20](#) = [Matthew 16 verse 9 thru 10](#)). Hence, it is hard to think of a mere confusion in the use of the data. There is no real reason why both incidents could not be true.

**84. THE BRIEF VISIT TO MAGADAN
(DALMANUTHA) IN GALILEE AND THE SHARP
ATTACK BY THE PHARISEES AND THE
SADDUCEES (NOTE THEIR APPEARANCE NOW
AGAINST JESUS)**

<p>Mark 8 verse 10 thru 12</p>	<p>Matthew 15 verse 39 thru 16 verse 4</p>
<p>10 And straightway he entered into the boat with his disciples, and came into the parts of Dalmanutha. 11 And the Pharisees came forth, began to question with him, seeking of him a sign from heaven, tempting him.</p>	<p>39 And he sent away the multitudes, and entered into the boat, and came into the borders of Magadan.^a 1 And the Pharisees and Sadducees came, and tempting him^b asked him to shew them a sign from heaven. 2 But he answered and said unto them, 'When it is evening, ye say, <i>It will be fair</i> weather verse for the</p>

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek a sign? verily I say unto you, There shall no sign be given unto this generation.

heaven is red.
3 And in the morning, *It will be* foul weather to thru day verse for the heaven is red and lowring. Ye know how to discern the face of the heaven; but ye cannot *discern* the signs of the times. 4 An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonah [*see Jonah 3 verse 4*]. And he left them, and departed.

¹ The following words, to the end of ver. 3, are omitted by some of the most ancient and other important authorities.

^a The situation of Magadan was unknown to some early students or copyists, as it is to us, and so

they changed it to the familiar Magdala, found in our common texts.

^b The moment he returns to Galilee the Jewish leaders begin to attack him.

85. THE FOURTH RETIREMENT TO BETHSAIDA JULIAS IN THE TETRARCHY OF HEROD PHILIP WITH SHARP REBUKE OF THE DULNESS OF THE DISCIPLES ON THE WAY ACROSS AND THE HEALING OF A BLIND MAN IN BETHSAIDA

Mark 8 verse 13 thru 26	Matthew 16 verse 5 thru 12
13 And he left them, and again entering into <i>the boat</i> departed to the other side. 14 And they forgot to take bread; and they had not in the boat with them more than one	5 And the disciples came to the other side and forgot to take 'bread. 6 And Jesus said unto them, Take heed and

loaf.
And he charged them,
saying,
Take heed, beware of the
leaven
of the Pharisees and the
leaven
of Herod. 16 And they
reasoned
one with another, ⁴saying.
⁵We
have no bread. 17 And
Jesus
perceiving it saith unto
them, Why
reason ye, because ye
have no
bread? do ye not yet
perceive,
neither understand? have
ye your
heart hardened? 18
Having eyes, see
ye not? and having ears,
hear
ye not? and do ye not
remember

beware of
the leaven of the
Pharisees and
Sadducees. 7 And
they reasoned
among themselves,
saying, ²We
took no ¹bread. 8 And
Jesus
perceiving it said, O
ye of little faith,
why reason ye
among yourselves,
because ye have no
¹bread? 9 Do
ye not yet perceive,
neither
remember the five
loaves of the five
thousand, and how
many ³baskets
ye took up? 10
Neither the seven
loaves of the four
thousand, and
how many ³baskets
ye took up?

[see Jer. 5 verse 21; Ezek. 12 verse 2]? 19 When I brake the five loaves among the five thousand, how many ⁶baskets full of broken pieces took ye up? They say unto him, Twelve. 20 And when the seven among the four thousand, how many ⁶basketfuls of broken pieces took ye up? And they say unto him, Seven. 21 And he said unto them, Do ye not yet understand? 22 And they come unto Bethsaida.^a And they bring to him a blind man, and beseech him to touch

11 How is it that ye do not perceive that I spake not to you concerning ¹bread? But beware of the leaven of the Pharisees and Sadducees. 12 Then understood they how that he bade them not beware of the leaven of ¹bread, but of the teaching of the Pharisees and Sadducees.

him. 23 And he took hold
of the
blind man by the hand,
and
brought him out of the
village;
and when he had spit on
his eyes,
and laid his hands upon
him, he
asked him, Seest thou
aught?
24 And he looked up, and
said, I see
men; for I behold *them* as
trees,
walking. 25 Then again he
laid his
hands upon his eyes; and
he
looked stedfastly, and was
restored, and saw all
things clearly.
26 And he sent him away
to his
home, saying, Do not even

enter into the village.	
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¹ Gr. *loaves*.

² Or, It is *because we took no bread*.

³ *Basket* in ver. 9 and 10 represents different Greek words.

⁴ Some ancient authorities read *because they had no bread*.

⁵ Or, It is *because we have no bread*.

⁶ *Basket* in ver. 19 and 20 represents different Greek words.

^a Jesus goes on to the region of Cæsarea Philippi on Mount Hermon, where no hostility had been aroused, and he could quietly instruct the Twelve. He probably remained in that vicinity several months, as this whole period of retirement lasted six months. He was near Bethsaida Julias in the First Retirement and now he stops here again on his way to Cæsarea Philippi. Each of the four retirements is into heathen territory (Ituræa twice, Phoenicia, Decapolis), where Greek influence prevails, and where the Greek language is dominant.

86. NEAR CÆSAREA PHILIPPI JESUS TESTS THE FAITH OF THE TWELVE IN HIS MESSIAHSHIP

Mark 8 verse 27 thru 30	Matthew 16 verse 13 thru 20	Luke 9 verse 18 thru 21
<p>27 And Jesus went forth, and his disciples, into the villages of Cæsarea Philippi verse and in the way he asked his disciples, saying unto them, Who do men say that I am? 28 And they told him, saying, John the Baptist verse and others, Elijah verse but</p>	<p>13 Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say ¹that the Son of man is? 14 And they said, Some <i>say</i> John the Baptist; some, Elijah verse and others, Jeremiah, or one of the prophets. He saith unto</p>	<p>18 And it came to pass, as he was praying alone, the disciples were with him verse and he asked them, saying, Who do the multitudes say that I am? 19 And they answering said, John the Baptist; but others <i>say</i>, Elijah; and others, that one of the old prophets is risen</p>

<p>others, One of the prophets. 29 And he asked them, But who say ye that I am? Peter answereth and saith unto him, Thou art the Christ.</p>	<p>them, But who say ye that I am? 16 And Simon Peter answered and said, Thou art the Christ,^a the Son of the living God. 17 And Jesus answered and said unto him, Blessed art thou, Simon Bar thru Jonah verse for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. 18</p>	<p>again. 20 And he said unto them, But who say ye that I am? And Peter answering said, The Christ of God.</p>
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<p>30 And he charged them that they should tell no man of him.</p>	<p>And I also say unto thee, that thou art ²Peter, and upon this ³rock I will build^b my church [<i>see Ps. 89 verse 4, 26, 38, 48</i>]; and the gates of Hades shall not prevail against it. 19 I will give unto thee the keys of the kingdom of heaven verse and whatsoever thou shalt bind on earth shall be bound in heaven</p>	<p>21 But he charged them, and commanded <i>them</i> to tell this to no man;</p>
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	<p>verse and whatsoever thou shalt loose on earth shall be loosed in heaven. 20 Then charged he the disciples that they should tell no man that he was the Christ.</p>	
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¹ Many ancient authorities read *that / the Son of man am*. See Mark 8 verse 27; Luke 9 verse 18.

² Gr. *Petros*.

³ Gr. *petra*.

^a Some understand ver. 16f. as showing that they had never before believed him to be the Messiah, and so hold that the other Gospels here utterly conflict with John, who represents the first disciples ([28](#), [35](#)) as believing Jesus to be the Messiah. But it is easy to suppose that their early faith in his Messiahship was shaken by his continued failure to gather armies and set up the

expected temporal kingdom, and while still believing him to have a divine mission they had questioned whether he was the Messiah, as John the Baptist did in prison (57). Observe that in Matthew and Luke he long before this time distinctively *implied* that he was the Messiah, in response to the Forerunner's inquiries (57). Besides, at the Baptism and the Temptation, the Synoptic Gospels represent Jesus as the Son of God.

^b It is interesting to note that the imagery employed by Jesus here all appears in Ps. 89, a Messianic Psalm built on 2 Sam. 7. Thus note "build" in Ps. 89 verse 4, "rock" in 89 verse 26, "anointed" in 89 verse 38, "the power of Sheol" in 89 verse 48, and the Psalm discusses the perpetuity of the Davidic throne (Kingdom). Jesus applies this imagery to the spiritual Kingdom that He is building.

87. JESUS DISTINCTLY FORETELLS THAT HE, THE MESSIAH, WILL BE REJECTED AND KILLED, AND WILL RISE THE THIRD DAY

<p>Mark 8 verse 31 thru 37</p>	<p>Matthew 16 verse 21 thru 26</p>	<p>Luke 9 verse 22 thru 25</p>
<p>31 And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again. 32 And he spake the saying openly. And</p>	<p>21 From that time began ¹Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up. 22 And Peter took him, and began to rebuke</p>	<p>22 saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third day be raised up.</p>

<p>Peter took him, and began to rebuke him. 33 But he turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Satan verse for thou mindest not the things of God, but the things of men. 34 And he called unto him the multitude with his disciples, and</p>	<p>him, saying, ²Be it far from thee, Lord verse this shall never be unto thee. 23 But he turned, and said unto Peter, Get thee behind me, Satan verse thou art a stumbling thru block unto me verse for thou mindest not the things of God, but the things of men. 24 Then said Jesus unto his disciples, If any</p>	<p>23 And he said unto all, If any man would come after me, let him deny himself, and take up his cross daily, and follow me. 24 For whosoever would save his ³life shall lose it; but whosoever</p>
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<p>said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me. 35 For whosoever would save his ³life shall lose it; and whosoever shall lose his ³life for my sake and the gospel's shall save it. 36 For what doth it profit a man, to gain</p>	<p>man would come after me, let him deny himself, and take up his cross, and follow me. 25 For whosoever would save his ³life shall lose it verse and whosoever shall lose his ³life for my sake shall find it. 26 For what shall a man be profited, if he shall gain the whole world, and forfeit his ³life?</p>	<p>shall lose his ³life for my sake, the same shall save it. 25 For what is a man profited, if he gain the whole world, and lose or forfeit his own self?</p>
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the whole world, and forfeit his ³ life? 37 For what should a man give in exchange for his ³ life?	or what shall a man give in exchange for his ³ life?	
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¹ Some ancient authorities read *Jesus Christ*.

² Or, God *have mercy on thee*.

³ Or, *soul*.

88. THE COMING OF THE SON OF MAN IN THAT GENERATION

Mark 8 verse 38 thru 9 verse 1	Matthew 16 verse 27 thru 28	Luke 9 verse 26 thru 27
38 For whosoever shall be ashamed of me and of my	27 For the	26 For whosoever shall be ashamed of me

<p>words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels.</p> <p>¶ And he said unto them, Verily I say unto you, There be some here of them that stand <i>by</i>, which shall in no wise taste</p>	<p>Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his ¹deeds [<i>see Ps. 62 verse 12; Prov. 24 verse 12</i>]. 28 Verily I say unto you, There be some of them that stand here, which shall in no wise taste of death, till they see the Son of</p>	<p>and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and <i>the glory</i> of the Father, and of the holy angels. 27 But I tell you of a truth, There be some of them that stand here, which shall in no wise taste of death, till they see the</p>
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of death, till they see the kingdom of God come with power.	man coming in his kingdom.	kingdom of God.
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¹ Gr. *doing*.

89. THE TRANSFIGURATION OF JESUS ON A MOUNTAIN (PROBABLY HERMON^a) NEAR CAESAREA PHILIPPI

Mark 9 verse 2 thru 8	Matthew 17 verse 1 thru 8	Luke 9 verse 28 thru 36
2 And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart	1 And after six days Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high	28 And it came to pass about eight days after these sayings, he took with him Peter and John and James, and went up

<p>by themselves verse and he was transfigured before them verse 3 and his garments became glistening, exceeding white; so as no fuller on earth can whiten them. 4 And there appeared unto them Elijah with Moses verse and they were talking with Jesus.</p>	<p>mountain apart verse 2 and he was transfigured before them verse and his face did shine as the sun, and his garments became white as the light. 3 And behold, there appeared unto them Moses and Elijah talking with him.</p>	<p>into the mountain to pray. 29 And as he was praying, the fashion of his countenance was altered, and his raiment <i>became</i> white <i>and</i> dazzling. 30 And behold, there talked with him two men, which were Moses and Elijah; 31 who appeared in glory, and spake of his² decease</p>
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<p>5 And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here verse and let us make three ^ltabernacles,^b one for thee, and one for Moses, and one for Elijah. 6 For he wist not what to answer; for they became sore</p>	<p>4 And Peter answered, and said unto Jesus, Lord, it is good for us to be here verse if thou wilt, I will make here three ^ltabernacles; one for thee, and one for Moses, and one for Elijah. 5 While he was yet speaking, behold, a bright cloud</p>	<p>which he was about to accomplish at Jerusalem. 32 Now Peter and they that were with him, were heavy with sleep verse but ³when they were fully awake, they saw his glory, and the two men that stood with him. 33 And it came to pass, as they were parting from him,</p>
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<p>afraid. 7 And there came a cloud overshadowing them verse and there came a voice out of the cloud, This is my beloved Son verse hear ye him [<i>see Deut. 18 verse 15; Isa. 42 verse 1; Ps. 2 verse 7</i>].^c</p>	<p>overshadowed them verse and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him. 6 And when the disciples heard it, they fell on their face, and were sore</p>	<p>Peter said unto Jesus, Master, it is good for us to be here verse and let us make three 'tabernacles; one for thee, and one for Moses, and one for Elijah verse not knowing what he said. 34 And while he said these things,</p>
<p>8 And suddenly looking round about, they saw no one any more, save Jesus</p>	<p>afraid. 7 And Jesus came and touched them and said, Arise, and be not</p>	<p>there came a cloud, and overshadowed them verse and they feared</p>

<p>only with themselves.</p>	<p>afraid. 8 And lifting up their eyes, they saw no one, save Jesus only.</p>	<p>as they entered into the cloud. 35 And a voice came out of the cloud, saying, This is ⁴my Son, my chosen verse hear ye him.</p> <p>36 And when the voice ⁵came, Jesus was found alone.</p>
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¹ Or, *booths*.

² Or, *departure*.

³ Or, *having remained awake*.

⁴ Many ancient authorities read *my beloved Son*.
 See Matthew 17 verse 5; Mark 9 verse 7.

⁵ Or, *was past*.

^a The tradition which places the Transfiguration on Mount Tabor is beyond question false.

^b Probably not long before the feast of tabernacles (near end of September) and Peter may have meant that they celebrate the feast on the mountains instead of going to Jerusalem.

^c See [24](#) for similar language at the Baptism of Jesus.

90. THE PUZZLE OF THE THREE DISCIPLES ABOUT THE RESURRECTION AND ABOUT ELIJAH ON THEIR WAY DOWN THE MOUNTAIN

Mark 9 verse 9 thru 13	Matthew 17 verse 9 thru 13	Luke 9 verse 36
9 And as they were coming down from the mountain, he charged them that they should tell	9 And as they were coming down from the mountain, Jesus commanded them, saying, Tell the	36 And they held their peace, and told no man in those days any of the

<p>no man what things they had seen, save when the Son of man should have risen again from the dead. 10 And they kept the saying, questioning among themselves what the rising again from the dead should mean. 11 And they asked him, saying, 'The scribes say that</p>	<p>vision to no man, until the Son of man be risen from the dead.</p> <p>10 And his disciples asked him, saying, Why then say the scribes that Elijah must first come [<i>see Mal. 4 verse 5 thru 6</i>]? 11 And he answered and said, Elijah indeed cometh, and shall restore all things verse 12 but I say</p>	<p>things which they had seen.</p>
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<p>Elijah must first come. 12 And he said unto them, Elijah indeed cometh first, and restoreth all things verse and how is it written of the Son of man, that he should suffer many things and be set at nought? 13 But I say unto you, that Elijah is come, and they have also done unto him</p>	<p>unto you, that Elijah is come already,^a and they knew him not, but did unto him whatsoever they listed [see 1 Kings 19 verse 2, 10]. Even so shall the Son of man also suffer of them. 13 Then understood the disciples that he spake unto them of John the Baptist.</p>	
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whatsoever they listed, even as it is written of him.		
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¹ Or, How is it *that the scribes say ... come?*

^a The Baptist's disclaimer about being Elijah ([John 1 verse 21](#)) means only that he was not Elijah in person come back to earth according to popular expectation.

91. THE DEMONIAK BOY, WHOM THE DISCIPLES COULD NOT HEAL

In the region of Cæsarea Philippi

Mark 9 verse 14 thru 29	Matthew 17 verse 14 thru 20	Luke 9 verse 37 thru 43
14 And when they came to the disciples, they saw a great multitude		37 And it

<p>about them, and scribes questioning with them. And straightway all the multitude, when they saw him, were greatly amazed, and running to him saluted him. 16 And he asked them, What question ye with them? 17 And one of the multitude answered him, ³Master, I brought unto thee my son, which</p>	<p>14 And when they were come to the multitude, there came to him a man, kneeling to him, and saying, Lord, have mercy on my son verse for he is epileptic, and suffereth grievously verse for oft thru times he falleth into the fire, and oft thru times into the water.</p>	<p>came to pass, on the next day, when they were come down from the mountain, a great multitude met him.</p> <p>38 And behold, a man from the multitude cried, saying, ³Master, I beseech thee to look upon my son; for he is mine only child verse</p>
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<p>hath a dumb spirit; 18 and wheresoever it taketh him, it ⁴dasheth him down verse and he foameth, and grindeth his teeth, and pineth away verse and I spake to thy disciples that they should cast it out; and they were not able. 19 And he answereth them and saith, O faithless</p>	<p>16 And I brought him to thy disciples, and they could not cure him. 17 And Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him hither to me.</p>	<p>39 and behold, a spirit taketh him, and he suddenly crieth out; and it ⁹teareth him that he foameth, and it hardly departeth from him, bruising him sorely. 40 And I besought thy disciples to cast it out; and they could not. 41 And Jesus answered and said, O faithless and perverse generation,</p>
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generation, how
long
shall I be with
you?
how long shall I
bear
with you? bring
him
unto me. 20
And they
brought him
unto
him verse and
when he
saw him,
straightway
the spirit ⁵tare
him
grievously; and
he
fell on the
ground,
and wallowed
foaming.
21 And he asked
his father, How
long

how long shall
I be with you,
and
bear with
you? bring
hither thy son.
42 And
as he was yet
a com thru
ing, the ¹devil
¹⁰dashed
him down, and
⁵tare
him
grievously.

<p>time is it since this hath come unto him? And he said, From a child. 22 And oft thru times it hath cast him both into the fire and into the waters, to destroy him verse but if thou canst do anything, have compassion on us, and help us. 23 And Jesus said unto him, If thou canst! All things are possible to him</p>	<p>18 And Jesus rebuked him; and the 'devil went out from him verse and the boy was cured from that hour.</p> <p>19 Then came the</p>	<p>But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father. 43 And they were all astonished at</p>
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<p>that believeth. 24 Straightway the father of the child cried out, and said⁶, I believe; help thou mine unbelief. 25 And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out</p>	<p>disciples to Jesus apart, and said, Why could not we cast it out? 20 And he saith unto them, Because of your little faith verse for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and</p>	<p>the majesty of God.</p>
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<p>of him, and enter no more into him. 26 And having cried out, and ⁵torn him much, he came out verse and <i>the</i> <i>child</i> became as one dead; insomuch that the more part said, He is dead. 27 But Jesus took him by the hand, and raised him up; and he arose. 28 And when he was</p>	<p>nothing shall be impossible unto you.²</p>	
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come into the house, his disciples asked him privately, ⁷ <i>saying</i> , We could not cast it out. 29 And he said unto them, This kind can come out by nothing, save by prayer. ⁸		
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¹ Gr. *demon*.

² Many authorities, some ancient, insert ver. 21 *But this kind goeth not out save by prayer and fasting*. See Mark 9 verse 29.

³ Or, *Teacher*.

⁴ Or, *rendeth him*.

⁵ Or, *convulsed*.

⁶ Many ancient authorities add *with tears*.

⁷ Or, How is it *that we could not cast it out?*

⁸ Many ancient authorities add *and fasting*.

⁹ Or, *convulseth*.

¹⁰ Or, *rent him*.

92. RETURNING PRIVATELY THROUGH GALILEE, HE AGAIN FORETELLS HIS DEATH AND RESURRECTION

Mark 9 verse 30 thru 32	Matthew 17 verse 22 thru 23	Luke 9 verse 43 thru 45
30 And they went forth from thence, and passed through Galilee; and he would not that any man should know it. 31 For he taught his disciples, and said unto	22 And while they ¹ abode in Galilee, Jesus said unto them, The Son of man shall be delivered up into	43 But while all were marvelling at all the things which he did, he said unto his disciples, 44 Let these words sink into your ears verse for the Son of man shall be

<p>them, The Son of man is delivered up into the hands of men, and they shall kill him; and when he is killed, after three days he shall rise again. 32 But they understood not the saying,</p> <p style="text-align: center;">and were afraid to ask him.</p>	<p>the hands of men; 23 and they shall kill him, and the third day he shall be raised up. And they were exceeding sorry.</p>	<p>delivered up into the hands of men.</p> <p>45 But they understood not this saying, and it was concealed from them, that they should not perceive it verse and they were afraid to ask him about this saying.</p>
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¹ Some ancient authorities read *were gathering themselves together*.

The season of retirement from Galilee is now ended (72 thru 88). The remaining events at this time (89 thru 95) probably occupied only a few days.

93. JESUS, THE MESSIAH, PAYS THE HALF thru SHEKEL FOR THE TEMPLE

Capernaum

Matthew 17 verse 24 thru 27

24 And when they were come to Capernaum, they that received the ¹half thru shekel came to Peter, and said, Doth not your ²master pay the ¹half thru shekel [*see Ex. 30 verse 11 thru 15*]? 25 He saith, Yea. And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers? 26 And when he said, From strangers, Jesus said unto him, Therefore the sons are free. 27 But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a ³shekel verse that take, and give unto them for me and thee.

¹ Gr. *didrachma*.

² Or, *teacher*.

³ Gr. *stater*.

**94. THE TWELVE CONTEND AS TO WHO SHALL BE
THE GREATEST UNDER THE MESSIAH'S REIGN.
HIS SUBJECTS MUST BE CHILDLIKE**

Capernaum

Mark 9 verse 33 thru 37	Matthew 18 verse 1 thru 5	Luke 9 verse 46 thru 48
33 And they came to Capernaum verse and when he was in the house he asked them, What were ye reasoning in the way? 34 But they held their peace verse	1 In that hour came the disciples unto Jesus, saying, Who then is 1greatest in the kingdom of heaven?	46 And there arose a reasoning among them, which of them should be 1greatest.

<p>for they had disputed one with another in the way, who <i>was</i> the ^lgreatest.</p> <p>35 And he sat down, and called the twelve; and he saith unto them, If any man would be first, he shall be last of all, and minister of all. 36 And he took a little child, and set him in the midst of them verse and taking</p>	<p>2 And he called to him a little child, and set him in the midst of them, 3 and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven.</p> <p>4 Whosoever therefore shall humble himself as this little</p>	<p>47 But when Jesus saw the reasoning of their heart, he took a little child, and set him by his side, 48 and said unto them,</p> <p>Whosoever shall receive this little child in my name</p>
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<p>him in his arms, he said unto them,</p> <p>37 Whosoever shall receive one of such little children in my name, receiveth me verse and whosoever receiveth me, receiveth not me, but him that sent me.</p>	<p>child, the same is the ¹greatest in the kingdom of heaven. 5 And whoso shall receive one such little child in my name receiveth me verse</p>	<p>receiveth me verse and whosoever shall receive me receiveth him that sent me verse for he that is ²least among you all, the same is great.</p>
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¹ Gr. *greater*.

² Gr. *lesser*.

**95. THE MISTAKEN ZEAL OF THE APOSTLE JOHN
REBUKED BY JESUS IN PERTINENT PARABLES**

Capernaum

<p>Mark 9 verse 38 thru 50</p>	<p>Matthew 18 verse 6 thru 14</p>	<p>Luke 9 verse 49 thru 50</p>
<p>38 John said unto him, ⁷Master, we saw one casting out ⁸devils in thy name verse and we forbade him, because he followed not us. 39 But Jesus said, Forbid him not verse for there is no man which shall do a ⁹mighty work in my name, and be</p>		<p>49 And John answered and said, Master, we saw one casting out ⁸devils in thy name; and we forbade him, because he followeth not with us. 50 But Jesus said unto him, Forbid <i>him</i> not verse for he that is not against</p>

<p>able quickly to speak evil of me. 40 For he that is not against us is for us. 41 For whosoever shall give you a cup of water to drink, ¹⁰because ye are Christ's, verily I say unto you, he shall in no wise lose his reward. 42 And whosoever shall cause one of these little ones that believe ¹¹on me to stumble, it were better</p>	<p>6 but whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that ²a great millstone should be hanged about his neck, and <i>that</i> he should be sunk in the depth of the sea. 7 Woe unto the world because of occasions of stumbling! for it must</p>	<p>you is for you.</p>
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for him if ²a great millstone were hanged about his neck, and he were cast into the sea.

43 And if thy hand cause thee to stumble, cut it off verse it is good for thee to enter into life maimed, rather than having thy two

needs be that the occasions come; but woe to that man through whom the occasion cometh! 8 And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee verse it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast

<p>hands to go into ¹²hell, into the unquenchable fire.¹³ 45 And if thy foot cause thee to stumble, cut it off verse it is good for thee to enter into life halt, rather than having thy two feet to be cast into ¹²hell. 47 And if thine eye cause thee to stumble, cast it out verse it is good for thee to enter into the kingdom of God</p>	<p>into the eternal fire.</p> <p>9 And if thine eye causeth thee to stumble, pluck it out, and cast it from thee verse it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the ³hell of fire.</p> <p>10 See that ye</p>	
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with
one eye, rather
than
having two eyes
to
be cast into ¹²hell;
48 where their
worm
dieth not, and the
fire is not
quenched
[see *Isa. 66*
verse 24]. 49 For
every one shall
be
salted with fire¹⁴
[see
Lev. 2 verse 13].
50 Salt is
good verse but if
the salt
have lost its
saltness,
wherewith will ye
season it? Have
salt in
yourselves, and

despise
not one of
these little
ones; for I say
unto
you, that in
heaven
their angels do
always
behold the
face
of my Father
which
is in heaven.⁴
12 How
think ye? if
any man
have a
hundred
sheep,^a and
one of
them be gone
astray,
doth he not
leave the
ninety and
nine, and

be at
peace one with
another.

go unto the
mountains,
and seek that
which goeth
astray?

13 And if so be
that he
find it, verily I
say unto
you, he
rejoiceth over
it more than
over the
ninety and
nine which
have not gone
astray.

14 Even so it is
not
⁵the will of
⁶your Father
which is in
heaven, that
one of these
little ones
should perish.

¹ Gr. *greater*.

² Gr. *a millstone turned by an ass.*

³ Gr. *Gehenna of fire.*

⁴ Many authorities, some ancient, insert ver. 11 *For the Son of man came to save that which was lost.*

See [Luke 19 verse 10](#).

⁵ Gr. *a thing willed before your father.*

⁶ Some ancient authorities read *my*.

⁷ Or, *Teacher.*

⁸ Gr. *demons.*

⁹ Gr. *power.*

¹⁰ Gr. *in name that ye are.*

¹¹ Many ancient authorities omit *on me*.

¹² Gr. *Gehenna.*

¹³ Ver. 44 and 46 (which are identical with ver. 48) are omitted by the best ancient authorities.

¹⁴ Many ancient authorities add *and every sacrifice shall be salted with salt*. See Lev. 2 verse 13.

Gr. *lesser*.

^a Parable of the Lost Sheep.

96. RIGHT TREATMENT OF A BROTHER WHO HAS SINNED AGAINST ONE, AND DUTY OF PATIENTLY FORGIVING A BROTHER (PARABLE OF THE UNMERCIFUL SERVANT)

Matthew 18 verse 15 thru 35

And if thy brother sin ¹against thee, go, shew him his fault between thee and him alone verse if he hear thee, thou hast gained thy brother. 16 But if he hear *thee* not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established [*see Deut. 19 verse 15*]. 17 And if he refuse to hear them, tell it unto the ²church verse and if he refuse to hear the ²church also, let him be unto thee as the Gentile and the publican. 18 Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven verse and what things soever ye shall loose on earth shall be loosed in heaven. 19 Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. 20 For where two or three are gathered together in my name, there am I in the midst of them.

21 Then came Peter, and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? 22 Jesus saith unto him, I say not unto thee, Until seven times; but, Until ³seventy times seven. 23 Therefore is the kingdom of heaven likened^a unto a certain king, which would make a reckoning with his ⁴servants. 24 And when

he had begun to reckon, one was brought unto him, which owed him ten thousand ⁵talents. 25 But forasmuch as he had not *wherewith* to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. 26 The ⁶servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. 27 And the lord of that ⁶servant, being moved with compassion, released him, and forgave him the ⁷debt. 28 But that ⁶servant went out, and found one of his fellow thru servants, which owed him a hundred ⁸pence verse and he laid hold on him, and took *him* by the throat, saying, Pay what thou owest. 29 So his fellow thru servant fell down and besought him, saying, Have patience with me, and I will pay thee. 30 And he would not verse but went and cast him into prison, till he should pay that which was due. 31 So when his fellow thru servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. 32 Then his lord called him unto him, and saith unto him, Thou wicked ⁶servant, I forgave thee all that debt, because thou besoughtest me verse 33 shouldst not thou also have had mercy on thy fellow thru servant, even as I had mercy on thee?^b 34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due. 35 So shall also my heavenly

Father do unto you, if ye forgive not every one his brother from your hearts.

¹ Some ancient authorities omit *against thee*.

² Or, *congregation*.

³ Or, *seventy times and seven*.

⁴ Gr. *bondservants*.

⁵ This talent was probably worth about \$1200.

⁶ Gr. *bondservant*.

⁷ Or, *loan*.

⁸ The word in the Greek denotes a coin worth about seventeen cents.

^a Parable of the Unforgiving Servant.

^b The king forgave the servant \$1,200,000; the servant refused to forgive \$17. We might say in round numbers, a million, and ten dollars.

97. THE MESSIAH'S FOLLOWERS MUST GIVE UP EVERYTHING FOR HIS SERVICE

Matthew 8 verse 19 thru 22	Luke 9 verse 57 thru 62
19 And there came ¹ a scribe,	57 And as they went in the way,

and said unto him,
²Master, I will
follow thee
whithersoever thou
goest. 20 And Jesus
saith unto
him, The foxes have
holes, and the
birds of the heaven
*have*³ nests;
but the Son of man
hath not
where to lay his head.
21 And
another of the
disciples saith unto
him, Lord, suffer me
first to go
and bury my father. 22
But Jesus
saith unto him, Follow
me; and
leave the dead to bury
their own
dead.

a certain man said unto
him, I will
follow thee
whithersoever thou
goest. 58 And Jesus
said unto
him, The foxes have
holes, and the
birds of the heaven
*have*³ nests;
but the Son of man hath
not
where to lay his head.
59 And he
said unto another,
Follow me.
But he said, Lord, suffer
me first
to go and bury my
father. 60 But
he said unto him, Leave
the
dead to bury their own
dead; but
go thou and publish
abroad the
kingdom of God. 61 And

	another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house. 62 But Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.
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¹ Gr. *one scribe*.

² Or, *Teacher*.

³ Gr. *lodging thru places*.

98. THE UNBELIEVING BROTHERS OF JESUS COUNSEL HIM TO EXHIBIT HIMSELF IN JUDEA, AND HE REJECTS THE ADVICE

John 7 verse 2 thru 9

2 Now the feast of the Jews, the feast of
tabernacles, was at hand. 3 His brethren therefore

said unto him, Depart hence, and go into Judea, that thy disciples also may behold thy works which thou doest. 4 For no man doeth anything in secret, ¹and himself seeketh to be known openly. If thou doest these things, manifest thyself to the world. 5 For even his brethren did not believe on him. 6 Jesus therefore saith unto them, My time is not yet come; but your time is alway ready. 7 The world cannot hate you; but me it hateth, because I testify of it, that its works are evil. 8 Go ye up unto the feast ^{verse} I go not up ²yet unto this feast; because my time is not yet fulfilled. 9 And having said these things unto them, he abode *still* in Galilee.

¹ Some ancient authorities read *and seeketh it to be known openly*.

² Many ancient authorities omit *yet*.

99. HE GOES PRIVATELY TO JERUSALEM THROUGH SAMARIA

Luke 9 verse 51 thru 56	John 7 verse 10
51 And it came to pass, when the days ¹ were well thru nigh	10 But when his brethren were gone up unto the

come that
he should be received up, he
stedfastly set his face to go
to
Jerusalem,^a 52 and sent
messengers
before his face verse and
they went, and
entered into a village of the
Samaritans, to make ready
for him.
53 And they did not receive
him,
because his face was *as
though he
were* going to Jerusalem.
54 And
when his disciples James
and
John saw *this*, they said,
Lord,
wilt thou that we bid fire to
come
down from heaven, and
consume
them² [*see 2 Kings 1 verse
10 thru 12*]? 55 But

feast, then
went he also up,
not publicly,
but as it were in
secret.

he turned, and rebuked them ³ . 56 And they went to another village.	
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¹ Gr. *were being fulfilled*.

² Many ancient authorities add, *even as Elijah did*.

³ Some ancient authorities add, *and said, Ye know not what manner of spirit ye are of*. Some, but fewer, add also *For the Son of man came not to destroy men's lives, but to save them*.

^a See [note 10](#) at end of Harmony for the combination of Luke and John and the three journeyings in Luke toward Jerusalem.

100. THE LATER JUDEAN MINISTRY

(Probably Tabernacles to Dedication, about three months, in A.D. 29 or 28 if Ministry only two and a half years in length)

This ministry is given only by John and Luke. John gives the Jerusalem ministry and Luke that in the country of Judea. 96 thru 111.

101. THE COMING OF JESUS TO THE FEAST OF TABERNACLES CREATES INTENSE EXCITEMENT CONCERNING THE MESSIAHSHIP

The attempt of the rulers (the Jews, the chief priests, and Pharisees) to arrest him. Division of sentiment in the Galilean multitude at the feast. Impressions of the Jerusalem populace and the Roman officers and of Nicodemus.

John 7 verse 11 thru 52

11 The Jews therefore sought him at the feast, and said, Where is he? 12 And there was much murmuring among the multitudes concerning him verse some said, He is a good man; others said, Not so, but he leadeth the multitude astray. 13 Howbeit no man spake openly of him for fear of the Jews.

14 But when it was now the midst of the feast Jesus went up into the temple, and taught. The Jews therefore marvelled, saying, How knoweth this man letters, having never learned? 16 Jesus therefore answered them, and said, My teaching is not mine, but his that sent me. 17 If any man willeth to do his will, he shall know of the teaching, whether it be of God, or *whether* I speak from

myself. 18 He that speaketh from himself seeketh his own glory verse but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him. 19 Did not Moses give you the law, and *yet* none of you doeth the law? Why seek ye to kill me? 20 The multitude answered, Thou hast a ¹devil verse who seeketh to kill thee? 21 Jesus answered and said unto them, I did one work, and ye all ²marvel. 22 For this cause hath Moses given you circumcision (not that it is of Moses, but of the fathers); and on the sabbath ye circumcise a man [*see Gen. 17 verse 9 thru 14; Lev. 12 verse 1 thru 3*]. 23 If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken; are ye wroth with me, because I made a man every whit whole on the sabbath? 24 Judge not according to appearance, but judge righteous judgement.

25 Some therefore of them of Jerusalem said, Is not this he whom they seek to kill? 26 And lo, he speaketh openly, and they say nothing unto him. Can it be that the rulers indeed know that this is the Christ? 27 Howbeit we know this man whence he is verse but when the Christ cometh, no one knoweth whence he is. 28 Jesus therefore cried in the temple, teaching and saying, Ye both know me, and know whence I am; and I am not come of

myself, but he that sent me is true, whom ye know not. 29 I know him; because I am from him, and he sent me. 30 They sought therefore to take him verse and no man laid his hand on him, because his hour was not yet come. 31 But of the multitude many believed on him; and they said, When the Christ shall come, will he do more signs than those which this man hath done? 32 The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to take him. 33 Jesus therefore said, Yet a little while am I with you, and I go unto him that sent me. 34 Ye shall seek me, and shall not find me verse and where I am, ye cannot come. 35 The Jews therefore said among themselves, Whither will this man go that we shall not find him? will he go unto the Dispersion ³among the Greeks, and teach the Greeks? 36 What is this word that he said, Ye shall seek me, and shall not find me verse and where I am, ye cannot come?

37 Now on the last day, the great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 39 But this spake he of the Spirit, which they that believed on him were to receive verse ⁴for the Spirit was not yet

given; because Jesus was not yet glorified. 40
Some of the multitude therefore, when they heard these words, said, This is of a truth the prophet. 41 Others said, This is the Christ. But some said, What, doth the Christ come out of Galilee? 42 Hath not the scripture said that the Christ cometh of the seed of David, and from Bethlehem [*see 2 Sam. 7 verse 12, 17; Mic. 5 verse 2*], the village where David was? 43 So there arose a division in the multitude because of him. 44 And some of them would have taken him; but no man laid hands on him.

45 The officers therefore came to the chief priests^a and Pharisees; and they said unto them, Why did ye not bring him? 46 The officers answered, Never man so spake. 47 The Pharisees therefore answered them, Are ye also led astray? 48 Hath any of the rulers believed on him, or of the Pharisees? 49 But this multitude which knoweth not the law are accursed. 50 Nicodemus saith unto them (he that came to him before, being one of them), 51 Doth our law judge a man, except it first hear from himself and know what he doeth? 52 They answered and said unto him, Art thou also of Galilee? Search, and ⁵see that out of Galilee ariseth no prophet.

¹ Gr. *demon*.

² Or, *marvel because of this. Moses hath given you circumcision.*

³ Gr. *of.*

⁴ Some ancient authorities read *for the Holy Spirit was not yet given.*

⁵ Or, *see verse for out of Galilee etc.*

^a The Sanhedrin included both Sadducees (chief priests) and Pharisees. Nicodemus was a member of the Sanhedrin and a Pharisee. Now both parties in the Sanhedrin were united against Jesus and the purpose was to bring Jesus before the Sanhedrin for trial.

102. STORY OF AN ADULTERESS BROUGHT TO JESUS FOR JUDGMENT

John 7 verse 53 to 8 verse 11^a

53 ¹[And they went every man unto his own house verse 1 but Jesus went unto the mount of Olives. 2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. 3 And the scribes and the Pharisees bring a woman taken in adultery; and having set her in the midst, 4 they say unto him, ²Master, this woman hath been taken in adultery, in

the very act. 5 Now in the law Moses commanded us to stone such [*see Lev. 20 verse 10; Deut. 22 verse 22 thru 24*] verse what then sayest thou of her? 6 And this they said,³ tempting him, that they might have *whereof* to accuse him. But Jesus stooped down, and with his finger wrote on the ground. 7 But when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. 8 And again he stooped down, and with his finger wrote on the ground. 9 And they, when they heard it, went out one by one, beginning from the eldest, *even* unto the last verse and Jesus was left alone, and the woman, where she was, in the midst. 10 And Jesus lifted up himself, and said unto her, Woman, where are they? did no man condemn thee? 11 And she said, No man, Lord. And Jesus said, Neither do I condemn thee verse go thy way; from henceforth sin no more.]

¹ Most of the ancient authorities omit John 7 verse 53 thru 8 verse 11. Those which contain it vary much from each other.

² Or, *Teacher*.

³ Or, *trying*.

^a This paragraph can no longer be considered a part of the Gospel of John, but it is in all probability a true story of Jesus, very likely drawn by early

students from the collection of Papias, published about A.D. 140. See Hovey on John (American Comm. on N. T.). Observe that without it [98](#) goes right on after [96](#).

103. AFTER THE FEAST OF TABERNACLES IN THE TEMPLE JESUS ANGERS THE PHARISEES BY CLAIMING TO BE THE LIGHT OF THE WORLD

John 8 verse 12 thru 20

12 Again therefore Jesus spake unto them, saying, I am the light of the world verse he that followeth me shall not walk in the darkness, but shall have the light of life. 13 The Pharisees therefore said unto him, Thou bearest witness of thyself; thy witness is not true. 14 Jesus answered and said unto them, Even if I bear witness of myself, my witness is true; for I know whence I came, and whither I go; but ye know not whence I come, or whither I go. Ye judge after the flesh; I judge no man. 16 Yea and if I judge, my judgement is true; for I am not alone, but I and the Father that sent me. 17 Yea and in your law it is written, that the witness of two men is true [*see Deut. 17 verse 6; 19 verse 15*]. 18 I am he that beareth witness of

myself, and the Father that sent me beareth witness of me. 19 They said therefore unto him, Where is thy Father? Jesus answered, Ye know neither me, nor my Father verse if ye knew me, ye would know my Father also. 20 These words spake he in the treasury, as he taught in the temple verse and no man took him; because his hour was not yet come.

104. THE PHARISEES ATTEMPT TO STONE JESUS WHEN HE EXPOSES THEIR SINFULNESS

Jerusalem, probably in the Temple

John 8 verse 21 thru 59

21 He said therefore again unto them, I go away, and ye shall seek me, and shall die in your sin verse whither I go, ye cannot come. 22 The Jews therefore said, Will he kill himself, that he saith, Whither I go, ye cannot come? 23 And he said unto them, Ye are from beneath; I am from above verse ye are of this world; I am not of this world. 24 I said therefore unto you, that ye shall die in your sins verse for except ye believe that 'I am *he*, ye shall die in your sins. 25 They said therefore unto

him, Who art thou? Jesus said unto them, ²Even that which I have also spoken unto you from the beginning. ²⁶I have many things to speak and to judge concerning you verse howbeit he that sent me is true; and the things which I heard from him, these speak I ³unto the world. ²⁷They perceived not that he spake to them of the Father. ²⁸Jesus therefore said, When ye have lifted up the Son of man, then shall ye know that ⁴I am *he*, and *that* I do nothing of myself, but as the Father taught me, I speak these things. ²⁹And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him. ³⁰As he spake these things, many believed on him.

³¹Jesus therefore said to those Jews which had believed him, If ye abide in my word, *then* are ye truly my disciples; ³²and ye shall know the truth, and the truth shall make you free. ³³They answered unto him, We be Abraham's seed, and have never yet been in bondage to any man verse how sayest thou, Ye shall be made free? ³⁴Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin. ³⁵And the bondservant abideth not in the house for ever verse the son abideth for ever. ³⁶If therefore the Son shall make you free, ye shall be free indeed. ³⁷I know that ye are Abraham's seed;

yet ye seek to kill me, because my word ⁵hath not free course in you. 38 I speak the things which I have seen with ⁶my Father verse and ye also do the things which ye heard from *your* father. 39 They answered and said unto him, Our Father is Abraham. Jesus saith unto them, If ye ⁷were Abraham's children, ⁸ye would do the works of Abraham. 40 But now ye seek to kill me, a man that hath told you the truth, which I heard from God verse this did not Abraham. 41 Ye do the works of your father. They said unto him, We were not born of fornication; we have one Father, *even* God. 42 Jesus said unto them, If God were your Father, ye would love me verse for I came forth and am come from God; for neither have I come of myself, but he sent me. 43 Why do ye not ⁹understand my speech? *Even* because ye cannot hear my word. 44 Ye are of *your* father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and ¹⁰stood not in the truth, because there is no truth in him. ¹¹When he speaketh a lie, he speaketh of his own verse for he is a liar, and the father thereof. 45 But because I say the truth, ye believe me not. 46 Which of you convicteth me of sin? If I say truth, why do ye not believe me? 47 He that is of God heareth the words of God verse for this cause ye hear *them* not, because ye are not of God. 48 The Jews answered

and said unto him, Say we not well that thou art a Samaritan, and hast a ¹²devil? 49 Jesus answered, I have not a ¹²devil; but I honour my Father, and ye dishonour me. 50 But I seek not mine own glory
verse there is one that seeketh and judgeth. 51 Verily, verily, I say unto you, If a man keep my word, he shall never see death. 52 The Jews said unto him, Now we know that thou hast a ¹²devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my word, he shall never taste of death. 53 Art thou greater than our father Abraham, which is dead? and the prophets are dead
verse whom makest thou thyself? 54 Jesus answered, If I glorify myself, my glory is nothing
verse it is my Father that glorifieth me; of whom ye say, that he is your God; 55 and ye have not known him
verse but I know him; and if I should say, I know him not, I shall be like unto you, a liar
verse but I know him, and keep his word. 56 Your father Abraham rejoiced ¹³to see my day; and he saw it, and was glad. 57 The Jews therefore said unto him, Thou art not yet fifty years old, and hast thou seen Abraham? 58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham ¹⁴was, I am. 59 They took up stones therefore to cast at him
verse but Jesus ¹⁵hid himself, and went out of the temple¹⁶.

¹ Or, *I am.*

² Or, How is it *that I even speak to you at all?*

³ Gr. *into.*

⁴ Or, *I am.* Or *I am* he verse *and I do.*

⁵ Or, *hath no place in you.*

⁶ Or, *the Father* verse *do ye also therefore the things which ye heard from the Father.*

⁷ Gr. *are.*

⁸ Some ancient authorities read *ye do the works of Abraham.*

⁹ Or, *know.*

¹⁰ Some ancient authorities read *standeth.*

¹¹ Or, *When one speaketh a lie, he speaketh of his own verse for his father also is a liar.*

¹² Gr. *demon.*

¹³ Or, *that he should see.*

¹⁴ Gr. *was born.*

Or, *was hidden, and went etc.*

¹⁶ Many ancient authorities add *and going through the midst of them went his way, and so passed by.*

**105. JESUS HEALS A MAN BORN BLIND WHO
OUTWITS THE PHARISEES. THE RULERS FORBID
THE RECOGNITION OF JESUS AS THE MESSIAH.
THE CONVERSION OF THE HEALED MAN**

Jerusalem

John 9 verse 1 thru 41

1 And as he passed by, he saw a man blind from his birth. 2 And his disciples asked him, saying, Rabbi, who did sin, this man, or his parents, that he should be born blind? 3 Jesus answered, Neither did this man sin, nor his parents verse but that the works of God should be made manifest in him. 4 We must work the works of him that sent me, while it is day verse the night cometh, when no man can work. 5 When I am in the world, I am the light of the world. 6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed his eyes with the clay, 7 and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore, and washed, and came seeing. 8 The neighbours therefore, and they which saw him aforetime, that he was a beggar, said, Is not this he that sat and begged? 9 Others said, It is he verse others said, No, but he is like him. He said, I am *he*. 10 They said therefore unto him, How then were thine eyes opened? 11 He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash verse so I went

away and washed, and I received sight. 12 And they said unto him, Where is he? He saith, I know not.

13 They bring to the Pharisees him that aforetime was blind. 14 Now it was the sabbath on the day when Jesus made the clay, and opened his eyes. Again therefore the Pharisees also asked him how he received his sight. And he said unto them, He put clay upon mine eyes, and I washed, and do see. 16 Some therefore of the Pharisees said, This man is not from God, because he keepeth not the sabbath. But others said, How can a man that is a sinner do such signs? And there was a division among them. 17 They say therefore unto the blind man again, What sayest thou of him, in that he opened thine eyes? And he said, He is a prophet. 18 The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight, 19 and asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? 20 His parents answered and said, We know that this is our son, and that he was born blind verse 21 but how he now seeth, we know not; or who opened his eyes, we know not verse ask him; he is of age; he shall speak for himself. 22 These things said his parents, because they feared the Jews verse for the Jews had agreed already,

that if any man should confess him *to be* Christ, he should be put out of the synagogue. 23 Therefore said his parents, He is of age; ask him. 24 So they called the second time the man that was blind, and said unto him, Give glory to God verse we know that this man is a sinner. 25 He therefore answered, Whether he be a sinner, I know not verse one thing I know, that, whereas I was blind, now I see. 26 They said therefore unto him, What did he to thee? how opened he thine eyes? 27 He answered them, I told you even now, and ye did not hear verse wherefore would ye hear it again? would ye also become his disciples? 28 And they reviled him, and said, Thou art his disciple; but we are disciples of Moses. 29 We know that God hath spoken unto Moses verse but as for this man, we know not whence he is. 30 The man answered and said unto them, Why, herein is the marvel, that ye know not whence he is, and *yet* he opened mine eyes. 31 We know that God heareth not sinners verse but if any man be a worshipper of God, and do his will, him he heareth. 32 Since the world began it was never heard that any one opened the eyes of a man born blind. 33 If this man were not from God, he could do nothing. 34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and finding him, he said, Dost thou believe on ²the Son of God? 36 He answered and said, And who is he, Lord, that I may believe on him? 37 Jesus said unto him, Thou hast both seen him, and he it is that speaketh with thee. 38 And he said, Lord, I believe. And he worshipped him. 39 And Jesus said, For judgement came I into this world, that they which see not may see; and that they which see may become blind. 40 Those of the Pharisees which were with him heard these things, and said unto him, Are we also blind? 41 Jesus said unto them, If ye were blind, ye would have no sin verse but now ye say, We see verse your sin remaineth.

¹ Or, *and with the clay thereof anointed his eyes.*

² Many ancient authorities read *the Son of man.*

106. IN THE PARABLE (ALLEGORY) OF THE GOOD SHEPHERD JESUS DRAWS THE PICTURE OF THE HOSTILE PHARISEES AND INTIMATES THAT HE IS GOING TO DIE FOR HIS FLOCK AND COME TO LIFE AGAIN

Jerusalem

John 10 verse 1 thru 21

1 Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. 2 But he that entereth in by the door is ¹the shepherd of the sheep. 3 To him the porter openeth; and the sheep hear his voice verse and he calleth his own sheep by name, and leadeth them out. 4 When he hath put forth all his own, he goeth before them, and the sheep follow him verse for they know his voice. 5 And a stranger will they not follow, but will flee from him verse for they know not the voice of strangers. 6 This ²parable spake Jesus unto them verse but they understood not what things they were which he spake unto them.

7 Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep. 8 All that came before me are thieves and robbers verse but the sheep did not hear them. 9 I am the door verse by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. 10 The thief cometh not, but that he may steal, and kill, and destroy verse I came that they may have life, and may ³have *it* abundantly. 11 I am the good shepherd verse the good shepherd

layeth down his life for the sheep. ¹² He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth *them* *verse 13 he fleeth* because he is a hireling, and careth not for the sheep. ¹⁴ I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. ¹⁶ And other sheep I have, which are not of this fold [*see Ezek. 34 verse 23; 37 verse 24*] *verse* them also I must ⁴bring, and they shall hear my voice; and ⁵they shall become one flock, one shepherd. ¹⁷ Therefore doth the Father love me, because I lay down my life, that I may take it again. ¹⁸ No one ⁶taketh it away from me, but I lay it down of myself. I have ⁷power to lay it down, and I have ⁷power to take it again. This commandment received I from my Father.

¹⁹ There arose a division again among the Jews because of these words. ²⁰ And many of them said, He hath a ⁸devil, and is mad; why hear ye him? ²¹ Others said, These are not the sayings of one possessed with a ⁸devil. Can a ⁸devil open the eyes of the blind?

¹ Or, *a shepherd*.

² Or, *proverb*.

³ Or, *have abundance*.

⁴ Or, *lead*.

⁵ Or, *there shall be one flock*.

⁶ Some ancient authorities read *took it away*.

⁷ Or, *right*.

⁸ Gr. *demon*.

In 102 thru 110 we have matters given by Luke only, which probably occurred in Judea. Several of them are similar to events and discourses of the ministry in Galilee, given by Matthew and Mark.^a

^a Observe that here, as in previous portions of the history, we possess only a few specimens from what must have been the great mass of our Lord's doings and sayings.

107. MISSION OF THE SEVENTY. CHRIST'S JOY IN THEIR WORK ON THEIR RETURN

(Compare Mission of the Twelve in [70](#).)

Probably in Judea

Luke 10 verse 1 thru 24

1 Now after these things the Lord appointed seventy¹ others, and sent them two and two before his face into every city and place, whither he himself was about to come. 2 And he said unto them, The harvest is plenteous, but the labourers are few verse pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. 3 Go your ways verse behold, I send you forth as lambs in the midst of wolves. 4 Carry no purse, no wallet, no shoes verse and salute no man on the way. 5 And into whatsoever house ye shall² enter, first say, Peace *be* to this house. 6 And if a son of peace be there, your peace shall rest upon³ him verse but if not, it shall turn to you again. 7 And in that same house remain, eating and drinking such things as they give verse for the labourer is worthy of his hire. Go not from house to house. 8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you verse 9 and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. 10 But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say, 11 Even the dust from your city, that cleaveth to our feet, we do wipe off

against you verse howbeit know this, that the kingdom of God is come nigh. 12 I say unto you, It shall be more tolerable in that day for Sodom, than for that city [*see Gen. 19 verse 24*]. 13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the ⁴mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and ashes. 14 Howbeit it shall be more tolerable for Tyre and Sidon in the judgement, than for you. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades [*see Isa. 14 verse 13 thru 15*]. 16 He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.

17 And the seventy returned with joy, saying, Lord, even the ⁵devils are subject unto us in thy name. 18 And he said unto them, I beheld Satan fallen as lightning from heaven. 19 Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy verse and nothing shall in any wise hurt you. 20 Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.

21 In that same hour he rejoiced ⁶in the Holy Spirit, and said, I ⁷thank thee, O Father, Lord of heaven

and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes verse yea, Father; ⁸for so it was well thru pleasing in thy sight. 22 All things have been delivered unto me of my Father verse and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal *him*. 23 And turning to the disciples, he said privately, Blessed *are* the eyes which see the things that ye see verse 24 for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

¹ Many ancient authorities add *and two verse* and so in verse 17.

² Or, *enter first, say*.

³ Or, *it*.

⁴ Gr. *powers*.

⁵ Gr. *demons*.

⁶ Or, *by*.

⁷ Or, *praise*.

⁸ Or, *that*.

108. JESUS ANSWERS A LAWYER'S QUESTION AS TO ETERNAL LIFE, GIVING THE PARABLE OF THE GOOD SAMARITAN

Probably in Judea

Luke 10 verse 25 thru 37

25 And behold, a certain lawyer stood up and tempted him, saying, 'Master, what shall I do to inherit eternal life? 26 And he said unto him, What is written in the law? how readest thou? 27 And he answering said, Thou shalt love the Lord thy God² with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself [*see Deut. 6 verse 5; Lev. 19 verse 18*]. 28 And he said unto him, Thou hast answered right verse this do, and thou shalt live [*see Lev. 18 verse 5*]. 29 But he, desiring to justify himself, said unto Jesus, And who is my neighbour? 30 Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, which both stripped him and beat him, and departed, leaving him half dead. 31 And by chance a certain priest was going down that way verse and when he saw him, he passed by on the other side. 32 And in like manner a Levite also, when he came to the place, and saw him,

passed by on the other side. 33 But a certain Samaritan, as he journeyed, came where he was verse and when he saw him, he was moved with compassion, 34 and came to him, and bound up his wounds, pouring on *them* oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. 35 And on the morrow he took out two ³pence, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. 36 Which of these three, thinkest thou, proved neighbour unto him that fell among the robbers? 37 And he said, He that shewed mercy on him. And Jesus said unto him, Go, and do thou likewise.

¹ Or, *Teacher*.

² Gr. *from*.

³ The word in the Greek denotes a coin worth about seventeen cents.

109. JESUS THE GUEST OF MARTHA AND MARY

Bethany, near Jerusalem^a

Luke 10 verse 38 thru 42

38 Now as they went on their way, he entered into a certain village ^{verse} and a certain woman named Martha received him into her house. 39 And she had a sister called Mary, which also sat at the Lord's feet, and heard his word. 40 But Martha was ¹cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. 41 But the Lord answered and said unto her, ²Martha, Martha, thou art anxious and troubled about many things ^{verse} 42 ³but one thing is needful ^{verse} for Mary hath chosen the good part, which shall not be taken away from her.

¹ Gr. *distracted*.

² A few ancient authorities read, *Martha, Martha, thou art troubled verse Mary hath chosen etc.*

³ Many ancient authorities read *but few things are needful, or one.*

^a There was another Bethany beyond Jordan (John 1 verse 28, [26](#)). We shall see Jesus in Bethany near Jerusalem again ([John 12 verse 1 thru 8](#)). It was his Jerusalem home in the early days of Passion Week.

110. JESUS AGAIN GIVES A MODEL OF PRAYER (COMP. [54](#)), AND ENCOURAGES HIS DISCIPLES TO PRAY. PARABLE OF THE IMPORTUNATE FRIEND

Probably in Judea

Luke 11 verse 1 thru 13

1 And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples. 2 And he said unto them, When ye pray, say, ¹Father, Hallowed be thy Name. Thy kingdom come.² 3 Give us day by day ³our daily bread. 4 And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation^{4 a}.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves; 6 for a friend of mine is come to me from a journey, and I have nothing to set before him; 7 and he from within shall answer and say, Trouble me not verse the door is now shut, and my children are with me in bed; I cannot rise and give thee? 8 I say unto you,

Though he will not rise and give him, because he is his friend, yet because of his importunity he will arise and give him ⁵as many as he needeth. 9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. 10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 11 And of which of you that is a father shall his son ask ⁶a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? 12 Or *if* he shall ask an egg, will he give him a scorpion? 13 If ye then, being evil, know how to give good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

¹ Many ancient authorities read *Our Father, which art in heaven*. See [Matthew 6 verse 9](#).

² Many ancient authorities add *Thy will be done, as in heaven, so on earth*. See [Matthew 6 verse 10](#).

³ Gr. *our bread for the coming day*.

⁴ Many ancient authorities add *but deliver us from the evil one (or, from evil)*. See [Matthew 6 verse 13](#).

⁵ Or, *whatsoever things*.

⁶ Some ancient authorities omit *a loaf, and he give him a stone? or*.

^a The language here is different from that in Matthew 6 ([54](#)), but the ideas are the same.

Evidently the disciples were slow to learn Christ's teaching about prayer.

111. BLASPHEMOUS ACCUSATION OF LEAGUE WITH BEELZEBUB

(Compare [61](#))^a

Probably in Judea

Luke 11 verse 14 thru 36

14 And he was casting out a ¹devil *which was* dumb. And it came to pass, when the ¹devil was gone out, the dumb man spake; and the multitudes marvelled. But some of them said, ²By Beelzebub the prince of the ³devils casteth he out ³devils. 16 And others, tempting *him*, sought of him a sign from heaven. 17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; ⁴and a house *divided* against a house falleth. 18 And if Satan also is divided against himself, how shall his kingdom stand? because ye say that I cast out ³devils ²by Beelzebub. 19 And if I ²by Beelzebub cast out ³devils, by whom do your sons cast them out? therefore shall they be your

judges. 20 But if I by the finger of God cast out
³devils, then is the kingdom of God come upon you.
21 When the strong *man* fully armed guardeth his
own court, his goods are in peace verse 22 but
when a stronger than he shall come upon him, and
overcome him, he taketh from him his whole
armour wherein he trusted, and divideth his spoils.
23 He that is not with me is against me; and he
that gathereth not with me scattereth. 24 The
unclean spirit when ⁵he is gone out of the man,
passeth through waterless places, seeking rest;
and finding none, ⁵he saith, I will turn back unto my
house whence I came out. 25 And when ⁵he is
come, ⁵he findeth it swept and garnished. 26 Then
goeth ⁵he, and taketh *to him* seven other spirits
more evil than ⁶himself; and they enter in and dwell
there verse and the last state of that man
becometh worse than the first.

27 And it came to pass, as he said these things, a
certain woman out of the multitude lifted up her
voice, and said unto him, Blessed is the womb that
bare thee, and the breasts which thou didst suck.
28 But he said, Yea rather, blessed are they that
hear the word of God, and keep it.

29 And when the multitudes were gathering
together unto him, he began to say, This generation
is an evil generation verse it seeketh after a sign;

and there shall no sign be given to it but the sign of Jonah [*see Jonah 3 verse 1 thru 4*]. 30 For even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to this generation. 31 The queen of the south shall rise up in the judgement with the men of this generation, and shall condemn them verse for she came from the ends of the earth to hear the wisdom of Solomon [*see 1 Kings 10 verse 1 thru 3*]; and behold, ⁷a greater than Solomon is here. 32 The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it verse for they repented at the preaching of Jonah [*see Jonah 3 verse 5 thru 10*]; and behold, ⁷a greater than Jonah is here.

33 No man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that they which enter in may see the light. 34 The lamp of thy body is thine eye verse when thine eye is single, thy whole body also is full of light; but when it is evil, thy body also is full of darkness. 35 Look therefore whether the light that is in thee be not darkness. 36 If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.

¹ Gr. *demon*.

² Or, *in*.

³ Gr. *demons*.

⁴ Or, *and house falleth upon house*.

⁵ Or, *it*.

⁶ Or, *itself*.

⁷ Gr. *more than*.

^a It is perfectly natural that the blasphemous accusation made in Galilee ([61](#)), and probably more than once ([68](#), Matthew 9 verse 34), should be repeated a year or so afterward in Judea or Perea, and that Jesus should make substantially the same argument in reply. This sort of thing occurs to every travelling religious teacher. Our Lord does not here give the solemn warning that such an accusation is really blaspheming against the Holy Spirit, and is unpardonable. (See [Luke 12 verse 10](#).) And the subsequent occurrences are quite different in the two cases. In [64](#) he afterwards goes out by the lake thru side and gives the great group of parables, presently explaining some of them to the disciples in a house, and then crosses the lake to Gerasa, etc. Here in [107](#) he breakfasts with a Pharisee, and utters such solemn woes against the Pharisees as are found only in the closing months of his ministry, and then gives to vast multitudes a series of instructions wholly unlike the great group of parables. So it is

quite unsuitable to identify this occurrence with that of [61](#).

112. WHILE BREAKFASTING WITH A PHARISEE, JESUS SEVERELY DENOUNCES THE PHARISEES AND LAWYERS, AND EXCITES THEIR ENMITY

Probably in Judea

Luke 11 verse 37 thru 54

37 Now as he spake, a Pharisee asketh him to ¹dine with him verse and he went in, and sat down to meat. 38 And when the Pharisee saw it, he marvelled that he had not washed before ¹dinner. 39 And the Lord said unto him, Now do ye Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of extortion and wickedness. 40 Ye foolish ones, did not he that made the outside make the inside also? 41 Howbeit give for alms those things which ²are within; and behold, all things are clean unto you.

42 But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over judgement and the love of God [*see Lev. 27 verse 30; Mic. 6 verse 8*] verse but these ought ye to have done,

and not to leave the other undone. 43 Woe unto you Pharisees! for ye love the chief seats in the synagogues, and the salutations in the marketplaces. 44 Woe unto you! for ye are as the tombs which appear not, and the men that walk over *them* know it not.

45 And one of the lawyers answering saith unto him, ³Master, in saying this thou reproachest us also. 46 And he said, Woe unto you lawyers also! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. 47 Woe unto you! for ye build the tombs of the prophets, and your fathers killed them. 48 So ye are witnesses and consent unto the works of your fathers verse for they killed them, and ye build *their tombs*. 49 Therefore also said the wisdom of God, I will send unto them prophets and apostles; and *some* of them they shall kill and persecute; 50 that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; 51 from the blood of Abel unto the blood of Zachariah [*see Gen. 4 verse 8; 2 Chron. 24 verse 20 thru 21*], who perished between the altar and the ⁴sanctuary verse yea, I say unto you, it shall be required of this generation. 52 Woe unto you lawyers! for ye took away the key of knowledge verse ye entered

not in yourselves, and them that were entering in ye hindered.

53 And when he was come out from thence, the scribes and the Pharisees began to ⁵press upon *him* vehemently, and to provoke him to speak of ⁶many things; 54 laying wait for him, to catch something out of his mouth.

¹ Gr. *breakfast*.

² Or, *ye can*.

³ Or, *Teacher*.

⁴ Gr. *house*.

⁵ Or, *set themselves vehemently against him*.

⁶ Or, *more*.

113. HE SPEAKS TO HIS DISCIPLES AND A VAST THROG, ABOUT HYPOCRISY, COVETOUSNESS (PARABLE OF THE RICH FOOL), WORLDLY ANXIETIES, WATCHFULNESS (PARABLE OF THE WAITING SERVANTS, AND OF THE WISE STEWARD), AND HIS OWN APPROACHING PASSION^a

Probably in Judea

Luke 12

1 In the mean time, when ¹the many thousands of the multitude were gathered together, insomuch that they trode one upon another, he began to ²say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. 2 But there is nothing covered up, that shall not be revealed verse and hid, that shall not be known. 3 Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops. 4 And I say unto you my friends, Be not afraid of them which kill the body, and after that have no more that they can do. 5 But I will warn you whom ye shall fear verse Fear him, which after he hath killed hath ³power to cast into ⁴hell; yea, I say unto you, Fear him. 6 Are not five sparrows sold for two farthings? and not one of them is forgotten in the sight of God. 7 But the very hairs of your head are all numbered. Fear not verse ye are of more value than many sparrows. 8 And I say unto you, Every one who shall confess ⁵me before men, ⁶him shall the Son of man also confess before the angels of God verse 9 but he that denieth me in the presence of men shall be denied in the presence of the angels of God. 10 And every one who shall speak a word against the Son of man, it shall be forgiven him verse but unto him that blasphemeth

against the Holy Spirit it shall not be forgiven. 11 And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say verse 12 for the Holy Spirit shall teach you in that very hour what ye ought to say.

13 And one out of the multitude said unto him, ⁷Master, bid my brother divide the inheritance with me. 14 But he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and keep yourselves from all covetousness verse ⁸for a man's life consisteth not in the abundance of the things which he possesseth. 16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully verse 17 and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? 18 And he said, This will I do verse I will pull down my barns, and build greater; and there will I bestow all my corn and my goods. 19 And I will say to my ⁹soul, ⁹Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. 20 But God said unto him, Thou foolish one, this night ¹⁰is thy ⁹soul required of thee; and the things which thou hast prepared, whose shall they be? 21 So is he that

layeth up treasure for himself, and is not rich toward God.

22 And he said unto his disciples, Therefore I say unto you, Be not anxious for *your*¹¹ life, what ye shall eat; nor yet for your body, what ye shall put on. 23 For the ¹¹life is more than the food, and the body than the raiment. 24 Consider the ravens, that they sow not, neither reap; which have no store thru chamber nor barn; and God feedeth them verse of how much more value are ye than the birds! 25 And which of you by being anxious can add a cubit unto his ¹²stature? 26 If then ye are not able to do even that which is least, why are ye anxious concerning the rest? 27 Consider the lilies, how they grow verse they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these. 28 But if God doth so clothe the grass in the field, which to thru day is, and to thru morrow is cast into the oven; how much more *shall he clothe* you, O ye of little faith? 29 And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. 30 For all these things do the nations of the world seek after verse but your Father knoweth that ye have need of these things. 31 Howbeit seek ye ¹³his kingdom, and these things shall be added unto you. 32 Fear not, little flock; for it is your

Father's good pleasure to give you the kingdom. 33 Sell that ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. 34 For where your treasure is, there will your heart be also.

35 Let your loins be girded about, and your lamps burning; 36 and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. 37 Blessed are those ¹⁴servants, whom the lord when he cometh shall find watching verse verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them. 38 And if he shall come in the second watch, and if in the third, and find *them* so, blessed are those *servants*. 39 ¹⁵But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be ¹⁶broken through. 40 Be ye also ready verse for in an hour that ye think not the Son of man cometh.

41 And Peter said, Lord, speakest thou this parable unto us, or even unto all? 42 And the Lord said, Who then is ¹⁷the faithful and wise steward, whom

his lord shall set over his household, to give them their portion of food in due season? 43 Blessed is that ¹⁸servant, whom his lord when he cometh shall find so doing. 44 Of a truth I say unto you, that he will set him over all that he hath. 45 But if that ¹⁸servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maidservants, and to eat and drink, and to be drunken; 46 the lord of that ¹⁸servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall ¹⁹cut him asunder, and appoint his portion with the unfaithful. 47 And that ¹⁸servant, which knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many *stripes*; 48 but he that knew not, and did things worthy of stripes, shall be beaten with few *stripes*. And to whomsoever much is given, of him shall much be required verse and to whom they commit much, of him will they ask the more.

49 I came to cast fire upon the earth; and what will I, if it is already kindled? 50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished! 51 Think ye that I am come to give peace in the earth? I tell you, Nay; but rather division verse 52 for there shall be from henceforth five in one house divided, three against

two, and two against three [*see Mic. 7 verse 6*]. 53 They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother in law against her daughter in law, and daughter in law against her mother in law.

54 And he said to the multitudes also, When ye see a cloud rising in the west, straightway ye say, There cometh a shower; and so it cometh to pass. 55 And when *ye see* a south wind blowing, ye say, There will be a ²⁰scorching heat; and it cometh to pass. 56 Ye hypocrites, ye know how to ²¹interpret the face of the earth and the heaven; but how is it that ye know not how to ²¹interpret this time? 57 And why even of yourselves judge ye not what is right? 58 For as thou art going with thine adversary before the magistrate, on the way give diligence to be quit of him; lest haply he hale thee unto the judge, and the judge shall deliver thee to the ²²officer, and the ²²officer shall cast thee into prison. 59 I say unto thee, Thou shalt by no means come out thence, till thou have paid the very last mite.

¹ Gr. *the myriads of*.

² Or, *say unto his disciples, First of all beware ye.*

³ Or, *authority.*

⁴ Gr. *Gehenna.*

- ⁵ Gr. *in me.*
- ⁶ Gr. *in him.*
- ⁷ Or, *Teacher.*
- ⁸ Gr. *for not in a man's abundance consisteth his life, from the things which he possesseth.*
- ⁹ Or, *life.*
- ¹⁰ Gr. *they require thy soul.*
- ¹¹ Or, *soul.*
- ¹² Or, *age.*
- ¹³ Many ancient authorities read *the kingdom of God.*
- ¹⁴ Gr. *bondservants.*
Or, *But this ye know.*
- ¹⁶ Or, *digged through.*
- ¹⁷ Or, *the faithful steward, the wise man whom etc.*
- ¹⁸ Gr. *bondservant.*
- ¹⁹ Or, *severely scourge him.*
- ²⁰ Or, *hot wind.*
- ²¹ Gr. *prove.*
- ²² Gr. *exactor.*

^a Here we have a series of discourses to the disciples (1 thru 12), to one of the crowd (13 thru 21), to the disciples (22 thru 40), to Peter (41 thru 53), to the multitudes (54 thru 59). The constant interruption is typical of the teaching of Jesus. This address, as often, repeats some of Christ's favorite sayings.

Besides the Parable of the Rich Fool (12 verse 16 thru 21) note those of the Waiting Servants (37 thru 40) and of the Wise Steward (42 thru 48).

114. ALL MUST REPENT OR PERISH (TWO CURRENT TRAGEDIES); PARABLE OF THE BARREN FIG TREE

Probably in Judea

Luke 13 verse 1 thru 9

1 Now there were some present at that very season which told him of the Galileans, whose blood Pilate had mingled with their sacrifices. 2 And he answered and said unto them, Think ye that these Galileans were sinners above all the Galileans, because they have suffered these things? 3 I tell you, Nay verse but, except ye repent, ye shall all in like manner perish. 4 Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were 'offenders above all the men that dwell in Jerusalem? 5 I tell you, Nay verse but, except ye repent, ye shall all likewise perish.

6 And he spake this parable; A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none. 7 And he said unto the vinedresser, Behold, these three years I come seeking fruit on this fig tree, and find none verse cut it down; why doth it also cumber the ground? 8 And he answering saith unto him, Lord, let it alone this year also, till I shall dig about it, and dung it verse 9 and if it bear fruit thenceforth, *well*; but if not, thou shalt cut it down.

¹ Gr. *debtors*.

115. JESUS HEALS A CRIPPLED WOMAN ON THE SABBATH AND DEFENDS HIMSELF AGAINST THE RULER OF THE SYNAGOGUE (COMP. [49](#) TO [51](#) AND [114](#)). REPETITION OF THE PARABLES OF THE MUSTARD SEED AND OF THE LEAVEN

Luke 13 verse 10 thru 21

10 And he was teaching in one of the synagogues on the sabbath day. 11 And behold, a woman which had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up. 12 And when Jesus saw her, he called her, and said to her, Woman, thou art loosed from

thine infirmity. 13 And he laid his hands upon her
verse and immediately she was made straight, and
glorified God. 14 And the ruler of the synagogue,
being moved with indignation because Jesus had
healed on the sabbath [*see Ex. 20 verse 8 thru 11;*
Deut. 5 verse 12 thru 15], answered and said to the
multitude, There are six days in which men ought
to work verse in them therefore come and be
healed, and not on the day of the sabbath. But the
Lord answered him, and said, Ye hypocrites, doth
not each one of you on the sabbath loose his ox or
his ass from the ¹stall, and lead him away to
watering? 16 And ought not this woman, being a
daughter of Abraham, whom Satan had bound, lo,
these eighteen years, to have been loosed from
this bond on the day of the sabbath? 17 And as he
said these things, all his adversaries were put to
shame verse and all the multitude rejoiced for all
the glorious things that were done by him.

18 He said therefore, Unto what is the kingdom of
God like? and whereunto shall I liken it? 19 It is like
unto a grain of mustard seed, which a man took,
and cast into his own garden; and it grew, and
became a tree; and the birds of the heaven lodged
in the branches thereof [*see Dan. 4 verse 10 thru*
12; 20 thru 22]. 20 And again he said, Whereunto
shall I liken the kingdom of God? 21 It is like unto

leaven, which a woman took and hid in three
²measures of meal, till it was all leavened.

¹ Gr. *manger*.

² The word in the Gr. denotes the Hebrew seah, a measure containing nearly a peck and a half (cf. in [Matthew 13 verse 33](#)).

Here again the Gospel of John takes us up, and carries us to Jerusalem, and then to Perea.

116. AT THE FEAST OF DEDICATION, JESUS WILL NOT YET OPENLY SAY THAT HE IS THE MESSIAH. THE JEWS TRY TO STONE HIM

Jerusalem

John 10 verse 22 thru 39

22 ¹And it was the feast of the dedication at Jerusalem verse ^a 23 it was winter; and Jesus was walking in the temple in Solomon's porch. 24 The Jews therefore came round about him, and said unto him, How long dost thou hold us in suspense? If thou art the Christ, tell us plainly. 25 Jesus answered them, I told you, and ye believe not verse the works that I do in my Father's name, these

bear witness of me. 26 But ye believe not, because ye are not of my sheep. 27 My sheep hear my voice, and I know them, and they follow me verse 28 and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. 29 ²My Father, which hath given *them* unto me, is greater than all; and no one is able to snatch ³*them* out of the Father's hand. 30 I and the Father are one. 31 The Jews took up stones again to stone him. 32 Jesus answered them, Many good works have I shewed you from the Father; for which of those works do ye stone me? 33 The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God. 34 Jesus answered them, Is it not written in your law, I said, Ye are gods [*see Ps. 82 verse 6*]? 35 If he called them gods, unto whom the word of God came (and the scripture cannot be broken), 36 say ye of him, whom the Father ⁴sanctified and sent into the world, Thou blasphemest; because I said, I am *the* Son of God? 37 If I do not the works of my Father, believe me not. 38 But if I do them, though you believe not me, believe the works verse that ye may know and understand that the Father is in me, and I in the Father. 39 They sought again to take him verse and he went forth out of their hand.

¹ Some ancient authorities read *At that time was the feast.*

² Some ancient authorities read *That which my Father hath given unto me.*

³ Or, *aught.*

⁴ Or, *consecrated.*

^a Some scholars think that the events in [John 9](#) and [10 verse 1 thru 21](#) belong to the time of the feast of dedication rather than soon after tabernacles. But the language of John 10 verse 24 seems to call for an interval.

117. THE LATER PEREAN MINISTRY

Probably Dedication in A.D. 29 to Last Journey in A.D. 30 (about three and a half months), 112 thru 127.

118. THE WITHDRAWAL FROM JERUSALEM TO BETHANY BEYOND JORDAN

Perea

John 10 verse 40 thru 42

40 And he went away again beyond Jordan into the place where John was at the first baptizing; and there he abode. 41 And many came unto him; and they said, John indeed did no sign verse but all things whatsoever John spake of this man were true. 42 And many believed on him there.

113. TEACHING IN PEREA, ON A JOURNEY^a TOWARD JERUSALEM. WARNED AGAINST HEROD ANTIPAS

Luke 13 verse 22 thru 35

22 And he went on his way through cities and villages, teaching, and journeying on unto Jerusalem.^b 23 And one said unto him, Lord, are they few that be saved? And he said unto them, 24 Strive to enter in by the narrow door verse for many, I say unto you, shall seek to enter in, and shall not be able. 25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know you not whence ye are; 26 then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets; 27

and he shall say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity [*see Ps. 6 verse 8*]. 28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. 29 And they shall come from the east and west, and from the north and south, and shall ²sit down in the kingdom of God [*see Ps. 107 verse 3; Isa. 49 verse 12*]. 30 And behold, there are last which shall be first, and there are first which shall be last.

31 In that very hour there came certain Pharisees, saying to him, Get thee out, and go hence verse for Herod would fain kill thee. 32 And he said unto them, Go and say to that fox, Behold, I cast out ³devils and perform cures to thru day and to thru morrow, and the third *day* I am perfected. 33 Howbeit I must go on my way to thru day and to thru morrow and the *day* following verse for it cannot be that a prophet perish out of Jerusalem. 34 O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen *gathereth* her own brood under her wings, and ye would not! 35 Behold, your house is left unto you *desolate verse* and I say unto you, Ye shall not see me, until ye shall say,

Blessed *is* he that cometh in the name of the Lord
[see Ps. 118 verse 26; Jer. 12 verse 7; 22 verse 5].

¹ Or, *able, when once.*

² Gr. *recline.*

³ Gr. *demons.*

^a See [note 10](#) at end of Harmony for the combination of Luke and John. After the Feast of the Dedication Jesus retired beyond Jordan ([John 10 verse 40](#)), whence he goes to the raising of Lazarus ([John 11 verse 17](#)). Luke seems to give incidents that belong to this journey.

^b The period of three to four months from the Dedication to the final Passover is divided by another visit to Jerusalem. We cannot tell how many weeks preceded this event. All along here we have only a few specimens of the Savior's teaching and works.

114. WHILE DINING (BREAKFASTING) WITH A CHIEF PHARISEE, HE AGAIN HEALS ON THE SABBATH, AND DEFENDS HIMSELF (COMP. 49 TO 51 AND 110). THREE PARABLES SUGGESTED BY THE OCCASION

Probably in Perea

Luke 14 verse 1 thru 24

1 And it came to pass, when he went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching him. 2 And behold, there was before him a certain man which had the dropsy. 3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath, or not? 4 But they held their peace. And he took him, and healed him, and let him go. 5 And he said unto them, Which of you shall have ¹an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath day? 6 And they could not answer again unto these things.

7 And he spake a parable unto those which were bidden, when he marked how they chose out the chief seats; saying unto them, 8 When thou art bidden of any man to a marriage feast, ²sit not down in the chief seat; lest haply a more honourable man than thou be bidden of him, 9 and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place. 10 But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh,

he may say to thee, Friend, go up higher verse then shalt thou have glory in the presence of all that sit at meat with thee. 11 For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

12 And he said to him also that had bidden him, When thou makest a dinner or a supper,^a call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours; lest haply they also bid thee again, and a recompense be made thee. 13 But when thou makest a feast, bid the poor, the maimed, the lame, the blind verse 14 and thou shalt be blessed; because they have not *wherewith* to recompense thee verse for thou shalt be recompensed in the resurrection of the just.

And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. 16 But he said unto him, A certain man made a great supper; and he bade many verse 17 and he sent forth his ³servant at supper time to say to them that were bidden, Come; for *all* things are now ready. 18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it verse I pray thee have me excused. 19 And another said, I have bought five yoke of oxen, and I go to prove

them verse I pray thee have me excused. 20 And another said, I have married a wife, and therefore I cannot come. 21 And the ³servant came, and told his lord these things. Then the master of the house being angry said to his ³servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame. 22 And the ³servant said, Lord, what thou didst command is done, and yet there is room. 23 And the lord said unto the ³servant, Go out into the highways and hedges, and constrain *them* to come in, that my house may be filled. 24 For I say unto you, that none of those men which were bidden shall taste of my supper.

¹ Many ancient authorities read *a son*. See [ch. 13 verse 15](#).

² Gr. *recline not*.

³ Gr. *bondservant*.

^a More exactly, "a breakfast or a dinner." The two principal meals of the Jews answered to the present English breakfast (in the forenoon and often near noon), and dinner (at or after dark); and so in our cities. In the time of King James, as in many of our country homes now, the meal towards noon answered to dinner, and the night meal to supper. Hence a certain confusion in the older and more recent English versions. In verses 16, 17 the

right word would be dinner, according to city usage, and so elsewhere.

115. GREAT CROWDS FOLLOW HIM, AND HE WARNS THEM TO COUNT THE COST OF DISCIPLESHIP TO HIM (COMP. [70](#) and [83](#))

Probably in Perea

Luke 14 verse 25 thru 35

25 Now there went with him great multitudes
verse and he turned, and said unto them, 26 If any
man cometh unto me, and hateth not his own
father, and mother, and wife, and children, and
brethren, and sisters, yea, and his own life also, he
cannot be my disciple. 27 Whosoever doth not bear
his own cross, and come after me, cannot be my
disciple. 28 For which of you, desiring to build a
tower, doth not first sit down and count the cost,
whether he have *wherewith* to complete it? 29 Lest
haply, when he hath laid a foundation, and is not
able to finish, all that behold begin to mock him, 30
saying, This man began to build, and was not able
to finish. 31 Or what king, as he goeth to encounter
another king in war, will not sit down first and take

counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? 32 Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh conditions of peace. 33 So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple. 34 Salt therefore is good verse but if even the salt have lost its savour, wherewith shall it be seasoned? 35 It is fit neither for the land nor for the dunghill verse *men* cast it out. He that hath ears to hear, let him hear.

116. THE PHARISEES AND THE SCRIBES MURMUR AGAINST JESUS FOR RECEIVING SINNERS. HE DEFENDS HIMSELF BY THREE GREAT PARABLES (THE LOST SHEEP, THE LOST COIN, THE LOST SON)

Probably in Perea

Luke 15 verse 1 thru 32

1 Now all the publicans and sinners were drawing near unto him for to hear him. 2 And both the

Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 And he spake unto them this parable, saying, 4 What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? 5 And when he hath found it, he layeth it on his shoulders, rejoicing. 6 And when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. 7 I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, *more* than over ninety and nine righteous persons, which need no repentance.

8 Or what woman having ten ¹pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? 9 And when she hath found it, she calleth together her friends and neighbours, saying, Rejoice with me, for I have found the piece which I had lost. 10 Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

11 And he said, A certain man had two sons verse 12 and the younger of them said to his father,

Father, give me the portion of ²thy substance that falleth to me. And he divided unto them his living. 13 And not many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living. 14 And when he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. 15 And he would fain have been filled with ³the husks that the swine did eat verse and no man gave unto him. 17 But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! 18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight verse 19 I am no more worthy to be called thy son verse make me as one of thy hired servants. 20 And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and ⁴kissed him. 21 And the son said unto him, Father, I have sinned against heaven, and in thy sight verse I am no more worthy to be called thy son.⁵ 22 But the father said to his ⁶servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes

on his feet verse 23 and bring the fatted calf, *and* kill it, and let us eat, and make merry verse 24 for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. 25 Now his elder son was in the field verse and as he came and drew nigh to the house, he heard music and dancing. 26 And he called to him one of the ⁶servants, and inquired what these things might be. 27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. 28 But he was angry, and would not go in verse and his father came out, and intreated him. 29 But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine verse and *yet* thou never gavest me a kid, that I might make merry with my friends verse 30 but when this thy son came, which hath devoured thy living with harlots, thou killedst for him the fatted calf. 31 And he said unto him, ⁷Son, thou art ever with me, and all that is mine is thine. 32 But it was meet to make merry and be glad verse for this thy brother was dead, and is alive *again*; and *was* lost, and is found.

¹ Gr. *drachma*, a coin worth about sixteen cents.

² Gr. *the*.

³ Gr. *the pods of the carob tree*.

⁴ Gr. *kissed him much.*

⁵ Some ancient authorities add *make me as one of thy hired servants.* See ver. 19.

⁶ Gr. *bondservants.*

⁷ Gr. *Child.*

117. THREE PARABLES ON STEWARDSHIP (TO THE DISCIPLES, THE PARABLE OF THE UNJUST STEWARD; TO THE PHARISEES, THE PARABLE OF THE RICH MAN AND LAZARUS; TO THE DISCIPLES, THE PARABLE OF THE UNPROFITABLE SERVANTS)

Probably in Perea

Luke 16 verse 1 thru 17 verse 10

1 And he said also unto the disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he was wasting his goods. 2 And he called him, and said unto him, What is this that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward. 3 And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not

strength to dig; to beg I am ashamed. 4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. 5 And calling to him each one of his lord's debtors, he said to the first, How much owest thou unto my lord? 6 And he said, A hundred ¹measures of oil. And he said unto him, Take thy ²bond, and sit down quickly and write fifty. 7 Then said he to another, And how much owest thou? And he said, A hundred ³measures of wheat. He saith unto him, Take thy ²bond, and write fourscore. 8 And his lord commended ⁴the unrighteous steward because he had done wisely verse for the sons of this ⁵world are for their own generation wiser than the sons of the light. 9 And I say unto you, Make to yourselves friends ⁶by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles. 10 He that is faithful in a very little is faithful also in much verse and he that is unrighteous in a very little is unrighteous also in much. 11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*? 12 And if ye have not been faithful in that which is another's, who will give you that which is ⁷your own? 13 No ⁸servant can serve two masters verse for either he will hate the one, and love the other; or else he

will hold to one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees, who were lovers of money, heard all these things; and they scoffed at him. And he said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts verse for that which is exalted among men is an abomination in the sight of God. 16 The law and the prophets *were* until John verse from that time the gospel of the kingdom of God is preached, and every man entereth violently into it [*see [Matthew 11 verse 12](#)*]. 17 But it is easier for heaven and earth to pass away, than for one tittle of the law to fall. 18 Every one that putteth away his wife, and marrieth another, committeth adultery verse and he that marrieth one that is put away from a husband committeth adultery.

19 Now there was a certain rich man, and he was clothed in purple and fine linen, ⁹faring sumptuously every day verse 20 and a certain beggar named Lazarus was laid at his gate, full of sores, 21 and desiring to be fed with the *crumbs* that fell from the rich man's table; yea, even the dogs came and licked his sores. 22 And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom verse and the rich man also died, and was buried. 23 And

in Hades he lifted up his eyes, being in torments,
and seeth Abraham afar off, and Lazarus in his
bosom. 24 And he cried and said, Father Abraham,
have mercy on me, and send Lazarus, that he may
dip the tip of his finger in water, and cool my
tongue; for I am in anguish in this flame. 25 But
Abraham said, ¹⁰Son, remember that thou in thy
lifetime receivedst thy good things, and Lazarus in
like manner evil things verse but now here he is
comforted, and thou art in anguish. 26 And ¹¹beside
all this, between us and you there is a great gulf
fixed, that they which would pass from hence to
you may not be able, and that none may cross over
from thence to us. 27 And he said, I pray thee
therefore, father, that thou wouldest send him to
my father's house; 28 for I have five brethren; that
he may testify unto them, lest they also come into
this place of torment. 29 But Abraham saith, They
have Moses and the prophets; let them hear them.
30 And he said, Nay, father Abraham verse but if
one go to them from the dead, they will repent. 31
And he said unto him, If they hear not Moses and
the prophets, neither will they be persuaded, if one
rise from the dead.

1 And he said unto his disciples, It is impossible but
that occasions of stumbling should come verse
but woe unto him, through whom they come! 2 It

were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble. ³ Take heed to yourselves verse if thy brother sin, rebuke him; and if he repent, forgive him. ⁴ And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him.

⁵ And the apostles said unto the Lord, Increase our faith. ⁶ And the Lord said, If ye have faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would have obeyed you. ⁷ But who is there of you, having a ¹²servant plowing or keeping sheep, that will say unto him, when he is come in from the field, Come straightway and sit down to meat; ⁸ and 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 drink? ⁹ Doth he thank the ¹²servant because he did the things that were commanded? ¹⁰ Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable ¹³servants; we have done that which it was our duty to do.

¹ Gr. *baths*, the bath being a Hebrew measure. See Ezek. 45 verse 10, 11, 14.

² Gr. *writings*.

³ Gr. *cors*, the cor being a Hebrew measure. See Ezek. 45 verse 14.

⁴ Gr. *the steward of unrighteousness*.

⁵ Or, *age*.

⁶ Gr. *out of*.

⁷ Some ancient authorities read, *our own*.

⁸ Gr. *household thru servant*.

⁹ Or, *living in mirth and splendour every day*.

¹⁰ Gr. *Child*.

¹¹ Or, *in all these things*.

¹² Gr. *bondservant*.

¹³ Gr. *bondservants*.

118. JESUS RAISES LAZARUS FROM THE DEAD

From Perea^a to Bethany near Jerusalem

John 11 verse 1 thru 44

1 Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha. 2 And it was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. 3 The sisters therefore sent unto him, saying, Lord, behold, he whom thou lovest is sick. 4 But when Jesus heard it, he said,

This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby. 5 Now Jesus loved Martha, and her sister, and Lazarus. 6 When therefore he heard that he was sick, he abode at that time two days in the place where he was. 7 Then after this he saith to the disciples, Let us go into Judea again. 8 The disciples say unto him, Rabbi, the Jews were but now seeking to stone thee; and goest thou thither again? 9 Jesus answered, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world. 10 But if a man walk in the night, he stumbleth, because the light is not in him. 11 These things spake he verse and after this he saith unto them, Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep. 12 The disciples therefore said unto him, Lord, if he is fallen asleep, he will ¹recover. 13 Now Jesus had spoken of his death verse but they thought that he spake of taking rest in sleep. 14 Then Jesus therefore said unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. 16 Thomas therefore, who is called ²Didymus, said unto his fellow thru disciples, Let us also go, that we may die with him.

17 So when Jesus came, he found that he had been in the tomb four days already. 18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off; 19 and many of the Jews had come to Martha and Mary, to console them concerning their brother. 20 Martha therefore, when she heard that Jesus was coming, went and met him verse but Mary still sat in the house. 21 Martha therefore said unto Jesus, Lord, if thou hadst been here, my brother had not died. 22 And even now I know that, whatsoever thou shalt ask of God, God will give thee. 23 Jesus saith unto her, Thy brother shall rise again. 24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day. 25 Jesus said unto her, I am the resurrection, and the life verse he that believeth on me, though he die, yet shall he live verse 26 and whosoever liveth and believeth on me shall never die. Believest thou this? 27 She saith unto him, Yea, Lord verse I have believed that thou art the Christ, the Son of God, *EVEN* he that cometh into the world. 28 And when she had said this, she went away, and called Mary ³her sister secretly, saying, The ⁴Master is here, and calleth thee. 29 And she, when she heard it, arose quickly, and went unto him. 30 (Now Jesus was not yet come into the village, but was still in the place where Martha met him.) 31 The Jews then which were with her in the house,

and were comforting her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to ⁵weep there. 32 Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. 33 When Jesus therefore saw her ⁶weeping, and the Jews *also* ⁶weeping which came with her, he ⁷groaned in the spirit, and ⁸was troubled, 34 and said, Where have ye laid him? They say unto him, Lord, come and see. 35 Jesus wept. 36 The Jews therefore said, Behold how he loved him! 37 But some of them said, Could not this man, which opened the eyes of him that was blind, have caused that this man also should not die? 38 Jesus therefore again ⁹groaning in himself cometh to the tomb. Now it was a cave, and a stone lay ¹⁰against it. 39 Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh verse for he hath been *dead* four days. 40 Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God? 41 So they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me. 42 And I knew that thou hearest me always verse but because of the multitude which standeth around I said it, that they may believe

that thou didst send me. 43 And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. 44 He that was dead came forth, bound hand and foot with ¹¹grave thru clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

¹ Gr. *be saved*.

² That is, *Twin*.

³ Or, *her sister, saying secretly*.

⁴ Or, *Teacher*.

⁵ Gr. *wail*.

⁶ Gr. *wailing*.

⁷ Or, *was moved with indignation in the spirit*.

⁸ Gr. *troubled himself*.

⁹ Or, *being moved with indignation in himself*.

¹⁰ Or, *upon*.

¹¹ Or, *grave thru bands*.

^a Our Lord was apparently at a distance of two or three days' journey (verses 6, 17) from Bethany; and he was probably in Perea. This visit to Bethany, a suburb of Jerusalem, may be that to which Luke pointed in [13 verse 22](#).

119. THE EFFECT OF THE RAISING OF LAZARUS (ON THE PEOPLE, ON THE SANHEDRIN, ON THE MOVEMENTS OF JESUS)

Jerusalem and Ephraim in Judea.

John 11 verse 45 thru 54

45 Many therefore of the Jews, which came to Mary and beheld that which he did, believed on him. 46 But some of them went away to the Pharisees, and told them the thing which Jesus had done.

47 The chief priests therefore and the Pharisees gathered a council, and said, What do we? for this man doeth many signs. 48 If we let him thus alone, all men will believe on him verse and the Romans will come and take away both our place and our nation. 49 But a certain one of them, Caiaphas, being high priest that year, said unto them, Ye know nothing at all, 50 nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not. 51 Now this he said not of himself verse but being high priest that year, he prophesied that Jesus should die for the nation; 52 and not for the nation only, but that he might also gather together into

one the children of God that are scattered abroad.
53 So from that day forth they took counsel that they might put him to death.

54 Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim; and there he tarried with the disciples.

¹ Many ancient authorities read *the things which he did*.

120. JESUS STARTS ON THE LAST JOURNEY TO JERUSALEM BY WAY OF SAMARIA AND GALILEE

He heals the Ten Lepers and explains the Nature of the Kingdom of God to the Pharisees and the Disciples.

In Samaria or Galilee

Luke 17 verse 11 thru 37

11 And it came to pass, ¹as they were on the way to Jerusalem, that he was passing ²through the midst of Samaria and Galilee.^a 12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off [*see Lev. 13 verse 45 thru 46*] verse 13 and they lifted up their voices,

saying, Jesus, Master, have mercy on us. 14 And when he saw them, he said unto them, Go and shew yourselves unto the priests [*see Lev. 13 verse 49; 14 verse 1 thru 3*]. And it came to pass, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God; 16 and he fell upon his face at his feet, giving him thanks verse and he was a Samaritan. 17 And Jesus answering said, Were not the ten cleansed? but where are the nine? 18 ³Were there none found that returned to give glory to God, save this ⁴stranger? 19 And he said unto him, Arise, and go thy way verse thy faith hath ⁵made thee whole.

20 And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation verse 21 neither shall they say, Lo, here! or, There! for lo, the kingdom of God is ⁶within you.

22 And 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. 23 And they shall say to you, Lo, there! Lo, here! go not away, nor follow after *them* verse 24 for as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part

under heaven; so shall the Son of man be ⁷in his day. 25 But first must he suffer many things and be rejected of this generation. 26 And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man [*see Gen. 6 verse 11 thru 13; 7 verse 21 thru 23*]. 27 They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. 28 Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded [*see Gen. 18 verse 20 thru 22*]; 29 but in the day that Lot went out from Sodom [*see Gen. 19 verse 24 thru 25*] it rained fire and brimstone from heaven, and destroyed them all verse 30 after the same manner shall it be in the day that the Son of man is revealed. 31 In that day, he which shall be on the housetop, and his goods in the house, let him not go down to take them away verse and let him that is in the field likewise not return back. 32 Remember Lot's wife [*see Gen. 19 verse 26*]. 33 Whosoever shall seek to gain his ⁸life shall lose it verse but whosoever shall lose *his* ⁸life shall ⁹preserve it. 34 I say unto you, In that night there shall be two men on one bed; the one shall be taken, and the other shall be left. 35 There shall be two women grinding together; the one shall be taken, and the other

shall be left¹⁰. 37 And they answering say unto him, Where, Lord? And he said unto them, Where the body *is*, thither will the ¹¹eagles also be gathered together.

¹ Or, *as he was*.

² Or, *between*.

³ Or, *There were none found ... save this stranger*.

⁴ Or, *alien*.

⁵ Or, *saved thee*.

⁶ Or, *in the midst of you*.

⁷ Some ancient authorities omit *in his day*.

⁸ Or, *soul*.

⁹ Gr. *save it alive*.

¹⁰ Some ancient authorities add ver. 36 *There shall be two men in the field; the one shall be taken, and the other shall be left*.

¹¹ Or, *vultures*.

^a As Ephraim ([119](#)) was pretty certainly in the northern part of Judea, it has been reasonably supposed (Wieseler, Clark, and others) that, when the Passover was approaching, Jesus went from that region northward through Samaria into the southern or southeastern part of Galilee, so as to fall in with the pilgrims going from Galilee through Perea to Jerusalem. We thus again combine Luke's account with that of John in easy agreement. And this explains Luke's mention of Samaria first, which

would be strange in describing a journey from Galilee through Samaria to Jerusalem, while the marginal translation, "between Samaria and Galilee," would be obscure and hard to account for. From this point he is making his final journey to Jerusalem, for the Passover of the crucifixion.

121. TWO PARABLES ON PRAYER (THE IMPORTUNATE WIDOW, THE PHARISEE AND THE PUBLICAN)

Luke 18 verse 1 thru 14

1 And he spake a parable unto them to the end that they ought always to pray, and not to faint; 2 saying, There was in a city a judge, which feared not God, and regarded not man verse 3 and there was a widow in that city; and she came oft unto him, saying, ¹Avenge me of mine adversary. 4 And he would not for a while verse but afterward he said within himself, Though I fear not God, nor regard man; 5 yet because this widow troubleth me, I will avenge her, lest she ²wear me out by her continual coming. 6 And the Lord said, Hear what ³the unrighteous judge saith. 7 And shall not God avenge his elect, which cry to him day and night,

and he is longsuffering over them? 8 I say unto you, that he will avenge them speedily. Howbeit when the Son of man cometh, shall he find ⁴faith on the earth?

9 And he spake also this parable unto certain which trusted in themselves that they were righteous, and set ⁵all others at nought verse 10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican. 11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. 12 I fast twice in the week; I give tithes of all that I get. 13 But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, ⁶be merciful to me ⁷a sinner. 14 I say unto you, This man went down to his house justified rather than the other verse for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

¹ Or, *Do me justice of verse* and so in verses 5, 7, 8.

² Gr. *bruise*.

³ Gr. *the judge of unrighteousness*.

⁴ Or, *the faith*.

⁵ Gr. *the rest*.

⁶ Or, *be propitiated*.

⁷ Or, *the sinner*.

122. GOING FROM GALILEE THROUGH PEREA,^a HE TEACHES CONCERNING DIVORCE

Perea

Mark 10 verse 1 thru 12	Matthew 19 verse 1 thru 12
<p>1 And he arose from thence, and cometh into the borders of Judea and beyond Jordan verse and multitudes come together unto him again; and, as he was wont, he taught them again.</p> <p>2 And there came unto him Pharisees, and asked him, Is it</p>	<p>1 And it came to pass when Jesus had finished these words, he departed from Galilee, and came into the borders of Judea beyond Jordan; 2 and great multitudes followed him; and he healed them there.</p> <p>3 And there came unto him ¹Pharisees, tempting</p>

lawful for a man to put away *his* wife? tempting him. 3 And he answered and said unto them, What did Moses command you [*see Deut. 24 verse 1*]? 4 And they said, Moses suffered to write a bill of divorcement, and to put her away. 5 But Jesus said unto them, For your hardness of heart he wrote you this commandment. 6 But from the beginning of the creation, Male and female made he them [*see Gen. 1 verse 27*]. 7 For this cause shall a man

him, and saying, Is it lawful *for a man* to put away his wife for every cause? 4 And he answered and said, Have ye not read, that he which ²made *them* from the beginning made them male and female, 5 and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh? 6 So that

leave his
father and mother, ⁵and
shall
cleave to his wife; ⁸ and
the twain
shall become one flesh
[see Gen.
2 verse 24] verse so
that they are no more
twain, but one flesh. ⁹
What
therefore God hath
joined together,
let not man put asunder.
¹⁰ And in
the house the disciples
asked him
again of this matter.

¹¹ And he saith unto
them,
Whosoever shall put
away his wife,

they are no more
twain, but one
flesh. What therefore
God hath
joined together, let not
man put
asunder.

⁷ They say unto him,
Why then did Moses
command
to give a bill of
divorcement,
and to put *her* away?

⁸ He
saith unto them,
Moses for your
hardness of heart
suffered you
to put away your
wives verse but from
the beginning it hath
not been so.

⁹ And I say unto you,
Whosoever
shall put away his
wife,
³except for

and marry another,
committeth
adultery against her
verse 12 and if she
herself shall put away
her
husband, and marry
another, she
committeth adultery.

fornication, and shall
marry another,
committeth
adultery verse ⁴and
he that marrieth her
when she is put away
committeth
adultery. 10 The
disciples say unto
him, If the case of the
man is so
with his wife, it is not
expedient
to marry. 11 But he
said unto them,
All men cannot receive
this saying,
but they to whom it is
given.
12 For there are
eunuchs, which were
so born from their
mother's womb verse
and there are
eunuchs, which were
made eunuchs by men
verse and there

	are eunuchs, which made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.
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¹ Many authorities, some ancient, insert *the*.

² Some ancient authorities read *created*.

³ Some ancient authorities read *saving for the cause of fornication, maketh her an adulteress* *verse* as in ch. 5 verse 32, [54](#).

⁴ The following words, to the end of the verse, are omitted by some ancient authorities.

⁵ Some ancient authorities omit *and shall cleave to his wife*.

^a Matthew expressly states that he went from Galilee through Perea, and soon afterwards carries him forward to Jericho and Jerusalem. (Comp. Mark also.) Yet he says that Jesus did this when he had finished the parable of the unforgiving servant, which we have placed nearly six months earlier ([92](#)). Luke here presently agrees with Matthew and Mark, and they go on together to the end, while heretofore Matthew and Mark have given us nothing since Jesus went to the Feast of

Tabernacles. In one way or another we must suppose quite a break in their narrative. See Broadus' commentary on Matthew 19 verse 1, and compare [note 10](#) at end of Harmony.

123. CHRIST AND CHILDREN AND THE FAILURE OF THE DISCIPLES TO UNDERSTAND THE ATTITUDE OF JESUS

Perea

Mark 10 verse 13 thru 16	Matthew 19 verse 13 thru 15	Luke 18 verse 15 thru 17 ^a
13 And they brought unto him little children, that he should touch them verse and the disciples rebuked them. 14 But when Jesus saw it, he	13 Then were there brought unto him little children, that he should lay his hands on them, and pray verse and the	And they brought unto him also their babes, that he should touch them verse but when the disciples saw it, they rebuked

<p>was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not verse 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, he shall in no wise enter therein. 16 And he took them in</p>	<p>disciples rebuked them.</p> <p>14 But Jesus said, Suffer the little children, and forbid them not, to come unto me verse for of such is the kingdom of heaven.</p> <p>And he laid his hands on them, and departed thence.</p>	<p>them.</p> <p>16 But Jesus called them unto him, saying, Suffer the little children to come unto me, and forbid them not verse for of such is the kingdom of God. 17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.</p>
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his arms, and blessed them, laying his hands upon them.		
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^a From this point Matthew, Mark and Luke will be parallel more frequently than they were even during the great ministry in Galilee.

124. THE RICH YOUNG RULER, THE PERILS OF RICHES, AND AMAZEMENT OF THE DISCIPLES. THE REWARDS OF FORSAKING ALL TO FOLLOW THE MESSIAH WILL BE GREAT, BUT WILL BE SOVEREIGN (PARABLE OF THE LABORERS IN THE VINEYARD)

In Perea

Mark 10 verse 17 thru 31	Matthew 19 verse 16 to 20 verse 16	Luke 18 verse 18 thru 30
17 And as he was going forth		

<p>⁸into the way, there ran one to him, and kneeled to him, and asked him, Good ²Master, what shall I do that I may inherit eternal life? 18 And Jesus said unto him, Why callest thou me good? none is good save one, <i>even</i> God.</p> <p>19 Thou knowest the commandment s [<i>see</i></p>	<p>16 And behold, one came to him and said, ¹ ²Master, what good thing shall I do, that I may have eternal life? 17 And he said unto him, ³Why askest thou me concerning that which is good? One there is who is good verse but if thou wouldest enter into life, keep the commandment s.</p>	<p>18 And a certain ruler asked him, saying, Good ²Master, what shall I do to inherit eternal life? 19 And Jesus said unto him, Why callest thou me good? none is good save one, <i>even</i> God.</p> <p>20 Thou knowest the commandment s,</p>
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<p><i>Ex. 20 verse 12 thru 16; Deut. 5 verse 16 thru 20,</i></p> <p>Do not kill, Do not commit adultery,</p> <p>Do not steal, Do not bear false witness, Do not defraud, Honour thy father and mother.</p> <p>20 And he said unto him, ²Master, all these things have I observed from my youth. 21 And</p>	<p>18 He saith unto him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, 19 Honour thy father and thy mother verse and, Thou shalt love thy neighbor as thyself. 20 The young man saith unto him, All these</p>	<p>Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and mother.</p> <p>21 And he said, All these things have I observed from my youth up. 22 And when Jesus heard it, he said unto him, One thing thou</p>
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<p>Jesus looking upon him loved him, and said unto him, One thing thou lackest verse go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven verse and come, follow me. 22 But his countenance fell at the saying, and he went away sorrowful</p>	<p>things have I observed verse what lack I yet? 21 Jesus said unto him, If thou wouldest be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven verse and come, follow me. 22 But when the young man heard the saying, he went away sorrowful</p>	<p>lackest yet verse sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven verse and come, follow me. 23 But when he heard these things, he became exceeding sorrowful; for he was very rich. 24 And Jesus seeing him said, How</p>
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<p>verse for he was one that had great possessions. 23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! 24 And the disciples were amazed at his words. But Jesus answereth again, and saith unto</p>	<p>verse for he was one that had great possessions. 23 And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven. 24 And again I</p>	<p>hardly shall they that have riches enter into the kingdom of God! 25 For it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the kingdom of God.</p>
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<p>them, Children, how hard is it ^{9f}for them that trust in riches to enter into the kingdom of God! 25 It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.</p> <p>26 And they were astonished exceedingly, saying ¹⁰unto him,</p>	<p>say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. 25 And when the disciples heard it, they were astonished exceedingly, saying, Who then can be saved? 26 And Jesus looking upon <i>them</i> said to them, With men this is</p>	<p>26 And they that heard it said, Then who can be saved?</p> <p>27 But he said, The things that are impossible with men are possible with God.</p> <p>28 And Peter said, Lo, we have left ¹²our own, and followed thee.</p> <p>29 And he said unto them,</p>
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<p>Then who can be saved? 27 Jesus looking upon them saith, With men it is impossible, but not with God verse for all things are possible with God [<i>see Gen. 18 verse 24; Job, 42 verse 2</i>]. 28 Peter began to say unto him, Lo, we have left all, and followed thee. 29 Jesus said, Verily I say unto you,</p>	<p>impossible; but with God all things are possible. 27 Then answered Peter and said unto him, Lo, we have left all, and followed thee; what then shall we have? 28 And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall</p>	<p>Verily I say unto you, There is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God's sake, 30 who shall not receive manifold more in this</p>
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<p>There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, 30 but he shall receive a hundredfold now in this time, houses, and brethren, and</p>	<p>sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. 29 And every one that hath left houses, or brethren, or sisters, or father, or mother,⁴ or children, or lands, for my name's sake, shall receive⁵ a hundredfold,</p>	<p>time, and in the ¹¹world to come eternal life.</p>
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<p>sisters, and mothers, and children, and lands, with persecutions; and in the ¹¹world to come eternal life. 31 But many <i>that are</i> first shall be last; and the last first.</p>	<p>and shall inherit eternal life. 30 But many shall be last <i>that are</i> first; and first <i>that are</i> last.</p>	
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1 For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire labourers into his vineyard. 2 And when he had agreed with the labourers for a ⁶penny a day, he sent them into his vineyard. 3 And he went out about the third hour, and saw others standing in the marketplace idle; 4 and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. 5 Again he went out about the sixth and the ninth

hour, and did likewise. ⁶ And about the eleventh *hour* he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle? ⁷ They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard. ⁸ And when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and pay them their hire, beginning from the last unto the first. ⁹ And when they came that *were hired* about the eleventh hour, they received every man a ⁶penny. ¹⁰ And when the first came, they supposed that they would receive more; and they likewise received every man a ⁶penny. ¹¹ And when they received it, they murmured against the householder, ¹² saying, These last have spent *but* one hour, and thou hast made them equal unto us, which have borne the burden of the day and the ⁷scorching heat. ¹³ But he answered and said to one of them, Friend, I do thee no wrong verse didst not thou agree with me for a ⁶penny? ¹⁴ Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good? ¹⁶ So the last shall be first, and the first last.

¹ Some ancient authorities read *Good Master*. See Mark 10 verse 17; Luke 18 verse 18.

² Or, *Teacher*.

³ Some ancient authorities read *Why callest thou me good? None is good save one, even God.* See Mark 10 verse 18; Luke 18 verse 19.

⁴ Many ancient authorities add *or wife verse* as in Luke 18 verse 29.

⁵ Some ancient authorities read *manifold.*

⁶ The Roman denarius, about seventeen cents of our money.

⁷ Or, *hot wind.*

⁸ Or, *on his way.*

⁹ Some ancient authorities omit *for them that trust in riches.*

¹⁰ Many ancient authorities read *among themselves.*

¹¹ Or, *age.*

¹² Or, *our own homes.*

125. JESUS AGAIN FORETELLS TO THE DISCIPLES HIS DEATH AND RESURRECTION (COMP. [83](#), [85](#), [86](#), [88](#)), AND REBUKES THE SELFISH AMBITION OF JAMES AND JOHN

Probably in Perea

<p>Mark 10 verse 32 thru 45</p>	<p>Matthew 20 verse 17 thru 28</p>	<p>Luke 18 verse 31 thru 34</p>
<p>32 And they were in the way, going up to Jerusalem;^a and Jesus was going before them verse and they were amazed; ³and they that followed were afraid. And he took again the twelve, and began to tell them the things that were to happen</p>	<p>17 And as Jesus was going up to Jerusalem, he took the twelve disciples apart, and in the way he said unto them, 18 Behold, we go up to Jerusalem; and the Son of man shall be</p>	<p>31 And he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all the things that are written ⁵by the prophets shall be accomplished unto the Son of man.</p>

<p>unto him, 33 <i>saying,</i> Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles verse 34 and they shall mock him, and shall spit upon him, and shall</p>	<p>delivered unto the chief priests and scribes; and they shall condemn him to death, 19 and shall deliver him unto the Gentiles to mock, and to scourge, and to crucify verse and the third day he shall be raised up.</p>	<p>32 For he shall be delivered up unto the Gentiles, and shall be mocked, and shamefully, entreated, and spit upon verse 33 and they shall scourge and kill him verse and the third day he shall rise again. 34 And they understood none of these things; and this saying was hid</p>
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<p>scourge him, and shall kill him; and after three days he shall rise again.</p>		<p>from them, and they perceived not the things that were said.</p>
<p>35 And there come near unto him James and John, the sons of Zebedee, saying unto him, ⁴Master, we would that thou shouldest do for us whatsoever we shall ask of thee. 36 And he said unto them, What would ye that I should do for you? 37 And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on <i>thy</i></p>	<p>20 Then came to him the mother of the sons of Zebedee with her sons, worshipping <i>him</i>, and asking a certain thing of him. 21 And he said unto her, What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom.</p>	

left hand, in thy glory.
38 But
Jesus said unto them,
Ye know
not what ye ask. Are ye
able
to drink the cup that I
drink?
or to be baptized with
the baptism
that I am baptized
with? 39 And
they said unto him, We
are able.
And Jesus said unto
them, The cup
that I drink ye shall
drink; and
with the baptism that I
am
baptized withal shall ye
be baptized verse
40 but to sit on my
right hand or on
my left hand is not
mine to give verse
but *it is for them* for

22 But Jesus answered
and said, Ye
know not what ye ask.
Are ye
able to drink the cup
that I am
about to drink?

They say
unto him, We are able.

23 He saith
unto them, My cup
indeed ye shall
drink verse

but to sit on my right
hand, and on *my* left
hand, is not
mine to give, but *it is for
them*
for whom it hath been
prepared of
my Father. 24 And when
the ten
heard it, they were
moved with
indignation concerning
the two

whom it hath
been prepared. 41 And
when the ten
heard it, they began to
be moved
with indignation
concerning
James and John. 42
And Jesus called
them to him, and saith
unto them,
Ye know that they
which are
accounted to rule over
the Gentiles
lord it over them; and
their great
ones exercise
authority over them.
43 But it is not so
among you verse but
whosoever would
become great
among you, shall be
your ¹minister verse
44 and whosoever
would be first

brethren. 25 But Jesus
called them
unto him, and said, Ye
know that
the rulers of the
Gentiles lord it
over them, and their
great ones
exercise authority over
them. 26 Not
so shall it be among you
verse but who thru
soever would become
great among
you shall be your
¹minister; 27 and
whosoever would be
first among
you shall be your
²servant verse 28 even
as the Son of man came
not to
be ministered unto, but
to minister,
and to give his life a
ransom
for many.

among you, shall be ² servant of all. 45 For verily the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.	
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¹ Or, *servant*.

² Gr. *bondservant*.

³ Or, *but some as they followed were afraid*.

⁴ Or, *Teacher*.

⁵ Or, *through*.

^a He left Galilee in [122](#), crossing the Jordan into Perea, probably in company with many Jews from Galilee (who regularly went this way to Jerusalem), and will now soon cross the river again and reach Jericho ([126](#)).

126. BLIND BARTIMÆUS AND HIS COMPANION HEALED

At Jericho

<p>Mark 10 verse 46 thru 52</p>	<p>Matthew 20 verse 29 thru 34</p>	<p>Luke 18 verse 35 thru 43</p>
<p>46 And they come to Jericho verse and as he went out from Jericho, with his disciples and a great multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting by the way side.</p> <p>47 And when he heard that it</p>	<p>29 And as they went out from Jericho, a great multitude followed him.</p> <p>30 And behold, two^a blind men sitting by the way side,</p> <p>when they heard that Jesus was passing by, cried out, saying, Lord, have mercy on us,</p>	<p>35 And it came to pass, as he drew nigh unto Jericho,</p> <p>a certain blind man sat by the way side begging verse 36 and hearing a multitude going by, he inquired what this meant. 37 And they told him, that Jesus of Nazareth</p>

<p>was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. 48 And many rebuked him, that he should hold his peace verse but he cried out the more a great deal, Thou son of David, have mercy on me. 49 And Jesus stood still, and said, Call ye him. And</p>	<p>thou Son of David. 31 And the multitude rebuked them, that they should hold their peace verse but they cried out the more, saying, Lord, have mercy on us, thou son of David. 32 And Jesus stood still, and called them,</p>	<p>passeth by. 38 And he cried, saying, Jesus, thou son of David, have mercy on me. 39 And they that went before rebuked him, that he should hold his peace verse but he cried out the more a great deal, Thou son of David, have mercy on me. 40 And Jesus stood, and commanded</p>
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<p>they call the blind man, saying unto him, Be of good cheer verse rise, he calleth thee. 50 And he, casting away his garment, sprang up, and came to Jesus. 51 And Jesus answered him, and said, What wilt thou that I should do unto thee? And the blind man said unto him, ¹Rabboni,</p>	<p>and said, What will ye that I should do unto you? 33 They say unto him, Lord, that our eyes may be opened. 34 And Jesus, being moved with compassion, touched their eyes verse and straightway they received their sight, and followed him.</p>	<p>him to be brought unto him verse and when he was come near, he asked him, 41 What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. 42 And Jesus said unto him, Receive thy sight verse thy faith hath ²made thee</p>
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<p>that I may receive my sight. 52 And Jesus said unto him, Go thy way; thy faith hath² made thee whole. And straightway he received his sight, and followed him in the way.</p>		<p>whole. 43 And immediately he received his sight, and followed him, glorifying God verse and all the people, when they saw it, gave praise unto God.</p>
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¹ See [John 20 verse 16](#).

² Or, *saved thee*.

^a Matthew mentions two blind men, while Mark and Luke describe one, probably the more conspicuous one.—The discrepancy as to place, "as he went out from Jericho," "as he drew nigh unto Jericho," is best explained by the recent suggestion that the healing occurred after he left the old Jericho, and as he was approaching the new Jericho which Herod the Great had built at some distance away. An older, and also possible explanation was that the blind men made application when he was

approaching the city, but were not then healed, and only when he had left the city were they healed.
(Comp. [Matthew 15 verse 23](#), and [Mark 8 verse 22](#))

127. JESUS VISITS ZACCHÆUS, AND SPEAKS THE PARABLE OF THE POUNDS,^a AND SETS OUT FOR JERUSALEM

Jericho

Luke 19 verse 1 thru 28

1 And he entered and was passing through Jericho.
2 And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich. 3 And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature. 4 And he ran on before, and climbed up into a sycamore tree to see him verse for he was to pass that way.
5 And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to thru day I must abide at thy house. 6 And he made haste, and came down, and received him joyfully. 7 And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner. 8 And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my

goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold [*see Ex. 22 verse 1; Num. 5 verse 6 thru 7*]. 9 And Jesus said unto him, To this day is salvation come to this house, forasmuch as he also is a son of Abraham. 10 For the Son of man came to seek and to save that which was lost [*Ezek. 34 verse 16*].

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and *because* they supposed that the kingdom of God was immediately to appear. 12 He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return. 13 And he called ten ¹servants of his, and gave them ten ²pounds, and said unto them, Trade ye *herewith* till I come. 14 But his citizens hated him, and sent an ambassage after him, saying, We will not that this man reign over us. And it came to pass, when he was come back again, having received the kingdom, that he commanded these ¹servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading. 15 And the first came before him, saying, Lord, thy pound hath made ten pounds more. 17 And he said unto him, Well done, thou good ³servant *verse* because thou wast found faithful in a very little, have thou authority over ten cities. 18

And the second came, saying, Thy pound, Lord, hath made five pounds. 19 And he said unto him also, Be thou also over five cities. 20 And ⁴another came, saying, Lord, behold, *here is* thy pound, which I kept laid up in a napkin verse 21 for I feared thee, because thou art an austere man verse thou takest up that thou layedst not down, and reapest that thou didst not sow. 22 He saith unto him, Out of thine own mouth will I judge thee, thou wicked ³servant. Thou knewest that I am an austere man, taking up that I laid not down, and reaping that I did not sow; 23 then wherefore gavest thou not my money into the bank, and ⁵I at my coming should have required it with interest? 24 And he said unto them that stood by, Take away from him the pound, and give it unto him that hath the ten pounds. 25 And they said unto him, Lord, he hath ten pounds. 26 I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him. 27 Howbeit these mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

28 And when he had thus spoken, he went on before, going up to Jerusalem.

¹ Gr. *bondservants*.

² *Mina*, here translated a pound, is equal to one hundred drachmas. See [ch. 15 verse 8](#).

³ Gr. *bondservant*.

⁴ Gr. *the other*.

⁵ Or, *I should have gone and required*.

^a The similar parable of the Talents was given several days later. See [139](#). On this first occasion the illustration has a specific design (ver. 11), which will not appear on the second, *viz.*, to check the wild enthusiasm of the multitude to make Jesus King in Jerusalem as they had once planned a year ago (John 6 verse 15. [73](#)).

XI

THE LAST PUBLIC MINISTRY IN JERUSALEM

Friday before to Tuesday of Passion Week, Spring of A.D. 30 (or A.D. 29).^a Just before Passover. 128a thru 138.

^a If the feast of [John 5 verse 1](#) was a Passover, and so his ministry lasted over three years, then his death was pretty certainly in A.D. 30; otherwise in A.D. 29.

128a. JESUS ARRIVES AT BETHANY,^a NEAR JERUSALEM

Friday afternoon

John 11 verse 55 to 12 verse 1, 9 thru 11

55 Now the passover of the Jews was at hand
verse and many went up to Jerusalem out of the
country before the passover, to purify themselves.
56 They sought therefore for Jesus, and spake one
with another, as they stood in the temple, What
think ye? That he will not come to the feast? 57
Now the chief priests and the Pharisees had given
commandment, that, if any man knew where he
was, he should shew it, that they might take him.

1 Jesus therefore six days before the passover
came to Bethany, where Lazarus was, whom Jesus
raised from the dead.^b

9 The common people therefore of the Jews
learned that he was there verse and they came,
not for Jesus' sake only, but that they might see
Lazarus also, whom he raised from the dead. 10
But the chief priests took counsel that they might
put Lazarus also to death; 11 because that by
reason of him many of the Jews went away, and
believed on Jesus.

^a Compare former visits to this Bethany, [104](#), [118](#),
and see also below, [141](#).

^b John ([12 verse 2 thru 8](#)) gives the supper in the house of Simon the leper at this stage, probably because it is the last mention of Bethany in his Gospel. It seems better to follow the order of Mark here in the location of the anointing of Jesus by Mary of Bethany.

In 128b thru 138 we have the Savior's movements and teachings on Sunday, Monday and Tuesday—the close of his public ministry, except the little that he said during the Jewish and Roman trial. All of his teaching thereafter will be given to his disciples.

128b. HIS TRIUMPHAL ENTRY INTO JERUSALEM AS THE MESSIAH^a

From Bethany to Jerusalem and back (*Sunday*). A Day of Messianic Demonstration

Mark 11 verse 1 thru 11	Matthew 21 verse 1 thru 11, 14 thru 17	Luke 19 verse 29 thru 44	John 12 verse 12 thru 19
1 And when they draw	1 And when they drew	29 And it came	

nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples, 2 and saith unto them, Go your way into the village that is over against you verse and straightwa y as	nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples, 2 saying unto them, Go into the village that is over against you, and straightwa y ye shall find an	to pass, when he drew nigh unto Bethphag e and Bethany, at the mount that is called <i>the mount</i> of Olives, he sent two of the disciples, 30 saying, Go your way into the village over against	
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<p>ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him.</p> <p>3 And if any one say unto you, Why do ye this? say ye, The Lord hath need of him; and straightway</p>	<p>ass tied, and a colt with her verse loose <i>them</i>, and bring <i>them</i> unto me.</p> <p>3 And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.</p> <p>6 And the</p>	<p><i>you</i>; in the which as ye enter ye shall find a colt tied, whereon no man ever yet sat verse loose him, and bring him.</p> <p>31 And if any one ask you, Why do ye loose him? thus shall ye say,</p>	<p>12 On the morrow ⁹a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem,</p> <p>13 took the branches of the palm</p>
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<p>he ²will send him ³back hither. 4 And they went away, and found a colt tied at the door without in the open street; and they loose him. 5 And certain of them that stood there said unto them, What do ye, loosing the colt? 6 And they</p>	<p>disciples went, and did even as Jesus appointed them,</p> <p>7 and brought the ass, and the colt, and put</p>	<p>The Lord hath need of him.</p> <p>32 And they that were sent went away, and found even as he had said unto them. 33 And as they were loosing the colt, the owners thereof said unto them,</p>	<p>trees, and went forth to meet him, and cried out, Hosanna verse Blessed <i>is</i> he that cometh in the name of the Lord, even the King of Israel. 14 And Jesus, having found a young ass, sat thereon; as it is written,</p>
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<p>said unto them even as Jesus had said verse and they let them go. 7 And they bring the colt unto Jesus, and cast on him their garments; and he sat upon him.</p>	<p>on them their garments; and he sat thereon. 4 Now this is come to pass, that it might be fulfilled which was spoken ¹by the prophet [<i>see Isa. 62 verse 11; Zech. 9 verse 9</i>], saying verse 5 Tell ye the daughter</p>	<p>Why loose ye the colt? 34 And they said, The Lord hath need of him. 35 And they brought him to Jesus verse and they threw their garments upon the colt, and set Jesus thereon.</p>	<p>Fear not, daughter of Zion verse behold, thy King cometh, sitting on an ass's colt. 16 These things understood not his disciples at the first verse but when Jesus was glorified, then remembered they that these</p>
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<p>8 And many spread their garments upon the way; and others ⁴branches,</p>	<p>of Zion, Behold, thy King cometh unto thee, Meek, and riding upon an ass, And upon a colt the foal of an ass. 8 And the most part of the multitude spread their garments in the way; and others cut</p>	<p>36 And as he went, they</p>	<p>things were written of him, and that they had done these things unto him. 17 The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare witness. 18 For this cause</p>
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<p>which they had cut from the fields. 9 And they that went before, and they that followed, cried, Hosanna; Blessed <i>is</i> he that cometh in the name of the Lord [<i>see Ps. 118 verse 25 thru 26</i>] verse 10 Blessed <i>is</i> the kingdom</p>	<p>branches from the trees, and spread them in the way. 9 And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David verse Blessed <i>is</i> he that cometh in the name</p>	<p>spread their garments in the way. 37 And as he was now drawing nigh, <i>even</i> at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a</p>	<p>also the multitude went and met him, for that they heard that he had done this sign. 19 The Pharisees therefore said among themselves, ¹⁰Behold how ye prevail nothing verse 10, the world is gone after him.</p>
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<p>that cometh, <i>the</i> <i>kingdom</i> of our father David verse Hosanna in the highest.</p>	<p>of the Lord; Hosanna in the highest.</p>	<p>loud voice for all the ⁵mighty works which they had seen; 38 saying, Blessed <i>is</i> the King that cometh in the name of the Lord verse peace in heaven, and glory in the highest.</p>	
<p>39 And some of the Pharisees from the multitude said unto him, ⁶Master, rebuke thy disciples. 40 And he answered and</p>			

said, I tell you that, if these shall hold their peace, the stones will cry out. 41 And when he drew nigh, he saw the city and wept over it, 42 saying, 7If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes. 43 For the days shall come upon thee, when thine enemies shall cast up a 8bank about thee, and compass thee round, and keep thee in on every side, 44 and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation [*see Ps. 139 verse 9*].

Mark 11 verse 11	Matthew 21 verse 10 thru 11, 14 thru 17
11 And he entered into Jerusalem,	10 And when he was come into Jerusalem, all the city was stirred, saying, Who is this? 11 And the multitudes said, This is

into the temple;

and when
he had looked round
about upon
all things, it being now
eventide,
he went out unto
Bethany with
the twelve.

the
prophet, Jesus, from
Nazareth
of Galilee. 14 And the
blind and
the lame came to him
in the
temple verse and he
healed them.
But when the chief
priests and
the scribes saw the
wonderful
things that he did, and
the children
that were crying in the
temple and saying,
Hosanna to
the son of David; they
were
moved with indignation,
16 and
said unto him, Hearest
thou
what these are saying?
And
Jesus saith unto them,

	<p>Yea verse did ye never read [<i>see Ps. 8 verse 2</i>], Out of the mouths of babes and sucklings thou hast perfected praise? 17 And he left them, and went forth out of the city to Bethany, and lodged there.</p>
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¹ Or, *through*.

² Gr. *sendeth*.

³ Or, *again*.

⁴ Gr. *layers of leaves*.

⁵ Gr. *powers*.

⁶ Or, *Teacher*.

⁷ Or, *O that thou hadst known*.

⁸ Gr. *palisade*.

⁹ Some ancient authorities read *the common people*.

¹⁰ Or, *Ye behold*.

^a Jesus now makes a formal challenge to the Jerusalem leaders who have so long opposed his claims. This was a Day of Triumph that seemed to

the excited crowds to mean the establishment of a political Messianic Kingdom.

129. THE BARREN FIG TREE CURSED, AND THE SECOND^a CLEANSING OF THE TEMPLE. (COMP. 31)

Bethany and Jerusalem (*Monday*). A Day of Messianic Power

Mark 11 verse 12 thru 18	Matthew 21 verse 18, 19, 12, 13	Luke 19 verse 45 thru 48
12 And on the morrow, when they were come out from Bethany, he hungered. 13 And seeing a fig tree afar off having leaves, he came, if haply he	18 Now in the morning as he returned to the city, he hungered. 19 And seeing ¹ a fig tree by the way side, he came to it,	

<p>might find anything thereon verse and when he came to it, he found nothing but leaves; for it was not the season of figs.</p> <p>14 And he answered and said unto it, No man eat fruit from thee henceforward for ever. And his disciples heard it. And they come to Jerusalem verse and he</p>	<p>and found nothing thereon, but leaves only;</p> <p>and he saith unto it, Let there be no fruit from thee henceforward for ever.</p> <p>12 And Jesus entered into the temple ²of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the</p>	<p>45 And he entered into the temple, and began to cast out them that sold,</p> <p>46 saying unto them, It</p>
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<p>entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money thru changers, and the seats of them that sold the doves; 16 and he would not suffer that any man should carry a vessel through the temple. 17 And he taught, and said</p>	<p>money thru changers, and the seats of them that sold the doves;</p> <p>13 and he saith unto them, It is written, My house shall be called a house of prayer verse but ye make it a den of robbers.</p>	<p>is written [<i>see Isa. 56 verse 7; Jer. 7 verse 11</i>], And my house shall be a house of prayer verse but ye have made it a den of robbers. 47 And he was teaching daily in the temple. But the chief priests and the scribes and the principal men of the people sought to</p>
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<p>unto them, Is it not written, My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers. 18 And the chief priests and the scribes heard it, and sought how they might destroy him verse for they feared him, for all the multitude was astonished at his teaching.</p>		<p>destroy him verse 48 and they could not find what they might do; for the people all hung upon him, listening.</p>
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¹ Or, *a single*.

² Many ancient authorities omit *of God*.

^a Once more at the close of the Ministry in Jerusalem, as at the beginning, Jesus asserts his authority over the Temple as the Messiah. In both instances his authority is sharply challenged by the Jewish rulers.

**130. THE DESIRE OF SOME GREEKS TO SEE
JESUS PUZZLES THE DISCIPLES AND LEADS
JESUS IN AGITATION OF SOUL TO INTERPRET
LIFE AND DEATH AS SACRIFICE AND TO SHOW
HOW BY BEING "LIFTED UP" HE WILL DRAW ALL
MEN TO HIM**

Jerusalem (*Monday*)

John 12 verse 20 thru 50

20 Now there were certain Greeks among those that went up to worship at the feast verse 21 these therefore came to Philip, which was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus. 22 Philip cometh and telleth Andrew verse Andrew cometh, and Philip, and they tell Jesus. 23 And Jesus answereth them, saying,

The hour is come, that the Son of man should be glorified. 24 Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. 25 He that loveth his ¹life loseth it; and he that hateth his ¹life in this world shall keep it unto life eternal. 26 If any man serve me, let him follow me; and where I am, there shall also my servant be verse if any man serve me, him will the Father honour. 27 Now is my soul troubled; and what shall I say [*see Ps. 42 verse 6*]? Father, save me from this ²hour. But for this cause came I unto this hour. 28 Father, glorify thy name. There came therefore a voice out of heaven, *saying*, I have both glorified it, and will glorify it again. 29 The multitude therefore, that stood by, and heard it, said that it had thundered verse others said, An angel hath spoken to him. 30 Jesus answered and said, This voice hath not come for my sake, but for your sakes. 31 Now is ³the judgement of this world verse now shall the prince of this world be cast out. 32 And I, if I be lifted up ⁴from the earth, will draw all men unto myself. 33 But this he said, signifying by what manner of death he should die. 34 The multitude therefore answered him, We have heard out of the law that the Christ abideth for ever verse and how sayest thou, The Son of man must be lifted up? who is this Son of man? 35 Jesus

therefore said unto them, Yet a little while is the light ⁵among you. Walk while ye have the light, that darkness overtake you not verse and he that walketh in the darkness knoweth not whither he goeth. 36 While ye have the light, believe on the light, that ye may become sons of light.

These things spake Jesus, and he departed and ⁶hid himself from them. 37 But though he had done so many signs before them, yet they believed not^a on him verse 38 that the word of Isaiah the prophet might be fulfilled [*see Isa. 53 verse 1*], which he spake,

Lord, who hath believed our report?

And to whom hath the arm of the Lord been revealed?

39 For this cause they could not believe, for that Isaiah said again,

40 He hath blinded their eyes, and he hardened their heart;

Lest they should see with their eyes, and perceive with their heart,

And should turn,

And I should heal them.

41 These things said Isaiah [*see Isa. 6 verse 1, 10*], because he saw his glory; and he spake of him. 42

Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess ⁷it, lest they should be put out of the synagogue verse 43 for they loved the glory of men more than the glory of God.

44 And Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. 45 And he that beholdeth me beholdeth him that sent me. 46 I am come a light into the world, that whosoever believeth on me may not abide in the darkness. 47 And if any man hear my sayings, and keep them not, I judge him not verse for I came not to judge the world, but to save the world. 48 He that rejecteth me, and receiveth not my sayings, hath one that judgeth him verse the word that I spake, the same shall judge him in the last day. 49 For I spake not from myself; but the Father which sent me, he hath given me a commandment, what I should say, and what I should speak. 50 And I know that his commandment is life eternal verse the things therefore which I speak, even as the Father hath said unto me, so I speak.

¹ Or, *soul*.

² Or, *hour?*

³ Or, *a judgement*.

⁴ Or, *out of*.

⁵ Or, *in*.

⁶ Or, *was hidden from them.*

⁷ Or, *him.*

^a The rejection of Jesus by the Jews is clearly set forth by John's Gospel. The Pharisees made many timid and afraid.

131. THE BARREN FIG TREE FOUND TO HAVE WITHERED

On the way from Bethany to Jerusalem. (*Tuesday^a*)

Mark 11 verse 19 thru 25	Matthew 21 verse 19 thru 22	Luke 21 verse 37, 38
19 And ¹ every evening ² he went forth out of the city. 20 And as they passed by in the morning, they saw the fig tree withered away	19 And immediately the fig tree withered away. 20 And when the disciples	37 And every day he was teaching in the temple; and every night he went out, and lodged in the mount that

<p>from the roots. 21 And Peter calling to remembrance saith unto him, Rabbi, behold, the fig tree which thou cursedst is withered away. 22 And Jesus answering saith unto them, Have faith in God. 23 Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and</p>	<p>saw it, they marvelled, saying, How did the fig tree immediately wither away? 21 And Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into</p>	<p>is called <i>the mount of Olives</i>. 38 And all the people came early in the morning to him in the temple, to hear him.</p>
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shall not doubt
in his
heart, but shall
believe that what
he
saith cometh to
pass;
he shall have it.
24 Therefore I
say unto
you, All things
whatsoever ye
pray and
ask for, believe
that ye
have received
them,
and ye shall
have them.
25 And
whensoever ye
stand praying,
forgive,
if ye have aught
against
any one; that
your

the
sea, it shall be
done.
22 And all
things,
whatsoever ye
shall ask
in prayer,
believing,
ye shall receive.

Father also which is in heaven may forgive you your trespasses. ³		
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¹ Gr. *whenever evening came.*

² Some ancient authorities read *they.*

³ Many ancient authorities add ver. 26 *But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.*

^a The Synoptic Gospels give more details of the teaching of Jesus on this Tuesday in the Temple and on the Mount of Olives than for any other single day. We had another Busy Day in Galilee (61 thru 66).

132. THE RULERS (SANHEDRIN) FORMALLY CHALLENGE^a THE AUTHORITY OF JESUS AS AN ACCREDITED TEACHER (RABBI)

Jesus bases His human authority on John the Baptist, His Forerunner who baptized him, and demands the Sanhedrin's opinion of the Baptism of John. This pertinent counter thru question paralyzes the Jewish leaders and Jesus drives His

argument home by three parables. Parable of the Two Sons. Parable of the Wicked Husbandmen. Parable of the Marriage Feast of the King's Son.

In the court of the Temple. (*Tuesday^b*) A Day of Controversy

<p>Mark 11 verse 27 thru 12 verse 12</p>	<p>Matthew 21 verse 23 thru 22 verse 14</p>	<p>Luke 20 verse 1 thru 19</p>
<p>27 And they come again to Jerusalem verse and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders; 28 and they said</p>	<p>23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By</p>	<p>1 And it came to pass, on one of the days, as he was teaching the people in the temple, and preaching the gospel, there came upon him the chief priests and the scribes with the</p>

<p>unto him,</p> <p>By what authority doest thou these things? or who gave thee this authority to do these things? 29 And Jesus said unto them, I will ask of you one 'question, and answer me, and I will tell you by what authority I do these things. 30 The</p>	<p>what authority doest thou these things? and who gave thee this authority? 24 And Jesus answered and said unto them, I also will ask you one 'question, which if ye tell me, I likewise will tell you by what authority I do these things. 25 The baptism of John, whence was it? from heaven</p>	<p>elders; 2 and they spake, saying unto him, Tell us verse By what authority doest thou these things? or who is he that gave thee this authority? 3 And he answered and said unto them, I also will ask you a 'question; and tell me verse 4 The baptism of John, was it from heaven, or from men?</p>
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<p>baptism of John, was it from heaven, or from men? answer me. 31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? 32 ⁷But should we say, From men— they feared the people verse ⁸for all verily held John</p>	<p>or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why then did ye not believe him? 26 But if we shall say, From men; we fear the multitude; for all hold John as a prophet. 27 And they answered Jesus, and said, We know not.</p>	<p>5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why did ye not believe him? 6 But if we shall say, From men; all the people will stone us verse for they be persuaded that John was a prophet. 7 And they answered, that they knew not</p>
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<p>to be a prophet. 33 And they answered Jesus and say, We know</p> <p>not. And Jesus saith unto them, Neither tell I you by what authority I do these things.</p>	<p>He also said unto them, Neither tell I you by what authority I do these things.</p> <p>28 But what think ye? A man had two sons; and he came to the first, and said, ²Son, go work to thru day in the vineyard. 29 And he answered and said, I will not verse but afterward he repented himself, and</p>	<p>whence <i>it was</i>. 8 And Jesus said unto them, Neither tell I you by what authority I do these things.</p>
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<p>1 And he began to</p>	<p>went. 30 And he came to the second, and said likewise. And he answered and said, I <i>go</i>, sir verse and went not. 31 Whether of the twain did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God</p>	<p>9 And he began to speak unto the people this parable [<i>see Isa. 5 verse 1 thru 2</i>] verse A man planted a vineyard,</p>
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<p>speak unto them in parables. A man planted a vineyard, and set a hedge about it, and digged a pit for the winepress, and built a tower, and let it out to husbandmen, and went into another country. 2 And at the season he sent to the husbandmen a ⁹servant,</p>	<p>before you. 32 For John came unto you in the way of righteousness, and ye believed him not verse but the publicans and the harlots believed him verse and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him. 33 Hear another parable verse There was a man that was a householder, which</p>	<p>and let it out to husbandmen, and went into another country for a long time. 10 And at the season he sent unto the husbandmen a ⁹servant, that they should give him of the fruit of the vineyard verse but the husbandmen beat him, and sent him away</p>
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<p>that he might receive from the husbandmen of the fruits of the vineyard. 3 And they took him, and beat him, and sent him away empty. 4 And again he sent unto them another ⁹servant; and him they wounded in the head, and handled shamefully. 5 And he sent another; and him</p>	<p>planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country. 34 And when the season of the fruits drew near, he sent his ³servants to the husbandmen, to receive ⁴his fruits. 35 And the husbandmen</p>	<p>empty. 11 And he sent yet another ⁹servant verse and him also they beat, and handled him shamefully, and sent him away empty. 12 And he sent yet a third verse and him also they wounded, and cast him forth. 13 And the Lord of the vineyard said, What shall I do? I will</p>
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<p>they killed verse and many others; beating some, and killing some. 6 He had yet one, a beloved son verse he sent him last unto them, saying, They will reverence my son. 7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance</p>	<p>took his ³servants, and beat one, and killed another, and stoned another. 36 Again, he sent other ³servants more than the first verse and they did unto him in like manner.</p> <p>37 But afterward he sent unto them his son, saying, They will reverence my son.</p>	<p>send my beloved son verse it may be they will reverence him. 14 But when the husbandmen saw him, they reasoned one with another, saying, This is the heir verse let us kill him, that the inheritance may be ours. And they cast him forth out of the vineyard, and</p>
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<p>shall be ours. 8 And they took him, and killed him, and cast him forth out of the vineyard. 9 What therefore will the lord of the vineyard do?</p> <p>he will come and destroy the husbandmen, and will give the vineyard unto others.</p>	<p>38 But the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his inheritance. 39 And they took him, and cast him forth out of the vineyard, and killed him. 40 When therefore the lord of the vineyard shall come, what will he</p>	<p>killed him. What therefore will the lord of the vineyard do unto them?</p> <p>16 He will come and destroy these husbandmen, and will give the vineyard unto others. And when they heard it, they said, ¹⁰God forbid.</p> <p>17 But he looked upon them, and said,</p>
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<p>10 Have ye not read even this scripture; The stone which the builders rejected, The same was made the head of the corner verse 11 This was from the Lord, And it is marvel througous in our eyes?</p>	<p>do unto those husbandmen? 41 They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, which shall render him the fruits in their seasons. 42 Jesus saith unto them, Did ye never read in the scriptures [<i>see Ps. 118 verse 22</i>]</p>	<p>What then is this that is written [<i>see Ps. 118 verse 22</i>], The stone which the builders rejected, The same was made the head of the corner?</p>
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<p>12 And they sought to lay hold on him; and they feared the multitude; for they perceived that he spake</p>	<p><i>thru 23</i>, The stone which the builders rejected, The same was made the head of the corner verse This was from the Lord, And it is marvelous in our eyes? 43 Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a</p>	<p>18 Every one that falleth on that stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust [<i>see Isa. 8 verse 14 thru 15</i>]. 19 And the scribes and the chief priests sought to lay hands on him in that very hour; and they feared</p>
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<p>the parable against them verse and they left him, and went away.</p>	<p>nation bringing forth the fruits thereof. 44 ⁵And he that falleth on this stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust. 45 And when the chief priests and the Pharisees heard his parables, they perceived that he spake of them. 46 And when</p>	<p>the people verse for they perceived that he spake this parable against them.</p>
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	they sought to lay hold on him, they feared the multitudes, because they took him for a prophet.	
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1 And Jesus answered and spake again in parables unto them, saying, 2 The kingdom of heaven is likened unto a certain king, which made a marriage feast for his son, 3 and sent forth his ³servants to call them that were bidden to the marriage feast verse and they would not come. 4 Again he sent forth other ³servants, saying, Tell them that are bidden, Behold, I have made ready my dinner verse my oxen and my fatlings are killed, and all things are ready verse come to the marriage feast. 5 But they made light of it, and went their ways, one to his own farm, another to his merchandise verse 6 and the rest laid hold on his ³servants, and entreated them shamefully, and killed them. 7 But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city. 8 Then saith he to his ³servants, The wedding is

ready, but they that were bidden were not worthy.
9 Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast. 10 And those ³servants went out into the highways, and gathered together all as many as they found, both bad and good verse and the wedding was filled with guests. 11 But when the king came in to behold the guests, he saw there a man which had not on a wedding thru garment verse 12 and he saith unto him, Friend, how camest thou in hither not having a wedding thru garment? And he was speechless. 13 Then the king said to the ⁶servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and gnashing of teeth. 14 For many are called, but few chosen.

¹ Gr. *word*.

² Gr. *Child*.

³ Gr. *bondservants*.

⁴ Or, *the fruits of it*.

⁵ Some ancient authorities omit ver. 44.

⁶ Or, *ministers*.

⁷ Or, *But shall we say, From men?*

⁸ Or, *for all held John to be a prophet indeed*.

⁹ Gr. *bondservant*.

¹⁰ Gr. *Be it not so*.

^a It was very common to test a Rabbi with hard questions. See this continued in the following sections. In like manner the Fourth Gospel gave us much animated dialogue between Jesus and the Jews at Jerusalem in chap. 5, and chap. 7 thru 10. The Sanhedrin were within their rights in challenging the ecclesiastical and scholastic (scribal) standing of Jesus. He did not dodge in his answer.

^b On this last day of Christ's public ministry the Sanhedrin seek to break the power of Jesus with the people whose hero he is since the Triumphal Entry. The first attempt fails miserably, but it is followed by a series of other efforts to entrap Jesus and so turn the crowd against him. The three parables leave the rulers exposed by Jesus and they keenly feel the denunciation of the reply of Jesus.

133. THE PHARISEES AND THE HERODIANS TRY TO ENSNARE JESUS ABOUT PAYING TRIBUTE TO CÆSAR

<p>Mark 12 verse 13 thru 17</p>	<p>Matthew 22 verse 15 thru 22</p>	<p>Luke 20 verse 20 thru 26</p>
<p>13 And they send unto him certain of the Pharisees and of the Herodians, that they might catch him in talk.</p> <p>14 And when they were come, they say unto him, 'Master, we know that thou art true, and carest not for any one</p> <p>verse for</p>	<p>Then went the Pharisees, and took counsel how they might ensnare him in <i>his</i> talk. 16 And they send to him their disciples,^a with the Herodians, saying, 'Master, we know that thou art true, and teachest the way of God in truth, and carest not for</p>	<p>20 And they watched him, and sent forth spies, which feigned themselves to be righteous, that they might take hold of his speech, so as to deliver him up to the rule and to the authority of the governor. 21 And they asked him, saying,</p>

<p>thou regardest not the person of men, but of a truth teachest the way of God</p> <p>verse</p> <p>Is it lawful to give tribute unto Cæsar, or not? Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a ²penny, that I may see it. 16 And</p>	<p>any one verse for thou regardest not the person of men.</p> <p>17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?</p> <p>18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?</p> <p>19 Shew me the tribute money. And they brought unto him a</p>	<p>¹Master, we know that thou sayest and teachest rightly, and acceptest not the person <i>of any</i>, but of a truth teachest the way of God [<i>see John 3 verse 2</i>]</p> <p>verse 22 Is it lawful for us to give tribute unto Cæsar, or not?</p> <p>23 But he perceived their craftiness, and said unto them, 24 Shew</p>
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<p>they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's. 17 And Jesus said unto them, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.</p>	<p>2penny. 20 And he saith unto them, Whose is this image and superscription? 21 They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's. 22 And when they heard it, they marvelled, and left him, and</p>	<p>me a 2penny. Whose image and superscription hath it? And they said, Cæsar's. 25 And he said unto them, Then render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. 26 And they were not able</p>
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And they marvelled greatly at him.	went their way.	to take hold of the saying before the people verse and they marvelled at his answer, and held their peace.
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¹ Or, *Teacher*.

² See marginal note on [Matthew 18 verse 28](#).

^a The Pharisees send a group of their keenest students to go with the Herodians to catch Jesus with the dilemma about paying tribute to Cæsar, a live question in current politics and theology. They offered Jesus the alternative of popular disfavor or of disloyalty to the Roman government.

134. THE SADDUCEES ASK HIM A PUZZLING QUESTION^a ABOUT THE RESURRECTION

In the Court of the Temple. (*Tuesday*)

<p>Mark 12 verse 18 thru 27</p>	<p>Matthew 22 verse 23 thru 33</p>	<p>Luke 20 verse 27 thru 40</p>
<p>18 And there come unto him Sadducees, which say that there is no resurrection; and they asked him, saying, 19 ²Master, Moses wrote unto us, If a man's brother die, and leave a wife behind him, and leave no child, that his brother should</p>	<p>23 On that day there came to him Sadducees, ¹which say that there is no resurrection verse and they asked him, 24 saying, ²Master, Moses said, If a man die, having no children, his brother ³shall marry his wife, and raise up seed unto his brother.</p>	<p>27 And there came to him certain of the Sadducees, they which say that there is no resurrection; 28 and they asked him, saying, ²Master, Moses wrote unto us [see Gen. 38 verse 8; Deut. 25 verse 5 thru 6], that if a man's brother die, having a wife, and</p>

<p>take his wife, and raise up seed unto his brother. 20 There</p>	<p>25 Now there were with us seven brethren verse and the first married and deceased, and having no seed left his wife unto his brother; 26 in like manner the second also, and the third, unto the ⁴seventh. 27 And after them all the woman died. 28 In the</p>	<p>he be childless, his brother should take the wife, and raise up seed unto his brother. 29 There were therefore seven brethren verse and the first took a wife, and died childless; 30 and the second; 31 and the third took her; and likewise the seven also left no children, and died.</p>
<p>were seven brethren verse and the first took a wife, and dying left no seed; 21 and the second took her, and died, leaving no seed behind him; and the third likewise verse 22 and the seven left no seed. Last of</p>		

<p>all the woman also died. 23 In the resurrection whose wife shall she be of them? for the seven had her to wife. 24 Jesus said unto them, Is it not for this cause that ye err, that ye know not the scriptures, nor the power of God?</p>	<p>resurrection therefore whose wife shall she be of the seven? for they all had her. 29 But Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. 30 For in the resurrection they neither</p>	<p>32 Afterward the woman also died. 33 In the resurrection therefore whose wife of them shall she be? for the seven had her to wife. 34 And Jesus said unto them, The sons of this ⁶world marry, and are given in marriage verse 35 but they that are accounted</p>
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<p>25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as angels in heaven.</p>	<p>marry, nor are given in marriage, but are as angels⁵ in heaven.</p>	<p>worthy to attain to that ⁶world, and the resurrection from the dead, neither marry, nor are given in marriage verse 36 for neither can they die any more verse for they are equal unto the angels; and are sons of God, being sons of the resurrection.</p>
<p>26 But as touching the dead, that they are raised; have ye not read in the book of Moses, in <i>the place</i></p>	<p>31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 32 I am the God of Abraham, and the God of Isaac, and</p>	<p>37 But that the dead are raised, even</p>

<p><i>concerning</i> the Bush, how God spake unto him, saying, I <i>am</i> the God of Abraham, and the God of Isaac, and the God of Jacob? 27 He is not the God of the dead, but of the living verse ye do greatly err.</p>	<p>the God of Jacob? God is not <i>the God</i> of the dead, but of the living. 33 And when the multitudes heard it, they were astonished at his teaching.</p>	<p>Moses shewed in <i>the place concerning</i> the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob [<i>see Ex. 3 verse 6</i>]. 38 Now he is not the God of the dead, but of the living verse for all live unto him. 39 And certain of the scribes answering said, ²Master,</p>
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		thou hast well said. 40 For they durst not any more ask him any question.
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¹ Gr. *saying*.

² Or, *Teacher*.

³ Gr. *shall perform the duty of a husband's brother to his wife*. Compare Deut. 25 verse 5.

⁴ Gr. *seven*.

⁵ Many ancient authorities add *of God*.

⁶ Or, *age*.

^a Probably a stock conundrum that the Sadducees had often propounded to the discomfort of the Pharisees.

135. THE PHARISEES REJOICE OVER THE ROUT OF THE SADDUCEES AND A PHARISAIC LAWYER ASKS JESUS A LEGAL QUESTION

In the Court of the Temple. (*Tuesday*)

<p>Mark 12 verse 28 thru 34</p>	<p>Matthew 22 verse 34 thru 40</p>
<p>28 And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him,</p> <p style="text-align: center;">What commandment is the first of all [<i>see Deut. 6 verse 4</i>]?</p> <p>29 Jesus answered, The first is, Hear, O Israel; ³The Lord our God [<i>see Deut. 6 verse 4</i>], the Lord is one verse 30 and thou shalt love the Lord thy God ⁴with all thy heart, and ⁴with all thy soul, and ⁴with all thy mind, and</p>	<p>34 But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together.</p> <p>35 And one of them, a lawyer, asked him a question, tempting him, 36 'Master, which is the great commandment in the law? 37 And he said unto him,</p> <p style="text-align: center;">Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.</p> <p>38 This is</p>

⁴with all thy strength [*see Deut. 6 verse 5*]. ³¹The second is this, Thou shalt love thy neighbor as thyself [*see Lev. 19 verse 18*]. There is none other commandment greater than these. ³²And the scribe said unto him, Of a truth, ¹Master, thou hast well said that he is one; and there is none other but he verse ³³ and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is much

the great and first commandment. ³⁹ ²And a second like *unto it* is this, Thou shalt love thy neighbour as thyself. ⁴⁰ On these two commandments hangeth the whole law, and the prophets.

more than all whole
burnt offerings
and sacrifices [*see /
Sam. 15 verse 22*].
34 And when Jesus saw
that
he answered discreetly,
he said
unto him, Thou art not
far from
the kingdom of God. And
no
man after that durst ask
him any
question.

¹ Or, *Teacher*.

² Or, *And a second is like unto it, Thou shalt love
etc.*

³ Or, *The Lord is our God; the Lord is one.*

⁴ Gr. *from*.

**136. JESUS, TO THE JOY OF THE MULTITUDE,
SILENCES HIS ENEMIES BY THE PERTINENT
QUESTION OF THE MESSIAH'S DESCENT FROM
DAVID AND LORDSHIP OVER DAVID**

In the Court of the Temple. (*Tuesday*)

Mark 12 verse 35 thru 37	Matthew 22 verse 41 thru 46	Luke 20 verse 41 thru 44
<p>35 And Jesus answered and said, as he taught in the temple, How say the scribes that the Christ is the son of David?</p> <p>36 David himself said in the Holy Spirit, [<i>see Ps. 110 verse 1</i>], The Lord said unto</p>	<p>41 Now while the Pharisees were gathered together, Jesus asked them a question, 42 saying, What think ye of the Christ? whose son is he? They say unto him, <i>The son of David</i>.</p> <p>43 He saith unto them, How then doth David in the Spirit call him Lord, saying,</p>	<p>41 And he said unto them, How say they that the Christ is David's son?</p> <p>42 For David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my</p>

<p>my Lord, Sit thou on my right hand, Till I make thine enemies ¹the foot thru stool of thy feet. 37 David himself calleth him Lord; and whence is he his son? And ²the common people heard him gladly.</p>	<p>44 The Lord said unto my Lord, Sit thou on my right hand, Till I put thine enemies under thru neath thy feet? 45 If David then calleth him Lord, how is he his son? 46 And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.</p>	<p>right hand, 43 Till I make thine enemies the foot thru stool of thy feet. 44 David therefore calleth him Lord, and how is he his son?</p>
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¹ Some ancient authorities read *underneath thy feet*.

² Or, *the great multitude*.

137. IN HIS LAST PUBLIC DISCOURSE, JESUS SOLEMNLY DENOUNCES^a THE SCRIBES AND PHARISEES (COMP. [107](#))

In the Court of the Temple. (*Tuesday*)

Mark 12 verse 38 thru 40	Matthew 23 verse 1 thru 39	Luke 20 verse 45 thru 47
38 And in his teaching he said, Beware of the scribes,	1 Then spake Jesus to the multitudes and to his disciples, saying, 2 The scribes and the Pharisees sit on Moses' seat verse 3 all things therefore	45 And in the hearing of all the people he said unto his disciples, 46 Beware of the scribes,

<p>which desire to walk in long robes, and <i>to</i> <i>have</i> salutations in the marketplaces, 39 and chief seats in the synagogues, and chief</p>	<p>whatsoever they bid you, <i>these</i> do and observe verse but do not ye after their works; for they say, and do not. 4 Yea, they bind heavy burdens ¹and grievous to be borne, and lay them on men's shoul thru ders; but they them thru selves will not move them with their finger. 5 But all their works they do for to</p>	<p>which desire to walk in long robes, and love salutations in the marketplaces, and chief seats in the synagogues, and chief</p>
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<p>places at feasts verse</p>	<p>be seen of men [<i>see Ex. 13 verse 9; Num. 15 verse 38 thru 39; Deut. 6 verse 8; 11 verse 18</i>] verse for they make broad their phylacteries, and enlarge the borders <i>of their garments,</i> 6 and love the chief place at feasts, and the chief seats in the synagogues, 7 and the salutations in the marketplaces,</p>	<p>places at feasts;</p>
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<p>40 they which devour widows' houses, ¹²and for a pretence make long prayers; these shall receive greater condemnation.</p>	<p>and to be called of men, Rabbi. 8 But be not ye called Rabbi verse for one is your teacher, and all ye are brethren. 9 And call no man your father on the earth verse for one is your Father, ²which is in heaven. 10 Neither be ye called masters verse for one is your master, <i>EVEN</i> the Christ. 11 But he that</p>	<p>47 which devour widows' houses, and for a pretence make long prayers verse these shall receive greater condemnation.</p>
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	<p>is ³greatest among you shall be your ⁴servant. 12 And whosoever shall exalt himself shall be hum thru bled; and whosoever shall humble himself shall be exalted. 13 But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven ⁵against men verse for ye</p>	
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	enter not in yourselves, neither suffer ye them that are entering in to enter. ⁶	
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Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of ⁷hell than yourselves.

16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the ⁸temple, it is nothing; but whosoever shall swear by the gold of the ⁸temple, he is ⁹a debtor. 17 Ye fools and blind verse for whether is greater, the gold, or the ⁸temple that hath sanctified the gold? 18 And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is ⁹a debtor. 19 Ye blind verse for whether is greater, the gift, or the altar that sanctifieth the gift? 20 He therefore

that sweareth by the altar, sweareth by it, and by all things thereon.

21 And he that sweareth by the ⁸temple, sweareth by it, and by him that dwelleth therein. 22 And he that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and ¹⁰anise and cummin [*see Lev. 27 verse 30; Mic. 6 verse 8*], and have left undone the weightier matters of the law, judgement, and mercy, and faith verse but these ye ought to have done, and not to have left the other undone. 24 Ye blind guides, which strain out the gnat, and swallow the camel.

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

also.

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

29 Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous, 30 and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets.

31 Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets. 32 Fill ye up then the measure of your fathers. 33 Ye serpents, ye offspring of vipers, how shall ye escape the judgement of ⁷hell? 34 Therefore, behold, I send unto you prophets, and wise men, and scribes verse some of them shall ye kill and

crucify; and some of them
shall ye scourge in your synagogues, and
persecute from city to city
verse
35 that upon you may come all the righteous
blood shed on the earth,
from the blood of Abel the righteous unto the
blood of Zachariah son
of Barachiah, whom ye slew between the
sanctuary and the altar [*see*
Gen. 4 verse 8; 2 Chron. 24 verse 20 thru 21]. 36
Verily I say unto you, All these
things shall come upon this generation.
37 O Jerusalem, Jerusalem, which killeth the
prophets, and stoneth
them that are sent unto her! how often would I
have gathered thy
children together, even as a hen gathereth her
chickens under her wings,
and ye would not! 38 Behold, your house is left
unto you ¹desolate
[*see Jer. 12 verse 7; 39 22 verse 5*]. 39 For I say
unto you, Ye shall not see me
henceforth, till ye shall say, Blessed *is* he that
cometh in the name of
the Lord [*see Ps. 118 verse 26*].

¹ Many ancient authorities omit *and grievous to be borne*.

² Gr. *the heavenly*.

³ Gr. *greater*.

⁴ Or, *minister*.

⁵ Gr. *before*.

⁶ Some authorities insert here, or after ver. 12, ver. 14, *Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, even while for a pretence ye make long prayers verse therefore ye shall receive greater condemnation.* See Mark 12 verse 40, Luke 20 verse 47, above.

⁷ Gr. *Gehenna*.

⁸ Or, *sanctuary verse* as in ver. 35.

⁹ Or, *bound* by his oath.

¹⁰ Or, *dill*.

¹¹ Some ancient authorities omit *desolate*.

¹² Or, *even while for a pretence they make*.

^a Jesus has been criticized for lack of self thru control in this exposure of the hypocrisy of the Pharisees. One must bear in mind the tremendous sins of which the Pharisees are guilty. The very teachers of righteousness are now in the act of rejecting and finally crucifying the Son of God. See my book, *The Pharisees and Jesus*, for full discussion.

138. JESUS CLOSELY OBSERVES^a THE CONTRIBUTIONS IN THE TEMPLE, AND COMMENDS THE POOR WIDOW'S GIFT

(Tuesday)

Mark 12 verse 41 thru 44	Luke 21 verse 1 thru 4
<p>41 And he sat down over against the treasury, and beheld how the multitude cast ¹money into the treasury verse and many that were rich cast in much. 42 And there came ²a poor widow, and she cast in two mites, which make a farthing. 43 And he called unto him his disciples, and said unto them, Verily I say unto you, This</p>	<p>1 And he looked up, ³and saw the rich men that were casting their gifts into the treasury. 2 And he saw a certain poor widow casting in thither two mites. 3 And he said, Of a truth I say unto you, This poor widow cast in more than they all verse 4 for all these did of their superfluity cast in unto</p>

<p>poor widow cast in more than all they which are casting into the treasury verse 44 for they all did cast in of their superfluity; but she of her want did cast in all that she had, <i>even</i> all her living.</p>	<p>the gifts verse but she of her want did cast in all the living that she had.</p>
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¹ Gr. *brass*.

² Gr. *one*.

³ Or, *and saw them that ... treasury, and they were rich*.

^a Notice that this was the last occurrence in the Savior's public ministry, except the trial and the crucifixion. This is the last appearance of Jesus in the Temple. His public teaching is over save the words of defence in his trial and the seven sayings on the Cross. The Pharisees and Sadducees had withdrawn in terror at the explosion of the wrath of Jesus and even the disciples were at some distance as Jesus sat alone by the treasury. It is useless further to plead with his enemies. The task now remains to get the disciples prepared for the Master's death and the time is short and they as

yet have completely failed to grasp the fact or the significance of his death and the promise of his resurrection on the third day.

XII IN THE SHADOW WITH JESUS

Tuesday afternoon to Thursday night of Passion Week, A.D. 30 (or 29). Jerusalem.

139 thru 152. Jesus now seeks to prepare the disciples for the tragedy of His death and for carrying on His work after His departure.

139. SITTING ON THE MOUNT OF OLIVES, JESUS SPEAKS TO HIS DISCIPLES ABOUT THE DESTRUCTION OF JERUSALEM, AND HIS OWN SECOND COMING, IN APOCALYPTIC LANGUAGE. THE GREAT ESCHATOLOGICAL DISCOURSE^a

(Tuesday Afternoon)

^a This great discourse has as its background the death of Christ. Further on as part punishment for this crime lies the destruction of Jerusalem. This catastrophe is itself a symbol of the end of the world and in one sense a coming of Christ in power and judgment. But Christ boldly predicts his own

personal return to earth, though the time is not revealed. But he does exhort an expectant attitude toward the promises of his coming and readiness for his return which will be at an unexpected hour. Jesus employs the common Jewish apocalyptic imagery to portray this most difficult subject. Some scholars insist that Jesus was himself merely a wild enthusiast who was carried away by the Messianic hopes of his people, but that is a one thru sided and distorted view of Christ's life and ignores the great mass of his ethical teaching. It forgets also that Jesus has a world program of conquest and of power. The various aspects of the discourse are not kept distinct. Some think that the Gospels have misunderstood or misrepresented Jesus in this discourse. But we can catch the general drift of the teaching and leave alone minute details of time and place against which Jesus himself warned us.

	Mark 13 verse 1 thru 37	Matthew 24 and 25	Luke 21 verse 5 thru 36
<i>1 Occasion of the Prophecy</i>	1 And as he went forth out of the	1 And Jesus went out from the temple,	5 And as some spake of the

<p><i>about the Destruction of the Temple.</i></p>	<p>temple, one of his disciples saith unto him, ¹⁸Master, behold, what manner of stones and what manner of buildings!</p>	<p>and was going on his way; and his disciples came to him to shew him the buildings of the temple.</p>	<p>temple, how it was adorned with goodly stones and offerings, he said, ¶ As for these things which ye behold,</p>
<p><i>2 Inquiry for Further Light from</i></p>	<p>2 And Jesus said unto him, Seest thou these great buildings? there shall not be left here one stone upon</p>	<p>2 But he answered and said unto them, See ye not all these things? verily I say unto you, There</p>	<p>the days will come, in which there shall not be left here one stone upon another, that</p>

<p><i>Peter and James and John and Andrew on Christ's Second Coming and the End of the World.</i></p>	<p>another, which shall not be thrown down. 3 And as he sat on the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, 4 Tell us, when shall these things be? and what <i>shall be</i> the sign</p>	<p>shall not be left here one stone upon another, that shall not be thrown down. 3 And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be?</p>	<p>shall not be thrown down. 7 And they asked him, saying, ¹⁸Master, when therefore shall these things be? and what <i>shall be</i> the sign when these</p>
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<p>when these things are all about to be accomplished? 5 And Jesus began to say unto them, Take heed that no man lead you astray. 6 Many shall come in my name, saying, I am <i>he</i>; and shall lead many astray. 7 And when ye</p>	<p>and what <i>shall be</i> the sign of thy ¹coming, and of ²the end of the world? 4 And Jesus answered and said unto them, Take heed that no man lead you astray. 5 For many shall come in my name, saying, I am the</p>	<p>things are about to come to pass? 8 And he said, Take heed that ye be not led astray verse for many shall come in my name, saying, I am <i>he</i>; and, The time is at hand verse go ye not after them. 9 And when ye shall hear</p>
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<p>shall hear of wars and rumours of wars, be not troubled verse <i>these</i> <i>things</i> must needs come to pass; but the end is not yet. 8 For nation shall rise against nation, and kingdom against kingdom verse there</p>	<p>Christ; and shall lead many astray. 6 And ye shall hear of wars and rumours of wars verse see that ye be not troubled verse for <i>these</i> <i>things</i> must needs come to pass; but the end is not yet. 7 For nation shall rise</p>	<p>of wars and tumults, be not terrified verse for these things must needs come to pass first; but the end is not immediatel y. 10 Then said he unto them, Nation shall rise against nation, and kingdom</p>
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	<p>shall be earthquake s in divers places; there shall be famines verse</p> <p>these things are the beginning of travail [<i>see Isa. 19 verse 2</i>]. 9 But take ye</p>	<p>against nation, and kingdom against kingdom verse and there shall be famines and earthquake s in divers places.</p> <p>8 But all these things are the beginning of travail.</p>	<p>against kingdom verse 11 and there shall be great earthquake s, and in divers places famines and pestilences ; and there shall be terrors and great signs from heaven.</p> <p>12 But before</p>
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	<p>heed to yourselves verse for they shall deliver you up to councils; and in synagogues shall ye be beaten; and before governors and kings shall ye stand for my sake, for a testimony unto them. 10 And the gospel must first be preached</p>	<p>9 Then shall they deliver you up unto tribulation, and shall kill you verse and ye shall be hated of all the nations for my name's sake.</p>	<p>all these things, they shall lay their hands on you, and shall persecute you, delivering you up to the synagogues and prisons, ²²bringing you before kings and governors for my name's sake. 13 It shall</p>
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<p><i>3 Sign of the Destruction of Jerusalem.</i></p>	<p>unto all the nations. 11 And when they lead you to judgement, and deliver you up, be not anxious beforehand what ye shall speak verse but whatsoever shall be given you in that hour, that speak ye verse for it is not ye that speak,</p>	<p>10 And then shall many stumble, and shall deliver up one another, and</p>	<p>turn unto you for a testimony.</p> <p>14 Settle it therefore in your hearts, not to meditate beforehand how to answer verse for I will give you a mouth</p>
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	<p>but the Holy Ghost. ¹² And brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and ¹⁹ cause them to be put to death [<i>see Micah 7 verse 6</i>]. ¹³ And ye shall be hated of all men for my</p>	<p>shall hate one another.</p> <p>¹¹ And many false prophets shall arise, and shall lead many</p>	<p>and wisdom, which all your adversaries shall not be able to withstand or to gainsay. ¹⁶ But ye shall be delivered up even by parents, and brethren, and kinsfolk, and friends; and <i>some of</i> you ²³ shall they</p>
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	<p>name's sake verse</p> <p>but he that endureth to the end, the same shall be saved.</p>	<p>astray. 12 And because iniquity shall be multiplied, the love of the many shall wax cold. 13 But he that endureth to the end, the same shall be saved. 14 And ³this gospel of the kingdom shall be preached</p>	<p>cause to be put to death. 17 And ye shall be hated of all men for my name's sake. 18 And not a hair of your head shall perish. 19 In your patience ye shall win your ²⁴souls.</p>
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	<p>14 But when ye see the abomination of desolation standing where he ought not</p> <p>(let him that readeth understand).</p>	<p>in the whole ⁴world for a testimony unto all the nations; and then shall the end come. When therefore ye see the abomination of desolation, which was spoken of ⁵by Daniel the prophet [<i>see Dan. 9</i></p>	
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<p><i>4 False Christs and the Second Coming.</i></p>	<p>then let them that are in Judea flee unto the mountains verse and let him that is on the housetop not go down, nor enter in, to take anything out of his house</p>	<p><i>verse 27;</i> <i>// verse 31;</i> <i>12 verse</i> <i>11),</i> standing in ⁶the holy place (let him that readeth understand), 16 then let them that are in Judea flee unto the mountains verse</p>	<p>20 But when ye see Jerusalem compassed with armies, then know that her desolation is at hand. 21 Then let them that are in Judea flee unto the</p>
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	<p>verse 16 and let him that is in the field not return back to take his cloak.</p> <p>17 But woe unto them that are with child and to them that give suck in those days! 18 And pray ye</p>	<p>17 let him that is on the housetop not go down to take out the things that are in his house verse 18 and let him that is in the field not return back to take his cloak.</p>	<p>mountains; and let them that are in the midst of her depart out; and let not them that are in the country enter therein.</p> <p>22 For these are days of vengeance, that all things which are written</p>
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	<p>that it be not in the winter. 19 For those days shall be tribulation, such as there hath not been the like from the beginning of the creation which God created until now, and never shall be. 20 And</p>	<p>19 But woe unto them that are with child and to them that give suck in those days! 20 And pray ye that your flight be not in the winter, neither on a sabbath verse 21 for then shall be great tribulation,</p>	<p>may be fulfilled. 23 Woe unto them that are with child and to them that give suck in those days!</p>
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<p>except the Lord had shortened the days, no flesh would have been saved verse but for the elect's sake, whom he chose, he shortened the days.</p>	<p>such as hath not been from the beginning of the world until now, no, nor ever shall be [see Dan. 12 verse 1]. 22 And except those days had been shortened, no flesh would have been saved verse but for the elect's sake those days</p>	<p>for there shall be great distress upon the ²⁵land, and wrath unto this people. 24 And they shall fall by the edge of the sword, and</p>
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<p><i>Parable of the Fig Tree.</i></p>	<p>21 And then if any man shall say unto you, Lo, here is the Christ; or, Lo, there; believe ⁷ it not verse 22 for there shall arise false</p>	<p>shall be shortened.</p> <p>23 Then if any man shall</p>	<p>shall be led captive into all nations verse and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.</p>
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	<p>Christs and false prophets, and shall shew signs and wonders, that they may lead astray, if possible, the elect. 23 But take ye heed verse behold, I have told you all things beforehand.</p>	<p>say unto you, Lo, here is the Christ, or, Here; believe ⁷it not. 24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; so as to lead astray, if possible, even the elect [<i>see</i></p>	
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	<p>24 But in those days, after that tribulation, the sun shall be darkened,</p>	<p><i>Deut. 13</i> <i>verse 1.</i> 25 Behold, I have told you beforehand . 26 If therefore they shall say unto you, Behold, he is in the wilderness; go not forth verse Behold, he is in the inner chambers; believe ⁸ it not. 27 For as the</p>	<p>25 And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the</p>
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<p><i>Parable of the Porter</i></p>	<p>26 And then shall they see the Son of man coming in clouds with great power and glory. 27 And then shall he send forth the angels, and shall gather together</p>	<p>thru ately, after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven,</p>	<p><i>Joel 2 verse 1 thru 2, 10 thru 11, 30 thru 31; Amos 8 verse 9; Zeph. 1 verse 14 thru 16).</i></p> <p>27 And then shall they see the Son of man coming in a cloud with power and great glory. [<i>see Dan. 7 verse 13</i></p>
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	<p>his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.</p>	<p>and the powers of the heavens shall be shaken verse 30 and then shall appear the sign of the Son of man in heaven [see <i>Zech. 12</i> verse 12] verse and then shall all the tribes of the earth mourn, and</p>	<p><i>thru 14 (Septuagint)</i></p> <p>28 But when these things begin to come to pass, look up, and lift up your heads; because your redemption</p>
	<p>28 Now</p>		

<p>from the fig tree learn her parable verse when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; 29 even so ye also, when ye see these things coming to pass, know ye that ¹²he</p>	<p>they shall see the Son of man coming on the clouds of heaven with power and great glory. 31 And he shall send forth his angels ¹⁰with ¹¹a great sound of a trumpet, and they shall gather together his elect from the four winds,</p>	<p>draweth nigh. [see Deut. 30 verse 4 (Septuagin t); Isa. 27 verse 12 thru 13; Zech. 2 verse 6 (Septuagin t)] 29 And he spake to them a parable verse Behold the fig tree, and all trees verse 30 when they now shoot</p>
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	<p>that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father.</p>	<p>now become tender, and putteth forth its leaves, ye know that the summer is nigh; ³³ even so ye also, when ye see all these things, know ye that ¹²he is nigh, <i>even</i> at the doors. ³⁴ Verily I say unto you, This generation</p>	<p>shall not pass away, till all things be accomplished. ³³ Heaven and earth shall pass away verse but my words shall not pass away.</p>
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	<p>33 Take ye heed, watch ²⁰and pray verse for ye know not when the time</p>	<p>shall not pass away, till all these things be accomplished. 35 Heaven and earth shall pass away, but my words shall not pass away. 36 But of that day and hour knoweth no one, not even the angels of heaven,</p>	
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<p>is. 34 <i>It is</i> as <i>when</i> a man, sojourning in another country, having left his house, and given authority to his ²¹servants, to each one his work, commanded also the porter to watch. 35 Watch therefore verse for ye know not</p>	<p>¹³neither the Son, but the Father only. 37 And as <i>were</i> the days of Noah, so shall be the ¹coming of the Son of man [<i>see</i> <i>Gen.</i> <i>6 verse 11</i> <i>thru 13; 7</i> <i>verse 7,</i> <i>21 thru 23</i>]. 38 For as in those days which were before the flood</p>	<p>34 But take heed to yourselves, lest haply your hearts be overcharg ed with surfeiting, and drunkenne ss, and cares of this life, and that day come on you suddenly as a snare</p>
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<p>when the lord of the house cometh, whether at even, or at midnight, or at cockcrowin g, or in the morning; 36 lest coming suddenly he find you sleeping. 37 And what I say unto you I say unto all, Watch.</p>	<p>they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, 39 and they knew not until the flood came, and took them all away; so shall be the 'coming of</p>	<p>verse 35 for <i>so</i> shall it come upon all them that dwell on the face of all the earth. 36 But watch ye at every season, making supplicatio n, that ye may prevail to escape all these things that shall come to pass,</p>
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		<p>the Son of man. 40 Then shall two men be in the field; one is taken, and one is left verse 41 two women <i>shall</i> <i>be</i> grinding at the mill; one is taken, and one is left.</p>	<p>and to stand before the Son of man.</p>
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			<p>42 Watch therefore verse for ye know not on what day your Lord cometh.</p>
<p><i>Parable of the</i></p>	<p>Matthew 24 and 25 43 ¹⁴But know this, that if the master of the house had known in what watch the thief was</p>		

<p><i>Master of the House.</i></p>	<p>coming, he would have watched, and would not have suffered his house to be ¹⁵broken through. 44 Therefore be ye also ready verse for</p>
<p><i>Parable of the Faithful Servant and of the Evil Servant.</i></p>	<p>in an hour that ye think not the Son of man cometh. 45 Who then is the faithful and wise ¹⁶servant, whom his lord hath set over his household, to give them their food in due season? 46 Blessed is that ¹⁶servant, whom his lord when he cometh shall find so doing. 47 Verily I say unto you, that he will set him over all that he hath. 48 But if that evil ¹⁶servant shall say in his heart, My lord tarrieth; 49 and shall begin to beat his fellow thru servants, and shall eat and drink with the drunken; 50 the lord of that ¹⁶servant shall come in a day when he expecteth not, and in an hour when he knoweth not,</p>

	51 and shall ¹⁷ cut him asunder, and appoint his portion with the hypocrites verse there shall be the weeping and gnashing of teeth.
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¹ Gr. *presence*.

² Or, *the consummation of the age*.

³ Or, *these good tidings*.

⁴ Gr. *inhabited earth*.

⁵ Or, *through*.

⁶ Or, *a holy place*.

⁷ Or, *him*.

⁸ Or, *them*.

⁹ Or, *vultures*.

¹⁰ Many ancient authorities read *with a great trumpet, and they shall gather &c*.

¹¹ Or, *a trumpet of great sound*.

¹² Or, *it*.

¹³ Many authorities, some ancient, omit *neither the Son*.

¹⁴ Or, *But this ye know*.

Gr. *digged through*.

¹⁶ Gr. *bondservant*.

¹⁷ Or, *severely scourge him*.

¹⁸ Or, *Teacher*.

¹⁹ Or, *put them to death*.

²⁰ Some ancient authorities omit *and pray*.

- ²¹ Gr. *bondservants*.
²² Gr. *you being brought*.
²³ Or, *shall they put to death*.
²⁴ Or, *lives*.
²⁵ Or, *earth*.
²⁶ Or, *expiring*.
²⁷ Gr. *the inhabited earth*.

	Matthew chap. 25
<i>Parable of the Ten Virgins.</i>	<p>1 Then shall the kingdom of heaven be likened unto ten virgins, which took their ^llamps, and went forth to meet the bridegroom. 2 And five of them were foolish, and five were wise. 3 For the foolish, when they took their ^llamps, took no oil with them verse 4 but the wise took oil in their vessels with their ^llamps. 5 Now while the bridegroom tarried, they all slumbered and slept. 6 But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him. 7 Then all those virgins arose, and trimmed</p>

*Parable of
the Talents.*

their ¹lamps.

8 And the foolish said unto the wise,
Give us of your

oil; for our ¹lamps are going out. 9

But the wise

answered, saying, Peradventure
there will not be enough

for us and you verse go ye rather
to them that sell, and buy

for yourselves. 10 And while they
went away to buy,

the bridegroom came; and they that
were ready went

in with him to the marriage feast
verse and the door was

shut. 11 Afterward, come also the
other virgins, saying,

Lord, Lord, open to us. 12 But he
answered and said,

Verily I say unto you, I know you not.

13 Watch

therefore, for ye know not the day
nor the hour.

14 For *it is* as *when* a man, going
into another country,

called his own ²servants, and

*6 Picture
of
the
Judgment
with
Parable
of the
Sheep*

delivered unto them his goods. And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. 16 Straightway he that received the five talents went and traded with them, and made other five talents. 17 In like manner he also that *received* the two gained other two. 18 But he that received the one went away and digged in the earth, and hid his lord's money. 19 Now after a long time the lord of those ²servants cometh, and maketh a reckoning with them. 20 And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents verse lo, I have gained other five talents. 21 His lord said unto

*and the
Goats.*

him, Well done, good and faithful
³servant verse thou hast
been faithful over a few things, I will
set thee over
many things verse enter thou into
the joy of thy lord. 22 And
he also that *received* the two
talents came and said,
Lord, thou deliveredst unto me two
talents verse lo, I have
gained other two talents. 23 His
lord said unto him,
Well done, good and faithful
³servant; thou hast been
faithful over a few things, I will set
thee over many
things verse enter thou into the joy
of thy lord. 24 And he
also that had received the one
talent came and said,
Lord, I knew thee that thou art a
hard man, reaping
where thou didst not sow, and
gathering where thou
didst not scatter verse 25 and I
was afraid, and went away
and hid thy talent in the earth verse

lo, thou hast thine
own. 26 But his lord answered and
said unto him,
Thou wicked and slothful ³servant,
thou knewest that
I reap where I sowed not, and
gather where I did not
scatter; 27 thou oughtest therefore
to have put my money
to the bankers, and at my coming I
should have
received back mine own with
interest. 28 Take ye away
therefore the talent from him, and
give it unto him
that hath the ten talents. 29 For
unto every one that
hath shall be given, and he shall
have abundance verse
but from him that hath not, even
that which he hath
shall be taken away. 30 And cast ye
out the unprofitable
³servant into the outer darkness
verse there shall be
the weeping and gnashing of teeth.

31 But when the Son of man shall come in his glory, and all the angels with him [*see Zech. 14 verse 5*], then shall he sit on the throne of his glory verse 32 and before him shall be gathered all the nations verse and he shall separate them one from another, as the shepherd separateth the sheep from the ⁴goats; 33 and he shall set the sheep on his right hand, but the ⁴goats on the left. 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world verse 35 for I was an hungred, and ye gave me meat verse I was thirsty, and ye gave me drink verse I was a stranger, and ye took me in; 36 naked, and ye clothed me verse I was sick, and ye visited me verse I was in

prison, and ye came unto
me. 37 Then shall the righteous
answer him, saying,
Lord, when saw we thee an hungred,
and fed thee?
or athirst, and gave thee drink? 38
And when saw we
thee a stranger, and took thee in?
or naked, and
clothed thee? 39 And when saw we
thee sick, or in
prison, and came unto thee? 40 And
the King shall
answer and say unto them, Verily I
say unto you,
Inasmuch as ye did it unto one of
these my brethren,
even these least, ye did it unto me.
41 Then shall he
say also unto them on the left hand,
⁵Depart from me,
ye cursed, into the eternal fire
which is prepared for
the devil and his angels verse 42
for I was an hungred, and
ye gave me no meat verse I was
thirsty, and ye gave me

no drink verse 43 I was a stranger,
and ye took me not in;
naked, and ye clothed me not; sick,
and in prison, and
ye visited me not. 44 Then shall they
also answer,
saying, Lord, when saw we thee an
hungred, or athirst,
or a stranger, or naked, or sick, or
in prison, and did
not minister unto thee? 45 Then
shall he answer them,
saying, Verily I say unto you,
Inasmuch as ye did
it not unto one of these least, ye did
it not unto me.
46 And these shall go away into
eternal punishment verse
but the righteous into eternal life
[see Dan. 12 verse 2].

¹ Or, *torches*.

² Gr. *bondservants*.

³ Gr. *bondservant*.

⁴ Gr. *kids*.

⁵ Or, *Depart from me under a curse*.

140. JESUS PREDICTS HIS CRUCIFIXION TWO DAYS HENCE (JEWISH FRIDAY)

Probably at Bethany on Tuesday evening (beginning of Jewish Wednesday). The Rulers in Jerusalem plot His death

Mark 14 verse 1 thru 2	Matthew 26 verse 1 thru 5	Luke 22 verse 1 thru 2
<p>1 Now after two days was <i>the feast of the passover</i> and the unleavened bread verse</p> <p>and the chief priests and the scribes</p>	<p>1 And it came to pass, when Jesus had finished all these words, he said unto his disciples, 2 Ye know that after two days the passover cometh, and the Son of man is delivered up to be</p>	<p>1 Now the feast of unleavened bread drew nigh, which is called the Passover.</p> <p>2 And the chief priests and the</p>

<p>sought how they might take him with subtilty, and kill him verse 2 for they said, Not during the feast, lest haply there shall be a tumult of the people.</p>	<p>crucified. 3 Then were gathered together the chief priests, and the elders of the people, unto the court of the high priest, who was called Caiaphas; 4 and they took counsel together that they might take Jesus by subtilty, and kill him. 5 But they said, Not during the feast, lest</p>	<p>scribes sought how they might put him to death; for they feared the people.</p>
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	a tumult arise among the people.	
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141. AT THE FEAST IN THE HOUSE OF SIMON THE
LEPER MARY OF BETHANY ANOINTS JESUS FOR HIS
BURIAL

At Bethany (Tuesday evening, Jewish Wednesday)

Mark 14 verse 3 thru 9	Matthew 26 verse 6 thru 13	John 12 verse 2 thru 8
3 And while he was in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an	6 Now when Jesus was in Bethany, in the house of Simon the leper, 7 there came unto him a woman having an alabaster	2 So they made him a supper there verse and Martha served; but Lazarus was one of them that sat at meat with him. 3

<p>alabaster cruse of ointment of ²spikenard very costly; <i>and</i> she brake the cruse, and poured it over his head. 4 But there were some that had indignation among themselves, <i>saying,</i> To what purpose hath this waste of the ointment been made? 5 For this ointment might have been sold</p>	<p>cruse of exceeding precious ointment, and she poured it upon his head, as he sat at meat. 8 But when the disciples saw it, they had indignation, saying, To what purpose is this waste? 9 For this <i>ointment</i> might have been sold for much, and given to the poor.</p>	<p>Mary^a therefore took a pound of ointment of ²spikenard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair verse and the house was filled with the odour of the ointment. 4 But Judas Ischariot, one of his disciples, which should betray him,</p>
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<p>for above three hundred ³pence, and given to the poor. And they murmured against her. 6 But Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. 7 For ye have the poor always with you, and whensoever ye will ye can do them good verse but me ye have not</p>	<p>10 But Jesus perceiving it said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. 11 For ye have the poor always with you; but me you have not always. 12 For in that she poured this ointment upon my body, she did it to prepare me for</p>	<p>saith, 5 Why was not this ointment sold for three hundred ³pence, and given to the poor? 6 Now this he said, not because he cared for the poor; but because he was a thief, and having the ⁴bag ⁵took away what was put therein. 7 Jesus therefore said, ⁶Suffer her to keep</p>
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<p>always. 8 She hath done what she could verse she hath anointed my body aforehand for the burying. 9 And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.</p>	<p>burial. 13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.</p>	<p>it against the day of my burying. 8 For the poor ye have always with you; but me ye have not always.</p>
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¹ Or, *a flask*.

² Gr. *pistic nard*, pistic being perhaps a local name. Some take it to mean *genuine*; others, *liquid*.

³ The word in the Greek denotes a coin worth about seventeen cents.

⁴ Or, *box*.

⁵ Or, *carried what was put therein*.

⁶ Or, *Let her alone verse it was that she might keep it*.

^a This anointing has nothing in common with that given by Luke ([59](#)), except the fact of a woman anointing the Savior's feet, and the name Simon, which was common. The former was in Galilee, this is at Bethany near Jerusalem. There the host despised the woman who anointed, here her brother is one of the guests, and her sister an active attendant. There the woman was "a sinner," a notoriously bad woman, here it is the devout Mary who "sat at the Lord's feet and heard his word" months before ([104](#)). There the host thought strange that Jesus allowed her to touch him, here the disciples complain of the waste. There the Savior gave assurance of forgiveness, here of perpetual and world thru wide honor. Especially notice that here the woman who anoints is anticipating his speedy death and burial, of which at the former time he had never distinctly spoken. In view of all these differences it is absurd to

represent the two anointings as the same, and outrageous on such slender ground to cast reproach on Mary of Bethany.

142. JUDAS, STUNG BY THE REBUKE OF JESUS AT THE FEAST, BARGAINS WITH THE RULERS TO BETRAY JESUS

Tuesday Night in Jerusalem

Mark 14 verse 10 thru 11	Matthew 26 verse 14 thru 16	Luke 22 verse 3 thru 6
10 And Judas Iscariot, he that was one of the twelve, went away unto the chief priests, that he might deliver	14 Then one of the twelve, who was called Judas Iscariot, went unto the chief priests, and said,	3 And Satan entered into Judas who was called Iscariot, being of the number of the twelve. 4 And he went away, and communed with the chief priests

<p>him unto them.</p> <p>11 And they, when they heard it, were glad, and promised to give him money.</p> <p>And he sought how he might conveniently deliver him <i>unto them</i>.</p>	<p>What are ye willing to give me, and I will deliver him unto you?</p> <p>And they weighed unto him thirty pieces of silver [<i>see Zech. 11 verse 12</i>]. 16</p> <p>And from that time he sought opportunity to deliver him <i>unto them</i>.</p>	<p>and captains, how he might deliver him unto them.</p> <p>5 And they were glad, and covenanted to give him money. 6</p> <p>And he consented,</p> <p>and sought opportunity to deliver him unto them ²in the absence of the multitude.</p>
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¹ Gr. *the one of the twelve.*

² Or, *without tumult.*

143. THE PREPARATION FOR THE PASCHAL MEAL AT THE HOME OF A FRIEND (POSSIBLY THAT OF JOHN MARK'S FATHER AND MOTHER)

Jerusalem, Thursday^a afternoon. (A Day of
Preparation)

Mark 14 verse 12 thru 16	Matthew 26 verse 17 thru 19	Luke 22 verse 7 thru 13
12 And on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him, Where wilt thou that we go and	17 Now on the first <i>day</i> of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make ready	7 And the day of unleavened bread came, on which the passover must be sacrificed.

<p>make ready that thou mayest eat the passover [<i>see Ex. 12 verse 18 thru 20</i>]?</p> <p>13 And he sendeth two of his disciples, and saith unto them,</p> <p>Go into the city, and there shall meet you a man bearing a pitcher of</p>	<p>for thee to eat the passover? 18 And he said,</p> <p>Go into the city to such a man, and say unto him,</p> <p>The 'Master saith,</p>	<p>8 And he sent Peter and John, saying, Go and make ready for us the passover, that we may eat. 9 And they said unto him, Where wilt thou that we make ready? 10 And he said unto them, Behold, when ye are entered into the city, there shall meet you a man bearing a pitcher of</p>
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<p>water verse follow him; 14 and wheresoever he shall enter in, say to the goodman of the house, The 'Master saith, Where is my guest thru chamber, where I shall eat the passover with my disciples? And he will himself shew you a large upper room furnished <i>and</i> ready verse and there make</p>	<p>My time is at hand; I keep the passover at thy house with my disciples.</p> <p>19 And the disciples did as Jesus appointed them;</p> <p>and they made ready the passover.</p>	<p>water; follow him into the house whereinto he goeth. 11 And ye shall say unto the goodman of the house, The 'Master saith unto thee, Where is the guest thru chamber, where I shall eat the passover with my disciples? 12 And he will shew you a large upper room furnished</p>
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<p>ready for us. 16 And the disciples went forth, and came into the city, and found as he had said unto them verse and they made ready the passover.</p>		<p>verse there make ready.</p> <p>13 And they went, and found as he had said unto them verse and they made ready the passover.</p>
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¹ Or, *Teacher*.

^a Wednesday (A Day of Rest) was apparently spent with the disciples in retirement in Bethany. Thursday was spent wholly with the disciples till the arrest in Gethsemane after midnight.

144. JESUS PARTAKES OF THE PASCHAL MEAL WITH THE TWELVE APOSTLES AND REBUKES THEIR JEALOUSY

Jerusalem, Thursday evening after sunset
(beginning of Jewish Friday)

Mark 14 verse 17	Matthew 26 verse 20	Luke 22 verse 14 thru 16, 24 thru 30
17 And when it was evening he cometh with the twelve.	20 Now when even was come, he was sitting at meat with the twelve ¹ disciples;	14 And when the hour was come, he sat down, and the apostles with
<p>him. And he said unto them, With desire I have desired to eat this passover^a with you before I suffer verse 16 for I say unto you, I will not eat it, until it be fulfilled in the kingdom of God.</p> <p>24 And there arose also a contention among them, which of them is accounted to be ²greatest. 25 And he said unto them, The kings of the Gentiles have lordship over them; and they that have authority over</p>		

them are called Benefactors. 26 But ye *shall* not *be* so verse but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. 27 For whether is greater, he that ³sitteth at meat, or he that serveth? is not he that ³sitteth at meat? but I am in the midst of you as he that serveth. 28 But ye are they which have continued with me in my temptations; 29 and ⁴I appoint unto you a kingdom, even as my Father appointed unto me, 30 that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel.

¹ Many authorities, some ancient, omit *disciples*.

² Gr. *greater*.

³ Gr. *reclineth*.

⁴ Or, *I appoint unto you, even as my Father appointed unto me a kingdom, that ye may eat and drink etc.*

^a Some regard certain expressions in the Gospel of John as showing that Jesus did not eat the Paschal meal, thus hopelessly contradicting the other Gospels. But no one of John's expressions shows

what is supposed, and one of them really indicates the contrary. See [note](#) at end of volume. Matthew, Mark, and Luke clearly show that he did eat the regular Passover meal.

145. DURING THE PASCHAL MEAL, JESUS WASHES THE FEET OF HIS DISCIPLES

Evening before the Crucifixion (our Thursday, Jewish Friday)

John 13 verse 1 thru 20

1 Now before^a the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them ¹unto the end. 2 And during supper, the devil having already put into the heart of Judas Iscariot, Simon's *son*, to betray him, 3 *Jesus*, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, 4 riseth from supper, and layeth aside his garments; and he took a towel, and girded himself. 5 Then he poureth water into the bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. 6 So he cometh to Simon

Peter. He saith unto him, Lord, dost thou wash my feet? 7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter. 8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. 9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. 10 Jesus saith to him, He that is bathed needeth not ²save to wash his feet, but is clean every whit verse and ye are clean, but not all. 11 For he knew him that should betray him; therefore said he, Ye are not all clean.

12 So when he had washed their feet, and taken his garments, and ³sat down again, he said unto them, Know ye what I have done to you? 13 Ye call me, ⁴Master, and, Lord verse and ye say well; for so I am. 14 If I then, the Lord and the ⁴Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you. 16 Verily, verily, I say unto you, A ⁵servant is not greater than his lord; neither ⁶one that is sent greater than he that sent him. 17 If ye know these things, blessed are ye if ye do them. 18 I speak not of you all verse I know whom I ⁷have chosen verse but that the scripture may be fulfilled, He that eateth ⁸my bread lifted up his heel against me [*see*

Ps. 41 verse 9. 19 From henceforth I tell you before it come to pass, that, when it is come to pass, ye may believe that ⁹I am *he*. 20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

¹ Or, *to the uttermost*.

² Some ancient authorities omit *save*, and *his feet*.

³ Gr. *reclined*.

⁴ Or, *Teacher*.

⁵ Gr. *bondservant*.

⁶ Gr. *an apostle*.

⁷ Or, *chose*.

⁸ Many ancient authorities read *his bread with me*.

⁹ Or, *I am*.

^a It is needlessly inferred that John by this expression means that it was a full day before the passover meal. In fact, the words in verse 2 "during supper" rather imply that "before passover" was just before the meal began.

146. AT THE PASCHAL MEAL JESUS POINTS OUT JUDAS AS THE BETRAYER

Thursday evening (Jewish Friday)

Mark 14 verse 18 thru 21	Matthew 26 verse 21 thru 25	Luke 22 verse 21 thru 23	John 13 verse 21 thru 30
<p>18 And as they² sat and were eating, Jesus said, Verily I say unto you, One of you shall betray me, <i>EVEN</i> he that eateth with me [<i>see Ps. 41 verse 9</i>].</p> <p>19 They</p>	<p>21 and as they were eating, he said, Verily I say unto you, that one of you shall betray me.</p> <p>22 And they were exceeding</p>	<p>21 But behold, the hand of him that betrayeth me is with me on the table. 22 For the Son of man indeed goeth, as it hath been determined verse but woe unto that man through whom he is betrayed!</p>	<p>21 When Jesus had thus said, he was troubled in the spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.</p>

<p>began to be sorrowful, and to say unto him one by one, Is it I?</p> <p>20 And he said unto them, <i>It is</i> one of the twelve, he that dippeth with me in the dish.</p> <p>21 For the Son of man goeth, even as it is written of</p>	<p>sorrowful, and began to say unto him every one, Is it I, Lord?</p> <p>23 And he answered and said, He that dipped his hand with me in the dish, the same shall betray me.</p> <p>24 The Son of man goeth, even as it is written of him verse</p>	<p>23 And they began to question among themselves, which of them it was that should do this thing.</p>	<p>22 The disciples looked one on another, doubting of whom he spake.</p>
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<p>him verse but woe unto that man through whom the Son of man is betrayed! good were it 'for that man if he had not been born.</p>	<p>but woe unto that man through whom the Son of man is betrayed! good were it 'for that man if he had not been born.</p>		<p>23 There was at the table reclining</p>
		<p>in Jesus' bosom one of his disciples, whom Jesus loved. 24 Simon Peter therefore beckoneth to him, and saith unto him, Tell <i>us</i> who it is of whom he speaketh.</p>	

	<p>25 And Judas, which betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said.</p>	<p>25 He leaning back, as he was, on Jesus' breast saith unto him, Lord, who is it? 26 Jesus therefore answereth, He it is, for whom I shall dip the sop, and give it him. So when he had dipped the sop, he taketh and giveth it to Judas, <i>the son</i> of Simon Iscariot.</p> <p>27 And after the sop, then entered</p>
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		<p>Satan into him. Jesus therefore saith unto him, That thou doest, do quickly. 28 Now no man at the table knew for what intent he spake this unto him. 29 For some thought, because Judas had the ³bag, that Jesus said unto him, Buy what things we have need of for the feast; or, that he should give something to the poor. 30 He then having received the sop went out straightway verse and it was night.</p>
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¹ Gr. *for him if that man.*

² Gr. *reclined.*

³ Or, *box.*

**147. AFTER THE DEPARTURE OF JUDAS JESUS
WARNS THE DISCIPLES (PETER IN PARTICULAR)
AGAINST DESERTION, WHILE ALL PROTEST THEIR
LOYALTY**

Mark 14 verse 27 thru 31	Matthew 26 verse 31 thru 35	Luke 22 verse 31 thru 38	John 13 verse 31 thru 38
			31 When therefore he was gone out, Jesus saith, Now ¹ is the Son of man glorified, and God ¹ is glorified in him; 32 and God shall glorify him in himself, and

<p>27 And Jesus saith unto</p>	<p>31 Then saith Jesus</p>	<p>31 Simon, Simon, behold,</p>	<p>straightway shall he glorify him. 33 Little children, yet a little while I am with you. Ye shall seek me verse and as I said unto the Jews, Whither I go, ye cannot come; 34 so now I say unto you, A new commandment I give unto you, that ye love one another;</p>
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<p>them, All ye shall be ³offended verse for it is written [<i>see Zech. 13 verse 7</i>], I will smite the shepherd, and the sheep shall be scattered abroad. 28 Howbeit, after I am raised up, I will go before you into</p>	<p>unto them, All ye shall be ³offended in me this night verse for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. 32 But</p>	<p>Satan ⁴asked to have you, that he might sift you as wheat verse 32 but I made supplication for thee, that thy faith fail not verse and do thou, when once thou hast turned again, stablish thy brethren.</p>	<p>²even as I have loved you, that ye also love one another. 35 By this shall all men know that ye are my disciples, if ye have love one to another. 36 Simon Peter saith unto him, Lord, whither goest thou? Jesus answered, Whither I go, thou canst not follow me now;</p>
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Galilee. 29 But Peter said unto him, Although all shall be ³ offended, yet will not I. 30 And Jesus saith unto him, Verily I say unto thee, that thou shalt not thru day, <i>even</i> this night, before the cock crow twice, shalt	after I am raised up, I will go before you into Galilee. 33 But Peter answered and said unto him, If all shall be ³ offended in thee, I will never be ³ offended. 34 Jesus said unto him,	33 And he said unto him, Lord, with thee I am ready to go both to prison and to death. 34 And he said, I tell thee, Peter, the cock shall not crow this day, until thou shalt thrice deny that thou knowest me.	but thou shalt follow afterwards. 37 Peter saith unto him, Lord, why cannot I follow thee even now? I will lay down my life for thee. 38 Jesus answereth, Wilt thou lay down thy life for me? Verily, verily, I say unto
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<p>deny me thrice. 31 But he spake exceeding vehementl y, If I must die with thee, I will not deny thee. And in like manner also said they all.</p>	<p>Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice. 35 Peter saith unto him, Even if I must die with thee, <i>yet</i> will I not deny thee. Likewise also said</p>		<p>thee, The cock shall not crow, till thou hast denied me thrice.</p>
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	all the disciples .		
		<p>35 And he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye any thing? And they said, Nothing.</p> <p>36 And he said unto them, But now, he that hath a purse, let him take it, and likewise a wallet ⁵and he that hath none, let him sell his cloke, and buy a sword.</p> <p>37 For I say unto you, that this which is written must be fulfilled in me [<i>see</i> <i>Isa. 53 verse 12</i>], And he</p>	

		<p>was reckoned with transgressors verse for that which concerneth me hath ⁶fulfilment. 38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.</p>
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¹ Or, *was*.

² Or, *even as I loved you, that ye also may love one another*.

³ Gr. *caused to stumble*.

⁴ Or, *obtained you by asking*.

⁵ Or, *and he that hath no sword, let him sell his cloke, and buy one*.

⁶ Gr. *end*.

148. JESUS INSTITUTES THE MEMORIAL OF EATING BREAD AND DRINKING WINE

Jerusalem. Evening before the Crucifixion

Mark 14 verse 22 thru 25	Matthew 26 verse 26 thru 29	Luke ^a 22 verse 17 thru 20	1 Cor. ^b 11 verse 23 thru 26
22 And as they were eating, he took 'bread,	26 And as they were eating, Jesus took	17 And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves verse 18 for I say unto you, I will not drink from henceforth of the fruit of the vine, until	23 For I received of the Lord that which also I delivered

<p>and when he had blessed, he brake it, and gave to them, and said, Take ye verse this is my body.</p> <p>23 And he took a cup, and when he had given thanks, he gave to them</p>	<p>¹bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body.</p> <p>27 And he took ²a cup, and gave thanks, and gave to them, saying, Drink ye all of it;</p>	<p>the kingdom of God shall come.</p> <p>19 And he took ¹bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body ⁵which is given for you verse this do in remembrance of me. 20 And the cup in like manner after</p>	<p>unto you, how that the Lord Jesus in the night in which he was betrayed took bread; 24 and when he had given thanks, he brake it, and said, This is my body, which ⁷is for you verse this do in remembrance of me. 25 In</p>
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<p>verse and they all drank of it. 24 And he said unto them, This is my blood of ³the ⁴covenan t, which is shed for many [<i>see</i> <i>Ex. 24</i> <i>verse 8;</i> <i>Lev.</i> <i>4 verse</i> <i>18 thru</i> <i>20; Jer.</i> <i>31 verse</i> <i>31; Zech.</i> <i>9 verse</i></p>	<p>28 for this is my blood of ³the ⁴covenant , which is shed for many unto remissio n of sins. 29 But I say unto you, I will not drink hencefort h of this fruit of the vine, until that day when</p>	<p>supper, saying, This cup is the new ⁶covenant in my blood, <i>even</i> that which is poured out for you.</p>	<p>like manner also the cup, after supper, saying, This cup is the new ⁶covenant in my blood verse this do, as oft as ye drink <i>it</i>, in remembran ce of me. 26 For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.</p>
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<p>17]. 25 Verily I say unto you, I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.</p>	<p>I drink it new with you in my Father's kingdom.</p>		
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¹ Or, *a loaf*.

² Some ancient authorities read *the cup*.

³ Or, *the testament*.

⁴ Many ancient authorities insert *new*.

⁵ Some ancient authorities omit *which is given for you ... which is poured out for you*.

⁶ Or, *testament*.

⁷ Many ancient authorities read *is broken for you*.

^a Luke here (see [144](#)) departs from the order of Mark (and Matthew) and mentions the institution of the supper earlier in the evening. It seems best to follow the chronology of Mark, who places it after the departure of Judas.

^b These are two parallel reports of the institution of the supper. Mark is followed by Matthew and 1 Corinthians (about A.D. 56) by Luke (not earlier than A.D. 58).

149. THE FAREWELL DISCOURSE TO HIS DISCIPLES IN THE UPPER ROOM

Jerusalem

John 14^a

1 Let not your heart be troubled verse 1 ye believe in God, believe also in me. 2 In my Father's house are many ²mansions; if it were not so, I would have told you; for I go to prepare a place for you. 3 And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, *there* ye may be also. 4 ³And whither I go, ye know the way. 5 Thomas saith unto him, Lord, we know not whither thou goest; how know we the way? 6

Jesus saith unto him, I am the way, and the truth, and the life verse no one cometh unto the Father, but ⁴by me. 7 If ye had known me, ye would have known my Father also verse from henceforth ye know him, and have seen him. 8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us. 9 Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Shew us the Father? 10 Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself verse but the Father abiding in me doeth his works. 11 Believe me that I am in the Father, and the Father in me verse or else believe me for the very works' sake. 12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto the Father. 13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask ⁵me anything in my name, that will I do. If ye love me, ye will keep my commandments. 16 And I will ⁶pray the Father, and he shall give you another ⁷Comforter, that he may be with you for ever, 17 *even* the Spirit of truth verse whom the world cannot receive; for it beholdeth him not, neither knoweth him verse ye know him; for he

abideth with you, and shall be in you. 18 I will not leave you ⁸desolate verse I come unto you. 19 Yet a little while, and the world beholdeth me no more; but ye behold me verse because I live, ⁹ye shall live also. 20 In that day ye shall know that I am in my Father, and ye in me, and I in you. 21 He that hath my commandments, and keepeth them, he it is that loveth me verse and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. 22 Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world? 23 Jesus answered and said unto him, If a man love me, he will keep my word verse and my Father will love him, and we will come unto him, and make our abode with him. 24 He that loveth me not keepeth not my words verse and the word which ye hear is not mine, but the Father's who sent me.

25 These things have I spoken unto you, while *yet* abiding with you. 26 But the ⁷Comforter, *even* the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. 27 Peace I leave with you; my peace I give unto you verse not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. 28 Ye

heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father verse for the Father is greater than I. 29 And now I have told you before it come to pass, that, when it is come to pass, ye may believe. 30 I will no more speak much with you, for the prince of the world cometh verse and he hath nothing in me; 31 but that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.^b

¹ Or, *believe in God.*

² Or, *abiding thru places.*

³ Many ancient authorities read *And whither I go ye know, and the way ye know.*

⁴ Or, *through.*

⁵ Many ancient authorities omit *me.*

⁶ Gr. *make request of.*

⁷ Or, *Advocate.* Or, *Helper.* Gr. *Paraclete.*

⁸ Or, *orphans.*

⁹ Or, *and ye shall live.*

^a Chapters 13 to 17 in John really belong together. There is first the effort of Jesus to stop the bickerings of the Twelve, then his warning and their reply. Jesus continues to address them with repeated interruption (dialogue), but finally they fear to ask him further (monologue). The discourse

concludes with the wonderful prayer (the real Lord's Prayer) in chapter 17.

^b Apparently they leave the Upper Room.

150. THE DISCOURSE ON THE WAY TO GETHSEMANE

Possibly on the Street

John 15 and 16^a

1 I am the true vine, and my Father is the husbandman. 2 Every branch in me that beareth not fruit, he taketh it away verse and every *branch* that beareth fruit, he cleanseth it, that it may bear more fruit. 3 Already ye are clean because of the word which I have spoken unto you. 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. 5 I am the vine, ye are the branches verse He that abideth in me, and I in him, the same beareth much fruit verse for apart from me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. 7 If ye abide in me, and my words abide in you, ask

whatsoever ye will, and it shall be done unto you. 8
Herein ¹is my Father glorified, ²that ye bear much
fruit; and *so* shall ye be my disciples. 9 Even as the
Father hath loved me, I also have loved you *verse*
abide ye in my love. 10 If ye keep my
commandments, ye shall abide in my love; even as I
have kept my Father's commandments, and abide
in his love. 11 These things have I spoken unto you,
that my joy may be in you, and *that* your joy may be
fulfilled. 12 This is my commandment, that ye love
one another, even as I have loved you. 13 Greater
love hath no man than this, that a man lay down his
life for his friends. 14 Ye are my friends, if ye do
the things which I command you. No longer do I call
you ³servants; for the ⁴servant knoweth not what
his lord doeth *verse* but I have called you friends;
for all things that I heard from my Father I have
made known unto you. 15 Ye did not choose me, but
I chose you, and appointed you, that ye should go
and bear fruit, and *that* your fruit should abide
verse that whatsoever ye shall ask of the Father
in my name, he may give it you. 17 These things I
command you, that ye may love one another. 18 If
the world hateth you, ⁵ye know that it hath hated
me before *it hated* you. 19 If ye were of the world,
the world would love its own *verse* but because ye
are not of the world, but I chose you out of the
world, therefore the world hateth you. 20

Remember the word that I said unto you, A
⁴servant is not greater than his lord. If they
persecuted me, they will also persecute you; if
they keep my word, they will keep yours also. 21
But all these things will they do unto you for my
name's sake, because they know not him that sent
me. 22 If I had not come and spoken unto them,
they had not had sin verse but now they have no
excuse for their sin. 23 He that hateth me hateth
my Father also. 24 If I had not done among them
the works which none other did, they had not had
sin verse but now have they both seen and hated
both me and my Father. 25 But *this cometh to
pass*, that the word may be fulfilled that is written
in their law, They hated me without a cause [*see
Ps. 35 verse 19; 69 verse 4*]. 26 But when the
⁶Comforter is come, whom I will send unto you
from the Father, *even* the Spirit of truth, which
⁷proceedeth from the Father, he shall bear witness
of me verse 27 ⁸and ye also bear witness, because
ye have been with me from the beginning.

1 These things have I spoken unto you, that ye
should not be made to stumble. 2 They shall put
you out of the synagogues verse yea, the hour
cometh, that whosoever killeth you shall think that
he offereth service unto God. 3 And these things

will they do, because they have not known the Father, nor me. 4 But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with you. 5 But now I go unto him that sent me; and none of you asketh me, Whither goest thou? 6 But because I have spoken these things unto you, sorrow hath filled your heart. 7 Nevertheless I tell you the truth; It is expedient for you that I go away verse for if I go not away, the ⁶Comforter will not come unto you; but if I go, I will send him unto you. 8 And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgement verse 9 of sin, because they believe not on me; 10 of righteousness, because I go to the Father, and ye behold me no more; 11 of judgement, because the prince of this world hath been judged. 12 I have yet many things to say unto you, but ye cannot bear them now. 13 Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth verse for he shall not speak from himself; but what things soever he shall hear, *these* shall he speak verse and he shall declare unto you the things that are to come. 14 He shall glorify me verse for he shall take of mine, and shall declare *it* unto you. All things whatsoever the Father hath are mine verse

therefore said I, that he taketh of mine, and shall declare *it* unto you. 16 A little while, and ye behold me no more; and again a little while, and ye shall see me. 17 *Some* of his disciples therefore said one to another, What is this that he saith unto us, A little while, and ye behold me not; and again a little while, and ye shall see me verse and, Because I go to the Father? 18 They said therefore, What is this that he saith, A little while? We know not what he saith. 19 Jesus perceived that they were desirous to ask him, and he said unto them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not, and again a little while, and ye shall see me? 20 Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice verse ye shall be sorrowful, but your sorrow shall be turned into joy. 21 A woman when she is in travail hath sorrow, because her hour is come verse but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world. 22 And ye therefore now have sorrow verse but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you [*see Isa. 66 verse 14*]. 23 And in that day ye shall⁹ask me nothing. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. 24 Hitherto have ye asked nothing in

my name verse ask, and ye shall receive, that your joy may be fulfilled.

25 These things have I spoken unto you in ¹⁰proverbs verse the hour cometh, when I shall no more speak unto you in ¹⁰proverbs, but shall tell you plainly of the Father. 26 In that day ye shall ask in my name verse and I say not unto you, that I will ¹¹pray the Father for you; 27 for the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father. 28 I came out from the Father, and am come into the world verse again, I leave the world, and go unto the Father. 29 His disciples say, Lo, now speakest thou plainly, and speakest no ¹²proverb. 30 Now know we that thou knowest all things, and needest not that any man should ask thee verse by this we believe that thou camest forth from God. 31 Jesus answered them, Do ye now believe? 32 Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone verse and *yet* I am not alone, because the Father is with me. 33 These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation verse but be of good cheer; I have overcome the world.

¹ Or, *was*.

² Many ancient authorities read *that ye bear much fruit, and be my disciples.*

³ Gr. *bondservants.*

⁴ Gr. *bondservant.*

⁵ Or, *know ye.*

⁶ Or, *Advocate.* Or, *Helper.* Gr. *Paraclete.*

⁷ Or, *goeth forth from.*

⁸ Or, *and bear ye also witness.*

⁹ Or, *ask me no question.*

¹⁰ Or, *parables.*

¹¹ Gr. *make request of.*

¹² Or, *parable.*

^a Chapters 14 thru 17 are called the Heart of Christ. Nowhere does the Master lay bare his very soul more completely than here in chapters and 16, with the allegory of the Vine and the teaching concerning the Holy Spirit.

151. CHRIST'S INTERCESSORY PRAYER

Possibly near Gethsemane

John 17

1 These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify

thy Son, that the Son may glorify thee verse 2
even as thou gavest him authority over all flesh,
that whatsoever thou hast given him, to them he
should give eternal life. 3 And this is life eternal,
that they should know thee the only true God, and
him whom thou didst send, *EVEN* Jesus Christ. 4 I
glorified thee on the earth, having accomplished
the work which thou hast given me to do. 5 And
now, O Father, glorify thou me with thine own self
with the glory which I had with thee before the
world was. 6 I manifested thy name unto the men
whom thou gavest me out of the world verse thine
they were, and thou gavest them to me; and they
have kept thy word. 7 Now they know that all things
whatsoever thou hast given me are from thee
verse 8 for the words which thou gavest me I
have given unto them; and they received *them*, and
knew of a truth that I came forth from thee, and
they believed that thou didst send me. 9 I pray for
them verse I pray not for the world, but for those
whom thou hast given me; for they are thine verse
10 and all things that are mine are thine, and thine
are mine verse and I am glorified in them. 11 And I
am no more in the world, and these are in the
world, and I come to thee. Holy Father, keep them
in thy name which thou hast given me, that they
may be one, even as we *are*. 12 While I was with
them, I kept them in thy name which thou hast

given me verse and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled [*see Ps. 41 verse 9*]. 13 But now I come to thee; and these things I speak in the world, that they may have my joy fulfilled in themselves. 14 I have given them thy word; and the world hated them, because they are not of the world, even as I am not of the world. I ¹pray not that thou shouldest take them ²from the world, but that thou shouldest keep them ²from ³the evil *one*. 16 They are not of the world, even as I am not of the world. 17 ⁴Sanctify them in the truth verse thy word is truth. 18 As thou didst send me into the world, even so sent I them into the world. 19 And for their sakes I ⁴sanctify myself, that they themselves also may be sanctified in truth. 20 Neither for these only do I ¹pray, but for them also that believe on me through their word; 21 that they may all be one; even as thou, Father, *art* in me, and I in thee, that they also may be in us verse that the world may believe that thou didst send me. 22 And the glory which thou hast given me I have given unto them; that they may be one, even as we *are* one; 23 I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me. 24 Father, ⁵that which thou hast given me, I will that, where I am, they also may be with

me; that they may behold my glory, which thou hast given me verse for thou lovedst me before the foundation of the world. 25 O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst send me; 26 and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them.

¹ Gr. *make request.*

² Gr. *out of.*

³ Or, *evil.*

⁴ Or, *Consecrate.*

⁵ Many ancient authorities read *those whom.*

152. GOING FORTH TO GETHSEMANE, JESUS SUFFERS LONG IN AGONY

IN AN OPEN GARDEN, BETWEEN THE BROOK KEDRON AND THE FOOT OF THE MOUNT OF OLIVES

Late in the night introducing Friday

Mark 14 verse 26, 32 thru 42	Matthew 26 verse 30, 36 thru 46	Luke 22 verse 39 thru 46	John 18 verse 1
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<p>26^a And when they had sung a hymn, they went out unto the mount of Olives.</p> <p>32 And they come unto ¹a place which was named Gethsemane</p> <p>verse and he saith unto his disciples, Sit ye here, while I</p>	<p>30 And when they had sung a hymn, they went out unto the mount of Olives.</p> <p>36 Then cometh Jesus with them unto ¹a place called Gethsemane, and saith unto his disciples, Sit ye here, while I go yonder and pray. 37</p>	<p>39 And he came out, and went, as his custom was, unto the mount of Olives; and the disciples also followed him.</p> <p>40 And when he was at the place, he said unto them,</p>	<p>1 When Jesus had spoken these words, he went forth with his disciples over the ⁴brook ⁵Kidron, where was a garden, into the which he entered, himself and his disciples.</p>
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<p>pray.</p> <p>33 And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled.</p> <p>34 And he saith unto them, My soul is exceeding sorrowful even unto death [<i>see Ps. 42 verse 6</i>]</p>	<p>And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled.</p> <p>38 Then saith he unto them, My soul is exceeding sorrowful, even unto death</p> <p>verse abide ye here, and watch with me. 39 And</p>	<p>Pray that ye enter not into temptation.</p> <p>41 And he was parted from them about a stone's cast; and he kneeled down and prayed, saying,</p>	
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<p>verse abide ye here, and watch. 35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. 36 And he said, Abba, Father, all things are possible unto thee;</p>	<p>he went forward a little, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass away from me nevertheles s, not as I will, but as thou wilt.</p>	<p>42 Father, if thou be willing, remove this cup from me nevertheles s not my will, but thine, be done. 43 ³And there appeared unto him an angel from heaven, strengtheni ng him. 44 And being in an agony he prayed</p>	
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remove this cup from me whereas howbeit not what I will, but what thou wilt.	40 And he cometh unto the disciples, and findeth them sleeping,	more earnestly whereas and his sweat became as it were great drops of blood falling down upon the ground. 45 And when he rose up from his prayer, he came unto the disciples, and found them sleeping for sorrow, 46 and said unto them, Why	
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<p>37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest thou not watch one hour? 38 ²Watch and pray, that ye enter not into tempta thru tion verse the spirit indeed is</p>	<p>and saith unto Peter, What, could ye not watch with me one hour? 41 ²Watch and pray, that ye enter not into temptation verse the spirit indeed is willing, but the flesh is weak. 42 Again a second time he went away, and prayed,</p>	<p>sleep ye? rise and pray, that ye enter not into temptation.</p>	
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<p>willing, but the flesh is weak. 39 And again he went away, and prayed, saying the same words.</p>	<p>saying, O my Father, if this cannot pass away, except I drink it, thy will be done. 43 And he came again and found them sleeping,</p>		
<p>40 And again he came, and found them sleeping, for their eyes were very heavy; and they wist</p>	<p>for their eyes were heavy. 44 And he left them again, and went away, and prayed a third time, saying</p>		

<p>not what to answer him.</p> <p>41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest verse it is enough; the hour is come; behold, the Son of man is</p>	<p>again the same words. 45 Then cometh he to the disciples, and saith unto them, Sleep on now, and take your rest verse behold, the hour is at hand, and the Son of man is betrayed unto the hands of sinners. 46 Arise,</p>		
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betrayed into the hands of sinners. 42 Arise, let us be going verse behold, he that betrayeth me is at hand.	let us be going verse behold, he is at hand that betrayeth me.		
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¹ Gr. *an enclosed piece of ground.*

² Or, *Watch ye, and pray that ye enter not.*

³ Many ancient authorities omit verses 43, 44.

⁴ Or, *ravine.* Gr. *winter thru torrent.*

⁵ Or, *of the Cedars.*

^a The Synoptic Gospels do not give the great discourse of Jesus in John 14 to 17. Hence they represent Jesus as going forth to Gethsemane after the institution of the supper ([148](#)). The time was probably not long and they apparently sang the hymn (probably one of the Psalms) as they rose to leave the Upper Room ([John 14 verse 31](#)). Hence the passage in John 15 to 17 comes in

between singing the hymn and reaching Gethsemane.

XIII

THE ARREST, TRIAL, CRUCIFIXION AND BURIAL OF JESUS

Thursday Night, Friday, and Saturday of Passion Week (Days of Darkness for the Kingdom of God^a). 153 thru 168.

^a "Your hour and the power of darkness" (Luke 22 verse 53). Friday, the Day of Suffering, has become for Christians the Day of the Cross and of Glory.

153. JESUS IS BETRAYED, ARRESTED AND FORSAKEN

Garden of Gethsemane. Friday, long before dawn

Mark 14 verse 43 thru 52	Matthew 26 verse 47 thru 56	Luke 22 verse 47 thru 53	John 18 verse 2 thru 12
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<p>43 And straightway, while he yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the</p>	<p>47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the</p>	<p>47 While he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them;</p>	<p>2 Now Judas also, which betrayed him, knew the place verse for Jesus oft thru times resorted thither with his disciples. 3 Judas then, having received the ³band <i>of soldiers</i>, and officers from the chief</p>
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scribes and the elders.	people.		priests and the Pharisees , cometh thither with lanterns and torches and weapons. 4 Jesus therefore , knowing all the things that were coming upon him, went forth, and saith unto them, Whom seek ye?
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<p>44 Now he that betrayed him had given them a token,</p>	<p>48 Now he that betrayed him gave them a sign, saying, Whomsoever</p>	<p>5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am <i>he</i>. And Judas also, which betrayed him, was standing with them. 6 When therefore he said unto them, I am <i>he</i>, they went</p>
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<p>saying, Whomsoever I shall kiss, that is he; take him, and lead him away safely. 45 And when he was come, straightway he came to him, and saith, Rabbi; and ^{he}kissed him.</p>	<p>I shall kiss, that is he verse take him.</p> <p>49 And straightway he came to Jesus, and said, Hail, Rabbi; and ^{he}kissed him.</p> <p>50 And Jesus said unto him, Friend, <i>do</i></p>	<p>and he drew near unto Jesus to kiss him. 48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? 49 And</p>	<p>backward , and fell to the ground. 7 Again therefore he asked them, Whom seek ye? And they said, Jesus of Nazareth. 8 Jesus answered , I told you that I am <i>he verse</i> if therefore ye seek me, let these go their</p>
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<p>46 And they laid hands on him, and took him.</p> <p>47 But a certain one of them that stood by drew his sword, and smote the ²servant of the high priest, and struck off his ear.</p>	<p>that for which thou art come. Then they came and laid hands on Jesus, and took him. 51 And behold, one of them that were with Jesus stretched out his hand, and drew his sword, and smote the ²servant of the high priest,</p>	<p>when they that were about him saw what would follow, they said, Lord, shall we smite with the sword? 50 And a certain one of them smote the ²servant of the high priest, and struck</p>	<p>way verse 9 that the word might be fulfilled which he spake, Of those whom thou hast given me I lost not one.</p>
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<p>48 And Jesus answered and said unto them,</p>	<p>and struck off his ear. 52 Then saith Jesus unto him, Put up again thy sword into its place verse for all they that take the sword shall perish with the sword. 53 Or thinkest thou that I cannot beseech my Father, and he</p>	<p>off his right ear.</p> <p>51 But Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.</p>	<p>10 Simon Peter therefore having a sword drew it, and struck the high</p>
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<p>Are ye come out, as against a robber, with swords and staves to seize me? 49 I was daily with you in the temple teaching, and ye took me not verse but <i>this is done</i> that the scriptures might be fulfilled. 50 And they all left him, and</p>	<p>shall even now send me more than twelve legions of angels? 54 How then should the scriptures be fulfilled, that thus it must be? 55 In that hour said Jesus to the multitudes,</p> <p>Are ye come out as against a robber with swords and staves to seize</p>	<p>52 And Jesus said unto the chief priests, and captains of the temple, and elders, which were come against him, Are</p>	<p>priest's ²servant, and cut off his right ear. Now the ²servant's name was Malchus. 11 Jesus therefore said unto Peter, Put up the sword into the sheath verse the cup which the Father hath given me, shall</p>
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<p>fled.</p> <p>51 And a certain young man followed with him, having a linen cloth cast about him, over <i>his</i> naked <i>body verse</i> and they lay hold on him; 52 but he left the linen cloth, and fled naked.</p>	<p>me? I sat daily in the temple teaching, and ye took me not. 56 But all this is come to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples left him, and fled.</p>	<p>ye come out, as against a robber, with swords and staves? 53 When I was daily with you in the temple, ye stretche d not forth your hands against me verse but this is your hour, and</p>	<p>I not drink it?</p> <p>12 So the ³band and the ⁴chief captain, and the officers of the Jews, seized Jesus and bound him.</p>
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		the power of darkness .	
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¹ Gr. *kissed him much*.

² Gr. *bondservant*.

³ Or, *cohort*.

⁴ Or, *military tribune*. Gr. *chiliarch*.

154. JESUS FIRST^a EXAMINED BY ANNAS, THE EX thru HIGH thru PRIEST

*The Jewish Trial and related occurrences, 154 thru
162.*

Friday before dawn

John 18 verse 12 thru 14, 19 thru 23

12 So the ¹band and the ²chief captain, and the
officers of the Jews, seized Jesus and bound him,
13 and led him to Annas first; for he was father in
law to Caiaphas, which was high priest that year. 14
Now Caiaphas was he which gave counsel to the
Jews, that it was expedient that one man should
die for the people.

19 The high priest therefore asked Jesus of his disciples, and of his teaching. 20 Jesus answered him, I have spoken openly to the world; I ever taught in ³synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing. 21 Why askest thou me? ask them that have heard *me*, what I spake unto them verse behold, these know the things which I said. 22 And when he had said this, one of the officers standing by struck Jesus ⁴with his hand, saying, Answerest thou the high priest so? 23 Jesus answered him, If I have spoken evil, bear witness of the evil verse but if well, why smitest thou me?

¹ Or, *cohort*.

² Or, *military tribune*. Gr. *chiliarch*.

³ Gr. *synagogue*.

⁴ Or, *with a rod*.

^a The *Jewish trial*/comprised three stages, the preliminary examination by Annas (154), the informal trial by the Sanhedrin, probably before dawn, and the formal trial after dawn. With these are narrated two related matters, the denial by Peter and the suicide of Judas.

155. JESUS HURRIEDLY TRIED AND CONDEMNED BY CAIAPHAS AND THE SANHEDRIN, WHO MOCK AND BUFFET HIM

Residence of the High thru priest Caiaphas. Before dawn on Friday

Mark 14 verse 53, 55 thru 65	Matthew 26 verse 57, 59 thru 68	Luke 22 verse 54, 63 thru 65	John 18 verse 24
53 And they led Jesus away to the high priest verse and there come together with him all the chief priests and the elders	57 And they that had taken Jesus led him away to <i>the house of</i> Caiaphas the high priest, where the scribes and the elders were gathered	54 And they seized him, and led him <i>away</i> , and brought him into the high priest's house.	24 Annas therefore sent him bound unto Caiaphas the high priest.

<p>and the scribes. 55 Now the chief priests and the whole council sought witness against Jesus to put him to death; and found it not. 56 For many bare false witness against him, and their witness agreed not</p>	<p>together. 59 Now the chief priests and the whole council sought false witness against Jesus, that they might put him to death; 60 and they found it not, though many false witnesses came. But afterward came two, 61 and said,</p>		
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<p>together. 57 And there stood up certain, and bare false witness against him, saying, 58 We heard him say, I will destroy this 'temple that is made with hands, and in three days I will build another made</p>	<p>This man said, I am able to destroy the 'temple of God, and to build it in three days [<i>see John 2 verse 19</i>].</p> <p>62 And the high priest stood up, and said unto him, Answerest thou nothing?</p>		
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<p>without hands. 59 And not even so did their witness agree together.</p> <p>60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?</p> <p>61 But he</p>	<p>what is it which these witness against thee?</p> <p>63 But Jesus held his peace.</p> <p>And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.</p>		
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<p>held his peace, and answered nothing. Again the high priest asked him, and saith unto him,</p>	<p>64 Jesus saith unto him, Thou hast said verse nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of</p>	<p>63 And the men that held ⁵Jesus mocked him, and beat him. 64 And they blindfolded</p>	
<p>Art thou the Christ, the Son of the Blessed? 62 And Jesus said, I am verse and ye shall see the Son of</p>	<p>power, and coming on the clouds of heaven. 65 Then the high priest rent his garments, saying, He hath spoken</p>	<p>him, and asked him, saying, Prophecy verse who is he that struck thee? 65 And many other</p>	

<p>man sitting at the right hand of power, and coming with the clouds of heaven [<i>see Ps. 110 verse 1; Dan. 7 verse 13</i>]. 63 And the high priest rent his clothes, and saith,</p> <p>What further</p>	<p>blasphemy verse what further need have we of witnesses? behold, now ye have heard the blasphemy verse 66 what think ye? They answered and said, He is ²worthy of death. 67 Then did they spit in his face and buffet him verse and</p>	<p>things spake they against him, reviling him.</p>	
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<p>need have we of witnesses? 64 Ye have heard the blasphemy [see Lev. 24 verse 16] verse what think ye? And they all condemne d him to be ²worthy of death. 65 And some began to spit on him, and to cover his face,</p>	<p>some smote him ³with the palms of their hands, 68 saying, Prophecy unto us, thou Christ verse who is he that struck thee?</p>		
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<p>and to buffet him, and to say unto him, Prophesy verse and the officers received him with ⁴blows of their hands.</p>			
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¹ Or, *sanctuary verse* as in [Matthew 23 verse 35](#); and [chap. 27 verse 5](#).

² Gr. *liable to*.

³ Or, *with rods*.

⁴ Or, *strokes of rods*.

⁵ Gr. *him*.

156. PETER THRICE^a DENIES HIS LORD

COURT OF THE HIGH thru PRIEST'S RESIDENCE,
DURING THE SERIES OF TRIALS

Friday before and about dawn

<p>Mark 14 verse 54, 66 thru 72</p>	<p>Matthew 26 verse 58, 69 thru 75</p>	<p>Luke 22 verse 54 thru 62</p>	<p>John 18 verse 15 thru 18, 25 thru 27</p>
<p>54 And Peter had followed him afar off,</p>	<p>58 But Peter followed him afar off,</p>	<p>54 But Peter followed afar o</p>	<p>And Simon Peter followed Jesus, and <i>so</i> <i>did</i> another disciple. Now that disciple was known unto the high priest, and entered in with</p>

<p>even within, unto the court of the high priest;</p>	<p>unto the court of the high priest, and entered in,</p>	<p>Jesus into the court of the high priest; 16 but Peter was standing at the door without. So the other disciple, which was known unto the high priest, went out and spake unto her that kept the door, and brought in</p>
<p>and he</p>	<p>and sat</p>	

<p>was sitting with the officers, and warming himself in the light <i>of the fire.</i></p>	<p>with the officers, to see the end.</p>	<p>55 And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst of them.</p>	<p>Peter. 17 The maid therefore that kept the door saith unto Peter, Art thou also <i>one</i> of this man's disciples? He saith, I am not. 18 Now the ⁵servants and the officers were standing <i>there,</i> having made ⁶a</p>
<p>66 And as Peter was beneath in the court, there cometh one of the maids of the high priest; 67 and seeing Peter warming</p>	<p>69 Now Peter was sitting without in the court verse and a maid came unto him, saying,</p>	<p>56 And a certain maid seeing him as he sat in the light <i>of the fire,</i> and looking</p>	<p>Thou also</p>

<p>himself, she looked upon him, and saith, Thou also wast with the Nazarene, <i>even</i> Jesus. 68 But he denied, saying, 'I neither know, nor understand what thou sayest verse and he went out into the ²porch;</p>	<p>wast with Jesus the Galilean. 70 But he denied before them all, saying, I know not what thou sayest.</p> <p>71 And when he was gone out into the porch, another <i>maid</i> saw him, and saith</p>	<p>stedfastly upon him, said, This man also was with him. 57 But he denied, saying, Woman, I know him not.</p> <p>58 And after a little while another saw</p>	<p>fire of coals; for it was cold; and they were warming themselves verse and Peter also was with them, standing and warming himself.</p> <p>25 Now Simon Peter was standing and warming himself. They said</p>
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<p>³and the cock crew.</p>	<p>unto them that were there, This man also was with Jesus the Nazarene.</p>	<p>him, and said, Thou also art <i>one</i> of them.</p>	<p>therefore unto him, Art thou also <i>one</i> of his disciples?</p>
<p>69 And the maid saw him, and began again to say to them that stood by, This is <i>one</i> of them.</p>	<p>72 And again he denied with an oath, I know not the man.</p>	<p>But Peter said, Man, I am not.</p>	<p>He denied, and said, I am not.</p>
<p>70 But he again denied it. And after</p>	<p>73 And after a little while they that stood by came and said to Peter, Of a truth thou also art <i>one</i> of</p>	<p>59 And after the space of about one hour another confidently affirmed, saying, Of a truth this man also</p>	

<p>a little while again they that stood by said to Peter, Of a truth thou art <i>one</i> of them; for thou art a Galilean. 71 But he began to curse, and to swear, I know not this man of whom ye speak. 72 And</p>	<p>them; for thy speech bewrayeth thee. 74 Then began he to curse and to swear, I know not the man. And straightway the cock crew. 75 And Peter remembered the word</p>	<p>was with him verse for he is a Galilean. 60 But Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. 61 And the Lord turned, and looked upon Peter. And</p>	<p>26 One of the ⁵servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with</p>
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<p>straightway the second time the cock crew.</p> <p>And Peter called to mind the word, how that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. ⁴And when he</p>	<p>which Jesus had said, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.</p>	<p>Peter remembered the word of the Lord, how that he said unto him, Before the cock crow this day, thou shalt deny me thrice. ⁶² And he went out, and wept bitterly.</p>	<p>him? ²⁷ Peter therefore denied again verse and straightway the cock crew.</p>
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thought thereon, he wept.			
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¹ Or, *I neither know, nor understand verse thou, what sayest thou?*

² Gr. *forecourt.*

³ Many ancient authorities omit *and the cock crew.*

⁴ Or, *And he began to weep.*

⁵ Gr. *bondservants.*

⁶ Gr. *a fire of charcoal.*

^a Each of the four Gospels records three denials; but the details differ considerably, as must always be the case where in each narrative a few facts are selected out of many sayings and doings. We have seen (footnote on [154](#)) that there were *three stages* of the Jewish trial, (1) before Annas, (2) before Caiaphas and the Sanhedrin for informal examination, (3) before them in a formal trial. Now John gives only the first of the three stages, Luke only the last, Matthew and Mark give the second stage fully, and the third in brief mention. If Peter's denials ran through all three (and Luke says in ver. 59 that there was an hour between his second and third denials), then no one of the four Gospels could give each of the denials precisely at the time of its occurrence; and so each Gospel merely throws them together, as in another way we here

bring them together in one section. There is no difficulty about the substantial fact of the denials; and we must be content with our inability to arrange all the circumstances into a complete programme.

157. AFTER DAWN, JESUS IS FORMALLY^a CONDEMNED BY THE SANHEDRIN

Friday

Mark 15 verse 1	Matthew 27 verse 1	Luke 22 verse 66 thru 71
1 And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation,	1 Now when morning was come, all the chief priests and the elders of the people took counsel against Jesus to put him to death verse	66 And as soon as it was day, the assembly of the elders of the people was gathered together, both chief priests and scribes; and they led

		<p>him away into their council, saying, 67 If thou art the Christ, tell us. But he said unto them, If I tell you, ye will not believe verse 68 and if I ask <i>you,</i> ye will not answer. 69 But from henceforth shall the Son of man be seated on the right hand of the power of God [<i>see Ps. 110</i> <i>verse 1;</i> <i>Dan. 7 verse 13</i>].</p>
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		70 And they all said, Art thou then the Son of God? And he said unto them, 'Ye say that I am. 71 And they said, What further need have we of witness? for we ourselves have heard from his own mouth.
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¹ Or, *Ye say it, because I am.*

^a This ratification of the condemnation after dawn was an effort to make the action legal. But no ratification of a wrong can make it right. Some modern Jewish writers admit the illegalities and argue the unhistorical character of the narrative. But the hate of the Sanhedrin for Jesus made them violate their own rules of legal procedure. See my book, *The Pharisees and Jesus.*

158. REMORSE AND SUICIDE OF JUDAS THE BETRAYER

IN THE TEMPLE AND IN A PLACE WITHOUT THE WALLS OF JERUSALEM

Friday morning

Matthew 27 verse 3 thru 10	Acts 1 verse 18, 19
3 Then Judas, which betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, 4 saying, I have sinned in that I betrayed 'innocent blood. But they said, What is	18 (Now this man obtained a field with the reward of his iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. 19 And it became known to all the dwellers at Jerusalem; insomuch that in their language that field

that to us?
see thou *to it*. 5 And he
cast down
the pieces of silver into
the sanctu thru
ary, and departed; and
he went
away and hanged
himself. 6 And
the chief priests took the
pieces of
silver, and said, It is not
lawful to
put them into the
²treasury, since
it is the price of blood
[*see Deut.*
23 verse 18]. 7 And they
took counsel,
and bought with them the
potter's
field, to bury strangers
in.
8 Wherefore that field
was called,
The field of blood, unto
this day.

was called
Akeldama, that is, The
field of
blood.)

9 Then was fulfilled that which was spoken ³by Jeremiah the prophet, saying, And ⁴they took the thirty pieces of silver, the price of him that was priced, ⁵whom *certain* of the children of Israel did price; 10 and ⁶they gave them for the potter's field, as the Lord appointed me [*see Zech. 11 verse 13; Jer. 18 verse 2; 19 verse 2; 32 verse 6 thru 15*].

¹ Many ancient authorities read *righteous*.

² Gr. *corbanas*, that is, *sacred treasury*. Comp. [Mark 7 verse 11](#).

³ Or, *through*.

⁴ Or, *I took*.

⁵ Or, *whom they priced on the part of the sons of Israel*.

⁶ Some ancient authorities read / *gave*.

159. JESUS BEFORE PILATE THE FIRST^a TIME

Jerusalem. Friday, early morning

Mark 15 verse 1 thru 5	Matthew 27 verse 2, 11 thru 14	Luke 23 verse 1 thru 5	John 18 verse 28 thru 38
1 and bound Jesus, and carried him away, and delivered him up to Pilate.	2 and they bound him, and led him away, and delivered him up to Pilate the governor.	1 And the whole company of them rose up, and brought him before Pilate.	28 They lead Jesus therefore from Caiaphas into the ² palace verse and it was early; and they themselves entered not into the ² palace,

		<p>2 And they began to accuse him, saying, We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is 'Christ a king.</p>	<p>that they might not be defiled, but might eat the passover. 29 Pilate therefore went out unto them, and saith, What accusation bring ye against this man? 30 They answered and said unto him, If this man were not</p>
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<p>2 And Pilate asked him,</p> <p>Art thou the King</p>	<p>11 Now Jesus stood before the governor and the governor</p>	<p>3 And Pilate asked him,</p>	<p>an evil thru doer, we should not have delivered him up unto thee. 31 Pilate therefore said unto them, Take him yourselves, and judge him according to your law. The Jews said unto him, It is not lawful for us to put any</p>
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<p>of the Jews? And he answering saith unto him, Thou sayest.</p>	<p>asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.</p>	<p>saying, Art thou the King of the Jews? And he answered him and said, Thou sayest.</p>	<p>man to death verse 32 that the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die. 33 Pilate therefore entered again into the ²palace, and called Jesus, and said unto</p>
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			him, Art thou the King of the Jews? 34 Jesus answered, Sayest thou this of thyself, or did others tell it thee concerning me? 35 Pilate answered, Am I a Jew? Thine own nation and the chief
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<p>3 And the chief priests accused him of many things.</p>	<p>12 And when he was accused by the chief priests and elders, he answered nothing.</p>	<p>4 And Pilate said unto the chief priests and the multitudes, I find no fault in this man.</p>	<p>priests delivered thee unto me verse what hast thou done? 36 Jesus answered, My kingdom is not of this world verse if my kingdom were of this world, then would my ³servants fight, that I should not be delivered to the Jews verse</p>
<p>4 And Pilate again asked him, saying, Answerest thou nothing? behold</p>	<p>13 Then saith</p>		

<p>how many things they accuse thee of. 5 But Jesus no more answered anything; insomuch that Pilate marvelled.</p>	<p>Pilate unto him, Hearest thou not how many things they witness against thee? 14 And he gave him no answer, not even to one word verse insomuch that the governor marvelled greatly.</p>	<p>5 But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judea, and beginning</p>	<p>but now is my kingdom not from hence. 37 Pilate therefore said unto him, Art thou a king then? Jesus answered, 4Thou sayest that I am a king. To this end have I been born, and to this end am I come into</p>
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		from Galilee even unto this place.	the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. 38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith
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			unto them, I find no crime in him.
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¹ Or, *an anointed king*.

² Gr. *Prætorium*.

³ Or, *officers verse* as in verses 3, 12, 18, 22.

⁴ Or, *Thou sayest it, because I am a king*.

^a The Roman Trial also comprised three stages, (1) the first appearance before the Roman procurator Pilate (159), (2) the appearance before Herod Antipas, the native ruler of Galilee appointed by the Romans (160), and (3) the final appearance before Pilate (161).

160. JESUS BEFORE HEROD ANTIPAS THE TETRARCH

Jerusalem. Friday, early morning

Luke 23 verse 6 thru 12

6 But when Pilate heard it, he asked whether the man were a Galilean. 7 And when he knew that he

was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days.

8 Now when Herod saw Jesus, he was exceeding glad *verse* for he was of a long time desirous to see him, because he had heard concerning him;^a and he hoped to see some ^lmiracle done by him. 9 And he questioned him in many words; but he answered him nothing. 10 And the chief priests and the scribes stood, vehemently accusing him. 11 And Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate. 12 And Herod and Pilate became friends with each other that very day *verse* for before they were at enmity between themselves.

^l Gr. *sign*.

^a See [71](#).

161. JESUS THE SECOND TIME BEFORE PILATE

Pilate slowly and reluctantly and in fear surrenders to the demand of the Sanhedrin for the crucifixion of Christ.

Friday toward sunrise (John 19 *verse* 14)

<p>Mark 15 verse 6 thru 15</p>	<p>Matthew 27 verse 15 thru 26</p>	<p>Luke 23 verse 13 thru 25</p>	<p>John 18 verse 39 thru 19 verse 16</p>
<p>6 Now at 'the feast he used to release unto them one prisoner, whom they asked of him. 7 And there was one called Barabbas, <i>lying</i> bound with them that had made insurrectio</p>	<p>Now at 'the feast the governor was wont to release unto the multitude one prisoner, whom they would. 16 And they had then a notable prisoner, called Barabbas.</p>		

<p>n, men who in the insurrectio n had committed murder. 8 And the multitude went up and began to ask him <i>to do</i> as he was wont to do unto them.</p>		<p>13 And Pilate called together the chief priests and the rulers and the people, 14 and said unto them, Ye brought unto me this man, as one that perverteth the people verse and</p>	
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	<p>17 When therefore they were gathered together, Pilate said unto them, Whom will ye that</p>	<p>behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him verse no, nor yet Herod verse for he sent him back unto us; and behold, nothing worthy of death hath</p>	<p>39 But ye have a custom, that I should release unto you one at the passover verse will ye therefore that I release unto you the King of the Jews?</p>
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<p>9 And Pilate answered them, saying, Will ye that I release unto you the King of the Jews? 10 For he perceived that for envy the chief priests had delivered him up.</p>	<p>I release unto you? Barabbas, or Jesus which is called Christ? 18 For he knew that for envy they had delivered him up. 19 And while he was sitting on the judgement thru seat, his wife sent unto him,</p>	<p>been done by him. 16 I will therefore chastise him, and release him.⁵</p>	
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<p>11 But the chief priests stirred up the multitude, that he should rather release Barabbas unto them.</p>	<p>saying, Have thou nothing to do with that righteous man verse for I have suffered many things this day in a dream because of him. 20 Now the chief priests and the elders persuaded the multitudes that they should ask for</p>		<p>40 They cried out therefore again, saying, Not this man, but Barabbas. Now Barabbas was a robber.</p>
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	<p>Barabbas, and destroy Jesus.</p> <p>21 But the governor answered and said unto them, Whether of the twain will ye that I release unto you? And they said, Barabbas.</p>	<p>18 But they cried out all together, saying, Away with this man, and release unto us Barabbas</p> <p>verse 19 one who for a certain insurrection made in the city, and for murder, was cast into prison.</p>	<p>1 Then Pilate therefore took Jesus, and scourged him.</p> <p>2 And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple garment;</p> <p>3 and they came unto him, and</p>
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			said, Hail, King of the Jews! and they struck him ⁶ with their hands. 4 And Pilate went out again, and saith unto them, Behold, I bring him out to you, that ye may know that I find no crime in him. 5 Jesus therefore came
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<p>12 And Pilate again answered and said unto them, What then shall I do unto him whom ye call the King of the Jews? 13 And they cried out again, Crucify him. 14 And Pilate said unto them, Why, what evil hath he done?</p>	<p>22 Pilate saith unto them, What then shall I do unto Jesus which is called Christ? They all say,</p>	<p>20 And Pilate spake unto them again, desiring to release Jesus; 21 but they shouted, saying, Crucify, crucify him. 22 And he said unto them the third time, Why, what</p>	<p>out, wearing the crown of thorns and the purple garment. And <i>Pilate</i> saith unto them, Behold, the man! 6 When therefore the chief priests and the officers saw him, they cried out, saying, Crucify <i>him</i>,</p>
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<p>But they cried out exceedingly, Crucify him.</p>	<p>Let him be crucified.</p> <p>23 And he said, Why, what evil hath he done?</p> <p>But they cried out exceedingly, saying, Let him be crucified.</p>	<p>evil hath this man done? I have found no cause of death in him verse I will therefore chastise him and release him.</p>	<p>crucify <i>him</i>. Pilate saith unto them, Take him yourselves, and crucify him verse for I find no crime in him. 7 The Jews answered him, We have a law, and by that law he ought to die, because he</p>
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			made himself the Son of God. 8 When Pilate therefore heard this saying, he was the more afraid; 9 and he entered into the ³ palace again, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. 10
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			<p>Pilate therefore saith unto him, Speakest thou not unto me? knowest thou not that I have ⁷power to release thee, and have ⁷power to crucify thee? ¶ Jesus answered him, Thou wouldest have no ⁷power against</p>
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		<p>23 But they were instant with loud voices, asking that he might be crucified.</p>	<p>me, except it were given thee from above verse therefore he that delivered me unto thee hath greater sin.</p> <p>12 Upon this Pilate sought to release him verse but the Jews cried out, saying, If thou</p>
	<p>24 So when Pilate saw that he prevailed</p>	<p>And their voices prevailed.</p>	

<p>And Pilate, wishing to content the multitude, released unto them Barabbas, and delivered Jesus, when he had scourged him,</p>	<p>nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude [see Deut. 21 verse 6 thru 9], saying, I am innocent ²of the blood of this righteous man verse see</p>	<p>24 And Pilate gave sentence that what they asked for should</p>	<p>release this man, thou art not Cæsar's friend verse every one that maketh himself a king ⁸speaketh against Cæsar. 13 When Pilate therefore heard these words, he brought Jesus out, and sat down on</p>
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<p>to be crucified.</p>	<p>ye <i>to it.</i> 25 And all the people answered and said, His blood <i>be</i> on us, and on our children.^b</p> <p>26 Then released he unto them Barabbas verse</p>	<p>be done. 25 And he released him that for insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will.</p>	<p>the judgement thru seat at a place called The Pavement, but in Hebrew, Gabbatha. 14 Now it was the Preparation of the passover verse it was about the sixth hour.^a And he saith unto the Jews, Behold, your King!</p>
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	but Jesus he scourged and delivered to be crucified.		They therefore cried out, Away with <i>him</i> , away with <i>him</i> , crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.
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			<p>16 Then therefore he delivered him unto them</p> <p>to be crucified.</p>
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¹ Or, *a feast*.

² Some ancient authorities read *of this blood verse see ye etc.*

³ Gr. *Prætorium*. See [Mark 15 verse 16](#).

⁴ Or, *palace*.

⁵ Many ancient authorities insert ver. 17 *Now he must needs release unto them at the feast one prisoner*. Others add the same words after ver. 19.

⁶ Or, *with rods*.

⁷ Or, *authority*.

⁸ Or, *opposeth Cæsar*.

^a It appears that John, who wrote in Asia Minor, long after the destruction of Jerusalem, makes the day begin at midnight, as the Greeks and Romans

did. We seem compelled so to understand him in [20 verse 19](#) (comp. [Luke 24 verse 29 thru 39](#)); and in no passage of his Gospel is that view unsuitable. Here then we understand that Pilate passed the sentence about sunrise, which at the Passover, near the vernal equinox, would be 6 o'clock. The intervening three hours might be occupied in preparations, and the Crucifixion occurred at 9 o'clock, viz. the third hour as counted by the Jews ([Mark 15 verse 25](#)).

^b Pilate, of course, could not escape full legal and moral responsibility for his cowardly surrender to the Sanhedrin to keep his own office. The guilt of the Sanhedrin (both Pharisees and Sadducees unite in the demand for the blood of Jesus) is beyond dispute. It is impossible to make a mere political issue out of it and to lay all the blame on the Sadducees, who feared a revolution. The Pharisees began the attacks against Jesus on theological and ecclesiastical grounds. The Sadducees later joined the conspiracy against Christ. Judas was a mere tool of the Sanhedrin, who had his resentments and grievances to avenge. There is guilt enough for all the plotters in the greatest wrong of the ages.

162. THE ROMAN SOLDIERS MOCK^a JESUS

Friday, between 6 and 9 A.M.

Mark 15 verse 16 thru 19	Matthew 27 verse 27 thru 30
<p>16 And the soldiers led him away within the court, which is the ⁴Prætorium; and they call together the whole ²band. 17 And they clothe him with purple, and plaiting a crown of thorns, they put it on him; 18 and they began to salute him, Hail, King of the Jews! 19 And they smote his head with a reed, and did spit upon him, and bowing their knees</p>	<p>27 Then the soldiers of the governor took Jesus into the ¹palace, and gathered unto him the whole ²band. 28 And they ³stripped him, and put on him a scarlet robe. 29 And they plaited a crown of thorns and put it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, Hail, King of the Jews! 30 And</p>

worshipped him.	they spat upon him, and took the reed and smote him on the head.
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¹ Gr. *Prætorium*.
² Or, *cohort*.
³ Some ancient authorities read *clothed him*.
⁴ Or, *palace*.
^a The Sanhedrin likewise had mocked Jesus when they had condemned him to death ([155](#)).

163. JESUS ON THE WAY TO THE CROSS (*VIA DOLOROSA*) ON GOLGOTHA^a

Before 9 A.M. Friday

Mark 15 verse 20 thru 23	Matthew 27 verse 31 thru 34	Luke 23 verse 26 thru 33	John 19 verse 16 thru 17
20 And when they had mocked him, they took	31 And when they had mocked him, they took		16 They took Jesus therefore verse 17 and he

<p>off from him the purple, and put on him his garments. And they lead him out to crucify him.</p> <p>21 And they ²compel one passing by, Simon of Cyrene, coming from the country, the father of Alexander and</p>	<p>off from him the robe, and put on him his garments, and led him away to crucify him.</p> <p>32 And as they came out, they found a man of Cyrene, Simon by name</p> <p>verse him they ¹compelled to go <i>with them,</i></p>	<p>26 And when they led him away, they laid hold upon one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus.</p> <p>27 And there followed him a</p>	<p>went out, bearing the cross for himself,</p>
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Rufus, to go <i>with them,</i> that he might bear his cross.	that he might bear his cross.	great multitude of the people, and of women who bewailed and lamented him. 28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for your thro selves, and for your children. 29 For	
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22 And	33 And	behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck. 30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover	unto the place called The place of a skull, which is called in Hebrew
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<p>they bring him unto the place Golgotha, which is, being interpreted , The place of a skull. 23 And they offered him wine mingled with myrrh verse but he received it not.</p>	<p>when they were come unto a place called Golgotha, that is to say, The place of a skull, 34 they gave him wine to drink mingled with gall [see Ps. 69 verse 21] verse and when he had tasted it, he would not drink.</p>	<p>us [see Hos. 10 verse 8]. 31 For if they do these things in the green tree, what shall be done in the dry? 32 And there were also two others, malefactors , led with him to be put to death. 33 And when they came unto</p>	<p>Golgotha verse</p>
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		the place which is called ³ The skull,	
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¹ Gr. *impressed*.

² Gr. *impress*.

³ According to the Latin, *Calvary*, which has the same meaning.

^a Golgotha is the Aramaic word for "skull," and Calvary is the Latin word. The place cannot have been where the so thru called "Church of the Holy Sepulchre" stands, far within the walls. There is of late a rapidly growing agreement that it was the northern end of the Temple hill, whose rounded summit (without the city wall), and southern face with holes in the rock, looks at a little distance much like a skull. This place fulfils all the conditions.

164. THE FIRST THREE HOURS ON THE CROSS

From nine A.M. till noon on Friday (three sayings of Jesus; the soldiers gambling for the garment of Jesus; the inscription on the Cross; the scoffing of Jesus by the multitude, the Sanhedrin, the soldiers,

and even by the two robbers on each side of Christ)⁴

Mark 15 verse 24 thru 32	Matthew 27 verse 35 thru 44	Luke 23 verse 33 thru 43	John 19 verse 18 thru 27
24 And they crucify him, and part his garments among them, casting lots upon them, what each should take [<i>see Ps. 22 verse 18</i>].	35 And when they had crucified him, they parted his garments among them, casting lots 36 and they sat and watched	33 there they crucified him, and the malefactors, one on the right hand and the other on the left. 34 ⁴ And Jesus said, Father, forgive them; for they know not what	18 where they crucified him, and with him two others, on either side one, and Jesus in the midst.

	<p>him there.</p>	<p>they do.</p> <p>And parting his garments among them, they cast lots.</p>	<p>23 The soldiers therefore , when they had crucified Jesus, took his garments , and made four parts, to every soldier a part; and also the ⁵coat verse now the ⁵coat was without seam, woven</p>
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<p>25 And it was the third hour, and they crucified him. 26 And the superscription of his accusation was written over, THE KING OF THE JEWS.</p>	<p>37 And they set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.</p>	<p>38 And there was also a superscription over him, THIS IS THE KING OF THE JEWS.</p>	<p>from the top throughout. 24 They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be verse that the scripture might be fulfilled, which saith, They</p>
<p>27 And with him they</p>			

<p>crucify two robbers; one on his right hand, and one on his left.³</p>	<p>38 Then are there crucified with him two robbers, one on the right hand, and one on the left.</p>	<p>35 And the people stood beholding.</p>	<p>parted my garments among them, And upon my vesture did they cast lots. [<i>Ps.</i> 22 <i>verse 18</i>].</p>
<p>29 And they that passed by railed on him,</p>			<p>25 These things therefore the soldiers did. 19 And Pilate wrote a title also, and put it</p>

<p>wagging their heads [<i>see Ps. 22 verse 7</i>], and saying, Ha! thou that destroyest the temple, and buildest it in three days, ³⁰ save thyself, and come down from the cross.</p> <p>³¹ In like manner also the chief priests</p>	<p>³⁹ And they that passed by railed on him, wagging their heads, ⁴⁰ and saying, Thou that destroyest the temple, and buildest it in three days, ^{save thyself} <i>verse if</i></p>	<p>And the rulers also scoffed at him, saying, He saved others; let him save himself, if this is the Christ of God, his chosen. ³⁶ And the soldiers also mocked him, coming to him, offering him vinegar, ³⁷ and</p>	<p>on the cross. And there was written, JESUS OF NAZARETH, THE KING OF THE JEWS. ²⁰ This title therefore read many of the Jews <i>verse 7</i> for the place where Jesus was crucified was nigh to the city</p>
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<p>mocking <i>him</i> among themselves with the scribes said, He saved others; ²himself he cannot save. 32 Let the Christ, the King of Israel, now come down from the cross, that we may see and believe.</p>	<p>thou art the Son of God, come down from the cross. 41 In like manner also the chief priests mocking <i>him</i>, with the scribes and elders, said, 42 He saved others; ²himself he cannot save.</p>	<p>saying, If thou art the King of the Jews, save thyself. 39 And one of the malefactors which were hanged railed on him, saying, Art not thou the</p>	<p>verse and it was written in Hebrew, <i>and</i> in Latin, <i>and</i> in Greek. 21 The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews; but, that he said, I am King of the Jews. 22</p>
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<p>And they that were crucified with him reproached him.</p>	<p>He is the King of Israel; let him now come down from the cross, and we will believe on him. 43 He trusteth on God [<i>see Ps. 22 verse 8</i>]; let him deliver him now, if he desireth him verse</p>	<p>Christ? save thyself and us. 40 But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation? 41 And we indeed justly; for we receive the due reward of our deeds verse</p>	<p>Pilate answered , What I have written I have written.</p>
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	for he said, I am the Son of God. 44 And the robbers also that were crucified with him cast upon him the same reproach.	but this man hath done nothing amiss. 42 And he said, Jesus, remember me when thou comest ⁶ in thy kingdom. 43 And he said unto him, Verily I say unto thee, To thru day shalt thou be with me in Paradise.	
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			<p>25 But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the <i>wife</i> of Cleopas, and</p>
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			Mary Magdalen e. 26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold, thy son! 27 Then saith he to the disciple, Behold, thy mother!
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			And from that hour the disciple took her unto his own <i>home</i> .
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¹ Or, *sanctuary*.

² Or, *can he not save himself?*

³ Many ancient authorities insert ver. 28 *And the scripture was fulfilled, which saith, And he was reckoned with transgressors.* See [Luke 22 verse 37](#).

⁴ Some ancient authorities omit *And Jesus said, Father, forgive them; for they know not what they do.*

⁵ Or, *tunic*.

⁶ Some ancient authorities read *into thy kingdom*.

⁷ Or, *for the place of the city where Jesus was crucified was nigh at hand*.

^a It is not easy to tell the precise order of the events during this period of three hours, since the Gospels do not present them in the same detail or order. On the whole it has seemed best simply to follow Mark's arrangement as we have done uniformly in the Harmony. Thus the apparent order

of the sayings is (1) The Prayer for Christ's enemies in Luke 23 verse 34. (2) The Promise to the Repentant Robber in Luke 23 verse 43. (3) The Charge to the Mother of Jesus and to the Beloved Disciple in John 19 verse 26, 27. These three sayings are with reference to others.

165. THE THREE HOURS OF DARKNESS FROM NOON TO THREE P.M.

(Four More Sayings^a at the Close of the Darkness and the Death of Christ.)

Mark 15 verse 33 thru 37	Matthew 27 verse 45 thru 50	Luke 23 verse 44 thru 46	John 19 verse 28 thru 30
33 And when the sixth hour was come, there was darkness over the	45 Now from the sixth hour there was darkness over all the land until the	44 And it was now about the sixth hour, and a	

<p>whole land until the ninth hour. 34 And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthan i? which is, being interpreted , My God, my God, ²why hast thou forsaken me? 35 And some of</p>	<p>ninth hour. 46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama, sabachthan i? that is, My God, my God, ²why hast thou forsaken me [see Ps. 22 verse 1]? 47 And some of them that</p>	<p>darknes s came over the whole land until the ninth hour, 45 ⁴the sun's light failing.</p>	<p>28 After this Jesus, knowing that all things are now finished, that the scripture might be</p>
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<p>them that stood by, when they heard it, said, Behold, he calleth Elijah.</p> <p>36 And one ran, and filling a sponge full of</p> <p>vinegar, put it on a reed, and gave him to drink, saying, Let be; let us see</p>	<p>stood there, when they heard it, said, This man calleth Elijah.</p> <p>48 And straightwa</p> <p>y one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.</p> <p>49 And the</p>	<p>accomplishe</p> <p>d,</p> <p>saith, I thirst. 29</p> <p>There was set there a vessel full of vinegar</p> <p>verse so they put a sponge full of the vinegar upon hysop, and brought it to his mouth [<i>see Ps. 69 verse 21</i>].</p> <p>30 When Jesus therefore had</p>
		<p>46 ⁵And when</p>

<p>whether Elijah cometh to take him down.</p>	<p>rest said, Let be; let us see whether Elijah cometh to save him.³</p>	<p>Jesus had cried with a loud voice, he said, Father, into thy hands I commen d my spirit [<i>see Ps.</i> <i>31 verse</i> <i>5</i>] verse and having said this,</p>	<p>received the vinegar, he said, It is finished verse</p>
<p>37 And Jesus uttered a loud voice,</p>	<p>50 And Jesus cried again with a loud voice,</p>	<p>he gave</p>	<p>and he bowed his head, and gave up his spirit.</p>

and gave up the ghost.	and yielded up his spirit.	up the ghost.	
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¹ Or, *earth*.

² Or, *why didst thou forsake me?*

³ Many ancient authorities add *And another took a spear and pierced his side, and there came out water and blood*. See [John 19 verse 34](#).

⁴ Gr. *the sun failing*.

⁵ Or, *And Jesus, crying with a loud voice, said*.

^a The probable order of these four sayings coming just before the death of Jesus is (1) The Cry of Desolation, Mark 15 verse 34 = Matthew 27 verse 46. (2) The Cry of Physical Anguish, John 19 verse 28. (3) The Cry of Victory, John 19 verse 30. (4) The Cry of Resignation, Luke 23 verse 46. These four sayings of Jesus are with reference to himself.

166. THE PHENOMENA ACCOMPANYING THE DEATH OF CHRIST

<p>Mark 15 verse 38 thru 41</p>	<p>Matthew 27 verse 51 thru 56</p>	<p>Luke 23 verse 45, 47 thru 49</p>
<p>38 And the veil of the ²temple was rent in twain from the top to the bottom.</p> <p>39 And when the centurion,</p>	<p>51 And behold, the veil of the ²temple was rent in twain from the top to the bottom; and the earth did quake; and the rocks were rent; 52 and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; 53 and coming</p>	<p>45 And the veil of the ²temple was rent in the midst.</p> <p>47 And when the centurion saw what was done,</p>

<p>which stood by over against him, saw that he ¹so gave up the ghost, he said,</p>	<p>forth out of the tombs after his resurrection they entered into the holy city and appeared unto many.</p>	<p>he glorified God, saying, Certainly this was a righteous man.</p>
<p>Truly this man was ³the Son of God. 40 And there were also women beholding from afar</p>	<p>verse among 54 Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly,</p>	<p>48 And all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting their breasts. 49 And all his acquaintance,</p>
<p>whom <i>were</i> both Mary Magdalene, and</p>	<p>saying, Truly this was ³the Son of God. 55</p>	<p>and the women that followed with him from Galilee,</p>

<p>Mary the mother of James the ⁴less and of Joses, and Salome; ⁴¹ who, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.</p>	<p>And many women were there beholding from afar, which had followed Jesus from Galilee, ministering unto him verse ⁵⁶ among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.</p>	<p>stood afar off, seeing these things.</p>
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¹ Many ancient authorities read *so cried out, and gave up the ghost.*

² Or, *sanctuary.*

³ Or, *a son of God.*

⁴ Gr. *little*.

167. THE BURIAL OF THE BODY OF JESUS IN THE TOMB OF JOSEPH OF ARIMATHEA AFTER PROOF OF HIS DEATH

Friday afternoon before 6 P.M.

John 19 verse 31 thru 42

31 The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high *day*), asked of Pilate that their legs might be broken, and *that* they might be taken away. 32 The soldiers therefore came, and brake the legs of the first, and of the other which was crucified with him verse 33 but when they came to Jesus, and saw that he was dead already, they brake not his legs verse 34 howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and water. 35 And he that hath seen hath borne witness, and his witness is true

verse and he knoweth that he saith true, that ye also may believe. 36 For these things came to pass, that the scripture might be fulfilled [*see Ex. 12 verse 46; Num. 9 verse 12; Ps. 34 verse 20*], A bone of him shall not be ³broken. 37 And again another scripture saith [*see Zech. 12 verse 10. Deut. 21 verse 22 thru 23; Ex. 34 verse 24*], They shall look on him whom they pierced.

Mark 15 verse 42 thru 46	Matthew 27 verse 57 thru 60	Luke 23 verse 50 thru 54	John 19 verse 31 thru 42
42 And when even was now come, because it was the Preparation, that is, the day before the sabbath,	57 And when even was come, there came a rich man	50 And behold, a man named Joseph,	38 And after these things Joseph of

<p>43 there came Joseph of Arimathæa, a councillor of honourable estate,</p>	<p>from Arimathæa, named Joseph,</p>	<p>who was a councillor, a good man and a righteous 51 (he had not consented to their counsel and deed), <i>a man</i> of Arimathæa</p>	<p>Arimathæa,</p>
<p>who also himself was looking for the kingdom of God;</p>	<p>who also himself was Jesus' disciple verse</p>	<p>, a city of the Jews, who was looking for the kingdom of God verse</p>	<p>being a disciple of Jesus,</p>
<p>and he boldly</p>	<p>58 this man went to Pilate,</p>	<p>52 this</p>	<p>but secretly for fear of the Jews, asked of Pilate that he might take away the body</p>

<p>went in unto Pilate, and asked for the body of Jesus. 44 And Pilate marvelled if he were already dead verse and calling unto him the centurion, he asked him whether he had been any while dead. 45 And when he learned it</p>	<p>and asked for the body of Jesus.</p> <p>Then Pilate commanded it to be given up.</p>	<p>man went to Pilate, and asked for the body of Jesus.</p>	<p>of Jesus verse and</p> <p>Pilate gave <i>him</i> leave. He came therefore, and took away his body. 39 And there</p>
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<p>of the centurion, he granted the corpse to Joseph.</p>	<p>59 And Joseph took the body, and wrapped it in a clean linen cloth,</p>	<p>53 And he took it down, and wrapped it in a linen cloth,</p>	<p>came also Nicodemus, he who at the first came to him by night, bringing a ⁴mixture of myrrh and aloes, about a hundred pound <i>weight.</i> 40</p>
<p>46 And he bought a linen cloth, and taking him down, wound him in the linen</p>	<p>60 and laid it in</p>	<p>and laid him in a tomb</p>	<p>So they took the body of Jesus, and bound it in linen cloths with</p>

<p>cloth,</p> <p>and laid him in a tomb which had been hewn out of a rock; and he rolled a stone against the door of the tomb.</p>	<p>his own new tomb, which he had hewn out in the rock verse and he rolled a great stone to the door of the tomb, and departed.</p>	<p>that was hewn in stone, where never man had yet lain. 54 And it was the day of the Preparation, and the sabbath² drew on.</p>	<p>the spices, as the custom of the Jews is to bury. 41 Now in the place where he was crucified there was a garden; and in the garden a new tomb wherein was never man yet laid [<i>see Deut. 21 verse 22 thru</i></p>
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			<p>23]. 42 There then because of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus.</p>
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¹ Many ancient authorities read *were already dead*.

² Gr. *began to dawn*.

³ Or, *crushed*.

⁴ Some ancient authorities read *roll*.

168. THE WATCH OF THE WOMEN BY THE TOMB OF JESUS

The women maintain their watch and rest on the Sabbath (beginning 6 P.M.) while the Pharisees have a guard of Roman soldiers to keep watch over the Roman seal on the tomb.

Friday afternoon till Saturday afternoon

<p>Mark 15 verse 47</p>	<p>Matthew 27 verse 61 thru 66</p>	<p>Luke 23 verse 55 thru 56</p>
<p>47 And Mary Magdalene and Mary the <i>mother</i> of Joses beheld where he was laid.</p>	<p>61 And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.</p> <p>62 Now on the</p>	<p>55 And the women, which had come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid.</p> <p>56 And they returned, and prepared spices and ointments. And on the sabbath^a they rested according to the commandment</p>

	<p>morrow, which is the day after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, 63 saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I rise again. 64 Command therefore that the</p>	<p>[<i>see Ex. 12 verse 16; 20 verse 8 thru 11; Deut. 5 verse 12 thru 15</i>].</p>
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sepulchre be
made
sure until the
third
day, lest haply
his
disciples come
and
steal him away,
and
say unto the
people,
He is risen
from the
dead verse
and the last
error will be
worse
than the first.
65 Pilate
said unto them,
'Ye
have a guard
verse go your
way, ²make it
as sure
as ye can. 66

	So they went, and made the sepulchre sure, sealing the stone, the guard being with them.	
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¹ Or, *Take a guard.*

² Gr. *make it sure, as ye know.*

^a Luke ([23 verse 54](#)) notes that "the Sabbath drew on" after the burial on Friday afternoon. The Sabbath began at 6 P.M. Then Luke notes that the women rested during the Sabbath (our Friday night and Saturday).

XIV THE RESURRECTION, APPEARANCES, AND ASCENSION OF CHRIST

During forty days beginning with Sunday after the death of Christ. Spring of A.D. 30 (or 29). Judea and Galilee.^a 169 thru 184.

^a Of this period we see that he remained at or near Jerusalem for a week. Then he probably left at once for Galilee ([Matthew 28 verse 7](#); [Mark 16 verse 7](#)). In the month that followed we cannot fix the exact time of the events that occurred in Galilee, but just at the end of the forty days we find him again in Jerusalem.

169. THE VISIT OF THE WOMEN TO THE TOMB OF JESUS

They watch the tomb late on the Sabbath (our Saturday afternoon); and the purchase of spices by them after the Sabbath (after 6 P.M. Saturday) on the first day of the week.

GOLGOTHA AND BETHANY

Our late Saturday afternoon and early evening

Mark 16 verse 1	Matthew 28 verse 1
	1 Now late on the sabbath day, ^a as it began to dawn toward the first <i>day</i> of the week,

<p>1 And when the sabbath was past, Mary Magdalene, and Mary the <i>mother</i> of James, and Salome, bought spices, that they might come and anoint him.</p>	<p>came Mary Magdalene and the other Mary to see the sepulchre.</p>
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^a This phrase once gave much trouble, but the usage of the vernacular *Koiné* Greek amply justifies the translation. The visit of the women to inspect the tomb was thus made before the sabbath was over (before 6 P.M. on Saturday). But the same Greek idiom was occasionally used in the sense of "after." See Robertson, *Grammar of the Greek New Testament in the Light of Historical Research*, p. 645. The distance from Bethany to Golgotha was not more than a sabbath day's journey. The spices could be purchased after sundown either in Bethany or Jerusalem. It must be borne in mind that the Jewish First Day of the Week began at 6 P.M. on our Saturday.

170. THE EARTHQUAKE, THE ROLLING AWAY OF THE STONE BY AN ANGEL, AND THE FRIGHT OF THE ROMAN WATCHERS

Sunday before sunrise

Matthew 28 verse 2 thru 4

2 And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. 3 His appearance was as lightning, and his raiment white as snow verse 4 and for fear of him the watchers did quake, and became as dead men.

171. THE VISIT OF THE WOMEN TO THE TOMB OF JESUS ABOUT SUNRISE SUNDAY MORNING AND THE MESSAGE OF THE ANGELS ABOUT THE EMPTY TOMB

Golgotha. Early Sunday morning

Mark 16 verse 2 thru 8	Matthew 28 verse 5 thru 8	Luke 24 verse 1 thru 8	John 20 verse 1
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<p>2 And very early on the first day of the week, they come to the tomb when the sun was risen.</p> <p>3 And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? 4 and looking up, they see that the stone is rolled back</p>	<p>5 And the angel answered and said unto the</p>	<p>1 But on the first day of the week, at early dawn,^a they came unto the tomb, bringing the spices which they had prepared.</p> <p>2 And they found the stone rolled away from the tomb. 3 And they entered in, and found not the body² of the Lord</p>	<p>1 Now on the first <i>day</i> of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb.</p>
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<p>verse for it was exceeding great. 5 And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed. 6 And he saith unto them, Be not amazed verse ye seek Jesus, the Nazarene, which hath</p>	<p>women, Fear not ye verse for I know that ye seek Jesus, which hath been crucified . 6 He is not here; for he is risen, even as he said. Come, see the place where the Lord lay.</p>	<p>Jesus. 4 And it came to pass, while they were perplexed thereabout, behold, two men stood by them in dazzling apparel verse 5 and as they were affrighted, and bowed down their faces to the earth, they said unto them, Why seek ye ³the living</p>	
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<p>been crucified verse he is risen; he is not here verse behold, the place where they laid him! 7 But go, tell his disciples and Peter, He goeth before you into Galilee verse there shall ye see him, as he said unto you. 8 And they</p>	<p>7 And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him verse lo, I have told you. 8 And they departed quickly from</p>	<p>among the dead? 6 ⁴He is not here, but is risen verse remember how he spake unto you when he was yet in Galilee, saying 7 that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day</p>	
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<p>went out, and fled from the tomb; for trembling and astonishment had come upon them verse and they said nothing to any one; for they were afraid.</p>	<p>the tomb with fear and great joy, and ran to bring his disciples word.</p>	<p>rise again. 8 And they remembered his words.</p>	
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¹ Many ancient authorities read *where he lay*.

² Some ancient authorities omit *of the Lord Jesus*.

³ Gr. *him that liveth*.

⁴ Some ancient authorities omit *He is not here, but is risen*.

^a So he had already risen at early dawn on the first day of the week. He was buried (167) shortly before sunset on Friday, and at sunset the sabbath began. So he lay in the tomb a small part of Friday, all of

Saturday, and 10 or 11 hours of Sunday. This corresponds exactly with the seven times repeated statement that he would or did rise "on the third day," which *could not possibly* mean after 72 hours. The phrase two or three times given, "after three days," naturally denoted for Jews, as for Greeks and Romans, a whole central day and any part of a first and third, thus agreeing with "on the third day." Even the "three days and three nights" of [Matthew 12 verse 40](#) need not, according to known Jewish usage, mean more than we have described. So these expressions *can* be reconciled with "on the third day," and with the facts as recorded, while "on the third day" *cannot* mean after 72 hours. See [Note 13](#) at end of the Harmony for full discussion of the question. There is no real appeal from the testimony of Luke, who gives the whole period. Luke states that Jesus was buried just before the sabbath "drew on" (our Friday evening); that the women rested during the sabbath (our Saturday), and that Jesus was already risen early Sunday morning when the women came to the tomb.

172. MARY MAGDALENE AND THE OTHER WOMEN REPORT TO THE APOSTLES AND PETER AND JOHN VISIT THE EMPTY TOMB

<p>Luke 24 verse 9 thru 12</p>	<p>John 20 verse 2 thru 10</p>
<p>9 and returned ¹from the tomb, and told all these things to the eleven, and to all the rest. 10 Now they were Mary Magdalene, and Joanna, and Mary the <i>mother</i> of James verse and the other women with them told these things unto the apostles. 11 And these words appeared in their sight as idle talk; and they disbelieved them. 12 ²But Peter arose, and ran into the tomb; and stooping and looking in, he seeth the linen</p>	<p>2 She runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him. 3 Peter therefore went forth, and the other disciple, and they went toward the tomb. 4 And they ran both together verse and the other disciple outran Peter, and came first to the tomb;</p>

clothes by
themselves; and he
³departed to
his home, wondering at
that which
was come to pass.

5 and stooping and
looking in, he
seeth the linen cloths
lying; yet
entered he not in. 6
Simon Peter
therefore also cometh,
following
him, and entered into
the tomb;
and he beholdeth the
linen cloths
lying, 7 and the napkin,
that was
upon his head, not lying
with the
linen cloths, but rolled
up in a
place by itself. 8 Then
entered in
therefore the other
disciple also,
which came first to the
tomb, and
he saw, and believed. 9
For as yet
they knew not the

	scripture, that he must rise again from the dead. 10 So the disciples went away again unto their own home.
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¹ Some ancient authorities omit *from the tomb*.

² Some ancient authorities omit verse 12.

³ Or, *departed, wondering with himself*.

Five appearances are given as occurring on the day of his resurrection, and five subsequently during the forty days. The five appearances on this day were (1) to Mary Magdalene (John and Mark); (2) to other women (Matthew); (3) to the two going to Emmaus; (4) to Simon Peter (Luke 24 verse 34); (5) to ten apostles and others.

173. THE APPEARANCE OF JESUS TO MARY MAGDALENE AND THE MESSAGE TO THE DISCIPLES

Jerusalem. The first day of the week (Sunday)

Mark 16 verse 9 thru 11	John 20 verse 11 thru 18
<p>9 Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven² devils.</p>	<p>11 But Mary was standing without at the tomb weeping verse so, as she wept, she stooped and looked into the tomb; 12 and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. 13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. 14 When</p>

10 She went and told them that had been with him, as they mourned and wept.

11 And they, when they heard that he was alive, and had been seen of her, disbelieved.

she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. 16 Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, ³Master. 17 Jesus saith

to her, ⁴Touch
me not; for I am not yet
ascended
unto the Father verse
but go unto my
brethren, and say to
them, I ascend
unto my Father and your
Father,
and my God and your
God. 18 Mary
Magdalene cometh and
telleth the
disciples, I have seen
the Lord;
and *how that* he had
said these
things unto her.

¹ The two oldest Greek manuscripts, and some other authorities, omit from ver. 9 to the end. Some other authorities have a different ending to the Gospel.

² Gr. *demons*.

³ Or, *Teacher*.

⁴ Or, *Take hold not on me*.

174. THE APPEARANCE OF JESUS TO THE OTHER WOMEN

Jerusalem. Sunday the first day of the week

Matthew 28 verse 9 thru 10

9 And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him. 10 Then saith Jesus unto them, Fear not verse go tell my brethren that they depart into Galilee, and there shall they see me.

175. SOME OF THE GUARD REPORT TO THE JEWISH RULERS

Matt 28 verse 11 thru 15

11 Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass. 12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, 13 saying, Say ye, His disciples came by night, and stole him away while we slept. 14 And if this ¹come to the governor's ears, we will

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

¹ Or, *come to a hearing before the governor.*

176. THE APPEARANCE TO TWO DISCIPLES (CLEOPAS AND ANOTHER) ON THE WAY TO EMMAUS

Sunday afternoon

Mark 16 verse 12, 13	Luke 24 verse 13 thru 32
12 And after these things he was manifested in another form unto two of them, as they walked, on their way into the country. 13 And they went away and told it unto the rest verse neither believed they them.	13 And

behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem. 14 And they communed with each other of all these things which had happened. And it came to pass, while they communed and questioned together, that Jesus

himself drew near, and went with them. 16 But their eyes were holden that they should not know him. 17 And he said unto them, ¹What communications are these that ye have one with another, as ye walk? And they stood still, looking sad. 18 And one of them, named Cleopas, answering said unto him, ²Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days? 19 And he said unto them, What things? And they said unto him, The things concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people verse 20 and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. 21 But we hoped that it was he which should redeem Israel. Yea and beside all this, it is now the third day since these things came to pass. 22 Moreover certain women of our company amazed us, having been early at the tomb; 23 and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. 24 And certain of them that were with us went to the tomb, and found it even so as the women had said verse but him they saw not. 25 And he said unto them, O foolish men, and slow of heart to believe ³in all that the prophets have spoken! 26 Behoved it not the Christ to suffer these things, and to

enter into his glory? 27 And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. 28 And they drew nigh unto the village, whither they were going verse and he made as though he would go further. 29 And they constrained him, saying, Abide with us verse for it is toward evening, and the day is now far spent. And he went in to abide with them. 30 And it came to pass, when he had sat down with them to meat, he took the ⁴bread, and blessed it, and brake, and gave to them. 31 And their eyes were opened, and they knew him; and he vanished out of their sight. 32 And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?

¹ Gr. *What words are these that ye exchange one with another?*

² Or, *Dost thou sojourn alone in Jerusalem, and knowest thou not the things.*

³ Or, *after.*

⁴ Or, *loaf.*

177. THE REPORT OF THE TWO DISCIPLES AND THE NEWS OF THE APPEARANCE TO SIMON PETER

Jerusalem. Sunday evening

Luke 24 verse 33 thru 35	1 Cor. 15 verse 5
33 And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, 34 saying, The Lord is risen indeed, and hath appeared to Simon. 35 And they rehearsed the things <i>that happened</i> in the way, and how he was known of them in the breaking of the bread.	5 and that he appeared to Cephas.

178. THE APPEARANCE TO THE ASTONISHED DISCIPLES (THOMAS ABSENT) WITH A COMMISSION AND THEIR FAILURE TO CONVINCe THOMAS

Jerusalem. Sunday evening

Mark 16 verse 14	Luke 24 verse 36 thru 43	John 20 verse 19 thru 25
<p>14 And afterward he was manifested unto the eleven themselves as they sat at meat;</p> <p>and he upbraided them with their unbelief and</p>	<p>36 And as they spake these things, he himself stood in the midst of them, and saith unto them, Peace <i>be</i> unto you. 37 But they were terrified and affrighted, and supposed that they beheld a spirit.</p>	<p>19 When therefore it was evening, on that day, the first <i>day</i> of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace <i>be</i> unto you.</p>

<p>hardness of heart, because they believed not them which had seen him after he was risen.</p>	<p>38 And he said unto them, Why are ye troubled? and wherefore do reasonings arise in your heart? 39 See my hands and my feet, that it is I myself verse handle me, and see; for a spirit hath not flesh and bones, as ye behold</p>	<p>20 And when he had said this, he shewed unto them his hands and his side.</p>
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	<p>me having. 40 ²And when he had said this, he shewed them his hands and his feet. 41 And while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat? 42 And they gave him a piece of a broiled fish.³ 43 And he took it, and did eat before them.</p>	<p>The disciples therefore were glad, when they saw</p>
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the Lord. 21 Jesus therefore said to them again,
Peace *be* unto you verse as
the Father hath sent me, even so send I you. 22
And when he had said
this, he breathed on them, and saith unto them,
Receive ye the ⁴Holy
Ghost verse 23 whose soever sins ye forgive,
they are forgiven unto them;
whose soever *sins* ye retain, they are retained.^a
24 But Thomas, one of the twelve, called
⁵Didymus, was not with
them when Jesus came. 25 The other disciples
therefore said unto him,
We have seen the Lord. But he said unto them,
Except I shall see in his
hands the print of the nails, and put my finger
into the print of the nails,
and put my hand into his side, I will not believe.

¹ Some ancient authorities omit *and saith unto them, Peace be unto you.*

² Some ancient authorities omit ver. 40.

³ Many ancient authorities add *and a honeycomb.*

⁴ Or, *Holy Spirit.*

⁵ That is, *Twin.*

^a Of our Lord's final commissions to the apostles and others ([Luke 24 verse 33](#)), this is the first. See a second in [181](#), and a third in [183](#).

179. THE APPEARANCE TO THE DISCIPLES THE NEXT SUNDAY NIGHT AND THE CONVINCING OF THOMAS

Jerusalem

John 20 verse 26 thru 31	1 Cor. 15 verse 5
<p>26 And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace <i>be</i> unto you.</p> <p>27 Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach <i>hither</i> thy hand, and put it into my side</p> <p>verse and be not</p>	<p>5 [and that he appeared to Cephas;] then to the twelve;</p>

faithless, but believing.
28 Thomas
answered and said unto
him, My
Lord and my God. 29
Jesus saith
unto him, Because thou
hast seen
me, 'thou hast believed
verse blessed
are they that have not
seen, and
yet have believed.
30 Many other signs
therefore
did Jesus in the
presence of the
disciples, which are not
written in
this book verse 31 but
these are written,
that ye may believe that
Jesus is
the Christ, the Son of
God; and
that believing ye may

have life in his name.	
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¹ Or, *hast thou believed?*

180. THE APPEARANCE TO SEVEN DISCIPLES BESIDE THE SEA OF GALILEE.^a THE MIRACULOUS DRAUGHT OF FISHES

John 21

1 After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested *himself* on this wise. 2 There were together Simon Peter, and Thomas called ¹Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples. 3 Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat; and that night they took nothing. 4 But when day was now breaking, Jesus stood on the beach verse howbeit the disciples knew not that it was Jesus. 5 Jesus therefore said unto them, Children, have ye aught to eat? They answered him, No. 6 And he said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not

able to draw it for the multitude of fishes. 7 That disciple therefore whom Jesus loved saith unto Peter, It is the Lord. So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked), and cast himself into the sea. 8 But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net *full* of fishes. 9 So when they got out upon the land, they see ²a fire of coals there, and ³fish laid thereon, and ⁴bread. 10 Jesus saith unto them, Bring of the fish which ye have now taken. 11 Simon Peter therefore went ⁵up, and drew the net to land, full of great fishes, a hundred and fifty and three verse and for all there were so many, the net was not rent. 12 Jesus saith unto them, Come *and* break your fast. And none of the disciples durst inquire of him, Who art thou? knowing that it was the Lord. 13 Jesus cometh, and taketh the ⁶bread, and giveth them, and the fish likewise. 14 This is now the third time that Jesus was manifested to the disciples, after he was risen from the dead.

So when they had broken their fast, Jesus saith to Simon Peter, Simon, *son* of ⁷John, ⁸lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I ⁹love thee. He saith unto him, Feed my lambs. 16 He saith to him again a second

time, Simon, *son* of ⁷John, ⁸lovest thou me? He saith unto him, Yea, Lord; thou knowest that I ⁹love thee. He saith unto him, Tend my sheep. ¹⁷ He saith unto him the third time, Simon, *son* of ⁷John, ⁹lovest thou me? Peter was grieved because he said unto him the third time, ⁹Lovest thou me? And he said unto him, Lord, thou knowest all things; thou ¹⁰knowest that I ⁹love thee. Jesus saith unto him, Feed my sheep. ¹⁸ Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest verse but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. ¹⁹ Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, Follow me. ²⁰ Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth thee? ²¹ Peter therefore seeing him saith to Jesus, Lord, ¹¹and what shall this man do? ²² Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me. ²³ This saying therefore went forth among the brethren, that that disciple should not die verse yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what *is that* to thee?

24 This is the disciple which beareth witness of these things, and wrote these things verse and we know that his witness is true.

25 And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

¹ That is, *Twin*.

² Gr. *a fire of charcoal*.

³ Or, *a fish*.

⁴ Or, *a loaf*.

⁵ Or, *aboard*.

⁶ Or, *loaf*.

⁷ Gr. *Joanes*. See [ch. 1 verse 42](#).

^{8, 9} *Love* in these places represents two different Greek words.

¹⁰ Or, *perceivest*.

¹¹ Gr. *and this man, what?*

^a The precise date of this seventh appearance is not known except that it was after that on the Resurrection Day and before the Ascension.

181. THE APPEARANCE TO ABOVE FIVE HUNDRED^a ON AN APPOINTED MOUNTAIN IN GALILEE, AND A COMMISSION GIVEN

Mark 16 verse 15 thru 18	Matthew 28 verse 16 thru 20	1 Cor. 15 verse 6
<p>And he said unto them, Go ye into all the world, and preach the gospel to the whole creation.</p>	<p>16 But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. 17 And when they saw him, they worshipped <i>him verse</i> but some doubted. 18 And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth.</p>	<p>6 then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep;</p>

<p>16 He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. 17 And these signs shall follow them that believe verse in my name shall they cast out ³devils; they shall speak with ⁴new tongues; 18 they</p>	<p>19 Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost verse 20 teaching them to observe all things whatsoever I commanded you verse</p>	
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<p>shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.</p>	<p>and lo, I am with you ¹always, even unto ²the end of the world.</p>	
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¹ Gr. *all the days*.

² Or, *the consummation of the age*.

³ Gr. *demons*.

⁴ Some ancient authorities omit *new*.

^a The meeting attended by so large a number as stated by Paul was most probably that which Jesus had appointed (Matthew 28 verse 16), and it could

be held on an appointed mountain without attracting the attention of unbelievers.—The Commission in Mark may perhaps be reckoned the same as Matthew's here. A third Commission is given by Luke in [183](#). This is what is called by many the Great Commission.

182. THE APPEARANCE TO JAMES THE BROTHER OF JESUS

1 Cor. 15 verse 7

7 Then he appeared to James; then to all the apostles.

183. THE APPEARANCE TO THE DISCIPLES WITH ANOTHER COMMISSION

Jerusalem

<p>Luke 24 verse 44 thru 49</p>	<p>Acts 1 verse 3 thru 8</p>
<p>44 And he said unto them, These are my words which I spake unto</p>	<p>3 to whom he also ³shewed himself alive after his passion by many</p>

you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me. 45 Then opened he their mind, that they might understand the scriptures; 46 and he said unto them, Thus it is written [*see Hos. 6 verse 2*], that the Christ should suffer, and rise again from the dead the third day; 47 and that repentance¹ and remission of sins should be preached in his name unto all the

proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God verse 4 and, ⁴being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, *said he*, ye heard from me verse 5 for John indeed baptized with water; but ye shall be baptized⁵ with the Holy Ghost not many days hence. 6 They therefore, when they were come together, asked

²nations,
beginning from
Jerusalem. 48 Ye are
witnesses of these
things. 49 And
behold, I send forth the
promise
of my Father upon you
verse but tarry
ye in the city, until ye
be clothed
with power from on
high.

him, saying,
Lord, dost thou at this
time
restore the kingdom to
Israel?
7 And he said unto
them, It is not
for you to know times
or seasons,
which the Father hath
⁶set within
his own authority. 8 But
ye shall
receive power, when
the Holy
Ghost is come upon you
verse and ye
shall be my witnesses
both in
Jerusalem, and in all
Judea and
Samaria, and unto the
uttermost
part of the earth.

184. THE LAST APPEARANCE AND THE ASCENSION

On Olivet between Jerusalem and Bethany

Mark 16 verse 19, 20	Luke 24 verse 50 thru 53	Acts 1 verse 9 thru 12
<p>19 So then the Lord Jesus, after he had spoken unto them, was received up into heaven,</p> <p>and sat down at the right</p>	<p>50 And he led them out until <i>they were</i> over against Bethany verse and he lifted up his hands, and blessed them. 51 And it came to pass, while he blessed them, he parted from them, and was carried up into heaven.</p>	<p>9 And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight.</p>

<p>hand of God.</p> <p>20 And they went forth, and preached everywhere, the Lord working with</p>	<p>52 And they² worshipped him, and returned to Jerusalem with great joy verse 53 and were continually in</p>	<p>10 And while they were looking stedfastly into heaven as he went, behold two men stood by them in white apparel; 11 which also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, which was received up from you into heaven, shall so come in like manner</p>
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<p>them, and confirming the word by the signs that followed. Amen.</p>	<p>the temple, blessing God.</p>	<p>as ye beheld him going into heaven.</p> <p>12 Then returned they unto Jerusalem.</p>
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EXPLANATORY NOTES ON POINTS OF SPECIAL DIFFICULTY IN THE HARMONY

Section 1. About Harmonies of the Gospels.

We do not know how soon an effort was made to combine in one book the several portrayals of the life of Jesus. Luke in his Gospel ([1 verse 1 thru 4](#)) makes a selection of the material and incorporates data from different sources, but with the stamp of his own arrangement and style.

He followed, in the main, the order of Mark's Gospel, as is easily seen. But this method is not what is meant by a harmony of the Gospels, for the result is a selection from all sorts of material (oral and written), monographs and longer treatises. The first known harmony is Tatian's Diatessaron (*dia tessaron*, by four) in the second century (about 160 A.D.) in the Syriac tongue.

It was long lost, but an Arabic translation has been found and an English rendering appeared in 1894 by J. Hamlyn Hill. It is plain that Tatian has blended into one narrative our Four Gospels with a certain amount of freedom as is shown by Hobson's *The Diatessaron of Tatian and the Synoptic Problem* (1904).

There have been modern attempts also to combine into one story the records of the Four Gospels. There is a superficial advantage in such an effort in the freedom from variations in the accounts, but the loss is too great for such an arbitrary gain.

The word harmony calls for such an arrangement, but it is not the method of the best modern harmonies which preserve the differences in material and style just as they are in the Four Gospels. In the third century Ammonius arranged

the Gospels in four parallel columns (the *Sections* of Ammonius).

This was an attempt to give a conspectus of the material in the Gospels side by side. In the fourth century Eusebius with his *Canons* and *Sections* enabled the reader to see at a glance the parallel passages in the Gospels. The ancients took a keen interest in this form of study of the Gospels, as Augustine shows. Of modern harmonies that by Edward Robinson has had the most influence. The edition in English appeared in 1845, that in Greek in 1846. Riddle revised Robinson's Harmony in 1889.

There were many others that employed the Authorized Version, like Clark's, and that divided the life of Christ according to the feasts. Broadus (June, 1893) followed Waddy (1887) in the use of the Canterbury Revision, but was the first to break away from the division by feasts and to show the historical development in the life of Jesus.

Stevens and Burton followed (December, 1893) Broadus within six months and, like him, used the Canterbury Revision and had an independent division of the life of Christ to show the historical unfolding of the events. These two harmonies have held the field for nearly thirty years for students of the English Gospels. In 1903 Kerr issued one in

the American Standard Version and James one in the Canterbury Revision (1901). Harmonies of the Gospels in the Greek continued to appear, like Tischendorf's (1851, new edition 1891), Wright's *A Synopsis of the Gospels in Greek* (1903), Huck's *Synopse der drei ersten Evangelien* (1892, English translation in 1907), Campbell's *First Three Gospels in Greek* (1899), *A Harmony of the Synoptic Gospels in Greek* by Burton and Goodspeed (1920).

The progress in synoptic criticism emphasized the difference in subject matter and style between the Synoptic Gospels and the Fourth Gospel as appears in the works of Huck, Campbell, and Burton and Goodspeed that give only the Synoptic Gospels. Burton and Goodspeed have also an English work, *A Harmony of the Synoptic Gospels for Historical and Critical Study* (1917). In 1917 Sharman (*Records of the Life of Jesus*) gives first a harmony of the Synoptic Gospels with references to the Fourth Gospel and then an outline of the Fourth Gospel with references to the Synoptic Gospels.

Once more in 1919 Van Kirk produced *The Source Book of the Life of Christ* which is only a partial harmony, for the parables and speeches of Jesus are only referred to, not quoted. But he endeavored to show the results of Gospel criticism in the text of the book. There is much useful

material here for a harmony, but it is not a real harmony that can be used for the full story of the life of Jesus.

Van Kirk, however, is the first writer to place Mark in the first column instead of Matthew. I had already done it in my outline before I saw Van Kirk's book, but his was published first. It is an immense improvement to put Mark first. The student thus sees that the arrangement of the material is not arbitrary and whimsical, but orderly and natural.

Both Matthew and Luke follow Mark's order except in the first part of Matthew where he is topical in the main. John supplements the Synoptic Gospels, particularly in the Judean (Jerusalem) Ministry. Slowly, therefore, progress has been made in the harmonies of the Gospels.

But the modern student is able to reproduce the life and words of Jesus as has not been possible since the first century. It is a fourfold portrait of Christ that we get, but the whole is infinitely richer than the picture given by any one of the Four Gospels. The present Harmony aims to put the student in touch with the results of modern scholarly research and to focus attention on the actual story in the Gospels themselves. One may

have his own opinion of the Fourth Gospel, but it is needed in a harmony for completeness.

Section 2. Synoptic Criticism

The criticism of the synoptic gospels has been able to reach a broad general conclusion that is likely to stand the test of time. The reason for this happy solution lies in the fact that the processes and results can be tested. It is not mere subjective speculation. Any one who knows how to weigh evidence can compare Mark, Matthew, and Luke in the English, and still better in the Greek. The pages of the present harmony offer proof enough. It is plain as a pikestaff that both our Matthew and Luke used practically all of Mark and followed his general order of events. For this reason Mark has been placed first on the pages where this Gospel appears at all. But another thing is equally clear and that is that both Matthew and Luke had another source in common because they each give practically identical matter for much that is not in Mark at all. This second common source for Matthew and Luke has been called Logia because it is chiefly discourses. It is sometimes referred to as "Q", the first letter of the German word *Quelle* (source). Unfortunately we do not have the whole of the Logia (Q) before us as in the case of Mark, though we probably do not possess the original

ending of Mark in [16 verse 9 thru 20](#). But we can at least reproduce what is preserved. Still, just as sometimes either Matthew or Luke made use of Mark, so in the case of the Logia that is probably true. Hence we cannot tell the precise limits of the Logia. Besides, a small part of Mark is not employed by either Matthew or Luke and that may be true of the Logia. But the fact of these two sources for Matthew and Luke seems to be proven. But there are various other points to be observed. One is that both Matthew and Luke may have had various other sources. Luke tells us ([Luke 1 verse 1 thru 4](#)) that he made use of "many" such sources, both oral and written. And a large part of Luke does not appear in the other gospels or at least similar events and sayings occur in different environments and times. Hence our solid conclusion must allow freedom and flexibility to the writers in various ways. We can see for ourselves how Matthew and Luke handled both Mark and the Logia, each in his own way and with individual touches of style and purpose. One other matter calls for attention. Papias is quoted by Eusebius as saying that Matthew wrote in Hebrew (or Aramaic) whereas our present Matthew is in Greek. It is now commonly held that the real Matthew (Levi) wrote the Logia first in Aramaic and that either he or some one else used that with Mark and other

sources for our present Gospel of Matthew. It should be added also that there is a considerable body of evidence for the view that Mark wrote under the influence of Simon Peter and preserves the vividness and freshness of Peter's own style as an eyewitness. One other result has come. It is increasingly admitted that the Logia was very early, before 50 A.D., and Mark likewise if Luke wrote the Acts while Paul was still alive. Luke's Gospel comes (Acts 1 verse 1) before the Acts. The date of Acts is still in dispute, but the early date (about A.D. 63) is gaining support constantly. The upshot of these centuries of synoptic criticism has brought into sharp outline the facts that now stand out with reasonable clearness. There are many points in dispute still, but we at least know how the synoptic gospels were written, and are reasonably certain of the dates and the authors. There are many good books on the subject, like Hawkin's *Horae Synopticae* (second edition), Sanday's *Oxford Studies in the Synoptic Problem*, Harnack's *Sayings of Jesus* and his *Date of the Synoptic Gospels and Acts*. My own views appear in my *Commentary on Matthew* (Bible for Home and School), *Studies in Mark's Gospel*, and *Luke the Historian in the Light of Research*.

The Authorship of the Fourth Gospel

It has come to pass that one has to defend the use of the Fourth Gospel on a par with the Synoptic Gospels. The Johannine problem is an old one and a difficult one. It cannot be said that modern scholarship has come to a clear result here, as is true of the Synoptic Gospels. As a matter of fact, the battle still rages vigorously. There are powerful arguments on both sides. A mere sketch of the real situation is all that can be attempted here. The Gospel and the Epistles are in the same style and can be confidently affirmed to be by the same author. The Apocalypse has some striking peculiarities of its own. There are likenesses in vocabulary and idiom beyond a doubt of a subtle nature, but the grammatical irregularities in the Book of Revelation have long been a puzzle to those who hold to the Johannine authorship. A full discussion of these grammatical details can be found in the leading commentaries on the Apocalypse. A brief survey is given in my *Grammar of the Greek New Testament in the Light of Historical Research*. The facts are undisputed and have a most interesting parallel in the papyri fragments of some of the less educated writers of the *Koiné* as one can see for himself in Milligan's *Greek Papyri* or in any other collection. There are two solutions of the problem with two alternatives in each instance. There are those who roundly

assert that the same man could not have written both the Gospel and the Apocalypse. Some of these affirm that the Apostle John wrote the Apocalypse but not the Gospel. Certainly a "John" wrote the Revelation or claimed it at any rate. Others of this group hold that an inferential Presbyter John (not "the elder" in 2 and 3 John) supposed to be meant by Papias wrote the Apocalypse while some one else wrote the Gospel whether the Apostle John or not. But a considerable body of scholars still hold that the same man wrote both the Gospel and the Apocalypse, but a different explanation is offered by two groups. One class of writers affirm that John wrote the Apocalypse first before he had come to be at home in the Greek idiom as we see it in the Gospel and the Epistles. We know that John and Peter were fishermen and were not considered men of literary training by the Sanhedrin (Acts 4 verse 14). This explanation is sufficient but for the further fact that the early date of the Apocalypse (about 70 A.D.) is not now so generally held to be true. The later or Domitianic date as given by Irenæus seems pretty clearly to be correct. So the other group suggest that the books may belong substantially to the same period (the Domitianic date) and that the explanation of the grammatical infelicities in the Apocalypse may be due to the fact that John being

on the Isle of Patmos when he wrote did not have the benefit of friends in Ephesus who apparently read the Gospel ([John 21 verse 24 thru 25](#)). Besides, the excited state of John's mind because of the visions may have added to the number of the solecisms in the Apocalypse. This view I personally hold as probable. The unity of both Gospel and Apocalypse is denied by some. So the matter stands as between the Gospel and the Apocalypse. But the Fourth Gospel has difficulties of its own. These relate in part to the book in itself. It is true there is a great similarity in language and style between the narrative parts of the book and the discourses of Jesus. It is affirmed that the writer has colored the speeches of Jesus with his own style or even made up the dialogues so that they are without historical value or at least on a much lower plane than the Synoptic Gospels as objective history. There is something in this point, but one must remember that the Synoptic Gospels vary in their manner of reporting the speeches of Jesus and aim to give the substance rather than the precise words of the Master in all instances. It is at most a matter of degree. There is a Johannine type of thought and phrase beyond a doubt, but curiously enough we have a paragraph in [Matthew 11 verse 24 thru 31](#) and [Luke 10 verse 21 thru 23](#) that is precisely like the Johannine specimens,

written long before the Fourth Gospel. One must remember the versatility of Jesus, who could not be retained in any one style or mold. But there are those who admit the Johannine authorship of the Gospel and yet who refuse to put it on the same plane as the Synoptic Gospels. Every one must decide for himself on this point. For myself I see too much of Christ in the Fourth Gospel in the most realistic and dramatic form to be mere invention. We can enlarge our conception of Christ to make room for the Fourth Gospel. But even so it is urged that the Beloved Disciple cannot be the Apostle John. If not, then the Fourth Gospel ignores the Apostle John,—a very curious situation. It is a long story for which one must go to the able books in defense of the Johannine authorship by Ezra Abbott, James Drummond, W. Sanday, Luthardt, Watkins and many others. The ablest modern attacks are made by Bacon and Wendt and Schmiedel. My own view is given in my *The Divinity of Christ in the Gospel of John*.

The Jesus of History

It is not long since the cry of "Back to Christ" was raised and away from Paul and John. Soon this cry was changed to an appeal to the Jesus of History in opposition to the Christ of Theology. So we had the "Jesus or Christ" controversy (see the Hibbert

Journal Supplement for 1909). It was gravely affirmed by some that Paul had created the Christ of Christianity and had permanently altered the simple program of Jesus for a social Kingdom and had turned it into a great ecclesiastical system with speculative Christological interpretations quite beyond the range of the vision of the Jesus of the Synoptic Gospels. It was admitted that the Fourth Gospel, the Apocalypse, and the Epistles all gave the Pauline view. To the Synoptic Gospels, therefore, we all went. But the Christ of Paul and of John is in the Synoptic Gospels. In all essentials the picture is the same in Luke as in John and Paul. The shading is different, but Jesus in Luke is the Son of God as well as the Son of Man (see my *Luke the Historian in the Light of Research*). It was admitted that Matthew gives the picture of Jesus as the Jewish Messiah. Mark reflects Peter's conception of Jesus and gives Jesus as Lord and Christ (see my *Studies in Mark's Gospel*). And Q (the Logia), the earliest document that we have for the life of Christ and almost contemporary with the time of Christ, gives the same essential features of Jesus as the Son of Man and Son of God (see my article *The Christ of the Logia* in the Contemporary Review for August, 1919). The sober results of modern critical research show the same figure in the very earliest documents that we possess (Q

and Mark's Gospel). The Christ of Paul and of John walks as the Jesus of History in the Synoptic Gospels. We do know the earthly life of Jesus much more distinctly and the research of centuries has had a blessed outcome in the enrichment of our knowledge. Matthew and Luke are the first critics of the sources for the life of Jesus. We see how they made use of Mark, the Logia, and other documents. The Fourth Gospel comes last with knowledge of the Synoptic Gospels. There are, to be sure, a few men who even deny that Jesus ever lived at all. That was the next step; but this absurdity has met complete refutation. The Christ of faith is the Christ of fact. There is no getting away from the fact of Christ, the chief fact of all the ages, the centre of all history, the hope of the ages. Jesus Christ we can still call him, our Lord and Savior, and he never made such an appeal to men as he does today in the full blaze of modern historical research. Men are just beginning to take his words to heart in all the spheres of human life. The one hope of a new world of righteousness lies precisely in the program of Jesus Christ for the life of the individual in his private affairs, in his family relations, in his business and social dealings, in his political ideals and conduct. And nations must also follow the leadership of Jesus the supreme Teacher of the race. The purpose of a

harmony is not to teach theology, but to make available for men of any faith the facts in the Gospels concerning Jesus of Nazareth. Each interprets these facts and teachings as he sees the light. We can all acknowledge our debt to modern scholarship for the tremendous contributions made to a richer understanding of the environment into which Jesus came and to a juster appreciation of the real significance of his person and his message. The Gospels are still the most fascinating books in the world for sheer simplicity and beauty. One can first trace the picture of Jesus in the Logia, then in Mark, in Matthew, in Luke, in John. To these he can add the pictures of Christ in the Acts, the Epistles, the Apocalypse.

The Two Genealogies of Christ

Sceptics of all ages, from Porphyry and Celsus to Strauss, have urged the impossibility of reconciling the difficulties in the two accounts of the descent of Jesus. Even Alford says it is impossible to reconcile them. But certainly several possible explanations have been suggested. The chief difficulties will be discussed. 1. In Matthew's list several discrepancies are pointed out. It is objected that Matthew is mistaken in making three sets of fourteen each. There are only forty thru

one names, and this would leave one set with only thirteen. But does Matthew say he has mentioned forty thru two names? He does say ([1 verse 17](#)) that there are three sets of fourteen and divides them for us himself verse "So all the generations from Abraham unto David are fourteen generations; and from David unto the carrying away to Babylon fourteen generations; and from the carrying away to Babylon unto the Christ fourteen generations." The points of division are David and the captivity; in the one case a man, in the other an event. He counts David in each of the first two sets, although Jechoniah is counted only once. David was the connecting link between the patriarchal line and the royal line. But he does not say "from David to Jechoniah," but "from David to the carrying away unto Babylon," and Josiah is the last name he counts before that event. And so the first name after this same event is Jechoniah. Thus Matthew deliberately counts David in two places to give symmetry to the division, which made an easy help to the memory. The omissions in Matthew's list have occasioned some trouble. These omissions are after Joram, the names of Ahaziah, Joash, Amaziah, and after Josiah, these of Jehoiakim and Eliakim (2 Kings 8 verse 24; 1 Chron. 3 verse 11; 2 Chron. 22 verse 1, 11; 24 verse 27; 2 Kings 23 verse 34; 24 verse 6). But such omissions

were very common in the Old Testament genealogies. See 2 Chron. 22 verse 9. Here "son of Jehoshaphat" means "grandson of Jehoshaphat." So in [Matthew 1 verse 1](#) Jesus is called the son of David, the son of Abraham. A direct line of descent is all that it is designed to express. This is all that the term "begat" necessarily means here. It is a real descent. Whatever omissions were made for various reasons, would not invalidate the line. The fact that Ahaziah, Joash, and Amaziah were the sons of Ahab and Jezebel would be sufficient ground for omitting them. Matthew mentions four women in his list, which is contrary to Jewish custom, viz. Tamar, Rahab, Ruth, and the wife of Uriah. But neither one is counted in the lists of fourteen, and each one has something remarkable in her case (Broadus, Comm. on Matthew *in loco*). Three were guilty of gross sin, and one, Ruth, was of Gentile origin and deserved mention for that reason. This circumstance would seem to indicate that Matthew did not simply copy the genealogical history of Joseph. He did this, omitting what suited his purpose and adding likewise remarks of his own. His record is thus reliable and yet made a part of his own story.

A comparison of the lists of Matthew and Luke.

If no list had been given by Luke, no further explanations would be necessary. But Luke not only gives a list, but one radically different from Matthew's, and in inverse order. Matthew begins with Abraham and comes to Jesus; Luke begins with Jesus and concludes with Adam [the son of God]. Several explanations are offered to remove the apparent contradiction. As early as Julius Africanus it was suggested that the two lines had united in accordance with the law of Levirate marriage. By this theory, Heli and Jacob being stepbrothers, Jacob married Heli's widow and was the real father of Joseph. Thus both genealogies would be the descent of Joseph, one the real, the other the legal. This theory is ably advocated by McClellan, pp. 416 , and Waddy, p. xvii. It is argued that Jechoniah's children were born in captivity and so, being slaves, lost both his royal dignity and his legal status. Stress is laid upon the word "begat" to show that Matthew's descent must be the natural pedigree of Joseph, and upon the use of the expression "son (as was supposed) of Joseph." Hence both Joseph's real and legal standing are shown, for by Luke's account he had an undisputed legal title to descend from David. This is certainly possible, although it rests on the hypothesis of the Levirate marriage. Lord Arthur Hervey, in his volume on the Genealogies of Our

Lord, and in Smith's Dictionary, argues that Matthew gives Joseph's legal descent as successor to the throne of David. According to this theory Solomon's line failed in Jechoniah (Jer. 22 verse 30) and Shealtiel of Matthew's line took his place. Luke's account, on the other hand, gives Joseph's real parentage. Matthew's Matthan and Luke's Mattathias are identified as one, and the law of Levirate marriage comes into service with Jacob and Heli. This explanation has received favor with such writers as Mill, Alford, Wordsworth, Ellicott, Westcott, Fairbairn. McNeile (on Matthew) considers this the "only possible" view. The chief objection seems to be the most natural meaning of "begat," implying direct descent, and the necessity for two suppositions, one about Shealtiel and another about Jacob and Heli. It is even fairly probable that the Shealtiel and Zerubbabel of Matthew and Luke are different persons. The third and most plausible solution yet suggested makes Matthew give the real descent of Joseph, and Luke the real descent of Mary. Several arguments of more or less weight can be adduced for this hypothesis. The most natural meaning of "begat" in Matthew is preserved. Jesus goes through David's royal line and so fulfils prophecy. It is not elsewhere stated that Mary was of Davidic descent, although presumptive evidence exists in

the language of the angel ([Luke 1 verse 32](#)) and the enrollment of Mary ([Luke 2 verse 5](#)). So Robinson (Revised edition). The use of Joseph without the article, while it is used with every other name in the list. "The absence of the article puts the name outside of the genealogical series properly so thru called."—Godet. This would seem to indicate that Joseph belonged to the parenthesis, "as was supposed." It would read thus, "being son (as was supposed of Joseph) of Heli." Luke had already clearly stated the manner of Christ's birth, so that no one would think he was the son of Joseph. Jesus would thus be Heli's grandson, an allowable meaning of "son." See Andrews' (new edition) *Life of Our Lord*, p. 63. It would seem proper that Matthew should give the *legal* descent of Jesus, since he wrote chiefly for Jews. This, of course, could only be through Joseph. And it would seem equally fitting that Luke should give the *real* genealogy of Jesus, since he was writing for all. And this could come only through Mary. If it is objected that a woman's genealogy is never given, it may be replied that women are mentioned for special reasons in Matthew's list, though not counted, and that Mary's name is not mentioned in this list. The genealogy goes back to her father either by skipping her as suggested above and making son mean the grandson of Heli, or by

allowing Joseph to stand in her place in the list, as he would have to do anyhow. On the whole, then, this theory seems the most plausible and pleasing. So practically Luther, Bengel, Olshausen, Lightfoot, Wieseler, Robinson, Alexander, Godet, Weiss, Andrews (new edition, p. 65), Broadus, and many recent writers. But Bacon (Genealogy of Jesus Christ, Hastings D. B. and Am. J. of Theol. Jan., 1911) says that nearly all writers of authority abandon any effort to reconcile the two pedigrees of Jesus save as the effort of Christians to give "His Davidic sonship rather than His actual descent." See Machen's survey of negative criticism, on the subject in Princeton Theol. Review (Jan., 1906). Barnard (Hastings D. C. G.) admits two independent accounts, but sees no solution, but Sweet (Int. St. Bible Encyl.) accepts the view that Matthew gives the real genealogy of Joseph and Luke that of Mary. Plummer (Comm. on Luke) thinks it incredible that Mary's genealogy should be given by Luke.

The Probable Time of the Savior's Birth

Every one now understands that the accepted date of our Lord's birth is wrong by several years. The estimates of the true date vary all the way from one to seven years BC There are various data that fix the year with more or less certainty, but none

of them with absolute precision. They do, however, agree in marking pretty clearly a narrow limit for this notable occurrence, BC 6 or 5. The death of Herod the Great is relied on with most certainty to fix the year of Christ's birth. The rule of Archelaus and Antipas demands BC 4. Josephus mentions an eclipse of the moon which occurred shortly before he died. Ant. XVII, 6, 4. This eclipse is the only one alluded to by Josephus, and fixes with absolute certainty the time after which the birth of Jesus could not have occurred, since, according to [Matthew 2 verse 1 thru 6](#), Jesus was born while Herod was still living. The question to be determined would be the year of this eclipse. Astronomical calculations name an eclipse of the moon March 12 and 13, in the year of Rome 750, and no eclipse occurred the following year that was visible in Palestine. Josephus (Ant. XVII, 8, 1), says that Herod died thirty thru seven years after he was declared king by the Romans. In 714 he was proclaimed king, and this would bring his death counting from Nisan to Nisan, as Josephus usually does, "in the year from 1st Nisan 750 to 1st Nisan 751, according to Jewish computation, at the age of seventy" (Andrews). Herod died shortly before the Passover of 750, then, according to the eclipse and the length of his reign. Caspari contends for January 24, 753, as the date of Herod's death,

because there was a total eclipse of the moon January 10. So he puts his death fourteen days later. Mr. Page (*New Light from Old Eclipses*) argues for the eclipse that occurred July 17, 752, as the one preceding Herod's death. He thinks that this makes unnecessary the subtraction of two years from the reign of Tiberius on the theory that Tiberius was contemporary ruler with Augustus for two years. But he finds difficulty in lengthening Herod's reign so long, and his theory has gained no great acceptance as yet. Our present era makes the birth of Christ in the year of Rome 754, and is due to the Abbot Dionysius Exiguus in the Sixth Century. Hence it is clear that if Herod died in the early spring of 750, Jesus must have been born *at least* four years before 754, the common era, and likely in the year 749. It has been inferred by some that Jesus was at least two or three years old when Herod slaughtered the infants in Bethlehem, [Matthew 2 verse 16](#). Thus the year would be put two years further back to the end of 747 or beginning of 748. But this is not demanded by the "two years" of Matthew, for Herod would naturally extend the limit so as to be sure to include the child in the number slain, and a child just entering the second year would be called "two years" old by Jewish custom. No more definite note of time comes from this circumstance, save that the

massacre probably took place some months before Herod's death, which fact would bring the Savior's birth back some time into the year 749. The appearance of the "star in the east" ([Matthew 2 verse 2](#)). This, of course, was before Herod's death, and would agree in time with the slaughter of the children, if the star be looked upon as a supernatural phenomenon, and not the wise men's interpretation of a natural conjunction of planets. Kepler first suggested that, as there was a conjunction of Jupiter and Saturn in 747, to which Mars was added in 748, this conjunction might have been the bright star that led on the wise men. See Wieseler, *Synopsis*, p. 57. Kepler had also suggested that a periodical star or a comet might have joined the constellation. The Chinese records preserve the account of the appearance of a comet in the spring of 749. Either of these theories is fascinating in itself, especially to those minds that prefer a natural explanation of anything that looks miraculous. Both phenomena are possible in themselves, but they hardly meet the requirements of the record in Matthew. (1) The word used is *aster*, star, and not *astron*, a group of stars. (2) Rev. C. Pritchard, whose calculations have been verified at Greenwich (Smith's Dic.), has shown that those "planets could never have appeared as one star, for they never approached each other

within double the apparent diameter of the moon." So Ideler's hypothesis that the wise men all had weak eyes seems rather feeble. (3) The year 747 would conflict slightly with other evidence for Christ's birth that favors 749, although Wieseler, p. 53, note 4, contends that the star first appeared to the wise men two years before their visit, and a second time on their visit to Bethlehem. (4) Besides, the star is said to have stood over "where the young child was," v. 9. If it were a natural star it would have kept going as they went, and would not have stopped till they stopped. Even then it would appear as far away as ever from Bethlehem. It seems best, therefore, to admit the existence of a miracle here, and hence gain nothing from the visit of the Magi to establish the date of the Savior's birth, save that it was not long before the slaughter of the infants, and would at least agree with the date 749. See Broadus, *Comm. in loco*. The language of the heavenly host in [Luke 2 verse 14](#) is urged by some as fixing the birth at a time when there was universal peace throughout the world. The closing of the temple of Janus in the time of Augustus is also adduced, but it is not certainly known when it was closed apart from 725 and 729. It was intended to be closed at the end of 744, but was delayed on account of trouble among the Daci and Dalmatæ. See Greswell i. 469. Nothing specific

can be obtained from this fact, save that there was a time of comparative quiet in the Roman world from 746 to 752. There was a hush in the clangor of war when Jesus was born. The entrance of John the Baptist upon his ministry gives us another note of time. See [Luke 3 verse 1](#) John emerged from the wilderness seclusion in the fifteenth year of the reign of Tiberius. Augustus died August 29, 767. Adding fifteen years to this, the fifteenth year of Tiberius would begin August 29, 781. John was of a priestly family and so could naturally enter upon his work when thirty years of age. Thirty years subtracted from this gives 751, as the date of John's birth. But that is too late by two years to agree with the other date. Here, however, the Roman histories come to our help. Tacitus, Ann. 1, 3 verse "Tiberius is adopted by Augustus as his son, and *colleague in empire*." Vell. Pat. 2, 121; "At the request of Augustus, Tiberius was invested with equal authority in all the provinces." So Suetonius Aug. 97 and Tib. 21. It is clear, then, that Tiberius reigned jointly with Augustus about two years before he assumed full control of the empire at the death of Augustus. Luke could have used either date, but Tiberius' power was already equal to that of Augustus in the provinces two years before his death. Luke would naturally use the provincial point of view. Taking off the two years from the joint

reign of Augustus, we again come to the year 749, as John was born six months before Jesus. So if John was born in the early part of the spring, Jesus would have been born in the summer or fall of 749. The age of Jesus at his entrance upon his ministry, [Luke 3 verse 23](#). "And Jesus himself, when he began to teach, was about thirty years of age." So most modern scholars, taking the language in the obvious sense. Origen refers it to the beginning of a new life, by the second birth of baptism, after his spiritualizing fashion. The Authorized Version has it verse "And Jesus himself began to be about thirty years of age," applying the "beginning" to the period of thirty years. McClellan argues that it means "about thirty years, beginning"; that is, a little the rise of thirty years. The Revised Version seems to be preferable and the only doubt would be as to what is included in the phrase "about thirty years." It has been variously argued that Jesus was from one to three years younger or older than thirty. It seems more reasonable to give the words the meaning that he was just about thirty, a few months under or over. Apparently this fact explains the idiom. The argument that Jesus had to be exactly thirty years old because the priest had to be so, when he entered upon his work, has no great force. For Jesus was not a priest save in a spiritual sense.

John had been preaching no great while when Jesus was baptized by him and so entered upon his public ministry. If John began his ministry when he was thirty years old in the fifteenth year of Tiberius, then Jesus's ministry would begin about six months later. His birth would then come in the latter part of 749, unless John was born in the latter part of 748, when it would be earlier in the year. The building of the temple of Herod gives a further clue to the date of Christ's birth. In [John 2 verse 20](#), the Jews say, "Forty and six years was this temple in building." Josephus tells us in one place that Herod began rebuilding the temple in the fifteenth year of his reign, War. I, 21, 1, and in another that he did so in the eighteenth year of his reign, Ant. XV, 11, 1. In the account of Herod's death, Ant. XVII, 8, 1, he used two dates for his reign, according as he counted from his declaration as king by the Romans 714, or the death of Antigonus 717. Eighteen and fifteen would both be correct, according as he reckoned from the one date or the other. Eighteen added to forty thru six and both to 714 would make 778. It was at the first Passover in his ministry that this expression is used. It has been probably six months since his baptism. If thirty and a half years be taken from 778, his birth would be thrown back to the year 747, unless the forty thru six years be taken as completed, when it

would be 748. So Robinson. But this does not quite agree with the other notes of time we have. Many modern harmonists count the eighteen years from 717, and so bring the whole number, adding forty thru six, down to 780, or, if the years are complete, 781. Thirty and a half from this would give the autumn of 749 or 750. This is done because Josephus usually reckons Herod's reign from the death of Antigonus, 717. On the whole it seems clear that Josephus is wrong in the War. It is common enough to find Josephus in one passage contradicting what he has said elsewhere. The temple was begun the year that the Emperor came to Syria, as is plain from Josephus. According to Dio Cassius, LIV, 7, this visit was made in BC 20 or 19. Correcting Josephus by himself and by Dio Cassius we thus again get BC 5 as the probable year of the birth of Christ. See Schuerer, *History of the Jewish People in the Time of Jesus Christ*, Div. I., Vol. I., p. 410. The census of Augustus Cæsar mentioned in [Luke 2 verse 1](#), furnishes the last note of time for this event. This subject is involved in a great many difficulties, and for a full discussion, the reader is referred to Ramsay's *Was Christ Born at Bethlehem*, and his *Bearing of Recent Discovery on the Trustworthiness of the New Testament* (Chap. XX) and to my *Luke the Historian in the Light of Research*. Every statement made by

Luke in [2 verse 1 thru 7](#) was once challenged. Every one is now shown to be correct. It used to be said that no census was ever taken by Augustus, but heathen writers mention three, in 726, 746, 767. One of these, 746, may be the one here mentioned, which was delayed for various reasons, or which was executed slowly in the distant provinces. But it is not necessary that the phrase "all the world" should be pressed to its literal meaning, though this is more natural. Nor does the argument from silence prove that no other general census was taken by Augustus. But Ramsay has triumphantly vindicated Luke and the general census under Augustus by proof from the papyri that Augustus inaugurated a periodical census every fourteen years from BC 8 on. The second occurred A.D. 6 (Acts 5 verse 37). See Ramsay's *Was Christ Born at Bethlehem*, and *Bearing of Recent Discovery on Trustworthiness of the New Testament* (Chap. XX) and my *Luke the Historian* (Chap. XX). We have only to think that there was delay in the carrying out of the census in Palestine to bring this date down to BC 6 (or even 5). It is not a "taxing," but an "enrollment" (Rev. Ver.) that was taken. There was a taxing later (Acts 5 verse 37). And if it were done while Herod was king, Augustus could not have taxed Judea without Herod's consent. But Herod was not now in good form with Augustus. This

helps to explain another objection that the enrollment would not have included Judea anyhow, because it was not yet a province, but a kingdom. But it is not likely that Herod would have displeased Augustus by refusing such information if it was desired. Tacitus asserts that the *regna*, the dependent kingdoms, were included in the census taken by Augustus. Hence, also, it is natural that the enrollment should have taken place according to the Jewish and not according to the usual Roman method, because Herod would wish it to be in accordance with the customs of his kingdom. So every one went to his own city. We now know from numerous papyri that in Egypt the family went to the home city. The Jews were used to enrollment by tribes and that was allowed. See Deissmann's *Light from the Ancient East*, p. 268, and Ramsay's *Was Christ Born at Bethlehem*, p. 108. We now have to meet the objection that Quirinius was not governor till ten years later, A.D. 6, when a taxing did occur. (See Acts 5 verse 37.) It is now possible to give a real solution of this problem. Luke is now shown to be wholly correct in his statement that Quirinius was twice governor, and that the first census took place during the first period. A series of inscriptions in Asia Minor show that Quirinius was governor of Syria BC 10 thru 7 and so twice governor of Syria (second time A.D. 6;

Josephus, Ant. XVIII, 1 verse 1). See Ramsay, *Bearing of Recent Discovery*, pp. 273 thru 300, and my *Luke the Historian*, pp. 127 thru 9. Tertullian (*adv. marc.* iv, 19) says that Sentius Saturninus was governor of Syria BC 9 thru 6. But we now know that Varus was controlling the internal affairs of Syria while Quirinius was leader of the army. Luke is therefore quite accurate in his statement about Quirinius being twice governor of Syria. The *Lapis Tiburtinus* has *iterum Syriam* about Quirinius. Ramsay has cleared up this famous historical puzzle and has completely vindicated Luke. Few subjects have excited as much interest, even needless curiosity, as the date of the birth of the Savior. But it is noticeable that by the masses of Christians more interest is taken in the day of Christ's birth than in the year. The Christmas festivities and the natural desire to make that the birthday of Jesus cause this widespread interest in December 25. Not only is it impossible to determine with any degree of certainty the day of the month, but the time of the year also is equally uncertain. The chief thing that appears proved is that December 25 is not the time, since the shepherds would hardly be in the fields at night with the flocks, which were usually taken into the folds in November and kept in till March. The nights of December would scarcely

allow watching in the mountain fields even as far south as Bethlehem. And besides, the long journey from Nazareth to Bethlehem would hardly be made by Joseph and Mary in winter, the rainy season. McClellan argues for December 25, but his arguments are not convincing. The ancients had various days for Christ's birth verse May 20 (Clement of Alexandria), April 20, December 25, January 5. Tertullian and others even say that the day of his birth (December 25) was kept in the register at Rome. But chronologists attach little weight to this testimony, since the same tradition puts the birth of John, June 24; the annunciation of Mary, March 25, and Elizabeth's conception, September 25—the four cardinal points of the year. If one might hazard an opinion, it would be that the birth of Jesus occurred in the summer or early in the fall of 749 or of 748, that is BC 6 or 5. Turner (Chronology, Hastings D. B.) reaches BC 6 as the probable year of the birth of Jesus though he did not have the new light on the census and on Quirinius which confirms it. Hitchcock (Hastings D. C. G.) saw the bearing of the periodical census that called for BC 7 thru 5, but did not yet know the discovery about Quirinius. Armstrong (Chronology New Testament, Int. St. Bible Encycl.) is less certain about the precise year.

The Feast of John 5 verse 1, and the Duration of Our Lord's Ministry

It seems almost impossible to decide with certainty what feast is alluded to in [John 5 verse 1](#). One can only speak with moderation where everything is so doubtful. Various feasts have been suggested as solving the problem. The Feast of Dedication has been proposed by Kepler and Petavius. But this view has met with no great amount of favor, for there is too short an interval between the first Passover and December, when it occurred. It might be a later Feast of Dedication, but this feast was not one of the great feasts and would hardly have drawn Jesus all the way from Galilee to attend it. He did attend this feast once ([John 10 verse 22](#)), but he was already in Judea at this time, having come up to attend the Feast of Tabernacles ([John 7 verse 2, 14](#)). So Robinson, Clark, etc. So this feast seems to be ruled out of the question. The Feast of Tabernacles is advocated by Ebrard, Ewald, Patritius. It is very unlikely that the Feast of Tabernacles after the first Passover could be meant, as the Savior did not return to Galilee for some time afterwards. He could hardly have come back so soon to Jerusalem. But the Feast of Tabernacles after the Passover of [John 6 verse 4](#) is mentioned later,

[John 7 verse 2](#), which Jesus attended, it seems, because he was hindered from going up to the previous Passover by the murderous designs of the Jews. It is possible that the feast of [John 5 verse 1](#) may have been the Feast of Tabernacles after a Passover not mentioned, and so would come after the second Passover of his public ministry. But we do not know that Jesus attended any other Feast of Tabernacles save the one in [John 7 verse 2](#), which he may have done because he missed the preceding Passover. The Feast of Purim, first suggested by Kepler, has had great favor with modern harmonists, but apparently more on sentimental than on scholarly grounds. Meyer says, "Without doubt it was Purim." But it is by no means so certain as Meyer would have us believe. Meyer relies on [John 4 verse 35](#) and [6 verse 4](#) to show that this was the Feast of Purim just before [John 6 verse 4](#). But the expression, "Say not ye, There are yet four months and then cometh the harvest?" may be, and probably is a proverbial saying indicating the usual length of time between sowing and reaping, which, as a matter of fact, was about four months. Hence nothing can be determined by this note of time. And, besides, the four months could precede the Passover just as well as Purim, because the sowing lasted a month or so. The Feast of Purim

occurred a month before the Passover. Is it at all likely that two circuits of all Galilee were made in the meantime, besides much work of other kinds? See [Luke 8 verse 1](#) and [Matthew 9 verse 35 thru 38](#). The three general circuits throughout Galilee, besides the mission of the twelve and a large part of their training, the general statements about the Master's work of preaching and healing, require an expansion rather than a contraction of the time for this period of his ministry. It seems then quite unreasonable, when once the mind takes in this enlarged conception of the missionary work of Jesus, as recorded by the Synoptic Gospels, to limit it to the amount of work mentioned by John, since he omits much of the early ministry, because, it would seem, the others are so full just here. The Feast of Purim, moreover, was observed at home in the synagogues, and not by going to Jerusalem. See Esther 9 verse 22 and Jos. Ant. xi. 6, 13. But "the multitude" ([John 5 verse 13](#)) seems to imply (Robinson) a concourse of strangers at one of the great festivals. It seems hardly probable, besides, that Jesus would go to any feast just a month before the Passover and come back to Galilee and not go to the Passover itself ([John 6 verse 4](#)). Least of all would he do this in the case of Purim. (*e*) The man who was healed at this feast was healed on the Sabbath ([John 5 verse 9](#)), and

this occasioned the outburst among the people. But the Feast of Purim was never celebrated on the Sabbath, and when it came on a Sabbath it was postponed. See Reland, *Antiq. Sacr.* 4, 9. Pentecost is held to be the feast here alluded to by many early and some later writers, such as Chrysostom, Cyril of Alexandria, Erasmus, Calvin, Bengel, etc. Norris makes it the Pentecost after the first Passover, but to do this, has to crowd into this short interval Christ's first Judean ministry, the journey through Samaria together with the first part of his Galilean ministry. So this idea has little weight. McClellan argues that the allusions of Jesus in [John 5 verse 17 thru 47](#), "infallibly point to Pentecost," meaning the Pentecost after a second Passover that is not mentioned. He further contends that this best suits the chronological arrangement and the term "a feast of the Jews." This view is certainly possible and cannot be positively disproved, although it is not so "infallibly" clear as McClellan imagines. The Passover has always met with many adherents, being the second Passover in the Savior's ministry and making four in all ([John 2 verse 13](#); [5 verse 1](#); [6 verse 4](#); [12 verse 1](#)). An unnamed Passover may exist in the ministry even if not referred to here. The arguments in favor of this interpretation are the most satisfactory. We cannot consider them as

absolutely conclusive, yet the Passover meets all sides of the case better than any of the other feasts. The plucking of ears from standing grain by the disciples ([Luke 6 verse 1](#)) would indicate a time after the Passover and before Pentecost. This incident appears to have happened after the feast mentioned in [John 5 verse 1](#). It is fairly implied ([John 5 verse 1](#)) that the feast took Jesus to Jerusalem. The Passover would more likely be the one to lead him there. It is expressly stated that he attended two Passovers and a special reason is given for his not attending a third. If there was another Passover in his ministry, this would naturally be the one. This suits best the hostility manifested at this feast, which would have time to become acute (Broadus' Comm. on Matt.) and break out with increased vigor in Galilee and prevent his attending the next Passover ([John 6 verse 4](#); [7 verse 1](#)). If this Passover be a second Passover of the ministry, sufficient time is afforded for the great Galilean ministry without artificial crowding. His ministry would be long enough to allow the great work recorded as done by him. Only two serious objections can be urged to this idea. (1) It is objected that the article would be used with "feast," if the Passover were thus mentioned as *the* feast. But to this we can reply verse The article is sometimes omitted when the

Passover is meant ([Matthew 27 verse 15](#); [Mark 15 verse 6](#)). The absence of the article proves nothing whatever one way or the other. No conclusion can be drawn for or against the idea of the Passover. The article does occur in many manuscripts, including the Sinaitic, and is put in the margin of the Revised Version. So nothing can be gained against this theory here. (2) The chief objection is that Jesus would not have remained so long away from Jerusalem, a year and six months, from the Second Passover till the Feast of Tabernacles after the Third Passover. But we do not know that he did not attend any other feast in that time, for silence proves nothing; and a good reason is given for his failure to attend the Third Passover, which may have applied to the others, if he did not go, *viz.*, the desire of the Jews to kill him ([John 7 verse 1](#)). Hence it is natural that there should be a variety of opinions as to the length of the Savior's ministry, varying all the way from one to four years, leaving out mere guesses based on five and more Passovers. McKnight argues that the ministry may have lasted five or more full years, since all the Passovers of Christ's ministry may not be mentioned. The *Bi thru pascha*/theory makes the time of the public life of Jesus one year, allowing only two Passovers to the Gospel of John. Browne in his *Ordo Saeculorum* advocates this view. But the

words, "the Passover," in [John 6 verse 4](#) must be omitted, and for this there is not enough documentary evidence. If this could be done, Westcott thinks Browne would make out a good case. But with the present text, his view cannot be entertained. The *Tri thru pascha*/theory finds only three Passovers in the life of Christ. Hence the public work of Jesus would be from two to two and a half years in length. This view is quite possible, as is shown in the Harmony. These writers usually make the feast of [John 5 verse 1](#) Purim before the Passover of [John 6 verse 4](#), or Pentecost after it. The *Quadri thru pascha*/theory contends for four Passovers and a ministry of from three to three and a half years. This theory follows from making [John 5 verse 1](#) a Passover or Purim before or Pentecost or Tabernacles after an unnamed Passover. This seems to be the more probable length of the Savior's public work on earth. How short a space was even this to compass such a marvellous work. The ministry of Jesus seems crowded beyond our comprehension. It would be certain that the Savior's public life lasted about three years and a half, if it was admitted that [John 5 verse 1](#) referred to a Passover. Various writers seek to find an allusion to the three years of the Savior's ministry in the Parable of the Barren Fig Tree ([Luke 13 verse 6](#)), but this application of the

parable is by no means certain, since three might naturally be used as a round number. But there can very well have been a passover not mentioned. All we can say is that we know that the ministry of Jesus was two and a half years in length with the probability of three and a half.

The Four Lists of the Twelve Apostles

It is interesting to compare the four lists of Jesus' chosen apostles as given by Matthew, Mark, Luke, and Acts.

MARK 3 verse 16	MATTHEW 10 verse 2	LUKE 6 verse 14
Andrew	Andrew	Andrew
Bartholomew	Bartholomew	Bartholomew
James	James	James
James, son of Alpheus	James, son of Alpheus	James, son of Alpheus
John	John	John
Matthew	Matthew	Matthew
Philip	Philip	Philip
Simon Peter	Simon Peter	Simon Peter
Simon the Cananæan	Simon the Cananæan	Simon the Zealot
Thomas	Thomas	Thomas
Thaddeus	Thaddeus	Judas the brother of James

Judas Iscariot Judas Iscariot Judas Iscariot

----- thru

MARK 3 verse 16 MATTHEW 10 verse 2 LUKE 6
verse 14 ACTS 1 verse 13

Andrew Andrew Andrew Andrew

Bartholomew Bartholomew Bartholomew
 Bartholomew

James James James James

James, son of Alpheus James, son of Alpheus
 James, son of Alpheus James, son of Alpheus

John John John John

Matthew Matthew Matthew Matthew

Philip Philip Philip Philip

Simon Peter Simon Peter Simon Peter
 Simon Peter

Simon the Cananæan Simon the Cananæan
 Simon the Zealot Simon the Zealot

Thomas Thomas Thomas Thomas

Thaddeus Thaddeus Judas the brother of James
 Judas the brother of James

Judas Iscariot Judas Iscariot Judas Iscariot

----- thru

[Mark 3 verse 16](#) thru Andrew, Bartholomew, James, James, son of Alpheus, John, Matthew, Philip, Simon Peter, Simon the Cananæan, Thomas, Thaddeus and Judas Iscariot.

[Matthew 10 verse 2](#) thru Andrew, Bartholomew, James, James, son of Alpheus, John, Matthew, Philip, Simon Peter, Simon the Cananæan, Thomas, Thaddeus and, Judas Iscariot.

[Luke 6 verse 14](#) thru Andrew, Bartholomew, James, James, son of Alpheus, John, Matthew, Philip, Simon Peter, Simon the Zealot, Thomas, Judas the brother of James and Judas Iscariot.

Acts 1 verse 13 thru Andrew, Bartholomew, James, James, son of Alpheus, John, Matthew, Philip, Simon Peter, Simon the Zealot, Thomas and Judas the brother of James.

Let us examine the names here given. The lists are given some time after the selection was made, and hence represent a later grouping according to later developments in this inner circle. The primacy of Peter in these lists does not mean necessarily that he was the acknowledged leader at first. See discussion under (4) below. The point to note here is that we are not to think of Peter as the formal leader of the Twelve before the death of

Christ. Jesus was himself that leader. One mark of an apostle was that he should have been with the Lord from the baptism of John until the day that he was received up (Acts 1 verse 21). Perhaps no great stress is to be laid on any exact time here, provided it began in the time of John. An apostle must know the Lord. Hence Paul received the vision of Christ. We have some knowledge of seven of these apostles before this time. If we infer from [John 1 verse 41](#) that John followed the example of Andrew in finding his own brother, it was not long till James was a disciple as well as John, Andrew, and Peter. Philip and Nathanael are soon added to the list ([John 1 verse 43](#)). Later Matthew hears the call of the Savior, too ([Matthew 9 verse 9](#); [Mark 2 verse 13](#) f). Of the other five we have no knowledge previous to this occasion. Jesus had "found" them by the same insight that led to his other selections. He chose Judas, though knowing that he was a devil. Observe the three groups of four, headed by Simon Peter, Philip, and James the son of Alphaeus, respectively. The great variety in the arrangement of the other names makes this uniformity significant. It seems clear that there are three recognized groups among the apostles (Bengel, Broadus, Clark). Each group has the same persons in every list, although there is such a variety in the order. In the first group Matthew and Luke have

the same order, while Mark and Acts agree. In the second group Mark and Luke have a like order, while Matthew and Acts agree in putting Matthew at the end of this group. In the third group Matthew and Mark agree exactly, while Luke and Acts are identical save the dropping out of Judas Iscariot from the list in Acts because of his apostasy and death. No great importance can be attached to the precise order within the groups since Luke, in the Gospel and Acts, gives a different arrangement in the first and second groups. Observe also that Simon Peter not only stands at the head of his group, but at the head of all the groups, while Judas Iscariot is always at the bottom till he drops out entirely. Simon finally occupied a position of precedence of some sort. He was one of the inner circle of three that was so close to the Savior's heart. Perhaps it was this, rather than any notion of primacy in authority or power. He was the spokesman because of his natural impetuosity. The question as to who should be greatest among the apostles illustrates the spirit of rivalry about precedence that existed among them. In the October, 1916, Journal of Theol. Studies, Dr. A. Wright argues that the critical text in [Mark 14 verse 10](#) means "Judas Iscariot the first of the Twelve." The *Koiné* did sometimes use *heis* as an ordinal (see Moulton, *Prolegomena*, p. 96 and my

Grammar of the Greek New Testament, pp. 671).

But the disputes among the Twelve show that they themselves considered Jesus only as leader till his death. See my article on "The Primacy of Judas Iscariot," the *Expositor* (London) for April, 1917, and one by Rendel Harris in the June, 1917, issue, and Wright's reply in the November, 1917, number.

There are among the Twelve three pairs of brothers—Simon and Andrew, James and John, James the son of Alpheus and Judas the brother of James. The first two pairs form the first group of the Twelve. It is, however, uncertain whether Judas is the brother or the son of James. The Greek is ambiguous, James's Judas. The Revised Version translated it "Judas son of James," but the Epistle of Jude begins "Judas a servant of Jesus Christ and brother of James." But the Jude of the Epistle and the Judas of the Twelve were hardly the same. Cf. Broadus, *Comm. on Matt.*, p. 216.

There are some apparent discrepancies in the names in the various lists. Bartholomew occurs in every list, but is generally understood to be another name for Nathanael. Thaddeus is also called Judas the brother of James. Matthew and Mark give Thaddeus, and Luke in Gospel and Acts gives Judas the brother of James. It was a very common circumstance for one to have two names. Lebbeus, given in some MSS. in Matthew and Mark,

is only a marginal explanation of Thaddeus. Both are terms of endearment. Matthew and Mark again call Simon the Cananæan, while Luke in the Gospel and Acts speaks of him as Simon the Zealot. But "Zealot" is simply a translation into Greek of the Aramaic "Cananæan." Jesus gave the other Simon the name "Cephas," which was translated into the Greek "Peter," meaning rock. He is called by all three names in the New Testament. Matthew likewise had another name, Levi, and Thomas was also called Didymus, which was a Greek translation of Thomas, meaning "twin."

The Sermon on the Mount

Do Matthew and Luke record the same discourse? Let us consider the several theories on this subject. Some hold that the two discourses are entirely distinct in time, place, circumstances and audience. The arguments for this theory usually presented are these. The time of delivery of the two sermons appears to be different. Matthew gives the sermon before his call ([Matthew 9 verse 9](#)), while Luke precedes his sermon by the call of the twelve. Hence Matthew's discourse comes quite a while before Luke's in the early Galilean ministry. But it may be well replied that, inasmuch as Matthew's arrangement in ch. 8 thru 13 is not chronological, but topical, it is entirely possible,

even likely, that the same arrangement should prevail in ch. 5 thru 7. It is perfectly natural that Matthew, writing for Jewish readers and about the Messianic reign, should give at the beginning of his account of that reign the formal principles that rule in this new state of affairs, as proclaimed by Jesus on a later occasion. In the early part of the ministry of Jesus, besides, the hearers would hardly be prepared for so advanced and radical ideas. Besides, Matthew makes no note of time whatever for this discourse. The place appears to be different. One is on a mountain ([Matthew 5 verse 1](#)), while the other is on a plain ([Luke 6 verse 17](#)). Hence the one is called by Clark the Sermon on the Mount, and the other the Sermon on the Plain. Miller (Int. Stand. Bible Encyclopædia) is uncertain whether Matthew and Luke report the same discourse and so discusses also Luke's "Sermon on the Plain." But his argument is not convincing. If it is necessary that "plain" here shall mean a place away from a mountain, down in a valley, this would seem to refer to a different place. McClellan seeks to show that Luke uses "and" in [6 verse 17 thru 20](#) by way of anticipation. He presents for effective grouping events that happened after Jesus came down out of the mountain before he gives the sermon delivered to the whole body of disciples up in the mountain. This is possible, but another

interpretation is much more likely. The plain here is really simply "a level place" (Rev. Ver.). So then the two accounts of Matthew and Luke will harmonize quite well. Jesus first went up into the mountain to pray ([Luke 6 verse 12](#)) and selected and instructed the Twelve. Afterwards he came down to a level place on the mountain side whither the crowds had gathered, and stood there and wrought miracles ([Luke 6 verse 17](#)). He then went up a little higher into the mountain where he could sit down and see and teach the multitudes ([Matthew 5 verse 1](#)). Matthew gives the multitudes as the reason for his going up into the mountain. By this arrangement any discrepancy between "sat" in Matthew and "stood" in Luke disappears. Waddy has given an admirable arrangement of the material at this point in Note C, p. xix. Many writers affirm that the tradition mentioned by Jerome, making the Horns of Hattin the place where the Sermon on the Mount was delivered, suits this explanation exactly. There is a level place on it where the crowds could have assembled. It is not necessary to insist that this mountain is the Mount of Beatitudes, nor need we contend, as Robinson does, that the mountain must be very close to Capernaum. The audience is different. Matthew ([4 verse 25](#)) states that his audience was composed of "great multitudes from Galilee and Decapolis

and Jerusalem and Judea and from beyond Jordan," while Luke ([6 verse 17](#)) says that there was "a great multitude of his disciples, and a great number of the people from all Judea and Jerusalem, and the sea coast of Tyre and Sidon." Matthew says ([5 verse 1](#)) also that "his disciples came unto him." Hence both assemblages were composed of great multitudes from many regions besides many of his disciples, but in neither case is Jesus said to address himself to any save his disciples, his followers ([Matthew 5 verse 1](#) and [Luke 6 verse 20](#)). So in both accounts the Savior seems to withdraw a little from the great outside crowd of curiosity seekers. But the multitudes also must have heard something of what he said, for they were astonished at his teaching ([Matthew 7 verse 28](#)). Andrews well shows that the audience in Matthew were not mostly Jews (according to Kraft), and the audience in Luke mostly heathen. Matthew omits Tyre and Sidon, but he had already mentioned Syria (4 verse 24), which includes Tyre and Sidon. Neither list may be complete. Hence nothing can be made out of Luke's omission of Galilee, Decapolis, and beyond Jordan. Great multitudes from the same general regions are alluded to as being present. The contents are radically different. It is objected by Alford, Greswell, etc., that Luke omits large portions of

what Matthew has so that Luke has only thirty verses, while Matthew has one hundred and seven. But this leaves out of consideration the several large portions of the same matter which Luke has placed elsewhere, or which Jesus repeated on other occasions (cf. [Matthew 6 verse 9 thru 13](#) and [Luke 11 verse 2 thru 4](#); [Matthew 6 verse 25 thru 34](#) and [Luke 12 verse 22 thru 31](#)). Jesus often repeated his sayings on other occasions as all teachers do and ought to do. Neither evangelist gives a complete report of this wonderful discourse. So Matthew omits some things which Luke records (cf. [Matthew 5 verse 12](#) with [Luke 6 verse 23 thru 6](#); [Matthew 7 verse 12](#) with [Luke 6 verse 31 thru 40](#)). Nor need we be surprised that Luke, writing generally for all Christians, omits large portions towards the beginning of the sermon that were designed especially for Jews (see [Matthew 5 verse 17 thru 27](#); [6 verse 1 thru 18](#)). These Matthew would be sure to record. Luke adds four woes to the beatitudes. It is unnecessary to remark upon minor variations of language, since the gospels manifestly aim to give the sense of what the Savior said and not the *verbatim* words. The variations in the Synoptic reports of the sayings of Jesus add much to the interest of the narratives. Moreover, to offset these variations, which admit of explanation, it ought to be

remembered that the two discourses begin alike and end alike, that they have a general similarity in the order of the different parts, and that they show a general likeness and often absolute identity of expression. So these differences all melt away on careful comparison, and it is not proved that there are two distinct sermons. Another theory holds that the two sermons are distinct, but spoken on the same day, and near together. So Augustine, who is followed by Lange. The further points of this theory are two. The one (Matt.) was spoken before the choice of the Apostles, to the disciples alone, and while Jesus was sitting on the mountain. The other (Luke) was spoken after the choice of the Apostles, to the multitudes, and standing upon the plain. It is not hard to see that these points do not solve the question. In [Matthew 7 verse 28](#) we are told that the multitudes were astonished at his teaching and in [Luke 6 verse 20](#) that "he lifted up his eyes on his disciples, and said." So this distinction vanishes. The question of the mountain and the plain has been already discussed, and another more probable explanation suggested. It is only a conjecture that the discourse of Matthew was before the appointment of the Twelve. This theory has had no great following. Wieseler holds that Matthew has simply brought together detached sayings of Jesus on different occasions

and does not mean to present the whole as one discourse; Luke's account being only one of the discourses used by Matthew. But this violates the evident notes of place and audience and surroundings by which Matthew gives local color and cast to the entire discourse. See [Matthew 5 verse 1](#) and [8 verse 1](#). The case of the grouping of the miracles in chapters 8 and 9 is not parallel, since there Matthew does not state that they occurred on one occasion. The fact that various portions of this discourse are repeated elsewhere by Matthew is immaterial, because this was a common habit of Jesus in his discourses. Votaw in his exhaustive and able discussion of the Sermon on the Mount in the extra volume in the Hastings D. B. admits the possibility of this hypothesis, but considers it far less probable than the historical reality of the Sermon as recorded by both Matthew and Luke. Moffatt (Encycl. Biblica) considers it "a composition rather than an actual address," while Bacon (Sermon on the Mount) admits only what is also in Luke. Adeney (Hastings D. C. G.) holds to the essential integrity of the address in Matthew. Both Matthew and Luke give substantially similar accounts of the same discourse. In that case we have a good illustration of the use of the Logia in Matthew and Luke. Most of the arguments for this interpretation have been mentioned in rebuttal of

the previously mentioned theories. This is the most natural explanation in view of the large volume of similar matter in both, in the beginning, progress, and close of the discourse. It is always best to give the Scripture the most natural and manifest setting, when possible. This theory is the most probable one, since it is hardly likely that Jesus would again make the same sermon to the same audience, and under the same circumstances. There are no objections to this theory that do not admit of a probable explanation. See the discussion above. The omissions and additions in each case suit the specific purpose of the writer. The apparent contradictions, when studied carefully, blend into a harmonious whole. Hence we seem to be justified in maintaining the identity of the discourses recorded by Matthew and Luke. For a careful outline of this matchless discourse see Broadus on Matthew. Stalker, *The Ethics of Jesus*, has a very able exposition of the teaching.

The Combination of Luke and John

We now have to deal with the most perplexing question in harmonistic study, the proper disposal of the mass of material furnished by Luke in 9 verse 51 thru 18 verse 14. McClellan discusses ten schemes, pushes them all aside, and then suggests another which is no more convincing and equally

complicated. Nothing can be attempted here but a presentation of the chief points in this endless discussion. All the principal plans for arranging this part of Luke proceed on one or the other of the following ideas verse Some hold that this portion of Luke is neither orderly nor chronological. Hence many of the incidents, here recorded as apparently belonging to the last six months of the Savior's ministry, in reality are to be placed earlier. They are put here as a sort of summing up of things not mentioned elsewhere. So Robinson and others. In favor of this theory it is urged that Luke here speaks of some things that Matthew and Mark put before the third Passover, such as the healing of a demoniac ([Luke 11 verse 14 thru 36](#)) and the blasphemy following. But it may be well replied. It is not at all clear that we have here the same events that are recorded in Matthew and Mark. Similar miracles were often wrought in the Master's work and similar sayings were frequently repeated on similar or different occasions. This was a common habit with him, as we have heretofore seen. This portion of Luke is his distinctive contribution to the ministry of Christ in addition to his account of the nativity. He has condensed his account of the withdrawals from Galilee, apparently to make room for the description of another part of Christ's work.

Matthew and Mark almost confine themselves to the ministry in Galilee, while Luke thus devotes the bulk of his narrative to what seems to be a later ministry, after Jesus has left Galilee. It is hardly likely that this account should be a mere jumble of scattered details. Especially is this unlikely in view of Luke's express statement ([1 verse 3](#)) that he was going to write an orderly narrative. In no real sense could this be true, if this large section is dislocated in time and order of events. Others refer the entire narrative (Luke 9 verse 51 thru 18 verse 14) to the last journey of the Savior to Jerusalem to the Passover and see a triple reference to the same journey arguing for triplications in Luke. Others prefer to understand it as meaning the journey to the Feast of the Tabernacles or Dedication. Some would combine this idea with the unchronological plan noticed above. In favor of this journey being continuous and the last one to Jerusalem, the following arguments are adduced verse The language of [Luke 9 verse 51](#), "when the days were being completed that he should be received up," implies that the end was drawing near, and that he was setting his face towards Jerusalem to meet it. This is true without doubt, for Wieseler's interpretation of "received up" as meaning Christ's reception by man is entirely too forced. The expression points

to the end of Christ's earthly career. But what does the vague expression, "the days were being completed," mean? Does it have to mean only a few weeks? May it not include as much as six months? For we know that Jesus had been instructing his disciples on this very subject expressly and pointedly, and at the Transfiguration he had spoken of his "decease." Henceforward this was the uppermost subject in his mind. So the interpretation is correct, but the inference is not necessary. This journey in [Luke 9 verse 51](#) need not be either just before the Passover or the Dedication. It could be as early as Tabernacles and be thus described. It is insisted that this is Jesus' final departure from Galilee, the one described by Matthew and Mark. No place is allowed for a return to Galilee after the departure in [Luke 9 verse 51](#). Robinson urges that [Luke 9 verse 51](#) naturally means a final departure from Galilee. But it may simply mean that he left it as a sphere of activity, not that he never entered Galilee again. And then [Luke 17 verse 11](#) expressly says that Jesus went "through the midst of Samaria and Galilee." This means more than going on the border between the two countries, as McClellan argues. He went through some portions of Samaria and Galilee. In order for McClellan to carry out his scheme he has to resort to the artificial device of referring part

of [John 10 verse 40](#) to the departure from Galilee, and the other half to the Perean ministry after a diversion of considerable length into Samaria and back into Galilee. So the effort is not convincing to place all the material in this large section of Luke in one last journey to Jerusalem. The combination of Luke's narrative with that of John. Wieseler was the first to point out a possible parallel between Luke and John. John gives us three journeys,—the Feast of Tabernacles ([John 7 verse 2](#)), the journey to Bethany at the raising of Lazarus ([John 11 verse 17](#)), the final Passover ([John 12 verse 1](#)). Luke likewise three times in this section speaks of Jesus going to Jerusalem, [9 verse 51](#); [13 verse 22](#); [17 verse 11](#). Hence it would seem possible, even probable, that their journeys corresponded. If so, John 7 verse 2 thru 11 verse 54 is to be taken as parallel to Luke 9 verse 51 thru 18 verse 14. This plan is followed by various modern scholars. According to John's chronology, Jesus was in Jerusalem at the Feast of Tabernacles ([7 verse 2](#)), at the Feast of Dedication ([10 verse 22](#)), and at the Passover ([12 verse 1](#)). Just after the Feast of the Dedication we find him abiding beyond Jordan, where John had baptized ([John 10 verse 40](#)). From this point he comes to Bethany near Jerusalem at the raising of Lazarus ([John 11 verse 17](#)), whence he withdraws to a little town called Ephraim in the

hills north of Jerusalem ([John 11 verse 54](#)). Here he abides awhile with his disciples away from his enemies till he goes to the Passover. Such is John's outline of these last six months of the Savior's life. But how is all this to be reconciled with the statement of Luke ([17 verse 11](#)) that Jesus went through Samaria and Galilee? If Jesus went back to Galilee, John would have mentioned it, we are told. Not necessarily, not unless it fell in with his plan to do so. Hence no conflict need exist between Luke and John. Luke says he went through Galilee and John permits it by the break in his narrative at [11 verse 54](#). Various points in the six months have been suggested as the point when the return to Galilee was made. The most natural point is from Ephraim, whither he had withdrawn ([John 11 verse 54](#)). It was not far to go up through Samaria and join in Galilee ([Luke 17 verse 11](#)) the pilgrims from his own country who were in the habit of going to the Passover through Perea, to avoid passing through Samaria. This supposition is not improbable, as Robinson and McClellan urge, but very natural; it makes Luke and John both agree, and allows [Luke 9 verse 51](#) to mean that Jesus then left Galilee as a field of operations. Various other theories are suggested for this return to Galilee, but none of them appear as fitting as this one. It was just before the Passover, when such a

journey from Galilee to Jerusalem would be made. One other point needs to be considered. The theory we hold makes the journey in [Luke 9 verse 51](#) identical with the one in [John 7 verse 2 thru 10](#), viz., to Tabernacles. Many hold such identity to be impossible because of apparent contradictions in the narratives. Andrews makes three objections against this identity verse (1) That the Lord refused to go with his brethren ([John 7 verse 6](#)). But it was his brothers who were not favorable to him that he refused to go with. He simply wished to avoid publicity. His face was set ([Luke 9 verse 51](#)) all the time, but he was not going with them. (2) That the manner of the going is unlike; the one in John is secret, while the one in Luke is public. But the secrecy in John may merely mean the avoidance of the caravan routes and so through Samaria (Luke). The messengers sent before were not to herald his coming to gather crowds simply, but to make ready for him. It was needed, since the Samaritans saw that his face was as if he were going to Jerusalem. (3) That he went rapidly according to John and slowly according to Luke. He does, according to John, appear in Jerusalem before the feast is over, but Luke does not make him move slowly. Nor is it necessary to connect the sending of the seventy ([Luke 10 verse 1](#)) with this journey. It belongs rather to the interval

between Tabernacles and Dedication. So the secret going of John and the going through Samaria of Luke agree. John explains, [7 verse 10](#), that Jesus rejected the advice of his brothers. This theory is held irrespective of this being the final departure from Galilee. It is not necessary to fill out every detail in this programme and show where Jesus was between Tabernacles and Dedication. The main outlines remain clear and harmonious and are fairly satisfactory. This combination of Luke and John preserves the integrity of both narratives and fills up a large blank that would otherwise exist in these closing months of the Savior's life. Upon the whole, therefore, this view seems decidedly preferable, though nothing like absolute certainty can be claimed in regard to the question. We do not know what special source Luke had for 9 verse 51 thru 18 verse 14. Some of it may have come from the Logia (Q). Hawkins (*Oxford Studies*, pp. 55) calls it "the Travel Document." Burton (*Some Principles of Literary Criticism and Their Application to the Synoptic Problem*) suggests "The Peræan Document" and thinks that Luke may have drafted it early out of oral material. But at any rate it is a great and characteristic portion of his Gospel and adds greatly to our knowledge of Christ.

Did Christ Eat the Passover?

To put this question in another form, it would be, On what day of the month was Jesus crucified? For the crucifixion occurred on the same Jewish day as the eating of the meal recorded by all four Evangelists. Nearly all agree that the crucifixion occurred on Friday and the meal was eaten the evening before, our Thursday, but the beginning of the Jewish day, counting from sunset to sunset. But what day of the month was it? The Passover feast began on the 15th Nisan, the lamb being slain in the afternoon of the 14th. But the day of the week would vary with the new moon. If Jesus ate the regular Passover supper, he was crucified on the 15th Nisan. If he ate an anticipatory meal a day in advance and was himself slain at the hour of killing the paschal lamb, he was crucified on the 14th Nisan. In that case he did not really eat the Passover supper at all. So then we must seek to determine the truth about this matter, because express statements are made about it in the Gospels. Some sentimental views of the question need to be disposed of first. A great controversy once raged in the early churches about the Passover. In the latter part of the second century some of the churches of Asia Minor, largely composed of Jewish Christians, kept up the

Passover on the ground that Jesus had eaten it the night before his crucifixion. Polycarp, the disciple of John, expresses the persuasion that Jesus ate the Passover. But some of the churches were afraid of this example and its application to the discussion about the relation of the Mosaic laws to Christianity. So they took the position that Jesus did not eat the Passover himself, but as the Paschal Lamb, was crucified at the time the lamb was slain. He was our Passover. The Greek churches now hold this position, while the Latin churches hold that Jesus ate the Passover. But those arguments are purely subjective and do not affect the question of fact. Hence we waive this old thru time controversy and come to the testimony of the Gospels themselves. The testimony of the Synoptists, Mark, Matthew, and Luke. The evidence they give is abundant and explicit to the effect that Jesus ate the regular Paschal Supper on the evening after the 14th Nisan. Jesus predicted that his death would occur during the Feast of the Passover. See [Matthew 26 verse 2](#), "Ye know that after two days the Passover cometh, and the Son of Man is delivered up to be crucified." See also [Mark 14 verse 1](#) and [Luke 22 verse 1](#), where the fact is alluded to. Passover is used in the general sense of the feast of unleavened bread, as Luke explains. The feast of unleavened bread followed the

Passover meal, beginning the next morning and lasting a week. But the one term was used to include the other. The Passover was expanded to mean the entire feast that followed, and *vice versa*. It is true that the Jewish authorities decided not to put Jesus to death during the feast ([Matthew 26 verse 5](#); [Mark 14 verse 2](#)). But this decision was reached not because of any compunctions of conscience in the matter, but because they were afraid of a tumult among the people, owing to the great crowds, many of whom were friendly to Christ. But so soon as Judas offered his services, their fears vanished and they proceeded with their murderous designs ([Matthew 26 verse 14](#); [Mark 14 verse 11](#)). The rulers did expedite matters at the crucifixion that the bodies might not be exposed on the Sabbath. But they had often tried to slay Jesus on the Sabbath heretofore. Public executions did take place during the feasts (Deut. 17 verse 12). The Synoptists flatly say ([Matthew 26 verse 17, 20](#); [Mark 14 verse 12, 17](#); [Luke 22 verse 7, 14](#)) that on the first day of unleavened bread Jesus sent Peter and John from Bethany into the city to make preparations for eating the Passover, and that on the evening of the same day he ate it with his disciples. Luke calls it "the hour." Now, the first day of unleavened bread was the 14th Nisan. There is no question about this. Josephus speaks of the

feast lasting eight days. The lamb of the supper being slain on the afternoon of this day, it was regarded as the beginning of the feast. Besides, Mark and Luke end the whole matter by saying that on this day they sacrificed the Passover. Jesus himself calls it the Passover ([Luke 22 verse 15](#)). It is useless to say that Jesus ate the Passover a day in advance. This could not be done, especially by one to whom the temple authorities were hostile. Equally useless is it to say that the Jews ate the Passover a day too late. If a mistake was made about the new moon, they would hardly keep the Passover on two different days, nor would Jesus be apt to make a point about the matter. The testimony of John. If we had only the evidence of the Synoptists, no serious trouble would ever arise on this question. Strauss has strenuously urged that John is on this point in hopeless conflict with the other Evangelists, since he makes Jesus eat the Passover on the evening after the 13th Nisan (Wednesday), and not the evening after the 14th (Thursday). This idea has gained a foothold among many able modern writers who see a clear contradiction between the Synoptics and the Fourth Gospel. Some of these evidently do so because they hold that the Paschal controversy in Asia Minor arose from this supposed conflict of John with the Synoptists, and that this shows

John's Gospel to have been in existence when that controversy began. It is not worth while to maintain that John in chapter 13 alludes to a different meal on a different occasion. The points of contact with the Synoptists are too sharp and clear, such as the sop given to Judas. But five passages in John are produced as being in direct opposition to the statements of the Synoptic Gospels. A careful examination of each of these five passages in the Fourth Gospel will show that John does not say that Jesus ate the Passover meal a day in advance of the regular time, but quite the contrary. [John 13 verse 1](#), "Now before the feast of the Passover, Jesus knowing, etc." Here, it is alleged, a distinct statement is made that this supper was before the Passover, and consequently twenty thru four hours before. But several things are taken for granted in this inference. One is that the phrase "feast of the Passover" is to be confined to this particular meal, and is not to include the entire festival of unleavened bread (*cf.* [Luke 22 verse 1](#)). Often by a metonymy of speech the name of a part is given to the whole. Besides, it is not certain that verse 1 is to be connected with verse 2. The best exegetes agree that a complete idea may be presented therein, either a general statement that Jesus loved his own before the Passover and until the

end, or that he came into special consciousness of this love just before the Passover. And if the more natural interpretation be taken and the application of this love be made in verse 2, it is not necessary that the "before" be as much as twenty thru four hours. Observe also the text adopted in the Revised Version in verse 2, not "supper being ended," but "during supper." With this reading agree the other references in 13 verse 4, "riseth from supper," 13 verse 12, "sat down again," 13 verse 23, "there was at the table reclining in Jesus' bosom." So the natural meaning is that just before the meal began, Jesus purposed to show his love for his own by a practical illustration. So, after they had all reclined at the table according to custom, Jesus arose and passed around the tables, washing their feet; then he reclined again and proceeded with the meal. So nothing at all can be made out of this passage against the view that this was the regular Passover; but, on the other hand, the most natural meaning is that John is here describing what took place at this Passover meal. Else, why should he mention the Passover at all? [John 13 verse 27](#), "That thou doest, do quickly." The objection is made that the disciples would not have thought that Jesus referred to the feast (13 verse 29), if the Passover meal was already going on or was over. So, it is urged, this remark must

have been made a day before the Passover was celebrated. But if that were the case, where would be the necessity for hurry, as there would be plenty of time on the morrow? The word "feast" here need not be confined to the paschal supper, but more naturally refers to the whole of the feast, of which the supper was a part. So this haste was needed to provide for the feast of unleavened bread which began on the next morning. No real force lies in the fact that this day was a holy day, being the first day of the Passover festival. The Mishna expressly allows the procuring, even on a Sabbath, what was needed for the Passover. If this could be done on a Sabbath, much more could it be done on a feast day which was not a Sabbath. Hence not only was it possible for the disciples to have misunderstood the remark of Jesus on the Passover evening, but it was far more natural that such misapprehensions should arise then than a day before. So this passage, like the preceding, when rightly understood, really confirms the Synoptists. [John 18 verse 28](#), "They themselves entered not into the palace, that they might not be defiled, but might eat the Passover." At first sight this does look like a contradiction. For this was certainly after the feast of [John 13 verse 2](#); and if they had not eaten the Passover meal, why here is a clear case of conflict of authorities. But it is by

no means certain that the phrase "eat the Passover" means simply the paschal supper. This phrase occurs five times in the New Testament besides this, but all in Matthew, Mark, and Luke ([Matthew 26 verse 17](#); [Mark 14 verse 12, 14](#); [Luke 22 verse 11, 15](#)). In all of these the reference is to the paschal supper. But the word "passover" is used in three senses in the New Testament, the paschal supper, the paschal lamb, or the paschal festival. The word is used eight times in John besides this instance, and in every case the Passover festival is meant. So we may fairly infer that the usage of John must determine his own meaning rather than that of the Synoptists. This becomes more probable when we remember that John wrote much later than they, after the destruction of Jerusalem, when these terms were not used so strictly. He always speaks of "the Jews" as separate from Christians. And this very expression is used in 2 Chronicles 30 verse 22, "And they did eat the festival seven days." The Septuagint translates it, "And they fulfilled (kept) the festival of unleavened bread seven days." See Robinson. So it is entirely possible for the phrase, "eat the Passover," to mean in this instance also the celebration of the Passover festival. Some have urged that the Sanhedrin had not eaten the Passover at the regular hour because of the

excitement of the trial. But this is hardly tenable. And, moreover, since this remark was made early in the morning, how could that affect the eating of the supper in the evening? For whatever impurities one had during the day passed away at evening. Hence this uncleanness must belong to the same day on which it was incurred. If the Passover festival had begun, this would be true, for they would wish to participate in the offerings of that day. So this passage likewise becomes an argument in favor of agreement with the Synoptists. [John 19 verse 14](#), "Now it was the Preparation of the Passover." This is claimed to mean the day preceding the Passover festival. Hence Christ was crucified on the 14th Nisan, in opposition to the Synoptists. The afternoon before the Passover was used as a preparation, but it was not technically so called. This phrase "Preparation" was really the name of a day in the week, the day before the Sabbath, our Friday. We are not left to conjecture about this question. The Evangelists all use it in this sense alone. Matthew uses it for Friday ([27 verse 62](#)), Mark expressly says that the Preparation was the day before the Sabbath ([15 verse 42](#)), Luke says that it was the day of the Preparation and the Sabbath drew on ([23 verse 54](#)), and John himself so uses the word in two other passages ([19 verse 31, 42](#)), in both of which

haste is exercised on the Preparation, because the Sabbath was at hand. The New Testament usage is conclusive, therefore, on this point. This, then, was the Friday of Passover week. And this agrees with the Synoptists. Besides, the term "Preparation" has long been the regular name for Friday in the Greek language, caused by the New Testament usage. It is so in the Modern Greek to this day. It was the Sabbath eve, just as the Germans have Sonnabend for Sunday eve, *i.e.*, Saturday afternoon. So this passage also becomes a positive argument for the agreement between John and the Synoptists. [John 19 verse 31](#), "For the day of that Sabbath was a high day." From this passage it has been argued that at this Passover the first day of the Passover festival coincided with the weekly Sabbath. But that is an entirely gratuitous inference. This coincidence would, of course, be a "high day," but so would the first day of the feast, the last day, or the Sabbath of the feast. In [John 7 verse 37](#) the last day is called "the great day of the feast." The Sabbath occurring during the festival would be a high day likewise. Robinson's arguments on this point are quite conclusive. Nothing can be made out of the expression against the position of the Synoptists. McClellan discusses various other passages in John which show that the crucifixion occurred on Friday, and that this

was the first day of the feast ([John 18 verse 39, 40](#); [19 verse 31, 42](#); [20 verse 1, 19](#), etc.). We conclude then that a fair interpretation of the passages alleged not only removes all contradiction between John and the Synoptists, but rather decidedly favors the view that they have the same date for the Passover meal, and that Jesus ate the Passover at the regular hour and was crucified on Friday, 15th Nisan. It is reassuring to note that David Smith (*The Days of His Flesh*, Appendix VIII) reaches the same conclusion as that just stated. He makes it out that Jesus ate the regular Passover meal and was crucified on Friday 15th of Nisan and that the passages in John really agree with the Synoptic account.

The Hour of the Crucifixion

In [John 19 verse 14](#) it is stated that the time when Pilate sentenced Jesus to be crucified, or rather when he began the last trial in which he sentenced him, was about the sixth hour. We read, however, in [Mark 15 verse 25](#) that it was the third hour when Christ was crucified. The Synoptists all unite in saying that the darkness began at the sixth hour. The Jewish way of counting the hours was to divide the night and day into twelve divisions each, beginning at sunrise and sunset. The hours would thus vary in length with the time of year. Just after

the vernal equinox the third hour of Mark would be about 9 A.M., and the sixth hour of the Synoptists would be about noon. The ninth hour, when Jesus gave his piteous cry to God ([Mark 15 verse 34](#)), would be about 3 P.M. But how can the sixth hour of John, the time when Jesus was sentenced by Pilate, be reconciled to this schedule? A real difficulty is here presented, but by no means an insuperable one, as Alford and Meyer hold. Let us discuss some of the more usual explanations. Andrews and McClellan give quite a variety of suggested solutions. Some hold that "sixth" in John is a textual error for "third." This could easily happen, since the gamma and the digamma of the Greek are very similar. Eusebius said that the accurate copies had it "third" in John. But the textual evidence is overwhelmingly against it, and, besides, the difficulty would not be removed. John is evidently speaking of the time at the last trial and Mark of the time after Jesus has been led out to the crucifixion. So nothing is gained by this hypothesis. We should still be confronted with the same difficulty. The change to *third* in John was a mere stupid scribal correction. Others would change the punctuation in [John 19 verse 14](#) so as to make "of the Passover" belong to "sixth hour," beginning from midnight. But there is no evidence that the Passover began with midnight. So

Hofmann. This is very forced and unnatural. Views that hinge on the word "preparation." Some would hold that John simply says that about noon the preparation time of the Passover begins. But Preparation here means Friday, and noon is not the hour needed to harmonize with Mark. Equally arbitrary is it to count six hours backward from noon so as to reach six o'clock. Augustine suggested that the six hours are to be counted from 3 A.M. This would make 9 A.M., and would concur with the hour of Mark. But this is wholly arbitrary and unsatisfactory, and would not relieve the trouble. Equally arbitrary is the solution that makes Mark refer to the hour of the sentence and John to the crucifixion, just the reverse of the Scripture account. Augustine also proposed that Jesus was crucified at the third hour by the tongues of the Jews, and at the sixth by the hands of the soldiers. Others hold that Mark and John both speak in general terms. Hence the crucifixion may have taken place between 9 and 12 in the morning. Mark looks in one direction and John in the other without aiming at definiteness. The Jews, it is true, were not as exact in the use of expressions of time as we are to this day, but this solution hardly meets the requirements of the case. Mark puts his *third* hour at the beginning of the crucifixion, and John his *sixth* hour at the

beginning of the last trial. This reconciliation does not reconcile. The most satisfactory solution of the difficulty is to be found in the idea that John here uses the Roman computation of time, from midnight to noon and noon to midnight, just as we do now. Hence the sixth hour would be our six o'clock in the morning. If this hour was the beginning of the last trial of Jesus, we then have enough, but not too much, time for the completion of the trial, the carrying away of Jesus outside the city walls, together with the procuring of the crosses, etc. All the events, moreover, narrated by the Evangelists, could have occurred between dawn ([John 18 verse 27](#)) and six or seven. For a long time it was doubted whether the Romans ever used this method of computing time for civil days. Farrar vehemently opposes this idea. But Plutarch, Pliny, Aulus Gellius, and Macrobius expressly say that the Roman civil day was reckoned from midnight to midnight. So the question of fact may be considered as settled. The only remaining question is whether John used this mode of reckoning. Of course, the Romans had also the natural day and the natural night just as we do now. In favor of the idea that John uses the Roman way of counting the hours in the civil day, several things may be said. He wrote the Gospel late in the century, probably in Asia Minor, long after the

destruction of Jerusalem, when the Jewish method would not likely be preserved. Roman ideas were prevalent in Asia Minor. John evidently is not writing for the Jews primarily, since he constantly speaks of "the Jews" as outsiders. John is writing to be understood by the people, and this is the way it would be understood in Asia Minor. All the passages in John, where the hour is mentioned, allow this computation. John [1 verse 39](#) would be 10 A.M.; [4 verse 6](#) would be 6 P.M., counting from noon also (as we do). This hour suits best the circumstances. In the evening the women would come to get water, Jesus would have time for his journey thither, and would be tired and hungry. In John [4 verse 52](#) the hour would be 7 P.M. This hour likewise suits the circumstances better. John [11 verse 9](#), Are there not twelve hours in the day? is not against this idea, since here obviously the natural day, as opposed to night, is meant. The Romans used both methods and so do we. Moreover, one passage in John ([20 verse 19](#)), when compared with [Luke 24 verse 29, 36](#), makes it necessary to understand that John used the Roman method in this instance. It was toward evening, and the day had declined, according to Luke, when Jesus and the disciples drew near to Emmaus. Here he ate supper and, "rising up that very hour," the disciples returned seven miles to

Jerusalem and told these things to the eleven who were together. But while they were narrating these things Jesus appeared to them. Now John, in mentioning this very appearance of Jesus ([20 verse 19](#)), says that it "was evening on *that day*, the first day of the week," *i.e.*, evening of the day when Mary Magdalene had seen the Lord. But with the Jews the evening began the day. Hence John, here at least, is *bound* to mean the Roman day. It was the evening of the same day in the morning of which Mary had seen Jesus. This appears conclusive. John did use the Roman method here, may have done so always, almost certainly did so in [19 verse 14](#). Besides, as McClellan shows, the natural meaning of John's phrase is that it was the sixth hour of the Friday (Preparation) of the Passover. But we have just seen that John in [20 verse 19](#) counts according to the Roman day. Hence the sixth hour of Friday would be six o'clock in the morning. This is the only solution that really harmonizes John and Mark. The rest make the hours agree, but the hours bring together different events. This method harmonizes the whole narrative, and seems entirely probable, if we can assume that the Romans or Greeks employed hours in this sense, a point denied by Ramsay. Sir W. M. Ramsay (*The Expositor* for March, 1893, and Extra Volume, Hastings D. B.) contends that Mark

and John are at variance, but that it is of small moment, since the ancients had little notion about hours. He seeks to show that the martyrdom of Polycarp and Pronius, usually relied on to prove that in Asia Minor the hours were counted from midnight, took place in the afternoon, instead of the morning, the usual time. Hence the eighth and tenth hours respectively would be 2 P.M. and 4 P.M. Ramsay argues that, when hours were counted, they were always counted from sunrise. He holds that John is more accurate about hours than Mark and that hence Mark is in error. He agrees that John "stood on the Roman plane" in the use of time, but denies that the sixth hour can be our 6 A.M. But the evidence is too uncertain for such a dogmatic position.

The Time of the Resurrection of Christ

Mark, Luke, and John say that the resurrection had taken place early on the first day of the week, *i.e.* early Sunday morning. Mark ([16 verse 9](#)) says that Jesus, "having risen early, on the first day of the week, appeared, etc." The position of "early" is ambiguous in the Greek and the passage is disputed. Mark ([16 verse 2](#)) states that it was very early on the first day of the week, the sun having risen, when the women came to the sepulchre. Luke ([24 verse 1](#)) says that the women came to the

tomb at early dawn on the first day of the week. John ([20 verse 1](#)) says that Mary Magdalene came to the tomb in the morning on the first day of the week. So then, there is no doubt that these three Evangelists mean to say that Jesus rose very early on Sunday morning, and that shortly after that event came the two Marys and some other women to anoint his body with spices. Much objection is made to some of the details in the accounts of Mark and John especially as being inconsistent. John ([20 verse 1](#)) says that Mary comes while it is yet dark, while Mark says ([16 verse 2](#)) that the sun was risen. But Mark also says in the same verse that it was very early, which would agree with John's statement that it was yet dark. Hence Mark's other statement, that the sun was risen, must be interpreted in the light of his own words. Two solutions can be offered. We may suppose, as McClellan and others, that John's note of time refers to the starting from Bethany, while it was yet dark or very early (Mark). In a few minutes it would be early dawn (Luke), and by the time the women come to the tomb, the sun would be up. All this is entirely possible and looks even probable, for in the twilight of early dawn, the border line is very narrow between darkness and sunrise. A stiff morning walk would pass through all the stages. It all depends on where you take your stand in this

fleeting interim. Mark covers both sides and so includes it all from the first glimmering light till the full light of day. Or the expression, "the sun was risen" (aorist participle), may simply be a general expression applicable to the phenomena of sunrise. The first gleam of daylight comes from the rising sun, though not yet completely risen. Robinson gives several examples from the Septuagint, where the same phrase is used in the aorist tense in a general way for the dawning light of day (Judges 9 verse 33; 2 Kings 3 verse 22; Ps. 104 verse 22). Either of these explanations is entirely possible and removes the difficulty. But Matthew seems to put the resurrection on the evening after the Sabbath, our Saturday evening. He says ([28 verse 1](#)), "But late on the Sabbath day, as it was dawning into the first day of the week, came Mary Magdalene and the other Mary to view the sepulchre." If this passage means that the visit was made at the end of the Sabbath day (evening) and after the resurrection of Jesus, then Matthew is in plain contradiction to the other Evangelists. Some have taken the position that Jesus rose at sunset on the Sabbath day, forgetting that Mark ([16 verse 9](#)) says that he rose early in the morning. There are several ways of reconciling Matthew with the other gospels. Greswell, Alford and others would translate "late on the Sabbath day" by "late

in the week." The Greek word is the same in this verse for Sabbath and week. In both cases, therefore, the translation could be the same. But little sense would result from this translation. "Late in the week" and "dawning into the first day of the week" hardly fit well. By this explanation the latter expression is used for the first part of Sunday and the visit occurred in this dawning part of the day. Others would translate "late on the Sabbath day" by "after the Sabbath day." Godet, Grimm and others contend that the Greek idiom could mean this, and the *Koiné* allows it (Robertson, *Grammar of the Greek New Testament*, pp. 645). This rendering is possible, though the papyri have instances of "late on" for this preposition (*opse*), and it is so translated by several English translators. Thus the Greek idiom allows either "late on" or "after." Matthew does not clearly say that this visit was made after the resurrection of the Savior although his words may mean that. Hence the words may have their natural meaning as sustained by the papyri. Late on the Sabbath day, about sundown say, the two Marys go to view the sepulchre ([Matthew 28 verse 1](#)), having rested through the day ([Luke 23 verse 56](#)). The women who had come with Jesus from Galilee had gone thither on Friday, after his burial, to see where he was laid and had prepared spices.

If they went at nightfall at the close of the Sabbath ([Matthew 28 verse 1](#)) "to see the sepulchre," they could have bought spices after sundown ([Mark 16 verse 1](#)). Then ([Mark 16 verse 2](#)) in the early morning, they rose and took the spices and went to anoint his body. It was then that they saw the angel ([Matthew 28 verse 5](#)). Matthew does not say that in the visit of [28 verse 1](#) the angel appeared to them. He speaks of the earthquake having come, and the resurrection, and then resumes. This view gains some support from the use of the same Greek word in [Luke 23 verse 54](#), "And it was the day of the Preparation (Friday) and the Sabbath drew on (was dawning)." Here the meaning seems to be that the Sabbath *dawned* at the close of the day. So Westcott, McClellan and others. However it may be about the visit of the women in [Matthew 28 verse 1](#), Matthew certainly does not mean to say that Jesus rose at sunset on the Sabbath. The whole course of his narrative in the rest of the chapter shows that it was the morning of Sunday when the angel appeared. While ([Matthew 28 verse 11](#)) the women went to the disciples, the soldiers ran to the chief priests ([Matthew 28 verse 13](#)) and said that the disciples came by *night* and stole him while they slept, clearly implying that it was now day. Hence Matthew does not teach that Jesus rose at sunset, but the reverse. Besides, Matthew expressly says

that Jesus rose on the third day, which would not be true, if he rose on the Sabbath. Sabbath day may be used of the day followed by the night, according to a possible understanding of the language. The Jews originally counted from evening to evening, but this custom did not prevail universally. Jonah (1 verse 17) and Matthew ([12 verse 40](#)) speak of three days and three nights, following the day by the night. Meyer, Morison, Clark and others hold this view, and it is possible, but certainly not so satisfactory as the view given under (c). At any rate, it remains clear that Matthew agrees with the other Evangelists in putting the resurrection of Jesus Sunday morning. The chief point of difficulty is Matthew's visit of the women in [28 verse 1](#), whether this was in the evening before simply "to view the sepulchre," or in the morning to anoint the body of the Savior. The condensed account of Matthew leaves this question unsettled, and there we too shall have to leave it. And this last matter does not affect the question as to the time of the Lord's resurrection, but only the number of the visits made by the women.

The Length of Our Lord's Stay in the Tomb

Quite an effort is made in some quarters to show that Jesus remained in the tomb seventy thru two hours, three full days and nights. The effort seems

due to a desire to give full value to the expression "three days" and to vindicate scripture. But a minutely literal interpretation of this phrase makes "on the third day" flatly erroneous. A good deal of labor has been expended in the impossible attempt to make three and four equal to each other. There are three sets of expressions used about the matter, besides the express statements of the Gospels about the days of the crucifixion and resurrection. Let us examine these lines of evidence. Luke settles the matter pointedly by mentioning all the time between the crucifixion and the resurrection (Luke 23 verse 50 thru 24 verse 3). The burial took place Friday afternoon just before the Sabbath drew on ([Luke 23 verse 54](#)). The women rested on the Sabbath (Saturday) ([Luke 23 verse 56](#)), and went to the sepulchre early Sunday morning, the first day of the week ([Luke 24 verse 1](#)). There is no escaping this piece of chronology. This is all the time there was between the two events. Jesus then lay in the tomb from late in the afternoon of Friday till early Sunday morning. The other Gospels agree with this reckoning of the time, as we have already seen. But how about the prediction of Jesus, repeatedly made, and once illustrated by the case of Jonah, that he would rise after three days? Are two nights and a day and two pieces of days three days? Let

us see. The well thru known custom of the Jews was to count a part of a day as a whole day of twenty thru four hours. Hence a part of a day or night would be counted as a whole day, the term day obviously having two senses, as night and day, or day contrasted with night. So then the part of Friday would count as one day, Saturday another, and the part of Sunday the third day. This method of reckoning gives no trouble to a Jew or to modern men, for that matter. In free vernacular we speak the same way today. Besides, the phrase "on the third day" is obliged to mean that the resurrection took place on that day, for, if it occurred after the third day, it would be on the fourth day and not on the third. Now it so happens that this term "third day" is applied *seven* times to the resurrection of Christ ([Matthew 16 verse 21](#); [Matthew 17 verse 23](#); [Matthew 20 verse 19](#); [Luke 24 verse 7](#), [21](#), [46](#); 1 Cor. 15 verse 4). These numerous passages of Scripture, both prophecy and statement of history, agree with the record of the fact that Jesus did rise on the third day. ([Luke 24 verse 7](#).) Moreover, the phrase "after three days" is used by the same writers (Matthew and Luke) in connection with the former one, "the third day," as meaning the same thing. Hence the definite and clear expressions must explain the one that is less so. The chief priests and Pharisees remember

([Matthew 27 verse 63](#)) that Jesus said, after three days I rise again. Hence they urge Pilate to keep a guard over the tomb until the *third day* ([Matthew 27 verse 64](#)). This is their own interpretation of the Savior's words. Besides, in parallel passages in the different Gospels, one will have one expression and another the other, naturally suggesting that they regarded them as equivalent. (Cf. [Mark 8 verse 31](#) with [Matthew 16 verse 21](#), [Luke 9 verse 22](#) with [Mark 10 verse 34](#).) On the third day cannot mean on the fourth day, while after three days can be used as meaning on the third day. [Matthew 12 verse 40](#) is urged as conclusive the other way. But the "three days and three nights" may be nothing more than a longer way of saying three days, using day in its long sense. And we have already seen that the Jews counted any part of this full day (day and night) as a whole day (day and night). Hence this passage may mean nothing more than the common "after three days" above mentioned, and, like that expression, must be interpreted in accordance with the definite term "on the third day" and with the clear chronological data given by Luke and the rest. They seemed to be conscious of no discrepancy in these various expressions. Most likely they understood them as well as we do at any rate.

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